

THE
MONTHLY REPOSITORY
OF
Theology and General Literature.

No. III.]

MARCH.

[Vol. I.]

BIOGRAPHY.

REV. CHARLES WINTER.

THE subject of these memoirs was the eldest son of Mr. Francis Winter, a farmer of the parish of Bedwellty, in Monmouthshire, and a member of the established church. He was born in the year 1700. I have not learnt who were his first preceptors, but find that, at an early age, he was apprenticed to a Surgeon at Newport. His master dying soon afterwards, Charles returned to his father, who wished him to prepare for orders in the Church of England. But the young man was more inclined to join the Dissenters. He wished to unite himself to the Baptist denomination. His father, when he found this, charged Mr. Morgan Griffiths, minister of the Baptist congregation at Hengod, not by any means to baptise his son Charles, or he would be revenged upon him in a way which needs not now be mentioned, and which I trust he did not mean to adopt; at least he never attempted any violence, even after Charles was baptised.

Soon after his voluntary and personal submission to this Christian ordinance, Mr. Winter was encouraged by some of his baptist friends, to attend the lectures of Mr. Fosget at Bristol, preparatory to his entering on the duties of the Christian ministry; but finding that the students, in the Academy at Carmarthen, had full liberty of judging for themselves, he chose the latter situation, and became a pupil of Mr. Perrot, though his expenses there were much greater than they would have been at Bristol.

Having finished his studies at Carmarthen, he was chosen assistant to Mr. Morgan Griffiths, by the church of Hengod, in the year 1725, and was soon found to favour the doctrine of general redemption. Nor was he singular in this respect; many of his fellow members entertained similar notions, inconsistent with the Baptist confession of faith.

In the year 1730, the association of the ministers and messengers of the Baptist churches in Wales was held at Hengod, and the opinions of Mr. Winter and several of the other mem-

bers were made the subject of discussion; some particulars of which remain to this day in the hand-writing of Mr. Winter. He states, that Mr. John Harry, minister of Blaenagwent, publicly proposed the following question, "What is to be done to those who believe general redemption and free will, and that man can be saved without the grace of God?" No answer being given, he desired those who entertained these sentiments, immediately to own them, doubtless in order to bring on an open discussion.

Mr. Winter rose and said, "No doubt can be entertained, that I, and a few who have embraced similar sentiments, are the people adverted to on this occasion; and therefore, I feel myself bound to assert the doctrines,—that Christ died for all, and that man's will is free to do good or evil, without any irresistible control. But I do not expect to be saved without the grace of God, as salvation and all other blessings are the effects of his favour." Having modestly given his reasons for these opinions, and referred to John iii. 16. 1 John ii. 2. Heb. ii. 9, &c. in support of them; he begged to be informed, whether or not it was Judas Iscariot's duty to believe in Christ for salvation? Being answered in the affirmative, Mr. W. observed, "That he could not see that it was the duty of any but those for whom Christ died, to believe in him for salvation. If then Christ died for Judas, why not for all?"

The ministers feeling, as it should seem, unable to resist this conclusion, were about to draw him off from the subject by foreign questions, when Mr. Jacob Isaac, a farmer and one of the members, requested that the subject might be fully discussed, before any other was introduced. Mr. Thomas, in his *History of the Baptists in Wales* (printed at Carmarthen, 1778,) p. 113, says, "I have not heard that Mr. W. who was a young man of a mild temper, more disposed to hear than to speak, said much at this meeting, though Mr. Abel Francis and some of the Hengod members, pleaded much in favour of general redemption." However, Mr. W. and the people who adhered to him were commanded to leave the house, and the meeting was soon closed in confusion, as appears from a manuscript left by him to his successors in the church of Craigfargod.

After this, a paper containing articles of faith was laid before him, and he thought proper to subscribe, partly perhaps because they were moderate, and partly because he wished not to make a division in the church. His adherents did the same, except the above-mentioned Mr. Isaac, who protested against subscribing any thing but the Bible, and who for that reason was no longer admitted to communion at Hengod, but was cordially received by the Calvinistic Pædobaptist congregation

at Penmain. Mr. Rees Davis, a schoolmaster, also declined subscribing.—Behold the liberality of one congregation and the want of it in another!

Mr. Winter, after these transactions, continued to assist in the ministry during the life of Mr. Griffiths the pastor. Several persons well acquainted with both, have informed me that Mr. Griffiths used to treat Mr. W. with much esteem and affection, on account of his worth and superior information; that he would frequently say, “Charles is my dear son;” and when desired to explain some difficult passages of scripture, he would sometimes reply, “ask Charles and he will expound them to you.” The pious aged wish not to becloud the merit of youth. No wonder Mr. W. should endeavour to ingratiate himself with a man of such benevolence of heart.

When near dying, he recommended Mr. W. as his successor. The congregation, however, differing from Mr. W. in sentiments, chose Mr. Griffith Jones as their chief minister, who was not so united in love to the surviving, as the deceased pastor had been. Notwithstanding, the two ministers were useful in their office, and the church was benefited, until Mr. Jones removed to America in 1749. When departing, he recommended to the congregation, to examine Mr. Winter again, and if they should find him not sound in what he called the faith, to elect Messrs. James and Edwards, two young men beginning to preach, as their future ministers; implying hereby, that Mr. Winter’s services were no longer to be received.

He was accordingly examined several times; but he, neither giving such answers, nor explaining himself in such a latitude, as they thought he might, was desired to deliver the whole scheme of his sentiments openly from the pulpit, at an appointed time. Finding himself now called on in a particular manner, to be faithful to God and his conscience, he said he would comply with their wishes with great readiness. Accordingly many ministers and hearers being called together on the appointed day, he spoke for about two hours, from 2 Tim. i. 13, with so much propriety, that Mr. Williams, minister of Penmain, turned to the Baptist ministers at the conclusion of the service, saying, “Can any one of you defend his own sentiments so well?” But Mr. J. Davis, one of the members who differed from Mr. W. said to him, “Go where you please with the weak-headed persons who adhere to you.”

Soon after this, a meeting of ministers was called at the house of Mr. Jenkin Llewelin in Eglwys-Ilan, probably to determine on the mode of proceeding against Mr. W. and he was summoned to appear. There were present fourteen ministers. After a debate of about three hours, respecting origi-

nal sin, Mr. Winter held up the Bible and said to his opponents, "Remember that, from this book, you cannot prove the imputation of Adam's sin to his posterity, and yet you condemn me for not believing that doctrine!"

Mr. Rees Vaughan, one of the ministers present at that meeting, has informed me that he understood this was intended as the final examination of Mr. Winter; that he was, with his adherents, to be excluded from the church of Hengod,—and added that one of the ministers said to him, "Well, Mr. W. I am sorry we must divide." If Mr. Thomas be correct in the History of the Baptists, the Annual Assembly had advised the exclusion*. If so, and the act be severe, it is not to be charged to the account of Hengod church alone.

After consulting many friends both far and near, this church excommunicated Mr. Winter with twenty-four other members, publicly, at the administration of the Lord's Supper; not for immorality, but for acknowledging that they entertained the sentiment, that the benevolence of the Deity is such, that he willeth not the death of the sinner, but that all should come to the knowledge of the truth, and that all men may be saved if they will. A minister from Pembrokeshire who was present, was desired to pronounce the sentence of exclusion, but refused, saying, "Not I; I would rather be excluded myself than be obliged to do it." However, the ceremony was soon performed by the Rev. Miles Harris of Ponty Pool, the neighbour, companion, and friend of Mr. W. in his younger days. The charge against him and his adherents was, "That they held general redemption and free will—Arminianism, and the doctrines of Pelagius;" and the sentence was, "Yr wyf yn eu bwrw hwy allan, ond nid i'r byd," i. e. *I cast them out but not into the world.*

It may be proper here to declare my full conviction of the truth of the facts before-mentioned. They were collected from a manuscript volume, left by Mr. Winter, to his successors in the church of Craigfargod; from the testimony of the above-mentioned J. Isaac my grandfather, Edm. Rees, and many other worthy fellow-sufferers of Mr. W. in the cases already stated, and of other respectable persons who were present at several of the above transactions, and from Mr. Thomas's History of the Baptists. They were collected with a view to oppose two assertions, which crept, perhaps unawares, into that History. The first is, "That Mr. W. and his friends separated or seceded from the church of Hengod;" and the other,

* See Emendations, p. 11.

“That he changed his opinions towards the close of life,” which scarcely ever happens to old men.

I do not charge the intelligent author of that History, with a design to misrepresent facts. I believe he was too honest to do it intentionally. And it appears that he was not proof against conviction, as in consequence of several letters which I wrote to him, soon after the publication of the above History, he acknowledges, in his *Emendations*, a sheet afterwards published, that he had at the time of penning the History, forgotten what he had known before, that Mr. C. Winter and his friends *were disowned by and excluded from the church of Hengod*. So that it is here implied that he was not willing to separate or make a division, till he was “cast out,” though “not into the world.” What that place is, between the church and the world, it may be difficult to say? We cannot suppose it to be heaven.

Young as I was in the year 1773, when the excellent subject of these memoirs exchanged this world for a better, as he bestowed upon me many marks of attention and was wont to instruct me, I was more likely to know the change in his sentiments, had there been any, than a person at the distance of 150 miles, who had no correspondence with him. Mr. Thomas says, “People may have talked on one side and the other; but my aim was to know and set forth the truth*.” Of this he could not have failed; had he applied to Mr. Winter’s congregation.

But I can easily excuse this “report of his change of sentiments,” which was conveyed to Mr. Thomas, some how, over land and water, by supposing that the reporter had benevolence enough to wish that a man of Mr. Winter’s character might rest in the abodes of bliss,—and that he could construe any pious expression to imply a change of sentiments, which he might deem necessary to the enjoyment of those abodes; and also that the goodness of Mr. Thomas’s heart, which I do not in the least doubt, might lead him to confide in such a report.

Mr. W. certainly had no apprehension of danger from a change of sentiments when he found reason for it. When he was charged with having discarded some opinions which he entertained in his youth, his reply was, “Wise men sometimes change their minds, but fools never alter their opinions.” In short, if the author of the History be at all censurable, it is for not applying for information at the proper source. Candid and meek, as he allows that Mr. W. naturally and habitually was, yet it is highly improbable that the latter would have disclosed

* *Emendations*, p. 11.

to Calvinists, from whom he had suffered so much affliction, sentiments which he hid from his dearest companions, friends, and fellow-sufferers.

Indeed, Mr. Thomas says much in his favour: "That in temper he was mild and peaceable; that he was frequently the messenger to the assemblies, that he was respected as a minister of the gospel, and that his conduct was becoming."

Having been publicly excluded from a society in which he had dispensed the word and ordinances of the gospel for more than twenty years, Mr. W. found himself surrounded by a few fellow-sufferers, weeping on account of the cruelty of their Christian brethren, who would not allow them the use of the meeting-house, and commending themselves to the guidance of that God who they thought ever was and ever will be benevolent to all. Encouraged by them, he soon contracted with W. Philip of *Hcol y Rós*, four miles from Hengod, for the use of his dwelling-house on the morning of every Lord's day, for public worship. He likewise at this time preached in the evening of the same day, once in every month, at Park in *Eglwys-Ilan*, the house of Mrs. Williams, whose worthy family respected him as long as he lived. He also preached once every month, on the afternoon of the Lord's day, at Mamhole, the house of the above-mentioned Mr. Isaac, which had for many years before been licenced for public worship. From his services in this way, I believe he never derived any emolument above ten pounds a year; scarcely enough to maintain his horse. But he had the satisfaction of what he conceived to be doing good, which alone must have been his object.

When he was excluded from Hengod, it is probable he knew no person in the world, save his few hearers, who coincided in sentiments with himself; but about this time he learnt from one who was deriding their sect, that there was at Bristol, a minister of a similar way of thinking, whom he found afterwards to be the Rev. Wm. Foot, a most exemplary character, with whom he opened a correspondence, which proved a source of comfort to his mind.

Having a few persons more added to them, he and his small congregation resolved in the beginning of the year 1751, to build a meeting-house at *Craigfargod*. No assistance for this purpose could be derived from their Calvinistic brethren about them: but some assistance was indeed derived from their Pædo-baptist brethren, as well as from the Hon^{ble} Capel Hanbury of Ponty Pool, the above Mr. Foot, and Mr. Burroughs of London, who all sympathised with Mr. W. under the treatment he experienced. With sentiments of sublime gratitude, he ad-

dressed the God of heaven and his affectionate friends, in the new meeting-house, for the first time, on the 28th Jan. 1753.

Here he continued his ministerial duties without interruption nearly to the day of his death. Many were added to the number of hearers and members. But by the manuscript already adverted to, I find that several to whom were administered tender reproofs for misconduct, were offended, and were readily received into communion at Hengod. On the 23d of April, 1773, in the 73d year of his age, this good man rested from his labours, and died with composure, leaving behind him a widow and two small female children, who were too young to estimate the dignified worth of his character. The loss of him was lamented by his affectionate congregation, and by all who were properly acquainted with him.

The above-mentioned Historian says, that "while Mr. W. continued to exercise his function at Hengod, he was deemed a pious and an intelligent man, and of a peaceable temper; that his conduct was admired, and that his doctrine was calculated to edify." His sermons were not like those of most of his brethren, the effusions of the moment, but the effect of study. Some years after his death, I examined many of his notes, and have some of them by me at present. They contain divisions and subdivisions illustrative of the several texts, and not far-fetched, but plain and practical inferences, drawn from them. I never found one of his discourses written at full length.

Of his delivery I have some recollection. It was in general calm and always free. His utterance was clear and distinct; not very sonorous, but rather quick. More pathos and energy would have been more engaging in that country. But few could administer so much entertainment to his old hearers, as himself, which proves that his sermons were not so much like "old tales," as some injudicious hearers represented them. Many who were his auditors for 40 years, admired him to the last. They used to say, "He did not idly hammer about, but struck the nail upon its head." In his latter days, he was not very free in the company of strangers, but engaging and instructive in that of his friends. Itinerant preachers it should seem, dreaded, for they avoided him: and he disregarded their bustle. I believe he never made it his business to attack those who differed from him, but firmly stood his ground when himself was attacked. And why should this man have been cast from the communion of a Christian society, but because some are fond of lording it over the consciences of others; without considering that the Bible alone, and not any confession of faith, contains the religion of Christians. Tell it not in Gath!

But the ministerial character was not the only one supported

with honour by Mr. W. Situated as he was amongst the hills of Glamorgan and Monmouthshire, at the distance of ten miles from any town, he was very useful as a Surgeon and Apothecary. How he became qualified for this business I cannot say* ; but he was deemed skilful, and was generally successful. Though that part of the country is in general very healthy, yet since his death, the want of such a person has been felt by many, who have been obliged, at a great expense, to obtain the assistance of medical gentlemen from Newport and Cardiff. It was by this profession alone, perhaps, Mr. W. was enabled to live in a respectable manner, and by the exercise of frugality to leave behind him a decent provision for the education and comfort of his daughters.

In Mr. Winter's Library, I observed many valuable books on the Mathematics, Astronomy, Philosophy Natural and Moral, Natural History, Surgery, Medicine, and some valuable volumes on Natural and Revealed Religion ; but I do not recollect to have noticed any complete Exposition of the Scriptures. Indeed many of the books had been sold before I inspected the Library. And he used to say, that the expositors were of but little use,—none of them afforded him any tolerable satisfaction,

Moreton.

J. ISAAC.

[We earnestly hope the Friend of Truth, mentioned in his note to us by Mr. Isaac, will not forget his promise of favouring us with an "Account of the progress of Liberal Sentiment in Wales, at the beginning of this century.]

EDITOR.

CAMBRO-BRITISH BIOGRAPHICAL SKETCHES.

[Continued from page 67.]

ELLIS ROWLANDS, of Ruthen, in Denbighshire ; from whence he was ejected by the Act of Uniformity. He had been in the habit, it seems, of making little excursions, and preaching in different places, about the country ; which was no dishonour to his character, but the contrary, as it indicated a desire to be useful, as extensively as possible, and to imitate the conduct of him, who of all others is most worthy of imitation, and of whom it is said, that he "went about doing good." At the time of his ejection he happened to be in Carnarvonshire, and was there hauled out of the pulpit as he was preaching. He appears to have been a very active, laborious, worthy man. After being silenced, he was reduced (says *Calamy*) to extreme necessities, and a collection was made for him at Denbigh. His

* The Surgeon at Newport, to whom he was apprenticed, died soon after he was settled with him.

wife kept a school in Carnarvonshire, for a livelihood, and he drew patterns for the girls to work by. He could not be permitted a quiet abode even there, but was forced to flee into Cheshire, from the rage of his persecutors. His submitting to poverty and enduring persecution, while with a less stubborn conscience and a more easy virtue he might have avoided them both, was a sufficient proof of his integrity; but how detestable must that government have been under which such a man could not enjoy protection? He died a persecuted Non-conformist, about the year 1683.

HUGH OWEN.---He was a native of Merionethshire, and educated at Oxford, whence he removed to London, about the time the Bartholomew Act passed, being then a candidate for the ministry. He soon after settled in his native county, where he lived upon a small estate of his own, and preached the gospel with unwearied diligence, and eminent success. Calamy calls him a burning and shining light. He had many places where he used to preach in Merioneth, and nearly as many in Montgomeryshire. He also sometimes made excursions into Carnarvonshire, and other parts, and used to perform his circuit in about three months, and then begin again. His preaching was very affectionate, moving, and impressive. Great numbers attended his ministry, and were much affected by it. His painful and incessant exertions impaired his health; which is not to be wondered at, as he often rode in the night, and in cold rains over the mountains, scarcely allowing himself necessary food. He rarely ate any flesh, and avoided all strong liquors. His principal food was milk, to which he had used himself by lodging in poor houses, where nothing else was to be had. He was a Christian of the primitive stamp, eminently meek, humble, and laborious. One time going to preach, in a frosty, snowy season, he was benighted on the hills, when a sudden storm arose, which drove the snow so violently in his face, that the horse could not go forward. He therefore let him go as he would, till he perceived himself in danger of the bogs, so that it was not safe to ride any further. After he had committed himself to God in prayer, he left his horse to shift for himself, and walked alone in his boots, in a deep snow, till midnight, when he felt himself so spent, and so affected by the cold, that he despaired of life. Providentially, in a little time he came to a cow-house, into which he attempted to enter; but when he tried the door, he found it barred within. He scrambled about, for above an hour, trying to get in, but to no purpose. At length, when all hope was gone he discovered a hole at one end of the place, and with much difficulty got in that way, and lay between the cattle till morning. He then crept out, and seeing a house at no great distance, he

went to it, and knocked at the door. The good man of the house soon got up and let him in, when he found his hair and beard frozen; his hands and feet benumbed, his clothes stiff with frost and snow, and himself scarcely able to speak. He made a good fire, gave him some hot milk, and put him to a warm bed, where he lay some hours. When he got up, he found himself so well refreshed, that he went that morning to the meeting place and preached, without any sensible prejudice. He used to say, he envied no man's gifts, but desired faithfully to improve his own little talent for the service of his Lord. He was tender of grieving any, and though strict in his own opinion, was candid towards those who differed from him. He often said, he valued no man for his opinion, or his adherence to this or that party, but for what he saw of the Grace of God in him. His unblemished and exemplary deportment procured him the esteem of many of the gentlemen of the country, to some of whom he was nearly related. His character was strongly marked by compassion and charity. The numerous poor in his own neighbourhood, and under his extensive pastoral inspection, he constantly visited and relieved. When in his travels he happened to meet with persons suffering by the severity of the weather, for want of proper clothing, he has spared from his own person (not without hazard) what their pressing necessities seemed to require. At a time when the sweating sickness carried off great numbers, and the infected were in want of proper assistance, he diligently attended them, and condescended to perform, even for the meanest, any necessary service. His unaffected piety and goodness made considerable impressions sometimes where little of the kind was expected; of which the following circumstances are instances. When the Under Sheriff of Merionethshire apprehended him at his own house, in the reign of James II, he appeared very ready to accompany him, but begged leave first to pray with his family, which he was allowed to do. When he had done, the officer being deeply affected with his devotion, said, he would now have no more to say to him, and so went away leaving his prisoner at liberty. He was once confined at Powis Castle, but was treated with remarkable kindness during his confinement. Lord Powis, though a Papist, on hearing him pray, said to his priest, "Surely this is a good Christian!" And on his discharge, engaged him to come to Powis Castle every Christmas. His congregation consisted partly of Baptists, at least the Montgomeryshire part of it; and he was careful in endeavouring to keep the unity of the spirit in the bond of peace, with respect to the difference of opinion between them and their fellow members, of the opposite sentiment; reminding them of the sad breach which the want of that had occasioned at Wrexham, where very unhappy differ-

ences had taken place. "I press you to this," (said he,) "because it should be the design and desire of every member to increase the kingdom of Christ, to have his image, and not their own stamped upon the souls of men. If I have the image of Christ stamped upon my soul," (he would say,) "I shall be sure to go to heaven; but I may enjoy both sorts of baptism and go to hell after all." He lived to see the happy revolution, and survived that memorable and interesting event some years. He died in 1699, aged 62. His son, JOHN OWEN, was in the ministry, and attained to eminence, with every prospect of becoming a great man, had he lived; but he died the very next year, I think, after his father, aged only 30. The late celebrated Hugh Farmer, of Walthamstow, was a grandson of Mr. Hugh Owen, by the female line. The memory of Hugh Owen is still held in no small veneration by many of his pious countrymen.

[To be continued.]

MISCELLANEOUS COMMUNICATIONS.

GOGMAGOG ON THE STUDY OF POLITICS, AND THE LATE
THANKSGIVING SERMONS.

To the Editor of the Monthly Repository.

SIR,

I AM too much flattered by your "prompt insertion" of my letter in the first number of the Repository, to take offence at the "caution," to which you refer me in your hints and notices to your numerous correspondents; though I am of so oddly constituted a mind, as to think that the caution betrays, at least, as much timidity as "prudence," and to fear that it will be mistaken by some of your readers as an unfavourable omen of the future character of your work; which will grievously disappoint the expectations of those who like myself have taken their idea of it from your Prospectus, if it do not differ, and that considerably too, from all other periodical publications; if it be not much superior to a journal of sentiment, or a collection of literary trifles, or, a record of metaphysical debate; if it do not worship some other deity besides candour, with her "Chinese, baby-face," her listless asiatic figure, her lisping elocution, her censor of cloying incense, and her never-failing cruise of oil, the flattering unction which she lays to men's souls to mollify them, forsooth, and to flatter them into virtue; if it be not, in short, bold, and fearless of offence, if it be not among the religious world, what Cato was among the degenerate Romans, if it be not "a terror," to theological "evil-doers."

“Personalities,” Sir, that is all crimination of persons not already before the public, and all charges against individuals, not capable of being substantiated by proof, I shall avoid in my correspondence with you, not because I am convinced that hypocrisy and intolerance can always be sufficiently exposed without unmasking the hypocrite and the bigot, but because it does not square with my notions of justice to attack individuals, under a fictitious name, to fire from behind an ambush upon my adversary who occupies the open plain. You require me also to abstain from “politics ;” I have no objection to engage to obey your injunction in this particular likewise, but let us first understand one another.

By *politics* you mean, I take it, not the history of nations or the science of government, but the contentions of aspiring factions, the squabbles of “ins and outs,” and such politics are I acknowledge odious, and far below the notice of a Theological and Literary Magazine ; they are to true political philosophy, what astrology has been said to be to astronomy, “the foolish offspring of a wise parent.” But you must be aware that the term itself is very ambiguous, and that it has been used of late by religious people in that large sense in which I have said I conceive you do not use it, as including whatever relates to modern history, legislation, and government, and that in this sense the same odium has been attached to it, that belongs to it only in the sense of a factious struggle for power. A politician has been considered as great a troubler of society, as an unsound person is of the church, and in many cases, both the one and the other character have been identified. One of the churches I remember, through which I passed, had it inserted in the church-book, a book the opening of which every month inspired me then with as much dread as the annual opening of the finance-minister’s budget now does, that no member should belong to any political society, that is, should not subscribe a guinea a year for supporting legal petitions for a Reform in Parliament, under pain of exclusion. The same rule I understand has obtained among the Wesleyan Methodists. By this means much has been done to rob Englishmen of their birth-right ; the enquiring into the conduct of their representatives, and the controlling of the public purse. A Machiavelian attempt has been made to enslave them by means of their consciences. A young minister of my acquaintance happening to express during the late revolutionary war, in company with some Dissenting divines, his indignation at the mad, unprincipled crusade then carrying on against Republican France, was admonished by a letter from one of them a short time after that, “with such sentiments, whatever might be his talents, natural

or acquired, he would be of little use in the church of Christ." And a highly popular writer among the Orthodox*, under the patronage of the Pitt-loving, war-supporting, evangelical Wilberforce, published some years ago a tract on "Religious Backsliding," in which it was stated that one sure symptom of backsliding of heart was the taking "an eager interest in politics!!" Can you wonder, Mr. Editor, at my wishing to have your "caution" explained! at my pains that you should not be confounded with the Claytons and Martins and Rippons of the day, with the base herd of fawning sycophants, who Esau-like, for a mess of pottage, would barter their birth-right, and sell themselves and their posterity to bondage!

In going over to the Dissenters, I flattered myself that I was about to mingle with a party who more than all others understood the nature, and estimated the value of civil, as well as religious liberty. I was acquainted with their chief writers; I had studied their history. I supposed that a Price, a Robinson, and a Priestley was the organ, each in his day and place, of the party; and I considered that as they were politically persecuted, they were to a man so far politicians, as to seek constitutional redress, and to claim their stolen rights. I even regarded it as upon the whole an advantage to my country, though certainly no honour to it, that a large class of my fellow-citizens, were by state-injustice forced, in self-defence, upon the study of the constitution, and the assertion of British liberty. If, thought I, we who are the majority, have laid them, being weaker than ourselves, under political disabilities, and subjected them to political disgrace, can we blame them for having turned their attention to politics—for having studied the occasion of their injuries? As well might the knave who has defrauded his neighbour of his estate, reproach him with having disturbed his head with the difficult study of the law, because by law he sought to recover it.

Such, Sir, were my views of the Dissenters, such my expectations from them. I have not been wholly mistaken. I have found among them upon the whole a greater degree of information and good sense with regard to constitutional liberty, and a more zealous concern for it than I have observed in any other class of my countrymen. I see in them, in the same proportion that the aboriginal inhabitants of modern Turkey, are said to resemble the ancient Greeks, a likeness however faint to that venerable race of men the Puritans, their ancestors, to whom an historian not prejudiced in their favour owns that we

* Andrew Fuller.

are indebted for all we possess of English freedom. But I must acknowledge at the same time, that I have been disappointed in them. Many of those that have taken the lead in the churches to which I have belonged, appeared to me to be ignorant of the very grounds of dissent, and might for ought I could perceive, have been equally well elders in the church of Scotland, churchwardens in the church of England, or wardens and stewards among the Jews. I have met with some ministers who were ignorant of the Test and Corporation Acts, and others who have said that they were measures of precaution against Arians and Socinians. To Dissenting ministers as a body, I do not impute wholly the ignorance of their people with respect to their character and profession, for I have observed that discourses on the right of private judgment, are generally heard with listlessness, and complained of as not evangelical. No sooner is a sermon on this subject delivered in an Orthodox congregation, than one brother exclaims, "Ah! I wish our pastor would dwell less upon the reason of man, and more upon the power of the Saviour!" and another adds, "I fear that our dear brother so and so who sits under a gospel ministry in the church, will be offended at our minister's sentiments; I wish he would leave these things alone; I never knew any good come of them!" In this manner a minister is ferreted out of his honesty, and must either stifle his sentiments, or starve. Never, to the latest hour of my life, shall I forget hearing an amiable and respectable minister, after having delivered an able discourse on the nature of the kingdom of Christ, reproached by a low-minded, purse-proud deacon, or as Robert Robinson would have said a Lord-deacon, a species of officer known only in congregational churches,—reproached, Sir, by this creature which had crawled from nothing into wealth by political obsequiousness, and had thriven by clandestine jobs and accommodations with the prime minister of the day—by him reproached for having dirtied his hands with politics!!

It is curious to observe in what manner some persons among the Dissenters use the term *politics*, as if it meant not the observance and study of public men and public measures in general, but attachment to one particular set of men and measures. Thus, to censure and oppose the reigning administration, is to be political, to support and flatter them, whether right or wrong, is not so. He that in the pulpit describes the duties and explains the responsibility of magistrates, even though these topics come upon him in the regular course of interpreting scripture, meddles with politics; but he does not who insists upon the divine ordination and awful prerogatives of "the powers

that be," though perhaps in doing so he makes long quotations from "*the judicious Hooker**," and the revolution-hating Burke. He that expresses in his sermons a regard to the liberty of the people, is put down for a politician; he, the time-serving wretch, who is officious in declaring his contempt of the people, and his satisfaction at seeing them under "salutary restraint," that very people who have with the earnings of hard industry, fed him up to his burly size, and decked him out in his priestly habiliments; he, to be sure, keeps within the province of the pulpit. The man that is honest enough to confess to God, and to urge upon his people our national sins, such as the slave-trade, and our perjuries, ecclesiastical and civil, and our wars, and our boastings, is marked as a political preacher; but he is not a political preacher who affronts heaven and insults mankind by praying and preaching up the piety of our rulers, the danger of any change, and the duty of "considering our own depraved hearts as the only source of our calamities, and the only proper object of our abhorrence." Micaiah prophesied politics, "odious politics," to Ahab; the "lying spirit" relieved the other prophets from the same reproach.

I fear I shall tire you, Sir; in apology for my prolixity, I have only to say, that I have long wished so state my sentiments on this subject, and that your "caution," which I hope you do not consider me personally offended at, seemed to give me a fit opportunity of gratifying my wishes. You will find, besides, as you become acquainted with my character, that when once I am suffered to begin talking or writing, nothing is then farther from my thoughts than leaving off. I have often wondered at this peculiarity of disposition, which has risen up in me of late years, and seems I think to increase with my age. Perhaps it is to be accounted for from my having but recently recovered my liberty of speech, after having my mouth locked up for such a length of time. I sometimes compare myself to the *Spectator*, of pleasant memory, who was dumb seven parts of his life, and tiresomely loquacious the remaining eighth; and it is likely enough that your readers, good Mr. Editor, may serve you in my company, as the young Templar did his companion in the *Spectator's* at *Jonathan's*—that is, pull you by the sleeve, begging you to come away, for that the old prig will talk you to death.

* Sects as well as nations have their tutelar saints. Nations never part with their tutelary deities, and Dissenters do not sell their's but for a good price. I have seen in my day several bargains of this sort. The "ever memorable Mr. John Hales, of Eaton," was, I recollect, at one time, the patron of this religious denomination. For some time past they have been looking up very devotedly to "the judicious Hooker;" by and by we may expect, should the present ministry be permanent, they will dispose of the antiquated Bishop, and set up again the justly beloved idol of their fathers, "the immortal Locke!"

If your "caution" had not led me astray, I intended to have sat as censor upon the sermons preached by our Dissenting ministers on the late thanksgiving day, which in the course of my reading, have come most of them under my notice. Your reviewer has in part anticipated me, but his "prudence" has left me still something to say. The discourses published by the Dissenters on these occasions are of much greater importance than as pamphlets or single sermons would seem to be. Their circulation is, usually, wide. They give the tone to the political sentiments of the bulk of our congregations, and they are regarded I know by the public, whether justly or not I am not to enquire, as the measure of our good sense and loyalty. These circumstances admonish us that they ought always to be narrowly examined, and when they are objectionable to be publicly protested against. They should likewise prompt our most patriotic and able preachers to come forward in print at such times, and not to relinquish the public stage to the vain, the flippant, and the parasitical, and thereby to expose us as a body to the derision of spectators. Some Dissenters object to the observance of these political Sundays, if I may coin a new epithet, as a matter of conscience; all of them ought, I think, to object to them as a matter of policy, for it seldom happens on these days that some of our ministers are not led by the silly affectation of loyalty, or the wretched ambition of popularity to utter gross falsehoods*, to make concessions which do away entirely the justifiableness of dissent, and to establish such slavish, high-church, popish dogmas on the subject of the civil power, as would in the purer periods of our history, have subjected a minister in the church of England to the censure of Parliament, and the loss of his gown.

I mean not, Sir, to go into these sermons critically, for though I do not despair of gaining some note, and this is what we all live for, as a censor, I believe I should earn little praise as a reviewer. I shall put down, in order, a few observations upon them in the lump.

And, 1. They all agree in over-rating the victory of Trafalgar. Judging from them, you would suppose that France like Britain, was a maritime power solely, and that with her fleet, or rather a division of her fleet, fell her very power and existence. Certainly you would not suppose, that it was well known at the time they were delivered, that the battle of Austerlitz had made France the undisputed mistress of the Continent from the boundaries of Turkey, to the shores of the Atlantic. Now this partial dealing of our preachers, was not only politically

* As in what relates to a certain monarch.

but also theologically unjust, for is there a ruling Providence upon the sea, and none upon the land? did the atheistical regicides of France, actually as well by profession, (their profession, I mean, as commented on in English pulpits,) banish the Almighty from their dominions! and is a victory a token of the Divine favour, and a defeat none of the Divine displeasure?

2. They unite in extolling the spirit of war, and in praising that warrior's sword the most which "returns least empty from the blood of the slain," and in complaining almost of Providence for suffering our British hero to fall in battle, forgetting that God is "the God of peace," that "a meek and quiet spirit is in his sight of great price," and that he has ordained that "he that useth the sword shall perish by the sword."

3. They conspire most indecently in praising the virtue and piety of Lord Nelson;—indecently (for I cannot be more particular) both with regard to themselves as the ministers of religion, and to the subject of their eulogium, whose best friends cannot wish to provoke a strict scrutiny into his character, as a domestic man, or as the guardian of British faith and honour!

4. They all, as if by mutual consent, pass over most courteously our national crimes, thus falsifying the declaration of God himself, that "when his judgments are in the earth the inhabitants thereof will learn righteousness."

Sir, I have done. If any of my strictures are too bold, you are at liberty to expunge them. In some future letter I intend to animadvert upon a popular tract by one of our Right Reverend Fathers in God, wherein I will attempt to be not improperly "political or personal."

I am, Sir,

Your's as before,

London, Feb. 21, 1806.

GOGMAGOG,

MR. PALMER'S REPLY TO MR. RICHARDS.

To the Editor of the Monthly Repository.

SIR,

I AM really ashamed to trouble you or your readers any farther with my "errors and blunders;" but as your accurate correspondent, Mr. Richards, charges me with an additional one in my correction of a former, I must desire him, and any one else, who thinks it worth while, to look at my list of *Errata* again, and he will find that I had expressed a doubt whether the Evans first mentioned as Dr. Evans's *father*, (if he were not his *grandfather*) were of the *same family*. Mr. R. has confirmed this suspicion, and I was glad of his information concerning Dr. Evans's grandfather, of whom I humbly confess my ignorance.

But Mr. R. should exercise a little candour towards English writers, who cannot be expected to have that profound knowledge of the Welsh churches and ministers which he discovers. As to other errors, I doubt not your judicious readers will make all the allowance for them which the nature of such a work requires. I shall never print "another edition," but were I to print twenty more, I should not expect to see it free from errors, even with Mr. R's. assistance; and perhaps some Welsh divine who shall come after him, may find errors in his accounts of his own countrymen. As to those which he refers to in the Nonconformist's Memorial, I have no more apprehension of their sinking the credit of the work, than I have that your reputation, Sir, as an Editor, will suffer from the errata in the first number of the Monthly Repository, as noticed in your second. If you think proper to insert this, I promise you that you shall have no more trouble of this kind from your obedient servant,

Hackney, March 7, 1806.

S. PALMER.

STORY OF A PENITENT PROSTITUTE.

To the Editor of the Monthly Repository.

SIR,

THAT "the way of transgressors is hard," is a truth confirmed in the experience of every individual instance of immoral practice. Such it was in the case of that unfortunate female, whose story is here related, and which at the wish of an esteemed friend, I have transmitted for your Magazine, hoping you will give it a place therein.

I remain your's, &c.

Chatham.

T. C. A.

A gentleman in the medical line, at Glasgow, was some time since requested to visit a patient, and was conducted up three pair of stairs, into a gloomy, shabby, skylighted apartment. When he entered he saw two young females, sitting on the side of a very poorly furnished bed without curtains. On approaching, he found one of them in the agonies of death, supported by the other, who was persuading her to take a bit of bread dipt in spirits; but the pale emaciated figure refused, saying in a feeble, languid voice, it would but contribute to prolong her misery, which she hoped was drawing to an end, and looking at the Doctor, she thus addressed him, "You have come too late, Sir, I want not your assistance."

Here she fetched a deep sigh and dropped upon the bed, every

means of relief was afforded, but in vain, for in less than two hours she expired. In a small box by the side of the bed were found some papers by which it appeared that she was of a good family, and had received more than an ordinary education, that she had changed her name, and concealed that of her parents whom she pitied, and whose greatest fault had been too much indulgence and misplaced confidence in the prudence of their favorite daughter. On the back of some directions respecting her funeral, the following pathetic lines were written, and some little money in the box was assigned to have them inscribed on a tomb-stone—thus,

Verses for my Tomb-Stone, if ever I should have one,

BY A PROSTITUTE, AND A PENITENT.

The wretched victim of a quick decay,
Reliev'd from life, on humble bed of clay
The last and only refuge of my woes,
A love-lost, ruin'd female I repose.
From the sad hour I listen'd to his charms,
And fell, half forc'd in the deceiver's arms,
To that whose awful veil hides ev'ry fault
Shelt'ring my suff'rings in this welcome vault,
When pamper'd, starv'd, abandon'd, or in drink,
My thoughts were rack'd, in striving not to think ;
Nor could rejected conscience claim the pow'r
T' improve the respite of one serious hour.
I durst not look to what I was before,
My soul shrunk back and wish'd to be no more.
Of eye undaunted, and of touch impure,
Old ere of age, worn out when scarce mature,
Daily debas'd to stifle my disgust
Of forc'd enjoyment in affected lust,
Cover'd with guilt, infection, debt, and want,
My home a brothel, and the streets my haunt,
For seven long years of infamy I've pin'd,
And fondled, loath'd, and prey'd upon mankind ;
Till the full course of sin and vice gone through,
My shatter'd fabric fail'd at twenty-two.
Then death with ev'ry horror in his train,
Here clos'd the scene of nought but guilt and pain.
Ye fair associates of my op'ning bloom,
O ! come, and weep, and profit at my tomb !
Let my short youth, my blighted beauty prove
The fatal poison of unlawful love !
O ! think how quick my foul career I ran,
The dupe of passion, vanity, and man !
Then shun the path where gay delusions shine,
Be your's the lesson—sad experience mine !

DR. PRIESTLEY, AND THE EVANGELICAL MAGAZINE.

To the Editor of the Monthly Repository.

SIR,

THOUGH my views on some important points of doctrine, materially differ from those of Dr. Priestley, I hold that gentleman in such high estimation, from what I personally knew of him, as well as from many of his writings, that I am always hurt when I see or hear any reflections thrown out to the disparagement of his character. I lately cast my eye upon a passage of this kind in a periodical work*, which (as it has a very extensive circulation,) may contribute to strengthen a groundless prejudice against a worthy man in the minds of multitudes. The paper is entitled "Hope in death to be derived from the gospel only!" The writer quotes Mr. Joseph Priestley's letter containing an account of his father's death, in which he relates that the Dr. recommended to him a pamphlet written by a Mr. Simpson, *On the Duration of Future Punishment*; saying, "It will be a satisfaction to you to read that pamphlet. It contains my sentiments, and a belief in them will be a support to you in the most trying circumstances, as it has been to me. We shall all meet finally: we only require different degrees of discipline suited to our different tempers, to prepare us for final happiness."

From hence this writer infers—that Dr. Priestley expected that both he and his son would go to hell; and that the only hope he had of their meeting in heaven, arose from a persuasion that the sufferings of the infernal state would be of short duration. From this view of the Dr's. state of mind, the writer argues the evil of his system, and the superior value of his own, as affording nobler consolation in a dying hour.

Now, Sir, I strongly suspect some gross misrepresentation of Dr. Priestley's language or meaning. I am satisfied that he not only considered "the gospel as the only ground of hope" beyond the grave, but that he entertained such a persuasion of his own future happiness at the general resurrection, as carried him above the fear of death, and of any temporary punishment previous to that grand period. I must confess, however, that the manner in which the Dr's. conversation in his last hours is stated, is such as would not give a person, who is prejudiced against his sentiments, the most favourable idea of them, or of the state of his mind in the view of his dissolution. Not being possessed of Mr. Simpson's pamphlet, nor acquainted with the

* Evangelical Magazine for March, p. 108.

general drift of it, I am unprepared to say what there is in it which might be supposed to afford peculiar consolation to Dr. P. in his dying moments ; and not having the whole of his Son's letter at hand, I am unable to ascertain how far the above writer has done justice to it. But from a sincere regard to the Dr's. memory, and to the cause of truth, I earnestly wish that some one of your correspondents, who is competent to the subject, would give the public, in your Repository, a true statement of this affair, by which the shameful attack of this censorious writer upon so worthy a character as Dr. Priestley's, may be repelled, and his inveterate enemies, who will take a pleasure in propagating the report of his miserable end, may be ashamed and silenced. I am, Sir, very respectfully your's, a lover of
JUSTICE.

DR. PRIESTLEY'S LAST MOMENTS.

To the Editor of the Monthly Repository.

SIR,

I HAVE often been sensibly affected by reading the account of Dr. Priestley's death, which has done a good deal towards recommending Unitarianism, to several of my semi-calvinistic friends. I wonder that the Unitarians do not print in a popular form, Mr. Joseph Priestley's Letter to Mr. Lindsey, which is annexed to Mr. Belsham's Funeral Sermon for the Doctor ; it would plead more for them than a thousand metaphysical arguments, or critical emendations of Scripture. Their neglect in not seizing upon opportunities of impressing the public mind has often grieved me, and indeed occasioned me to say, " See a good cause in bad hands." It is not too late now to print the narrative of Dr. Priestley's death ; I wish most earnestly the Unitarian Book Society, would think of this ; I am sure, from my experience of religious people, that it would be a most acceptable and useful tract.

You, Sir, I dare say, are better employed than in reading the EVANGELICAL MAGAZINE. Men of sense, I have no doubt, regard that work with contempt. Its charitable design has, however, interested me in it, and the extent of its circulation, it being read by very many thousands, gives it in my eyes a great degree of importance.

In the number of this publication for last month, is a paper on Dr. Priestley's death ; which is as you may suppose, abusive and malignant, but which from its plausibility, requires some refutation and exposure. The conductors of it will not, I presume, take counsel of you, Sir, for they act upon Solomon's principle, that " he that increaseth knowledge increaseth sor-

row," but if you will give this short article a place in your Repository, it will not be said, as otherwise it might, that none of Dr. Priestley's friends could vindicate his character.

The writer of the paper in question, who signs himself *Sperans*, quotes a part of Mr. Joseph Priestley's Letter to Mr. Lindsey, above alluded to, and makes remarks upon it; I shall in return quote and comment on this evangelical accuser.

"When Dr. Priestley was on his death-bed, he desired his son, Mr. Joseph Priestley, to reach him a pamphlet which was at his bed's head: that pamphlet written by a Mr. Simpson, was on the Duration of Future Punishments: or in other words, An Attempt to prove that the Duration of the Punishment of the Wicked will not be Eternal." This paraphrastic explanation of the title of Mr. Simpson's pamphlet is dextrous. By a side-blow an attempt is made to inflict a fatal stroke. The writer's purpose would not have been answered by stating the design of the pamphlet in the author's own words; he turns interpreter, and as an interpreter becomes jesuitically an accuser. As he has given the hint let us also interpret the title of the pamphlet, and let those that have read it, determine which interpretation is just. *The Duration of Future Punishments, or in other words, An Attempt to prove that under the Government of a wise and good God, no punishment is vindictive, but all punishment is just, and therefore limited, and merciful, and therefore corrective; and that all sufferings both in this life and in the life to come, are intended for good, and will finally issue in happiness.* With this explanation, I might quit the candid writer in the Evangelical Magazine, for it fully exposes the grossness and insidiousness of his misrepresentation, but it may do him good to give him a little correction.

"Now observe the remark which the Doctor made upon it. Giving it to his son, he said, 'It will be a source of satisfaction to you to read that pamphlet. It contains my sentiments; and a belief in them will be a support to you in the most trying circumstances, as it has been to me. We shall all meet finally: we only require different degrees of discipline suited to our different tempers, to prepare us for final happiness.' Without presuming to determine on the future state of this philosophical divine, which I leave to his righteous judge, may I not without any breach of candour, make this remark on the above sentence; does it not seem strange, passing strange, that the Doctor should on his death-bed, "in the most trying circumstances," derive his consolation, or acknowledge that he had derived his consolation, from such a source as the limited duration of future torments?"

Now, Sir, allow me to remark that Dr. Priestley's observa-

tion relates not, as this person would suggest, to his then circumstances. It is retrospective; the language as far as relates to himself, is in the *past* tense. His dying circumstances were, thanks to his soul-supporting system, not trying; he had no pain, no fear. His "trying circumstances" were antecedent afflictions, some of which were occasioned by the persecutions of persons likeminded to this censorious writer, and which he had reconciled his mind to under the persuasion of the paternal and merciful government of Almighty God. And it was an habitual contemplation of the whole scheme of the Divine Administration, and not of that narrow part of it which refers to future punishments which had constantly administered "consolation" to this good man's mind.

"Had he no basis more firm than this to rest upon in the prospect of eternity; if he had, it is peculiar that he did not mention it: if he had not, it is far from being a recommendation of his system."

With what eyes could this writer have read the account of Dr. Priestley's death? But perhaps he read it under so strong a prepossession that the holder of *awful* Socinian sentiments must have lived and died miserably, that he could see nothing in the account but one single statement which a little perverted promised some gratification to his malignity. Pity that Dr. Priestley's well-known benevolence to the amiable Calvinists, should not have prompted him to affect, in order to please them, certain misgivings of mind and terrors which he never felt. As it is, they have, I acknowledge, reason to be dissatisfied. No blemish, unfortunately, can be found in his life, nothing cowardly in his death; what then remains to be done, but to say with the Evangelical Magazine, that he died hoping (it might have been said *knowing*) that the torments of Hell will not be everlasting, or with an eminent Orthodox minister, whose name I spare only out of tenderness to his character and condition, (and he has said this publicly again and again) that *he died like a Heathen*?

I will tell this writer, Sir, what was the basis of Dr. Priestley's hope both in life and death, and if he will read again the Son's account, he will find that I am not wrong—it was the reading of the Scriptures, the exercise of prayer, and the belief which he derived from the gospel of a happy immortality! This hope and the basis of it he did "mention," and triumphantly too, and I shall bless God as long as I live, that the "dying circumstances" of Dr. Priestley, were published in this country, time enough to be read to a dying saint, near and dear to me—a saint and an Unitarian, who was so transported by the recital of them, as to long to see in a better world that

holy man, who would, he believed, constitute one of the most brilliant gems in the Saviour's crown!

"I pity from my heart," says our tender-hearted writer, "a man of Dr. Priestley's eminent character dying in hope that Hell will not be eternal." We thank the Evangelical Magazine even for its "pity," but we pray God, that we may never need it on any other account than Dr. Priestley did, for we have learnt in a book which we are sometimes candidly suspected of not reading, that the tender mercies of some persons are cruel. But how in the name of truth and honesty can this writer come forward with a boast of religion in his mouth, and "a lie in his right hand?" Without fine feelings, with only a vulgar sense of right and wrong, he must perceive that his statements are grossly false, and his inferences slanderous and cruel.

The paper ends with a complacent comparison of the "gloomy" and "immoral doctrines of Socinianism," with the "holy and comfortable" doctrines of Calvinism. Yes, Sir, those doctrines are called *holy* which rob God of his justice, and take away from man every motive to virtue; those doctrines are called *comfortable* which represent the Governor of the world as an implacable tyrant, and the mass of mankind as devoted by an eternal and irreversible decree to everlasting, remediless torments.

AN EX-CALVINIST.

March 12, 1806.

ORIGINAL LETTER OF DR. FRANKLIN'S.

To the Editor of the Monthly Repository.

SIR,

ENCLOSE a copy of the first of three letters from Dr. Franklin, the originals of which were put into my hands about twelve years ago, by a near relation of mine, the nephew of the gentleman to whom they were addressed. I am persuaded that they have never been printed, except when I communicated them to my friend the Editor of the Cambridge Intelligencer, who inserted them at different times, as it suited the engagements of his informing and justly regretted paper. As I wish to preserve these letters, containing some of the last thoughts of a distinguished character, upon subjects of no small importance, I request you to publish them in following numbers of your Repository, should you judge them, though neither exclusively, theological or literary, yet not unsuitable to your miscellaneous department. Mr. Whatley, the friend of Dr. Franklin, had engaged in mercantile pursuits, and was for some time a British

Consul in the Mediterranean. During the latter years of his life he devoted his time to various objects of public utility, for which he was well qualified, and particularly attached himself to the interests of the Foundling Hospital, of which he was the Treasurer. He died in 1791, aged 82, having survived his correspondent not quite a year.

I am, Sir, your's,

Hackney,

I. T. RUTT.

Nov. 20, 1806.

GEORGE WHATLEY, Esq.

TREASURER OF THE FOUNDLING HOSPITAL, LONDON.

By

Mr. Franklin, jun.

Passy, near Paris,*

Aug. 21, 1784.

My dear old Friend,

I received your kind letter of May 3, 1783. I am ashamed that it has been so long unanswered. The indolence of old age, frequent indisposition, and too much business, are my only excuses. I had great pleasure in reading it, as it informed me of your welfare.

Your excellent little work, "The Principles of Trade," is too little known. I wish you would send me a copy of it by the bearer, my grandson and secretary whom I beg leave to recommend to your civilities. I would get it translated and printed here, and if your bookseller has any quantity of them left, I should be glad he would send them to America. The ideas of our people there, though rather better than those that prevail in Europe, are not so good as they should be: and that piece might be of service among them.

Since and soon after the date of your letter, we lost unaccountably as well as unfortunately, that worthy, valuable young man you mention, your namesake Maddeson. He was infinitely regretted by all that knew him.

I am sorry your favourite charity does not go on as you could wish it. It is shrunk indeed by your admitting only 60 children in a year. What you have told your brethren respecting America is true. If you find it difficult to dispose of your children in England, it looks as if you had too many people. And yet you are afraid of emigration. A subscription is lately set on foot here to encourage and assist mothers in nursing their infants themselves at home; the practice of sending them to the *Enfants Trouvés*†, having risen here to a monstrous excess, as

* A village on the Seine, where Dr. F. now resided as Ambassador to the Court of France, from the United States.

† Under the old government of France the exposed children found in Paris, were brought up in Hospitals, distinguished by their different dresses as "*Enfants*"

by the annual bills it appears they amount to near one third of the children born in Paris. This subscription is likely to succeed, and may do a great deal of good, though it cannot answer all the purposes of a Foundling Hospital.

Your eyes must continue very good, since you are able to write so small a hand without spectacles. I cannot distinguish a letter even of large print, but am happy in the invention of double spectacles, which serving for distant objects as well as near ones, make my eyes as useful to me as ever they were. If all the other defects and infirmities of old age could be as easily and cheaply remedied, it would be worth while, my friend, to live a good deal longer. But I look upon death to be as necessary to our constitutions as sleep. We shall rise refreshed in the morning.—Adieu and believe me ever,

Your's most affectionately,

B. FRANKLIN.

BIBLICAL CRITICISM.

EXPLANATION OF CHRIST'S BEING MADE SIN.

From the Papers of the late Rev. Newcome Cappe.

[Continued from page 88.]

HAVING endeavoured to explain the first part of what is affirmed by our Apostle, that "he was made sin, who knew no sin," we proceed to examine how it was that Christ was made sin *for us, on our account*, for our benefit, in tender pity to mankind, and as the means of serving and blessing them.

That these words might not be overlooked, nor the sense of them mistaken, Paul goes on to give a particular explication of his own language, and to explain how he meant to be understood when he said, that Christ was made sin *for us*;—to interpret these two words, is the design of all that follows in this text; namely, "That through him, we might become the righteousness of God." *Through him*, by his means; that being established by the example of his sufferings in its cause in a firm and lively faith in his doctrine, abounding with the most salutary counsels, and pregnant with the most persuasive motives; that being guided, encouraged and excited to emulation by his amiable and glorious example, who "was in all points tempted even as we are, yet without sin"—who was obedient in suffering, and faithful even unto death; that convinced of the insignificance of this world and its temptations, in which even

bleus, *Enfants rouges*," &c. and supported by a tax laid on the city for that purpose. In the provinces the Noblesse were obliged to provide for the exposed children, found within their jurisdiction. See Dict. de Frevoux, Fol. 1771.—Articles—*Befans, Trouvés* and *Trouvé*.

the Son of God lived a life of obscurity and poverty, of constant hardship and manifold affliction ; that convinced of the necessity and importance of holiness, which the Son of God continued to preach and practise, notwithstanding all he suffered for the fidelity and zeal of his obedience ; that overcome by so tender a demonstration of the love of God to men, as that he spared not his beloved Son in the service of their souls, but gave him up to various, long and severe distresses, to the most shameful ignominies, and the most painful agonies ; that through the power of such principles flowing in full force from the consideration of his sufferings and his patience, we might become the righteousness of God.

We might *become* ; not, *be made* ; this is not the sense of the original expression. Christ was *made* sin, in the sense already explained, by the appointment of God, by the deed of Providence, which exposed him to all the consequences of the evil passions of mankind, and employed them as his ministers, to accomplish his great designs. It was without any act or will of his own, that Jesus was *made* sin ; but it is not possible, properly speaking, that any man should thus be *made* righteous ; for it is of the very essence of righteousness, that the sentiments and conduct in which it lies, be intentional and voluntary. As no man can, in the strict and proper meaning of the terms be *made* a sinner without the intervention of his own will, so without this, no man can be *made* righteous. It is not in the power of any being in the universe, however great his excellence, to transfer any portion of his own righteousness ; he cannot give his good character, his good conscience, and his good deserving to another. Righteousness in its own nature is personal and incommunicable. But, though no man can *make* us righteous, though we can be made such only by ourselves, yet means may be applied and motives suggested to engage us in exerting those laudable volitions, in which all worthiness of character consists. In our endeavours to attain and cultivate those habits of virtue which constitute true holiness, we may be aided and prospered by the favour of God and the dispensations of his providence, strengthening us with strength in our souls ; instructing us clearly and completely in the nature of true holiness, and in the means by which it may be acquired ; imparting to us these means more liberally, and proposing to us more numerous or more cogent motives to apply them to our own farther improvement. This is what is done for us in the gospel dispensation, which is called the grace of God, and of such a nature are the benefits that are derived to us from the sufferings of Christ. In that "he was made sin for us, who knew no sin," we are fully instructed in the extent of our obligations, and are furnished with

many powerful incentives to give all diligence in the study, the practice, and the culture of all virtue.

“The righteousness of God.” To become righteousness, is evidently the same thing as to become righteous; in the former part of the text, to be made sin, is the same thing as to be made in that sense a sinner, i. e. a sufferer: this is a common form of speaking in the Jewish language. Thus, Gentile converts are said, “to have been sometimes darkness but now light in the Lord:”—that is, whereas they were once ignorant, they are now blest with the most important and the most consolatory knowledge.

“The righteousness of God,” may, according to the peculiarity of the sacred language, signify eminent or distinguished righteousness; we know that it was the end of the sufferings of Christ, to redeem us from iniquity, and to purify us to himself a peculiar people zealous of good works. Or, it may not unjustly be interpreted, such a righteousness as will be approved and accepted of God, under a dispensation so advantageous as the Christian, in opposition to that external and ceremonial righteousness, which was the boast of Jews and hypocrites; and in distinction from that partial and defective righteousness which constituted the greatest glory of the gentile world. Or again, it may not improperly be explained to be a righteousness like that of God, in which according to the language of our Apostle, in respect to Gentile sinners, “the new man,” consisted, “which after God is created in righteousness and true holiness.” (Eph. iv. 24.) All these interpretations amount to the same thing; upon any of them, “the righteousness of God,” is a sincere, universal, and illustrious righteousness; and to *become the righteousness of God*, is to become truly, without pretence, comprehensively, without exception, and, as far as possible eminently, without blemish or imperfection, righteous in the sight of God.

Upon the whole then it seems that we shall have the true sense of this important passage in the following paraphrase.

God appointed him who had done no sin, to endure such afflictions, as are the just punishment of the most atrocious crimes, from which his innocence might have pleaded an exemption, if a future indemnity had not been provided him; for our sakes he was thus appointed to endure such afflictions, that moved by the consideration of his sufferings, and the important truths that are thereby suggested and evidenced, we might apply with such diligence and zeal to the practice and the cultivation of all righteousness, as to attain to such measures of it as should entitle us to the mercy and acceptance of God, and

raise us to some good degree of his likeness, who is himself, "glorious in holiness."

Hence we may be able to form some idea of our interest in the affections, (if we may so speak) of our heavenly Father—some idea of the value which righteousness bears in his sight. Was it for this, that "he was made sin who knew no sin, that we might become the righteousness of God through him?"

If such be the regards of God to his weak and erring creatures, such his regards to virtue and holiness, that for our sakes his beloved Son was made sin, that we might thereby attain to superior degrees of moral excellence and glory; with what sentiments ought we not to contemplate the Christian dispensation? What shall we render unto God for this his unspeakable gift? What further demonstration can we desire, that righteousness is the best interest, and ought to be the primary pursuit of man?

REVIEW.

"STILL PLEAS'D TO PRAISE, YET NOT AFRAID TO BLAME."

Pope.

[Writers and Booksellers desirous of having their Publications noticed early in the Review of the MONTHLY REPOSITORY, are requested to send them as soon as they appear, to the Editor, at the Printer's.]

ARTICLE I.

Discourses on Various Topics relating to Doctrine and Practice. By the late Rev. Timothy Kenrick. In 2 vols. 8vo. Johnson.

IF sermons are an important branch of English Theology, they are scarcely less so of English Literature: for they distinguish it, in part, from that of every other country. No nation, we believe, possesses so large and valuable a stock of them as our own. A few of those of the most celebrated French preachers are, undoubtedly, superior to our's in the higher kinds of eloquence and oratory, and, suiting the genius of that lively people, address with greater success the imagination and affections. But if fruit is of more worth than leaves, and solidity of trunk than the hues and fragrance of flowers, a preference is due, for the same reason, to the most memorable of our English sermons, which, agreeably to our national character, are directed principally to the understanding; frequently, we confess, to the excessive neglect of the fancy and the passions; though some of them are also deserving of considerable praise for purity of language, and for beauty, force, and dignity of composition.

Friendship naturally solicits the publication of discourses which it heard from the pulpit with more than common pleasure. Affection as naturally wishes for their appearance when the hand which penned, and the lips which pronounced them are mouldering in dust: they are then precious relicks of departed talents, usefulness and virtue: they call back and perpetuate those devotional, intellectual and moral qualities which endeared the Christian and the man, the preacher and the friend: in this way, although he is dead, he yet speaketh to an ever-grateful flock; and if the sermons thus anxiously demanded by them are worthy of the public eye and approbation, the request reflects as much credit upon their judgment as upon their feelings.

We perceive with deep concern, that the discourses before us are posthumous. Nor could we read the former part of the preface to them, consisting chiefly of a letter from the united congregations of Protestant Dissenters at Exeter, to the writer's widow, without tender sympathy and regret: it does the highest honour to the character of those societies, and to that of their late beloved and exemplary pastor: it proves that they were capable of estimating his superior merits, and is therefore an encouragement to every conscientious minister, and a lesson to other congregations.

The Editor of these sermons seems to consider it as a recommendation of them, that they contain the undisguised sentiments of Mr. K. on subjects of the first importance. It is said of him, we are persuaded with truth, that he thought for himself; (Pref. pp. viii and ix.) and this circumstance stamps particular value, in our humble judgment, upon the volumes now presented to the world. We are mistaken if the intelligent and candid reader will not approve of the selection, and acknowledge that the discourses "possess such a degree of novelty, either of subject or of manner, and are of such a tendency, as to do credit to the memory of the author, and to contribute to the promotion of Christian knowledge, and the practice of virtue:" (Pref. p. x.)

We shall follow the order in which they are arranged; though it be not exactly what we could have wished and suggested; the two volumes contain forty sermons, only four of which we shall notice at present, reserving for two succeeding numbers our account of the remainder.

The first sermon, entitled "The Value of Truth and Danger of Error," from Matt. vi. 22, 23. *The light of the body is the eye*; is prefixed with great propriety to discourses so eminently distinguished by a free, though judicious investigation of received tenets, and by a fearless, yet benevolent avowal

of unpopular opinions. Mr. K. begins with observing that no mistake could be more adverse to our Lord's purpose of enlightening and reforming the world than "the apprehension (the *notion*) that errors are harmless, that correct views of religion are of no value." Accordingly, the position here undertaken to be illustrated is, that a well informed judgment is of the highest value; and the illustration is drawn from the nature of the human judgment, and from examples, both in ancient and modern times, of the evil effects of a judgment that is erroneous.

Consciousness teaches the influence of the determinations of the mind upon the conduct: however the effect be produced, the fact is undeniable. Errors in judgment, therefore, lead to errors in conduct, with as much certainty and uniformity as a bad tree bears bad fruit. Among various causes of error in regard to matters of religious faith, the authority of age, rank, talents, character is not the least considerable. Accustomed to receive truth from a parent or religious instructor, or some great master in Israel, men fall into the dangerous habit of annexing its sacred seal to every thing which they deliver, and of rejecting all doctrines which are not thus sanctioned. Error has also an indirect and equally pernicious influence. One mistake gives birth to another: the Jews supposing that their Messiah was to be a temporal prince, placed an undue value on military courage: the simple admission of the Roman Pontiff's infallibility opened a door to all the absurdities of Popery. Men are farther misled by false analogies. Having obtained what we erroneously deem to be the truth by one train of reasoning, we are conducted into other mistakes by a similar course of reasoning.

The connection of error with error, and of truth with truth, is the reason why certain periods of time are denominated dark or enlightened ages of the world. Error is transmitted to successive generations, no less than to successive individuals. The loss of a small portion of intellectual light often issues in total darkness; and the evils arising from such a condition of the human mind may be read in the history of the Jews at the season of Christ's ministry, and for forty years afterwards; in that of the corruptions of the gospel; and especially in the annals of the Romish church. Nor is it true that concerning the essentials of religion, there is no error among Protestants, that among them there is scarcely a shade of difference in sentiment, and not a shade of difference in character. This opinion imposes on us by the appearance of candor and conciliation, but is unfounded and pernicious.

"I wish," says Mr. K. "for no compromise with error, which, so far as argument can be employed, ought never to be tolerated by any friend of the human race."

Had the reformers acted upon this principle, and stood still in any part of their progress, what would have been our present situation? How trifling would then have been our obligations to them! No truth is so wholly insignificant as to be of no value; no error, so trivial as to deserve to be utterly neglected. Witness the doctrine of transubstantiation, harmless in itself, however absurd, yet big with mischief in its consequences; and that many articles of the popular creed of Protestants are not points of mere speculation, appears by their influence on the mind, the conduct and the character.

These remarks teach us, 1st. that indifference to religious truth, and to the means of enlightening the understanding, is diametrically opposite to the language, spirit and practice of Jesus Christ: this is plain from his history at large, as well as from the text and other passages in the gospels: 2d. the evil consequences of the principle, that error is harmless and immaterial. While zeal for truth calls forth the best energies of the mind, indifference produces a listless apathy; and where zeal and activity are found on the one side, and nothing but lukewarmness and indifference on the other, it is not difficult to foretell the issue of the contest, if contest it can be called: 3dly, the high utility of the labours of the votaries and advocates of truth, even when employed upon inquiries which appear of small importance; and, 4thly and lastly, what should be the maxim of Christian ministers. Be their's that of their Master, "the light of the body is the eye." The understanding is a key to the heart: to enlighten the understanding therefore should be the first object of their ministry.

We have been the more desirous of giving an epitome of this discourse, not only for its intrinsic excellence, but because its principles, reasonings and conclusions (so striking a picture of the author's own spirit and deportment!) are eminently seasonable as well as just; and because unless the force of them be felt, many of the following sermons, and in particular the three which immediately succeed the present, cannot be read with interest and advantage.

To our approbation of Mr. K.'s sentiments on the subject of religious truth and error, we must add our admiration of the simple, clear, and often elegant style in which they are conveyed. If any thing be left us to wish for, it is that the divisions and leading thoughts had been more distinctly marked, and even numbered. Mr. K. indeed was heard with satisfaction and profit, though he did not always employ these aids of me-

mory and attention : but young and inexperienced preachers cannot omit them with equal safety ; and such persons are ready enough to defer, in this instance, to the supposed authority of their elders—*Decipit exemplar*. We presume not to offer them any advice of our own : we transcribe, however, that of the late celebrated Dr. Paley* : it is addressed to the younger clergy of the diocese of Carlisle :

“ Disdain not the old fashion of dividing your sermons into heads : in the hands of a master this may be dispensed with : in your's a sermon which rejects these helps to perspicuity, will turn out a bewildered rhapsody, without aim or effect, order or conclusion.”

The second, third, and fourth discourses are “ upon the state of the dead,” from 1 Cor. xv. 32. *If, after the manner of men, I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not ? Let us eat and drink ; for to-morrow we die.* These Mr. K. had been solicited by his hearers to publish : and he promised to comply with their request ; but his rapidly increasing engagements soon put a stop to his preparations. (Pref. v.)

It appears, from a passage in the first of this series of discourses, that Mr. K. considers his text as alluding to Paul's danger of being torn in pieces, at Ephesus, by an enraged populace, (p. 36,) which we think the most probable interpretation of it. Our author, however, enters at once upon his subject, and, in opposition to those who infer man's immortality from the nature of his soul, endeavours to shew that it is impossible for the mind to subsist without the body, and that all our hopes of a future life depend upon a resurrection. This opinion, unpopular as it is, has the sanction of many eminently pious and learned men, and particularly that of Luther : it is agreeable also to present appearances and the light of nature ; but, what is far more important, it has the authority of scripture.

Whether the principle of thought in man be material or immaterial, is not now the object of inquiry ; nor is it necessary to be ascertained. Certain it is that the appearances which take place at death, strongly favour the supposition that the mind ceases to live with the body. In the body there is then an absence of sensation and action ; in the mind, of thought ; and this surely is in both cases a proof of death. Mr. K.'s statement of this fact may be regarded as an abstract of a well-known and eloquent passage † in Mr. Joseph Hallet's Discourse *on the impossibility of proving a future state by the light of nature*.

* “ Three Sermons, &c.” pp. 38, 39.

† Discourses, &c. Vol. I. pp. 212—215.

It is just as reasonable to suppose that the life of the man who dies does not become extinct, but exists elsewhere, as it is to suppose that the soul can exist elsewhere, when the body to which it belonged is destroyed. Instances of suspended and recovered animation shew that the soul remains in the body when the vital functions have ceased; and if for one hour, why not for any number of hours that may be imagined? If, moreover, when the body of a good man dies, the soul takes its flight to a place of happiness, it must, of course, be recalled when the body is restored. On this principle then what favour was shewn to Lazarus, and to those other virtuous persons whom Jesus Christ raised from the dead? And if they were not in the ordinary state of the dead, there was no miracle in bringing them to life again; for their recovery, so far as we can see, might be agreeable to the course of nature.

Elijah's prayer for the widow's son, "Let this child's soul come into him again!" is no objection. *Soul* signifies very frequently *the life*: that it does so here, is evident from the event*.

The scriptures make no distinction between the body that dies and the soul which is supposed to survive: they speak of *the whole man* as sleeping at death; and though to call death sleep is no more than a figure or metaphor, yet it is a figure which would hardly have been used if it had been applicable only to a part of the man, and if the mind, the nobler and better part, were more wakeful and active at death than before. Nor was it the doctrine of Christ and his Apostles that the soul survives the body, according to the modern notion. On the contrary, they describe the righteous and wicked as separated from each other, not at death but at the day of judgment, or the time of the resurrection of the dead, and their rewards or punishments as only commencing at that period: they ground, indeed, all prospect of rewards and punishments solely upon the resurrection of the dead: the language of Paul upon this last argument in 1 Cor. xv. is the strongest possible; and he comforts those Christians at Thessalonica, who were bereaved of their friends by death, not with the assurance of an intermediate state of happiness, but with the hope of a resurrection.

In the second discourse of this series, (the third of the first volume) Mr. K. examines those few passages in scripture which are supposed to countenance the doctrine that the soul survives the body and lives in a separate state.

Ecclesiastes xii. 7. "Then shall the dust return to the earth as it was, and the Spirit to God that gave it."

* 1 Kings, xvii. 21, 22.

Ans. Spirit signifies here no more than life ; and the passage is well explained by Gen. ii. 7, "and the Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and he became a living soul," or a living person.

Eccles. iii. 21, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?"

Ans. In this verse the writer asks, where is the difference between the man who, in consequence of his erect posture, breatheth upward, and the beast who, in consequence of a different posture, breatheth downward?—insinuating, by this question, that there is, so far, no difference at all.

Matt. x. 28. "Fear not them which kill the body, but are not able to kill the soul."

Ans. Here again soul is life. There is a parallel passage and satisfactory explanation in Matt. xvi. 25, "he that loseth his life, (in the original, he that loseth his soul) for my sake, shall find it."

Matt. xx. 32. "I am the God of Abraham and the God of Isaac and the God of Jacob : God is not the God of the dead but of the living."

Ans. Christ is proving in this place a resurrection of the dead to some that denied it. The sentence added in the parallel passage in Luke xx. 38, is decisive of our Lord's meaning ; "all live to him," i. e. in his all comprehending mind, all that are hereafter to be raised from the dead are already alive, and therefore God's calling himself their God, was a proof that that honour was intended for these patriarchs.

Luke xvi. 19. The parable of the rich man and Lazarus.

Ans. Circumstances are mentioned here totally inconsistent with the idea of a separate spirit, e. g. a body, a tongue, a finger. The only design of this parable is to teach men the right use of wealth.

Luke xxiii. 43. "To-day shalt thou be with me in paradise."

Ans. Christ lay after death in the grave, under the smiles of heaven, and with the certainty of a resurrection to eternal life : this state of the dead our Lord, in Jewish language, calls *Paradise*, and promises a share in it to the dying malefactor.

2 Cor. v. 8. "Willing rather to be absent from the body, and to be present with the Lord."

Ans. The Apostle is speaking here of himself, of his whole person, and of the change of it at the resurrection of the dead for one incorruptible and immortal. Oppressed with fatigue, he thought this change desirable—but did not expect it to take place without death.

This verse illustrates Peter's language, 2 Epist. 1. 14. "Shortly I must put off this my tabernacle."

Philip. i. 23. "I am in a strait between two, having a desire to depart and to be with Christ—nevertheless to abide in the flesh is more needful for you."

Ans. The two objects which distracted Paul's choice were not whether he should live or die, but whether he should prefer going immediately to future happiness, without passing through a state of death, (see 2 Cor. v. 1—9,) which would have been far better, i. e. more agreeable to his inclinations, or continue to spend a laborious but useful life in preaching the gospel, which would be much better for them. In the latter of these he acquiesces; although self-love would have led him to choose the former.

In concluding our analysis of this part of Mr. K.'s reasoning, we take the liberty of warmly recommending to theological students, Bp. Law's excellent *Appendix concerning the use of the words soul, spirit, &c. in scripture*. We further beg leave to suggest that much mis-apprehension and dispute would probably have been saved had the words so translated in our bibles been rendered, in many passages, according to their proper signification, by the term *breath*.

Mr. K.'s last sermon on the state of the dead (No. iv. vol. 1.) answers some objections which have been made, on the ground of reason, against the doctrine that he has advanced, and points out the advantages to be derived from the belief of it.

Obj. 1. The essence of the mind consisting in thought, when this ceases by death, the soul must be annihilated: so that, if there be a new life, there is a new creation, not a resurrection; and the soul, not having the same consciousness, cannot be a proper subject of rewards or punishments.

Ans. If there be any force in this argument, it holds against a resurrection of the body equally as against a resurrection of the mind: but, in truth, it has no weight against either: the recovery of the same powers will constitute the same being*.

Obj. 2. The doctrine of the soul's remaining in a state of death, till the resurrection, supposes good men to have the season of enjoyment and reward deferred for many thousand years, and the punishment of the wicked to be deferred for a like period: hereby the sanctions of virtue and vice are weakened; and such a plan is both uncomfortable and unwise.

Ans. Our wishes are not the standard of truth and right. The fact is, that the lapse of time not being perceived by those who are in a state of death or sleep, the moment when they die

* The reader may be referred to Paley's *Natural Theology*, p. 581—585. 1st. ed.

and the moment when they return to life will appear to them contiguous.

Which of the two schemes is the wiser one, it may be difficult to judge, and is scarcely modest to pronounce. The opinion defended in the preceding discourses is at least recommended by its simplicity, and agreement with present appearances ; while that of an intermediate state is plainly inconsistent with those principles of justice by which the Divine Being professes to be governed in distributing future rewards and punishments. On this scheme, virtuous men who died in the beginning of the world, will have acquired a portion of good, which it is impossible for the moderns, with superior advantages and the best efforts, to attain ; and among the wicked the man who dies first suffers most.

Add to these considerations that of the different manner in which men will be affected with the prospect of seeing their friends again, on these two different systems ; in the one case, there is suspense ; in the other, pleasing expectation. Under this expectation, the religious parent will be able to say to his children and friends, when he comes to die, " no sooner shall I have closed my eyes upon you in this world, than I shall open them upon you in the next." But if he think that the soul survives the body, he must say, " I comfort myself with the hope of seeing you again : but some of you are young and in the prime of life ; and it gives me no small pain to consider that it may be many years before I see you again, and that all this time must be spent in anxious suspense."

Were the doctrine of an intermediate state discarded, the foundation of many pernicious errors would be destroyed ; as, for example—

1. The vulgar superstition about the ghosts or spirits of the dead haunting the world.
2. The popish doctrine of the invocation of saints, and that of purgatory.
3. Alienation of mind from Christianity, and unbelief in it.

" It must appear to all who have not been led to think differently by education, that the whole man dies together. Many feel therefore an invincible objection to the Christian revelation, which, they apprehend, maintains the contrary, and it would go far to conciliate their regard to shew that the Scriptures, properly interpreted, contain no such doctrine."

Mr. K. concludes by representing the supreme value which should be set upon the gospel : for the gospel alone assures us of the resurrection of the dead ; that event on which depend all our hopes of a future life. This consideration also proves the high

importance of the views of the state of the dead presented in these discourses.

“Scripture,” says Mr. K. “speaks of life and immortality as brought to light by the gospel, agreeably to the language of my text, and never speaks of the resurrection of the body, but of the resurrection of the dead.” (pp. 77, 78.)

The opinion which follows, of Dr. Taylor of Norwich, may be seen in Bishop Law’s Appendix, p. 440. ed. 7th. We were rather surprised at not finding this reference in the margin.

Mr. K. has not only performed an important service in these three discourses, (p. 76,) but has performed it in a manner highly creditable to his talents and integrity; proving himself a skilful scriptural critic, and a fair, perspicuous and conclusive reasoner; and discovering an attachment to religious truth which leads him to communicate it with fidelity and zeal. We are pleased with sermons of this description. Though moral and devotional subjects ought to be frequently treated of in the pulpit, we are yet persuaded of the necessity and usefulness of what is sometimes stigmatised as *doctrinal* preaching. Surely it is time that the gospel be disencumbered of the metaphysical puerilities, the barbarous jargon, of ages of Cimmerian darkness;

Ενδ' ἐπὶ νυξὶ ὅλον τεύχεται δειλοῖσι βροτοῖσιν*.

[To be continued.]

ARTICLE II.

Account of the State of France and its Government during the last three Years; particularly as it has Relation to the Belgic Provinces, and the Treatment of the English. By Israel Worsley, detained as a Hostage. 12mo. pp. 267, Johnson, 5s. 1806.

[Concluded from page 104.]

MANY persons in this country lie under a considerable mistake as to the state of taxation in France. Her schemes of ambition and aggrandizement cannot be carried into effect without great revenues, and these every one knows must be derived from the people. In France as well as in England there are direct taxes on Land and Property, and on almost all articles of use and consumption, whether necessities or luxuries. The knowledge of this fact may well reconcile us to our condition, hard as it is; we do not fare worse than our neighbours, and have besides the consolation of reflecting that if we pay we also receive, if we are taxed we enjoy in return a degree of personal security and personal importance, and numerous civil privileges

* Hom. Odys. xi. 19.

and political franchises, for which an entire exemption from every species of tax would be but a poor equivalent.

On another important subject, Mr. Worsley corrects the mistakes of some of his countrymen.

“ We have said that the people's complaints are loud ; nor let it be imagined, that they are afraid of finding fault with the government, or suspicious that their neighbours should denounce them as hostile to the state. There is not a greater liberty of speech in England, either in private company or in public houses than there is in France, relative to the proceedings of their rulers. Without speaking of friendly parties, in which conversation every where must be free, political subjects are freely discussed in taverns and clubs ; and no one seems afraid to declare his disapprobation of public measures. If any thing personal transpire in that country, as well as in this, a man would run the risk of being called to order, and in perhaps a similar way ; for it amounts to the same thing, whether a *Habeas Corpus* has no existence, or whether it can be set aside on every pretended emergency.”

The liberty of the press is, however, as is well known, totally annihilated in France, and persons suspected of disaffection, or any way obnoxious to the government, are frequently seized, unknown to their friends, and put quietly out of the reach of discovery. This latter circumstance must, one should think, have the effect, in spite of French vivacity, of shutting people's mouths.

Mr. W.'s description of Bonaparte's personal character is, like all the descriptions which we have seen, inconsistent, but perhaps the fault is not in his biographers but in nature, who, if we are not deceived, has made that extraordinary genius a compound of contrarieties—of greatness and weakness, of magnanimity and meanness. He acts alternately, according to our author, the hero and the spoiled child.

“ He discovers extreme irritability, if opposed in any favorite scheme, or if his orders be not executed with great rapidity. He not unfrequently uses the *coup de pied* for his *argumentum ad hominem* upon those who attend about his person, and even, it has been said, upon his confidential secretary ; so that they who are near him are in a continual trepidation when any thing has ruffled his temper. At other times, as is usual with such characters, he is perfectly familiar and pleasant, and becomes their companion.”

The *Conscription* is felt as a grievous evil in the Low Countries, insomuch that the people, Mr. W. informs us, sigh for the return of their Emperor. They even opened their ears with rapture when a Continental alliance was first talked of, and regarded our (*late*) Premier as the best friend to the interests of their country, because in him they hoped to find the deliverer of Europe. The deliverer of Europe !! They did not know that man so well as we did.

We lay before our readers an interesting extract on the subject of the French penal laws.

“The criminal laws of France are not so severe by much as those of England. Exposure on a scaffold on a public day, and in the prison dress, is the punishment of small offences and petty robberies; and over the head of the culprit who is fastened by a rope to a pole, are affixed his name and the cause of his punishment. For greater offences they are burnt with a hot iron on the right shoulder, or are condemned to the galleys for a term of years or for life: and if guilty of murder, or other very atrocious crime, they fall under the guillotine. Those condemned to the galleys are employed in different parts of the republic, in the public works, such as digging canals, clearing ports, or the like. Some hundreds have been at work for two years back at Antwerp, in repairing the port, and clearing the river of mud and rubbish. They work at the spade or barrow with iron balls fastened by a chain to their legs, and are guarded by a body of troops. The immense canal which is to join the Northern to the Southern departments, a favorite project of Napoleon, and which will bear his name, will be dug out by these miserable wretches.”

Mr. Worsley's “Account of the State of Religion in France” is highly interesting. There is there more than toleration, there is a perfect equality between the two great Christian sects—the Papists and the Protestants! The ministers of each denomination are appointed (their election is at least confirmed) by the government, which also pays them their salary, which for both Papists and Protestants is 1,200 livres, or fifty pounds per annum. One minister is allowed for every five thousand souls whether residing in one place or in many contiguous places, who can at any time unite in demanding of the Emperor a building for religious worship, and an annual stipend for a minister, in the same manner that any two or three householders in this country can unite in demanding the licensing of a meeting-house. Papists and Protestants are not permitted to obtrude their religious ceremonies upon one another*. Where Protestant churches are opened Catholic processions are altogether prohibited. Burials are conducted without pomp; every town has a common burial-ground. The two parties live together in harmony, and even assist each other's devotions. The churches throughout France were filled indiscriminately (we are informed by a correspondent,) on the Thanksgiving day appointed by the government for the victory at Austerlitz, (for the French too appeal to the God of battles!) with persons of every

* This circumstance will prevent, we should imagine, the Methodist Missionary Society, from carrying their favorite plan into execution, of converting France by means of Itinerant preachers. It is not probable that Napoleon will at present relax any of his fundamental laws, in compliment to Englishmen—to Englishmen especially who are commonly considered as standing only on sufferance, even at home.

nation, *et de deux cultes*—Protestants and Catholics. The support of the clergy is a heavy burden upon the government ; it is conjectured therefore by some, that the Emperor will re-establish the tythes, a measure the less to be wondered at as such a large proportion of the present landholders hold their lands on such easy terms ; Mr. W. however, thinks it more probable “ that the dependance of the church upon the state will be wholly dissolved, and that it will have no means of support but what it can derive from its own virtue, and the genuine influence it produces on the minds of men.”

The Catholics in France have, it seems, recovered little of their former zeal for their faith and abject devotedness to their priests since the establishment of the Concordat. Their worship is ill-supported, as the government salaries but one minister to a church, and their altars require a number of servitors and assistants. The priests are in a low condition, in respect both of education and wealth ; the assistants are much worse. The clergy altogether are fallen almost into contempt ; they are many of them itinerants and mendicants ; they frequently go through a whole service for twenty-pence, and often are not paid at all. They have revived many of the ancient shows and ceremonies and anniversaries, but their poverty will not permit them to make their fooleries as dazzling in the eyes of the multitude as they were formerly. Their tricks are, as might be expected, laughed at by all who rank above the lowest vulgar.

The number of Protestants in France is small, and has not increased since the revolution. They make no converts from the church of Rome. They are scarcely found except in the South of France ; in other parts of the empire the most absurd notions are entertained of them, as here of the Methodists. Mr. W. gives a particular account of a society of them residing in the neighbourhood of the coal-pits, in the department of Jemappes ; the description reminded us of the large body of Wesley's followers which exists in the Collieries of Kingswood near Bristol. We wish the author had given a more particular statement of the theological opinions of the Protestants, and particularly of the degree of toleration enjoyed by those they call neither Luther nor Calvin master. We have heard it said that a great part of the respectable Protestants are very much disposed to Unitarianism.

The present work adds nothing to our knowledge of the manners of the French or the Flemings. It gives however an interesting description of the national institutions in France for education and charity.

Education is a favorite object of Bonaparte's attention. A wise law has been established that no one shall exercise the pro-

fession of teacher without having previously qualified himself before the magistrates by producing written and satisfactory testimonials of his character and abilities. The lowest of the places of education are called *primary schools*, here are taught reading, writing and arithmetic: next to them are the *secondary schools*, where are taught the classics and mathematics, and which have public examinations once a year. The *Lyceums* are superior to these; of which there is one in every military division. At the head of the Lyceums or provincial colleges is Fontainebleau, the favorite school of Bonaparte, "which he visits frequently in person, and where he collects the young men who are the most eminent for their abilities, and the most distinguished by the advancements they have made in the other departments of the empire." A difference however is observable in the state of education in Old France and in the conquered countries. In these latter, education is chiefly committed to priests, who stifle knowledge and are afraid of "speaking too plain."

"It will perhaps be hardly credited, that an esteemed professor in the college of Mons, when asked not long ago by one of his scholars, a question relative to the antipodes, replied, 'We never talk of that, it is an heretical notion'."

The charitable institutions have been organised anew under the reign of Bonaparte, and are, says Mr. W., on a most respectable footing. Every principal town has two hospitals, one for the civil and the other for the military department, which are large and well supported. The *Beguines* and other nuns, whose office is the nursing of the sick, are also permitted to retain their houses. There is in every department an orphan school; there are also numerous Foundling hospitals. The public workhouses are more novel, if not more useful than these institutions; with the author's description of them, which must highly gratify all our readers, we shall close this article of review.

"There is also in each town a public workhouse, which is open to all who cannot maintain themselves by their labor, and where they always find employment. All kinds of works are carried on there, and a good dinner of soup and bread provided. The poor who live in the town, may go there for their work and their loaf, and return in the evening to their houses with the money they have gained. Whole families are admitted if they desire it. All who can work are employed; and the little ones are put into a room together, where they are attended by the aged, who are past labor. So that, in fact, there is no necessity that any one should beg or starve in France."

ARTICLE III.

A Sermon preached at the Great Synagogue, Duke's Place, on the 14 Kislev, (A. M.) 5565, answering to Thursday, December 5, 1805, being the Day of General Thanksgiving. By the Rev. Solomon Hirschel, presiding Rabbi (erroneously styled the High Priest) of the German Jews in London.—Arranged and rendered into English by a Friend. Richardsons, 4to. pp. 16.

ONE good effect of the late fears of invasion, and the welcome victory of Trafalgar, has been the amalgamation of all classes of British subjects into one united, patriotic body. The most discordant sects—the Jew, the Roman Catholic, the Protestant Dissenter and the Churchman, have all agreed in the necessity of defending the country, and have all mingled their shouts of exultation on occasion of our naval triumphs. May the inhabitants of this favored island ever display the same unanimity, whether in defence of their liberties against a venal parliament, an insidious minister, or an encroaching prince—or, in opposition to an invading foe!

A Sermon presented to the English public by a Jewish Rabbi is a curiosity. We wish the Jews would more frequently lay their sentiments and wishes before us; by this means, many of our errors concerning them would be corrected, and some of their prejudices against the Christian religion would, it may be hoped, be cured.

2 Chronicles, xx. 21. “And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, (‘and’ Eng. Bible) to say, give thanks unto (‘Praise.’ Eng. Bib.) the Lord; for his mercy endureth for ever.”

After alluding to the historical passage connected with the text, the Rabbi observes, that “it is only by trust in the Almighty that we can hope for success in our undertakings,” and then adds, “in this view we ought to be particularly happy in being under the government of a wise and pious King, who suitably impressed with these holy sentiments, occasionally calls upon his subjects to assist him in imploring the aid of the Supreme Creator, for the subjugation of his enemies, in order to effect a lasting peace.”

The Rabbi asserts “the superintendence of a Divine Providence over all sublunary creatures,” but contends, at the same time, that “it is not our duty, at present, with folded arms to wait for God’s interference.” He laments that their sins have hindered his nation from the enjoyment of miraculous protec-

tion, and that the period is no more when it is said, "The Lord shall fight for you, and you shall hold your peace." He then investigates the nature of a thanksgiving or rejoicing on occasion of a victory, and here his benevolence may serve to reproach (may it also instruct!) Christian teachers.

"It is not to be imagined, that the destruction of our fellow-creatures, who have fallen in battle, or been drowned in the sea, can be a source of gratification to us; or of complacency to a beneficent Deity: No, humanity forbids such a thought; and even our text of this day strongly exemplifies, that such a reflection was a draw back on the great rejoicing: since Jehoshaphat does not exactly quote the whole verse of the Psalmist, viz. "Give thanks unto the Lord, for it is good; his mercy endureth for ever:" but only says, "Give thanks unto the Lord, for his mercy endureth for ever." The Talmud notices this omission of "it is good," and accounts for it by remarking, that the destruction of wicked men constituted part of the facts: and as "God does not desire the death of the wicked, but that he may turn from his ways and live," so the success of the day could not be correctly styled good, since peace without bloodshed would have been preferable.

"Whatever comes from God, is good. Nor are the words "It is good," used in Scripture, but when a complete good is meant; hence we do not find the expression in the relation of the works of the second day of the creation, although it is used in that of every other day. Now, whatever good may result from a victory, it cannot be said to be a complete unalloyed good; and hence Jehoshaphat's omission: since, however necessary it may be for the arrangement of the affairs of this nether world, that the Almighty must occasionally clothe himself with severe justice; yet it were to be wished that peace and harmony reigned on earth; and then the good would really be COMPLETE. The evil that occurs in the world, cometh not from God, but from man himself. Nothing but good emanates from the Divine essence; and it is the deeds of man which prevent the influence from reaching him. Thus circumstanced he might as well say the sun does not shine, when he had raised a wall which hides the rays of that luminary from his sight. Thus, saith the wise king, "The foolishness of man perverteth his way, and his heart fretteth against the Lord." No, God is all goodness, and his mercies are over all his works."

Some other considerations are adduced "as a further exemplification that the destruction of our fellow-creatures ought not to be the final cause of war." The argument is summed up with an observation, which may to some appear amiably candid, but which we confess, coming from a Jew, surprises and shocks us.

"Thus we see that humanity was always a paramount consideration even in wars against Pagans; how much more must we be influenced at present, when all civilised nations unite in the belief of the true God!"

"All civilized nations unite in the belief of the true God!!" Does Rabbi Hirschel believe this? we ask, does he seriously believe that there is no difference between the one only God of

Moses, and the plural God of Christians : no difference between the belief and worship of an indivisible Jehovah, and the belief and worship of Father, Son and Holy Ghost, three persons and one God ! If there be none, then neither is there any, notwithstanding the solemn and perpetually-recurring testimony of Divine Revelation, between Polytheism and Judaism, with regard to the Supreme Being ; for an object of worship composed of two persons is as much opposed to an object of worship consisting of but one simple mind or person, as is an object of worship made up of two thousand persons or parts, or as are two thousand several and distinct objects. So irreconcilably contrary to each other are the one God of the Jews, and the trine God of Orthodox Christians, that one or other must be false ; and this is the very argument (Rabbi Hirschel must know this) which Jews use to justify their rejection of Christianity ! ! Is it then come to this, that when they wish to defend their religious prejudices, they call Christians idolaters,—when they have a political purpose to serve they acknowledge them to be fellow-believers in the true God ? Such disingenuousness (not to say more) might pass unobserved by the preacher's auditory, but it will not impose for a moment upon the Christian public. It betrays either radical ignorance of the nature of the religion of Moses, or shameless contempt of it. We refer the Rabbi to an admonition recorded by one of his country's prophets, (Isaiah xlii. 8.) “ I am Jehovah ; that is my name, and my glory will I not give to another.”

We make these remarks because we are at open war with religious prevarication and dishonesty, and will attack them wherever we find them, whether in the meeting-house, the synagogue, or the cathedral.

The Rabbi thinks our rejoicing on occasion of the late victory, is sanctioned by the justice of our cause ; though he also thinks that Heaven mingled, in goodness, sorrows with joys lest we should be extravagantly elated. He panegyrises in high terms the piety of Nelson, and we verily believe, with as much sincerity and truth as any of our Christian pastors ! He solicits earnestly in behalf of the Fund at Lloyd's, and here he drops an amiable sentiment of gratitude as a Jew, with quoting which we shall dismiss the sermon.

“ If, as men, as citizens, we must attend to such solicitations, how much more ought we, as Jews, who are cherished and protected in this happy country, even as its own children ! Cast out from the land of our forefathers, we find this land congenial to us : surely, then, its cause is our cause ; and we ought, on every occasion, to evince ourselves grateful for its fostering protection.”

ARTICLE IV.

A Sermon, preached in the Scot's Church, London Wall, on Thursday, Dec. 5, 1805, being the day of General Thanksgiving. By Robert Young, D.D. Richardsons, 4to. pp. 24

THIS Sermon was preached before the Volunteer corps of Loyal North Britons, and is dedicated to his Royal Highness, the Duke of Sussex, Lieutenant-Colonel Commandant of that corps, as a testimony of the profound veneration which the preacher entertains for "Royal Lineage, adorned by eminent talents and ardent patriotism." His Royal Highness is, we suppose, agreeably flattered by Dr. Young's subscription of "most faithful, most obedient, and most devoted" service.

1 Chronicles, xxix. 13, 14. "Now therefore, our God, we thank Thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of thine own have we given Thee."—The exordium of the discourse is a neat eulogium upon the piety and patriotism of David, and the correspondent piety and patriotism of "the MONARCH upon the BRITISH THRONE, whose piety," the preacher says, "sheds a lustre on his virtues, and whose life grows dearer to us with his age!"

"A consideration of those events which are continually affecting the condition of mankind, and frequently interrupting the ordinary course of human affairs, can scarcely fail," Dr. Y. observes, "to lead the inquiring mind to one who is higher than man." He proposes therefore, "in the first place, to contemplate some of the ends which Divine Wisdom may have in view, by accomplishing such remarkable events, as affect the condition and happiness of kingdoms, and afterwards to illustrate the practical improvement which ought to result from the contemplation of those, which were the immediate occasion" of the day of thanksgiving.

Under the first head, the author observes, 1. "Every change which takes place in the creation, indicates the Providence of God. But those grand events which suddenly, and sometimes completely, reverse the condition of nations, are peculiarly calculated to impress the fear of God deeply on the human heart. 2. In such circumstances of change and fear, not only are our ideas exalted of the Majesty of God, but we are also taught the short-sightedness of man with regard to future events, and the inefficiency of human power towards their accomplishment or control. 3. Those remarkable events which materially affect the happiness of kingdoms, evince that regard to justice, which characterises the dealings of God towards na-

tions." He remarks under the second head, 1. "That the present situation of Great Britain demands of us unfeigned gratitude to God, for the blessings which as a nation we enjoy. 2. The present situation of our country ought to fill us with contrition, on account of our sins, and lead us to repentance and amendment. 3. The blessings we enjoy as a nation, call upon us for a vigorous and effectual defence of them against the common enemy. 4. It becomes us to shew our gratitude to God, for the mercies with which he hath recently signalized our country, by charity towards them who mourn the death, and feel the loss of our warriors who have fallen." This last observation introduces an appeal,—not the most eloquent, but unexceptionably the most *modest* we have seen—in behalf of the Lloyd's Fund.

The preacher justly observes that the times call for "contrition, repentance, and amendment." We think, however, there are "vices," nay, (if the preacher will pardon us) *crimes* chargeable on Britain, more foul and more alarming than "the excessive love of fashionable amusements." On the subject of criminal amusements he might have condescended to point out, and it would have been not unworthy of his profession to have reprobated "a game," (using the epithet of the *evangelical* poet) which has been played long and deeply enough, during the present reign, "a game" which has squandered away our blood and our treasure, and put our very existence, as an independent people, to imminent hazard,

"———a game, which, were their subjects wise,
"Kings would not play at."

This desperate game, thank God! is nearly up; and if (which we should be the last to deny,) *his Majesty grows dearer to us with his age*, may it not be because we feel an assurance that experience has rendered him indisposed to its renewal, and that the circumstances of the times will not permit its being of equal continuance?

Dr. Y.'s admiration of the British Lion, yields in strength to no sentiment but that of abhorrence of the Gallic Tyger; his description of whom is so appalling that it must have caused a sinking at heart and fainting among the tender-hearted ladies who usually wait upon a London orator, had they not happily been in a great measure excluded, on this occasion, by the rough-featured, stout-hearted, martial sons of the north.

"The Tyger has again started from his den; Austria lies bleeding and struggling beneath his grasp. With barbarous delight is he enjoying her distress, and anticipating her utter ruin. But while his horrid jaws are red with human gore, and he sports with the lives of his victims

prostrate at his mercy, the recollection of Britain spoils his amusement, and makes his infuriate eyes turn towards her, as to the huntress whom he fears. Every step he takes over the carnage of war, reminds him of his lengthening distance from the Paradise of Freedom. Every obstacle he overcomes, increases his ambition to rifle it of its sweets, and rob us of the enjoyment of them."

Dr. Y. gives loose to prophetic conjecture. We have not (unfortunately for us !) the eager ken of his far-famed auditors, and cannot therefore profit and console ourselves with his visions of futurity.

"The flood may be permitted thus to swell and overflow, in order to demonstrate with what facility it is capable of being reduced within its proper bounds. "The green bay tree" may have attained its present elevation and extension of deadly shade, in order to evince the might of that arm which shall hereafter apply the axe to its root, and precipitate with an alarming crash, its honours to the ground."

We close our notice of this truly loyal and patriotic discourse with the author's panegyric on the much-extolled NELSON.

"On no occasion, did England look with more solicitude to that TRANSCENDANT GENIUS, whose example always lifted up the spirits of his warriors to a level with his own ; or "expect" with greater confidence, "that" under such a leader, "EVERY MAN WOULD DO HIS DUTY." The event justified her expectations ; but her rejoicing came mingled with sadness. The victory was our's ; but, alas ! the HERO had fallen ! The triumph was proclaimed ; but, ah ! the conqueror who had won it was no more ! HE whom Providence had early pointed out as the champion of his country ; over whose life it had in *so many* conflicts, watched with a parent's care ; whose very name had become terrible to his enemies, and arisen to the highest pinnacle of his nation's praise—BRAVE NELSON FELL !

"His name shall live for ever ! "Even from his tomb the voice of patriotism cries ;" and among the richest legacies—which he hath bequeathed to his country, is the spirit he has infused into the British bosom, and the pledge it seems to offer, that ' Britain shall be free'."

ARTICLE V.

Zeal in the Cause of Unitarianism recommended. A Sermon, delivered at Newport in the Isle of Wight, 16th July, 1805, before the Society of Unitarian Christians, established in the South of England for the distribution of Books. By William Youatt. Vidler.

THIS is the second Sermon which the Southern Unitarian Society brought out in the course of the last year. That by Mr. Marsom, was a clear and able statement of the duty of a paramount regard to the approbation of God in religious services ; this by Mr. Youatt, is a manly and zealous exhortation to his brethren to cultivate a steady "zeal" for 'the faith once delivered to the saints.' Both discourses, we think, would have

appeared with more propriety, and to greater advantage, somewhat nearer to the time when they were delivered. We hope our brethren of the South will avail themselves on future occasions of our hint, which is given solely with a view to the promotion of their and our great object, the spread of "Scriptural Christianity."

Gal. iv. 18. "It is good to be zealously affected always in a good thing." This is a standing text on the subject of Christian zeal; and as a motto it is excellent; but it may not be improper to remark, that the supplementary word 'thing' suits not the Apostle's argument so well as the word *person*, adopted by modern translators. When passages of scripture are used with but even a shade of difference from their true original meaning, it is better we conceive to avow and explain the accommodation; the contrary custom of preachers has contributed more than any thing to obscure the sacred text.

Mr. Youatt presumes very fairly that the object of this Society is "a good thing:" it being, according to their own declaration, "the promotion of the knowledge of the Scriptures and the practice of virtue by the distribution of books." There cannot indeed be a nobler object of association.

Zeal in the cause of the Society is recommended by the preacher, on the ground of a regard to the honour of God—to the spread of the gospel—and to the prevalence of devotion, peace of mind, and virtue. His censures on the Calvinistic scheme of doctrine are bold; but they will not be deemed uncandid by those that reflect, that as a Unitarian, he must necessarily look upon Calvinism as a deplorable corruption of the Christian faith, and that a pattern of zealous opposition to error was set him by the Apostle, from whom he borrowed his text, to whose honour it is recorded that he withstood a fellow-apostle to the face, because he was to be blamed."

The discourse is commendably plain, serious, and energetic.

O B I T U A R Y.

REV. MOSES NAILE.—On the 15th of February died, at Frome, in the 36th year of his age, the subject of this obituary, of a paralytic affection. His parents belong to one of the societies in the connexion of the late Mr. Wesley, and are persons of a respectable and religious character. He was educated in the same persuasion, and possessed in the earlier part of his life similar religious sentiments with his parents and friends. But inquiry led him to conclude that Christian Baptism was a Christian personal duty and the subject of choice, the result of conviction, consequently incumbent on adults only, they being exclusively moral agents, and that it should be administered by immersion. This conviction he carried into effect, and joined himself to the General Baptist Church at Frome.

In process of time, he was called to exercise his gift in prayer, at private meetings; discovered a desire to become a Christian Teacher; and occasionally was called to give a word of exhortation, as opportunity offered. But during this period, he was a zealous advocate for the commonly received notion of the doctrine of the Trinity, Original Sin, and Satisfaction by the blood of Christ. Though his ideas were extremely confused when he attempted to explain his notions so as to harmonize them with the tenor of the Bible; and he seemed to be aware of the weight of the objections which the Scriptures exhibited against these popular tenets. In this state of difficulty and partial hesitation, "Dr. Toulmin's Letters to Mr. Fuller, on the Preaching of the Apostles," were put into his hands. He perused them with close attention, he compared them with the Holy Scriptures, and the result was, that he was fully convinced of the truth of the Unitarian system, and avowed his conviction both in private and public. Soon after this revolution of sentiment, he was invited to supply a small congregation of General Baptists, at Wedmoor, in the county of Somerset, and after some trial, was chosen to be their minister and pastor. Dr. Toulmin, Mr. David, and Mr. Jones were requested to attend on the occasion, and assist in conducting public worship on that day. After this, he diligently attended to the duties of his station, studied the Scriptures with increasing light and pleasure, and appeared perfectly astonished at his former prejudices. But he was obliged to encounter the coolness of some of his former friends, and the anathemas of others. Yet he remained unmoved in his persuasion of the views of Christianity he had embraced, and zealously taught and defended them to the end with increasing satisfaction and delight. The writer of this memoir is in possession of the last letter which he dictated, and which his daughter wrote but a few days before his death, to one of his friends. It is honorable to his feelings as a husband, and the father of six small children, and to his views as a Christian.

JAMES BARRY, R. A.—This distinguished Painter of the British School, died on February 22, 1806, by an apoplectic stroke, in the 65th year of his age. He was born at Cork, in Ireland, of Catholic parents, who designed him for a priest of their own persuasion, but he early discovered an aversion to the cleri-

cal profession; and a strong inclination to the art which he so long and successfully followed. About the 26th year of his age he came up to London, and was fortunately introduced to Edmund Burke, who with the assistance of Sir Joshua Reynolds, procured the means of his going to finish his studies in Italy. His first picture was *Venus rising from the Sea*, which is also said to be his best. He was elected, in consequence of it, an Academician. His friend and patron Sir Joshua Reynolds, was at this time President of the Royal Academy: through his influence, Barry was appointed Professor of Painting. This situation increased neither his credit nor his comfort. He had been five years Professor before he read a single lecture, and was at length excluded from the society. His greatest works are the paintings at the *Society for the Encouragement of Arts and Manufactures*, exhibiting the *Progress of Civilization*. His pecuniary circumstances were in the latter period of his life very low, and a few months ago subscriptions were made among his friends, and an annuity of 100*l.* purchased for him, of which it is to be lamented he did not live to enjoy the benefit. His character was unsociable, and his temper unamiable. He disgusted his earliest patrons, and alienated his best friends. His talents enforced respect, but his conduct repelled esteem. He was buried March 14, 1806, in the Cathedral church of St. Paul's, near the graves of Sir Christopher Wren, and Sir Joshua Reynolds. His corpse was followed by a great number of the members of the Society of Arts, who have certainly lost in him an active and respectable associate.

REV. DAVID THOMAS.—The beginning of March, near Cardigan, South Wales, died, much regretted by his relations and friends.—His illness was short and his dissolution unexpected. He had been married only a few months to an amiable young lady, the sister-in-law of the Rev. W. Richards of Lynn,—and at the time of his union, had some intention of emigrating to America. He received his education for the ministry, under the Rev. J. Evans of Islington; and though when he quitted Wales, he knew only his own native tongue, yet he acquired a considerable knowledge of the English language, and made himself acquainted with other branches of useful learning. Upon leaving Islington, he settled at Lutton near Wisbeach—where he was much beloved, and respected by all that knew him.

Beside his stated labours in the pulpit—he kept a small school, and rendered himself of service in many important respects to the rising generation. Upon his marriage he left this situation for Wales, whence he intended to have taken shipping for America. But, alas! this and every other plan he had in view was frustrated by death; at a period of his life

when he had reason to indulge, from his domestic connections, the most flattering prospect of earthly felicity. In him were to be found good sense, united with an engaging modesty, and an unaffected piety. His tutor, who had many opportunities of witnessing his intrinsic worth, is happy in paying this sincere tribute of respect to his memory.

RELIGIOUS, LITERARY, AND POLITICO-RELIGIOUS INTELLIGENCE.

RELIGIOUS.

UNITARIAN BOOK SOCIETY.—

In consequence of a resolution passed at the annual meeting, April 1805, of the London Unitarian Society, for the promotion of Christian knowledge, and the practice of virtue by the distribution of books, the Rev. Mr. Belsham will on Thursday the 10th inst. preach a sermon at Essex Street Chapel, before the said Society; the service to begin at 12 o'clock.

UNITARIAN FUND.—We are desired to print in our present number the Rules and Preamble to the Rules of this new and promising institution, to whose service our pages are always open.

At a respectable meeting (convened in consequence of some resolutions made at a preceding general meeting) holden at the New London Tavern, Cheapside, on Tuesday evening, March 4th, 1806.

J. T. RUTT, Esq. in the chair, The following Rules were read and agreed to.

It has long been a subject of complaint among Unitarians, and a topic of reproach to their adversaries, that so few active measures have been taken to diffuse among the lower classes of the people the doctrines of rational religion. A knowledge of this, together with a conviction of the necessary connexion between truth and righteousness, has prevailed upon a number of individuals, zealously concerned for the spread of Scriptural Christianity, and the promotion of the happiness and improvement of the poor, to institute a society for the encouragement of popular preaching on Unitarian principles. The society is not insensible of the laudable efforts that have been made to instruct the public mind in the knowledge of pure Christianity by the distribution of books. Those efforts its members have witnessed with pleasure, and have,

as individuals, assisted. They are persuaded, however, that addresses from the pulpit are more suited to the habits of the poor, than addresses equally excellent from the press, and that the encouragement of Unitarian worship is one of the best means, as it is the natural consequence of disseminating the Unitarian doctrine. Under this persuasion they have formed themselves into a society to be regulated according to the following Rules.

1. This society shall be denominated THE UNITARIAN FUND FOR PROMOTING UNITARIANISM BY MEANS OF POPULAR PREACHING.

2. The uses to which the Fund raised by this society shall be applied, shall be,

First, to enable poor Unitarian congregations to carry on Religious worship.

Secondly, to reimburse the travelling and other expences of teachers, who may contribute their labours to the preaching of the gospel on Unitarian principles; and

Thirdly, to relieve those Christian ministers who by embracing Unitarianism, subject themselves to poverty.

3. Every person subscribing the sum of Five Shillings or upwards annually, shall be entitled to recommend cases to the Fund.

4. Every person subscribing the sum of One Guinea or upwards annually shall be considered as a member of the society, having a right to recommend cases, and to vote at all meetings, and to be eligible to all offices of the society.

5. Every person subscribing the sum of Five Guineas or upwards at one time, shall be a member of the society for life, having all the privileges described in Rule 4, of persons subscribing One Guinea or upwards annually.

6. All subscriptions paid during any part of the year, shall be considered as commencing on the first day of January

of the same year, and as terminating on the first day of January next ensuing. No subscriber shall be entitled to recommend a case, or to vote at any meeting until his subscription for the current year be paid.

7. There shall be two general meetings of the society, one on the Thursday in Whitsun week, and the other the last Wednesday in November; at both meetings a report shall be made of the state of the society; and at the meeting in November, officers shall be elected for the ensuing year.

8. At one of the general meetings to be determined on by the Committee, a Sermon shall be preached before the society, by a minister previously appointed by the Committee, when a public collection shall be made for the benefit of the Fund.

9. A Treasurer and Secretary shall be annually chosen at the general meeting in November; the Treasurer shall receive all subscriptions and make all necessary disbursements on account of the society; the Secretary shall give notice of the meetings of the society, record its minutes, and conduct its correspondence. Both the Treasurer and Secretary shall make a half yearly report to the society at its two general meetings.

10. A Committee consisting of nine members (including the Treasurer and Secretary for the time being) resident in or near London, shall be annually appointed at the general meeting in November to manage the affairs of the society, five of whom shall constitute a quorum, and three of the said Committee, viz. those three who upon inspection of the Secretary's minutes shall be found to have given the least attendance at Committee-meetings, shall be considered ineligible for one year.

11. The Committee shall meet once a month, or oftner if the Secretary shall think proper to call them together.

12. Corresponding members shall be appointed at the general meeting in November, in different parts of the kingdom, to whom it shall be recommended to transmit to the Secretary an annual report of the state of Unitarianism in their several districts, to be laid before the general meeting in November, and otherwise to promote the general objects of the society. Corresponding members shall be entitled to attend the Committee meetings in London, and shall be considered for the time being as members of the Committee.

13. Two members shall be chosen annually by the society, at its general meet-

ing in November, as auditors of the Treasurer's accounts, by whom all the accounts shall be allowed and signed prior to their being submitted to the society.

14. Every individual wishing to receive assistance as a preacher from the Unitarian Fund, shall produce ample testimonials to the Committee, of his moral character and ministerial qualifications; and every congregation desirous of assistance from the Fund, shall produce a recommendation, signed by two or more subscribers not members of such congregation.

15. The Committee shall have the power of electing as honorary members such persons as by their advice and services shall render themselves particularly useful to the society, who shall possess all the privileges of life-subscribers; provided always that the Committee shall not elect more than two honorary members in one year, and that they specify in the Secretary's report at one of the half yearly meetings the considerations on which such elections are made.

16. The Committee shall have the power in any emergency of calling an extraordinary general meeting of the society.

17. The above rules shall not be altered except at the general meeting in November. Any alterations intended to be proposed to the society, must be first notified to the Committee at one of its meetings; and no motion for altering the rules shall be carried unless by two-thirds of the members present at the November general meeting.

JOSEPH HOLDEN, Esq. Treasurer,
No. 78, Lombard-street.

REV. R. ASPLAND, Secretary,
Hackney,

By whom communications and subscriptions are received on behalf of the society.

LITERARY.

The two gold medals, annually given by the Chancellor of the University of Cambridge, for the best proficient in Classical Literature, were on Thursday March 6, adjudged—the first to Mr. Mitchell, B.A. of Pembroke-Hall; the other to Mr. Hustler, B.A. of Trinity College. The former gentleman received his education in Christ's Hospital; another of whose scholars last year obtained one of the same prizes.

At the anniversary meeting of the Highland Society of Scotland, Sir John Sinclair laid on the table the printed

sheets of a large portion of the Poems of Ossian, in the original Gaelic, with a Latin translation.

The University of Oxford have undertaken to complete the Septuagint, begun by the late Dr. Holmes. The collations have for some time been finished.

A new edition, being the fourth of Thaddeus of Warsaw, by Miss Porter, is in the press, and will be speedily published.

The Professor of Greek in the University of Bologna, is a female; her name, Mademoiselle Clotilde Tamboroni. She is stated to have begun the usual course of Winter Académical Lectures with a very eloquent and brilliant discourse.

An establishment is forming for assisting drawing, music, and other masters, and artists and teachers of every description. Such an establishment has long been wanted.

Mr. Woodfall, son of the late Mr. Woodfall, the Printer of the Public Advertiser, is about to publish a new edition of the Letters of Junius, according to a plan originally suggested by Junius himself, together with the private correspondence of Junius, and a fac-simile of his hand-writing.

The college of Fort William, in Bengal, has proposed a prize of 500l. to Bachelors of Law and persons of superior degree of the University of Oxford, for the best work, in English prose, embracing the following subjects. 1. The probable design of Divine Providence in subjecting so great a portion of Asia to the British dominion. 2. The duty, means, and consequences of translating the Scriptures into the Oriental tongues, and of promoting Christian knowledge in Asia. 3. A brief historic view of the progress of the gospel in different nations, since its first promulgation; illustrated by maps, shewing the luminous tracts throughout the world, with chronological notices of its duration in particular places.

A new edition of Mrs. Carter's Poems, with original pieces and memoirs of her Life is preparing for publication by her nephew, Mr. Montague Pennington.

Mr. W. Haas of Basil, proposes to publish an edition of the Old Testament in the Hebrew language, with characters which he has recently engraved, and from the text of Vander Hoogt, published at Amsterdam in 1705. Mr. Haas has already printed different works in Hebrew, for the use of the Jewish

worship, which are commended by proficients in that language.

POLITICO-RELIGIOUS.

The alarming deficiency of priests in France, has occasioned the Cardinal Archbishop of Rouen, to publish a Pastoral Letter, in which he observes, "Within a few years, the vast diocese of Rouen will be without priests. It is impossible to replace the ravages made by death: many of our fellow-labourers have reached 50 years of age; many are beyond that period; perhaps very soon our country places, and even our cities will have nothing but a few Missionaries wandering from parish to parish, and effecting but little of what ought to be done; and without better encouragement of the Seminary at Rouen," he adds, "nothing will remain to the Church of Rouen, but the bare edifices and the regrets of the faithful."

As one proof of the substance of this Pastoral Letter, it appears, that in the Diocese of St. Brieux, where there are 500,000 souls, instead of 700 there are scarcely 500 *Curés*.—One hundred and sixty priests have died in that diocese in the last two years, and the Seminary contains only thirty persons destined to take orders.—During the last 15 years, scarcely any persons have taken orders in France.

In consequence of the cession of Augsburg to the King of Bavaria, the Jesuits settled there ever since the abolition of their order in 1772, consisting of Father Zallinger, and some other learned men, have been compelled to leave that city, and remove to Mohilow and Polozck, to which places they have been in the habit of sending Noviciates from time to time.

The *Gazette de France* of January 18th, quotes a letter from Genoa, stating that a new monument of religion and benevolence will soon be erected upon the summit of the Alps. A convent of Trappists has been established some time in Genoa: when his Majesty the Emperor was last at Milan, the religious of this monastery solicited his promise of its preservation, which was granted. Since that period the minister, Portalis, has informed the Father, Abbé de la Trappe, that his Majesty also wished for a new establishment of the order upon Mount Genevre, and that the government would immediately undertake to procure the necessary means for both the establishments.

With the Catholic Religion, superstition seems to be recovering strength upon

the Continent. The following is from the French papers.—On the 16th (ult.) in the morning, Prince Joseph went to the mass at Naples, which was celebrated by Cardinal Ruffo, Archbishop. He made a present to St. Janverin, of a beautiful necklace of diamonds. This ceremony excited the most lively satisfaction among the populace, who have the greatest veneration for that saint.

NEW PUBLICATIONS.

RELIGIOUS.

A Sermon preached before the University of Oxford, Nov. 24, 1805; in which is proposed, a New Interpretation of the 87th Psalm. By John Eveleigh, D. D. Provost of Oriel College, and Prebendary of Rochester. 1s.

A Letter addressed to a Society of Protestant Dissenters in the West of England. By James Hews Bransby. 1s.

Letters to Dissenting Ministers and Students for the Ministry, from the Rev. Job Orton; transcribed from his original Short-hand. With Notes explanatory and biographical; to which are prefixed, Memoirs of his Life. By S. Palmer. 2 vols. 12mo.

A Letter to a Country Gentleman, containing some Remarks on the Principles and Conduct of those Ministers of the Church of England who exclusively style themselves Evangelical Preachers. 1s. 6d.

The Works of Archbishop Leighton, Vol. III. containing Lectures on the first Nine Chapters of Matthew, never before published; and Twenty-eight Sermons on different Subjects. 8vo. 8s.

Letter to his Grace the Archbishop of Canterbury, on the probable Number of the Clergy, and other Matters relating to the Church. 2s.

Letters from a Mother to her Daughter, on Religious and Moral Subjects. By M. S. bds. 4s. 6d.

A Sermon preached in the Chapel of the Foundling Hospital, on Wednesday, Feb. 26, 1806 (being the Day appointed for a General Fast). By the Rev. J. Hewlett, B. D. 1s.

An Essay on the Propagation of Christianity. By Robert Moritt, A. B. of Catharine Hall, Cambridge. 2s. 6d.

Memoir of the Expediency of an Ecclesiastical Establishment for British India; both as the means of perpetuating the Christian Religion among our own countrymen, and as a Foundation for the ultimate Civilization of the Natives. By the Rev. Claudius Buchanan, D. D. one of the Chaplains at the Presidency of Fort William, &c. 4to. 12s. boards.

POETICAL.

A Monody to the Memory of the Right Hon. William Pitt. Inscribed to his surviving Friends. 2s.

Poems: by E. Rushton of Liverpool. 8vo. 6s.

The Constellation of Albion; a Monody tributary to departed Excellence. By the Author of several Patriotic Pieces. 1s.

The Lyre of Love, 2 vols. with Embellishments. 10s. 6d.

Nelson's Tomb; a Poem. By W. T. Fitzgerald, Esq. 2s. 6d.

The Harper; and other Poems. By Quintin Frost, Esq. foolscap 8vo. 5s. boards.

The Poetic Garland, sacred to Virtue and Humanity; consisting of Portents on Death, Blair's Grave, Gray's Elegy, Cunningham's Pile of Ruins, and Noyes's Distress. With Biographical Sketches, Explanatory Head-lines, and six Engravings. By the Rev. J. Evans, A. M. 12mo. 6s. boards.

The Poetical Register, and Repository of Fugitive Poetry, for the Year 1804; being the Fourth Volume of the Series. Crown 8vo. 10s. 6d. boards.

MISCELLANEOUS.

The Asiatic Annual Register; or, a View of the History, Politics, Commerce, and Literature of Asia, for the Year 1804. By L. D. Campbell, Esq. Vol. VI.

Thoughts on Affectation; chiefly addressed to Young People. 8vo. 6s.

Biographia Scotica, or a Scottish Biographical Dictionary; containing a short Account of the Lives and Writings of the most eminent Persons and remarkable Characters, Natives of Scotland, from the earliest Ages to the present Time. By J. Stark. Portraits. 5s. boards.

Memorabilia of Perth. 8vo. 10s. 6d. boards.

Effects of Civilization on the People in European States. To which is added, an Appendix, containing Observations on Mr. Matthews's Essay on Population. By Charles Hall, M. D. 8vo. 8s. boards.

A Letter to the Author of the Exami-

nation of Professor Stewart's Short Statement of Facts: with an Appendix. By John Playfair, A. M. Professor of Natural Philosophy in the University of Edinburgh. 2s.

Gleanings in Africa; in a series of Letters from an English Officer at the Cape of Good Hope. 10s. 6d. boards.

Letters and Papers on Agriculture, Planting, &c. Vol. X. selected from the Correspondence of the Bath and West of England Society for the Encouragement of Agriculture, &c. 8s.

Georonika; Agricultural Pursuits translated from the Greek. By the Rev. T. Owen, M. A. of Queen's College, Oxford, and Rector of Upton Scudamore, Wilts. 2 vols. 8vo. 15s.

A Complete and Authentic Edition of the celebrated Letters of Junius; with Notes and an Enquiry relative to the Author. By the late John Almon. 2 vols. small 8vo. Portraits. 12s.

The Second Volume of England's Egis. By J. Cartwright, Esq. 9s. bds.

The New Annual Register; or, Gene-

ral Repository of History, Politics, and Literature, for 1804. 14s. boards.

An Easy Grammar of History, Ancient and Modern, by means of which that important Subject may for the first time be practically taught in Schools. By the Rev. J. Robinson, Master of the Free Grammar School, Ravenstonedale, Westmoreland. With Maps. 3s. bound.

A Supplement to the Life and Posthumous Works of Cowper; consisting of original Letters, addressed chiefly to the Rev. Walter Bagot. To which is prefixed, an Index to the whole Work. By W. Hayley, Esq. 4to.

The College of Fort William in Bengal; containing the Official Papers, and the Literary Proceedings of the College of Fort William in Bengal, during its first Four Years. 4to. 15s. boards.

The Lives of Cardinal Alberoni and the Duke of Repperda, Ministers of Philip V. King of Spain. By Geo. Moore, Esq. 7s. boards.

A Letter from the Rev. Mr. Dutensto the Editor of the Edinburgh Review. 1s.

POETRY.

A P O E M.

BY THE LATE WM. COWPER, ESQ.
[Never before published.]

DOOM'D as I am in solitude to waste
The present moments, and regret the
past;
Depriv'd of ev'ry joy I valu'd most,
My friend torn from me, and my mistress
lost;
Call not this gloom I wear, this anxious
mien,
The dull effect of humour, or of spleen!—
Still, still I mourn, with each returning
day,
Him snatch'd by fate, in early youth
away;
And her, through tedious years of doubt
and pain
Fix'd in her choice and faithful—but in
vain!—
O! prone to pity, gen'rous and sincere,
Whose eye ne'er yet refus'd the wretch a
tear;
Whose heart, the real-claim of friendship
knows,
Nor thinks a lover's are but fancied woes;
See me, ere yet my destin'd course half
done,
Cast forth a wand'rer on a world un-
known!
See me neglected on the world's rude
coast,
Each dear companion of my voyage lost!

Nor ask why clouds of sorrow shade my
brow,
And ready tears wait only leave to flow!
Why all that soothes a heart from anguish
free,
All that delights the happy—palls on me.

H I N T.

FOR AN INSCRIPTION, ON A PROJECTED
MONUMENT.

"*Patrem sequitur.*"

CHATHAM, with hostile vigor, all his
own,
Shakes the proud base of Bourbon's an-
cient throne.
Our Pitt destroys, though with a friend's
embrace,
The last frail hope of Capet's hapless race.
The son thus emulates his father's fame,
Their acts so various, yet the praise the
same.

EPITAPH ON ROBESPIERRE.

"Passant, qui que tu sois, ne pleures pas
mon sort."
"Si je vivais, tu serais mort."

Whee'r thou art, that wandrest here,
Pour, for my fate, no pitying tear;
Nor, pensive, o'er my ashes tread;
For, were I living, thou wert dead.

Feb. 10, 1806.

CIVIS.

From "*L'Esprit des Journaux*,"
October 1805.

M O R A L I T E.

PAR M. P.—

" Vivons pour peu d'amis, occupons peu
" d'espace,
" Ne faisons que du bien, formons peu de
" projets:
" Nos jours seront heureux ; et si le bon-
" heur passe,
" Il ne nous laissera ni remords, ni re-
" grets."

Lov'd by a few, and mod'rate thy estate,
Goodness thy aim, nor wishing to be
great :

Bliss shall be thine ; and ev'n though bliss
depart,
Remorse ne'er wait behind, to wound thy
heart.

EPITAPH.

PAR M. SYLVAIN MARECHAL.

" Au pied de cet arbre repose
" La cendre d'un homme de bien :
" Mais il ne fut pas autre chose ;
" En ce monde, c'est n'être rien."

Beneath this shade the ashes rest
Of one whom virtue's bounty blest ;
Yet, virtue's gifts being all his store,
The world esteem'd him only poor.

L. I.

MENTOR.

Feb. 17, 1806.

CORRESPONDENCE.

IT is with very sensible pleasure we acknowledge the increasing support which our work receives from the public at large, and from numerous respectable correspondents. This circumstance is flattering to ourselves, but we value it chiefly as an indication that the cause of truth and enquiry is so far from being desperate, that its adherents have only to avow themselves, in order to make a serious and useful impression on the minds of the uninquisitive and the prejudiced. The success of the Monthly Repository is no longer problematical. We have only to entreat that our literary friends will be steady in their assistance ; our object is good ; we wish to effect it by respectable means.

The excellent and interesting Letter, from Cambridge, on the subject of Mr. Locke's monument, signed Laicus, shall appear in our next number. We hope we shall frequently see among our communications the signature of the same Correspondent.

In our next also will be given, " A Sketch of the Life and Character of Dr. W. Robertson, the Father of Unitarian Nonconformity," and likewise L. L.'s Enquiries concerning Dr. Robertson, and Hopkins's Appeal.

The following communications have been received, and are intended for publication :—J. M. on Ephes. i. 14.—Philopax, 2d part—Selector's Extract from the Correspondence of Richardson—S. N. R.'s Enquiry concerning 1 John v. 7.—J. T. S.'s Recipe—An Unitarian on Jer. xxiii. 6.—Cambro-British Biographical Sketches—and Original Letter of Dr. Priestley's.

We are much obliged to the Rev. Mr. Holland for the MSS. with which he has favoured us. We shall not fail to make use of them.

Andrew Marvell, Junior's Plan for the Hawking of Prayers is, we fear, rather too jocular for a Theological Publication : we shall, however, take it into further consideration. We shall be always glad to hear from this correspondent.

We thank our learned correspondent K. for the Translation and Commentary he has sent us from Paulus's Commentary on the N.T. It will give us high satisfaction to be able, by means of our correspondent, to make the British public acquainted with the works of that celebrated critic. The Translation shall appear in an early Number of the Repository.

ERRATA IN OUR LAST NUMBER.

P. 57. l. 13 for " 1798" read " 1788."

62. l. 4. for " Clark" read " Clarke."

The reader is also requested to correct a few mistakes in the last half-sheet, which an unforeseen delay in one department of our work caused to go through the press in a hurry.