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BIOGRAPHY.

REV. W. ROBERTSON, D.D.

[Continued from page 172.]

**D**URING Mr. Robertson's stay in London, he was received with much civility at Lambeth, Clarges-street, and Croydon, by those eminent prelates of that day, Dr. Wake, archbishop of Canterbury, and Dr. Hoadly, then bishop of Salisbury, who, after he had been introduced to himself by Lord Hay, mentioned him to the archbishop. He had also the honour of visiting frequently Lord Chancellor King; to whom a very kind letter from Dr. Hort, bishop of Kilmore, gave him an introduction. He employed his time, in London, in visiting the public libraries, attending lectures, and embracing every opportunity of improvement. In the year 1727 the love of the *natale solum* induced him to accompany Dr. John Hoadly into Ireland, who was nominated to the united sees of Ferns and Leighlin, and with whom he became acquainted through the influence of his brother, the bishop of Salisbury. On his return to his own country, the archbishop of Canterbury gave him a letter of recommendation to Dr. Goodwin, Archbishop of Cashel, who received him in a most friendly manner, but did not live to afford him any essential proof of his regard. Mr. Robertson was too young to be admitted into orders during his residence in London, but he was the first person ordained by Dr. Hoadly after his consecration to the bishopric of Ferns. The letters of deacon's orders which he received bore date 14th of January 1727, and in February the Bishop nominated him to the cure of Tullow, in the county of Carlow. He held this curacy till he was of age sufficient to be ordained a Priest, Nov. 10, 1729. On the next day Lord Carteret, then Lord Lieutenant of Ireland, presented him to the rectory of Ravilly, in the county of Carlow, and to the rectory of Kilravel in the county of Wicklow; and, soon afterwards, he was collated to the vicarages of the same parishes by the Bishop of Ferns. These were the only preferments which he had till the year 1738, when Dr. Synge, Bishop of Ferns, collated him to the vicarages of Rathmoe and Straboe, and the perpetual cure of Rahil, all in the

county of Carlow. These together produced an income of about 200l. a year.

As almost the whole lands in these parishes were employed in pasture, the tythes would have amounted to more than twice that sum, if the herbage for black cattle, which was certainly due by law, had been paid. This herbage had been sued for in the Court of Exchequer by several of the clergy of Ireland, before him, who obtained decrees in their favour. Mr. Robertson likewise, encouraged by the examples and exhortations of his brethren, carried his claims to this herbage into the same Court, and succeeded in every one of them. When by these means the value of his benefices had been doubled, the Irish House of Commons passed several severe resolutions against the clergy who had sued, or should sue, for this new demand, as it was called; the graziers, encouraged by this, opposed it so obstinately as to put a period to it\*.

In the year 1739 Lord Cathcart, though Mr. Robertson's person was quite unknown to him, sent him, by Captain Prescott, a very kind message, with a proper qualification under his hand and seal, to be his chaplain.

In the year 1743 Mr. Robertson, with the permission of the Bishop, having nominated a curate at Ravilly, went to reside at Dublin, for the benefit of his childrens' education. Here he was immediately invited to the care of St. Luke's parish. He continued in this connection for five years: the air of the city not agreeing with him, he returned to Ravilly in 1748. While he retained the curacy of St. Luke's, he formed a scheme, with Mr. Kane Percival, then Curate of St. Michan's, for the support of widows and children of clergymen of the diocese of Dublin, from which very happy effects have arisen.

In the year 1759 Dr. Richard Robinson, who had been translated from the see of Killala to that of Ferns, at his first visitation, took Mr. Robertson aside and told him, that he might expect every thing in his power, as he had been recommended to his care and protection by Dr. Stone, the Primate, who had been Bishop of Ferns, and had kept up a correspondence with Mr. Robertson. Accordingly he was offered and gratefully accepted the first benefice that became vacant and fell to his Lordship's presentation: but before he could be collated to it, he had met with the "Free and Candid Disquisitions," which he

\* On this occasion Dean Swift, irritated at the conduct of the Commons, wrote the famous poem entitled the "Legion Club." Mr. Robertson, soon after, published a pamphlet with this title, "A Scheme for utterly abolishing the present heavy and vexatious Tax of Tithe;" the purport of which was to pay the Clergy and ImproPRIATORS a tax upon the land in lieu of all tithes. This went through several editions; but no measures were taken to give effect to the proposal.

had never before seen. These created such doubts in his mind, that he deferred his attendance on the good Bishop. His Lordship wrote to him again to come immediately for institution. Upon this Mr. Robertson wrote him a letter, in which he returned his Lordship his most grateful thanks, but informed him that he could not comply with the terms required by law to qualify him for such preferment.

“In debating this matter with myself,” he said, “besides the arguments directly to the purpose, several strong collateral considerations came in upon the positive side of the question. The straitness of my circumstances pressed me close; a numerous family, quite unprovided for, pleaded with the most pathetic and moving eloquence; and the infirmities and wants of age, now coming fast upon me, were urged feelingly: but one single consideration prevailed over all these—*That the Creator and Governor of the Universe, whom it is my first duty to worship and adore, being the God of truth, it must be disagreeable to him to profess, subscribe or declare, in any matter relating to his worship and service, what is not believed, strictly and simply, to be true*”\*

Mr. Robertson continued, however, performing his duty at Ravilly; but, from that time, he omitted the Athanasian creed, &c. Some persons were offended with this; and, therefore, thinking it the most honest course, he resigned all his benefices together, in the year 1764. In 1766 he published, by way of apology to his friends for his conduct, a small treatise entitled, “An Attempt to explain the words Reason, Substance, Person, Creeds, Orthodoxy, Catholic Church, Subscription, and Index Expurgatorius.”

On this step of Mr. Robertson, the author † of “Deism Revealed,” published a tract, entitled “Observations on a late Resignation:” but he generously expressed a liberal spirit towards Mr. Robertson, whose treatise he thought a book very agreeably written, and wrote a letter to its author, requesting him to come and spend the remainder of life with him, and take part of what he had: if he declined this proposal, he offered him a large share of his income to support him. “We should often argue,” he said in his letter, “but never dispute: if we could not concur in one creed, we should at least coalesce on it.” Such were his proposals to a man whose religious opinions differed so widely from his own. Mr. Robertson nobly refused the offer; but he and Mr. Skelton were intimate ever after, and continued a regular correspondence with each other.

\* Attempt to explain the words, “Reason, Substance, &c.” London, 1768.

† The Rev. Philip Skelton, Prebendary of Donacavy, in the Cathedral of Clogher, who died 4th of May 1787, aged 80 years.

Mr. Robertson soon after left Ireland, and went to London. His Treatise excited attention ; it passed under a review in all the periodical publications ; extracts from it were inserted in the newspapers. The notice which it attracted produced inquiries after its author ; several gentlemen in the metropolis received him with great cordiality, and generously contributed to his support. The writer of this recollects being informed by a friend, that a Nobleman connected with Administration at this time, waited on Mr. Robertson, expressed in handsome terms sentiments of respect for his worth and abilities, and added, that they should be glad to have the aid of such a pen. Mr. Robertson's reply was, " Give me *truth*, give me *truth*, my Lord, and I will write." He heard no more from the Peer. In the year 1767 he presented one of his books to his old *Alma Mater*, the University of Glasgow, and received in return a most obliging letter, with the degree of Doctor in Divinity. In the year 1768 the mastership of the free grammar-school at Wolverhampton, in Staffordshire, became vacant ; and its patrons, the Worshipful Company of Merchant-Tailors unanimously appointed him to it.

But this appointment, though honorable to his benefactors, was not very lucrative to himself. This is best explained by his own account of his situation. In a letter, dated in September 1769, he writes : " I am here in a very strange way. The salary is 70*l.* a year, but there is a pension of 40*l.* paid out of that to an old gentleman who resigned the school upon that condition, ten years ago, and is now in as good a state of health as a man of eighty can be ; so that there remains but 30*l.* for me, loaded with the wages of school-servants, school-firing, window-money, and other taxes, which in all come to about 7*l.* a year, without any emolument of any kind. So that my necessary expences have been five times as much as the salary."

In a subsequent letter, dated 1770, he recovered in some degree from the disagreeable apprehensions he had formed ; for, writing to a friend, he says—" Your concern for me makes you imagine, that I have abandoned and lost a great deal of this world. Indeed, according to the common estimation of things, your conjecture is right. But I assure you, that I weighed the matter long ago ; and many things which are of show and consequence in the general opinion weighed very light in my scale, when set against others which were to me of infinitely greater moment. For the last three months I have been much afflicted with the gout ; so that pain and business have filled up all my time. However, I thank God, I go on pretty well, and find my health improve as the weather grows warm, so that I am in hopes I shall have a tolerable summer. I make



no apology for troubling you with my little affairs, as I think myself happy in having a friend to whom I can say any thing as to myself."

Notwithstanding his moderate establishment, the worthy man was contented. Of this Dr. Disney has given a pleasing proof, by an extract from a letter dated Aug. 25, 1771.

"My own private affairs," says he, "are exactly in *statu quo*. The old incumbent is still alive and well, so that his 40l. deducted out of 70l. must be felt\*. But as my desires are very moderate, I want for no necessaries; and as for the superfluities of life, perhaps, I am better without them. The other day I was reading Ausonius' Epigram upon Diogenes, which really made me ashamed of having the least inclination for the luxuries and delicacies of life. Give me leave to transcribe it here, and a translation I was tempted to make of it.

Pera, polenta, tribon, baculus, scyphus, arcta supellex,  
Ista fuit Cynici; sed putat hanc nimiam.  
Namque cavis manibus cernens potare bubulcum,  
Cur, scyphe, te, dixit, gesto supervacuum †.

A bag, meal, threadbare cloak, staff, wooden dish,  
Were all the goods, Diogenes could wish.  
But these he found too much, when, on the brink,  
He saw Tim's hollow hand scoop up his drink.

"Thus you see I comfort myself with rags of verse and sayings of philosophers. If I cannot enlarge my possessions, I can contract my desires."

(To be continued.)

#### CAMBRO-BRITISH BIOGRAPHICAL SKETCHES.

(Continued from p. 175.)

**JAMES OWEN.**—He began to preach at Swansea in Glamorganshire, as an assistant to the worthy and excellent Stephen Hughes, a gentleman of a truly apostolic spirit, great moderation, and fervent zeal to promote the good of souls, where he dispensed the divine oracles with great acceptance, but was soon interrupted by the Spiritual Court, which directed all its weight and force to check the progress of non-conformity. About this time the good and useful Henry Maurice paid a very particular attention to him, and invited him out of the southern flames into North Wales, where, after all, he sheltered himself under a withering gourd. It was with no small difficulty

\* The old incumbent died in Feb. 1773.

† Epigram lili. De Diogene Cynico Philosopho.

Mr. Hughes prevailed with himself to part with a person so entirely agreeable to himself and the people. He writes of him, on this occasion, as follows: "That he was a most precious godly young man, of good repute and report among persons fearing God: not only a person of holy conversation, but also a very good scholar of his age, and of good gifts for preaching. . . . I have suffered myself to be persuaded," says he, "to let him accept of the invitation given him by Mr. Henry Maurice."

The great reputation he had now acquired made the charitable and pious Thomas Gouge desirous of being acquainted with so promising a young man, and he was agreeably surprized to find that the report he had heard did not exceed his real worth, so that he often spoke of his admirable accomplishments with an air of no small pleasure and admiration. The memory of this very excellent man, and of the other two above-mentioned (Stephen Hughes and Henry Maurice) deserve to be carefully preserved and venerated among the good people of Wales, for the singular services they rendered to their ancestors. The great pains they took to propagate divine knowledge and practical religion in the obscurer parts of that country, and the vast treasures of charity they expended, are almost incredible: nor ought those English worthies to be forgotten who were the original source of those pious and bountiful distributions; such as, John Tillotson, Benjamin Whichcot, Simon Ford, William Bates, William Outram, Simon Patrick, William Durham, Edward Stillingfleet, John Meriton, Hezekiah Burton, Richard Baxter, Thomas Gouge, Matthew Poole, Edward Fowler, William Turner, Richard Newman, James Reading, Thomas Griffith, John Short, William Gape, Thomas Firmin; who undertook to contribute, during their pleasure, towards printing, buying and distributing the "Practice of Piety," with certain other Welsh books; and also towards teaching poor Welsh children to read English, write and cast accounts, in those towns where schools were not already established by the charity of others. This induced a number of the better sort of the Welsh gentry to engage in the same good cause; so that from Midsummer 1674 to Lady-day 1675, about 1850 Welsh children were put to school to learn to read English. Welsh schools, it seems, were not thought of, which would perhaps, in some respects at least, have answered a better purpose. Thirty-two Welsh bibles were also distributed, being *all that could then be procured in Wales or London!* A new edition, I think, was sometime after printed under the inspection of Mr. Stephen Hughes. Two hundred and forty Welsh New Testaments were in the course of the same year given away, with 500

of a Welsh translation of the "Whole Duty of Man." These things deserve to be commemorated, and demand the gratitude of the present generation of Welshmen.

After James Owen had been constrained to leave South Wales, he removed to Bodwel in Caernarvonshire, but the prospect he had of a shelter there soon vanished; for he had not been long there before he felt the rigour of those penalties with which he had been threatened in the South. His ministry was very acceptable, and when disengaged from the public work, he usually studied 16 out of the 24 hours. After having remained in that country as a prisoner for about nine months, he was conveyed by night to Bronyclydwr in Merionethshire, the house of the eminently useful Hugh Owen, the subject of the preceding sketch. The great encouragement he had to fix in that country did but increase the persecuting flame, which obliged him to remove. Among others, a gentleman who had declared his resolution to banish all dissenters out of the country, was his virulent adversary. He however falling into a bad state of health soon after, went to Salop for the advice of able physicians, but (as his biographer observes) was surprized with death where he hoped to have the lease of his life renewed.

In November 1676 he had a call to Swiney, near Oswestree, in Shropshire, where he settled in quality of Chaplain to Mrs. Baker of that place, a lady of eminent piety; and he preached to a congregation of serious people in and about Oswestree, who had for thirty years enjoyed the labours of that worthy minister Rowland Nevet, who died December 1675. After he had preached for some time as a probationer with acceptance, he was solemnly set apart for the ministry in October 1677, and had this honourable testimony given him by his ordainers—"That he was a young man well qualified for that great work; and that they believed he would be an eminent instrument to propagate the gospel, do good to souls, and advance the kingdom of our Lord Jesus"—all which was afterwards remarkably confirmed and verified.

He now redoubled his diligence to propagate Christian knowledge in the dark parts of his native country, and took frequent journeys for that purpose, but was soon opposed with greater fury than ever. In one of his journeys, as he was going from Chester to preach at Treythyn in Flintshire, being a stranger in those parts, he inquired the way at a place which happened to be a public house, and where there was a company of gentlemen then drinking. One of them, a bitter enemy to dissenters, overhearing what passed, stept out and asked him to whom he would be directed there? When he had innocently told him, the gentleman said he knew the person well, and was his very

good friend, and with an obliging air put him on the road. Though the traveller was upon the reserve, yet his artful guide suspected him to be a dissenting minister. However, they parted in a friendly manner. Mr. O. went forward, and was to preach next day at one Thomas Fenner's in Hope parish. The gentleman, fond of this mighty discovery, returned to his associates, and with them contrived how to surprize the preacher and people, for they presumed there would be a conventicle next day somewhere in that neighbourhood. It was agreed to meet again the following day upon an adjacent high hill, where, under the pretence of hawking or some other diversion, they might easily observe which way the poor, innocent and unwary people gathered. The stratagem took; and when they descried the place, they soon dismounted, and surrounded it in a hostile manner, with guns and swords. To make sure of their prey, they secured the avenues leading to the house, placed centinels at the doors, to prevent the escape of any from within, while part of the company broke into the house, and profanely disturbed the assembly in the midst of divine service. They took care to seize upon Mr. O. and also upon his Bible, which one of them, finding a Concordance bound up at the end of it, swore, was an unlawful Bible, and he should suffer for it. His notes were next inspected, which happening to be in Latin, a language which they did not, it seems, understand, they swore again that he was a Jesuit, and they would prove it. After they had hector'd a while, and terrified the poor people with threats of ruin, backed by horrid imprecations, they sent for a constable, who made them wait for about three hours. In the interim they had time to cool a little, and began to examine Mr. O. who till now had held his peace. They inquired about his learning, and why he would not conform? adding a great many ensnaring questions about the king and government; but not being able with all their artifice to trepan him, or draw from any of the auditors any thing that would criminate him, they gave over. Mr. O. managed the discourse with so much discretion, presence of mind, and force of reasoning, as at once confounded his opponents, and confirmed his friends in their dissenting principles. When the dilatory constable arrived, one of them took out a paper, and made the ignorant officer believe it to be a warrant; by virtue of which he and they now drove Mr. O. and his hearers, like so many sheep, before them to Mould, a town about 5 miles off. When they came there, one of the prosecuting zealots sent for Mr. C. J. a justice of the peace for that county, who treated Mr. O. and his fellow-prisoners in a very scurrilous manner; but not knowing what to make of his Latin notes, he demanded help from the Vicar, who



told him, they were notes of a sermon on Canticles v. 16. . . . *He is altogether lovely.* After some discourse had passed between Mr. O. and the clergyman, both he and the justice, in spite of their prejudice and bigotry, confessed that he was a learned young man, and could not conceal their concern that such a person should be a dissenter. Yet after a long debate and hard usage, both Mr. O. and the person in whose house he preached were committed prisoners to Caerwys gaol, and the rest of the company were bound over to the quarter-sessions. While in prison he met with much civility from the honest gaoler, and from several worthy clergymen who came to see and discourse with him on this occasion, but was otherwise treated by some of his visitants. His very adversaries however were convinced of his great abilities, and scrupled not to speak honorably of them. He continued in this prison about three weeks, during which time he usually spent four or five hours every day in praying, preaching, and expounding the scripture to his fellow prisoners, and such of the inhabitants of the town as came in. This, it seems, alarmed the neighbouring gentry, lest the prison should be converted into a conventicle, and the town and country be infected with the contagion of fanaticism. Information was speedily brought to Mr. Justice T—— against the gaoler and his prisoner. He took up the matter in earnest, and sent strict orders to keep the prison-doors locked, and suffer no persons whatever to come in to hear sermons, or join with the prisoners in acts of divine worship. The poor gaoler was obliged to obey. The people however were not terrified by these measures: they still to the last kept crowding about the window, at the usual times, to hear him preach.

When they despaired of obtaining their liberty, or having justice done them, Mr. John Evans of Wrexham (the father of the Author of the Sermons on the Christian Temper,) sent Mr. Owen's case to an able and eminent lawyer, who gave his opinion that his imprisonment was false and illegal, and that the magistrate who committed him was punishable. This matter being brought before the justices at the quarter-sessions, they cleared themselves from having any hand in those arbitrary proceedings against the prisoners, so that the odium justly devolved upon Mr. Justice T——, by whom they had been sent to prison. This gentleman (like the Philippian magistrates, Acts xvi.) become sensible now of his danger, and ready to recant, gave immediate orders to the gaoler, without any further formalities, to discharge the prisoners. Mr. O. was advised to prosecute the unrighteous magistrate, and assured he might recover damages; but he declined it, choosing rather to leave his cause with God, the righteous and supreme Judge.

When the tyrannical Justice found Mr. O. to be a man of peace, and that he could not be persuaded to follow the law against him, he very ungratefully and basely, after the sessions were over, fined Mr. O. together with the host and hearers, whose houses were soon after rifled, and their goods seized upon and sold. Our pious sufferer bore these hardships and indignities with exemplary firmness and patience. Writing from the prison to some of his relations, he observed, "That if the gospel was not worth suffering for, it was not worth the preaching. It is indeed an honor," said he, "after we have preached the truth, to be called forth to suffer for it." Shortly after he wrote thus: "Religion is not calculated for worldly advantages; it brings everlasting gain, but very often temporal losses. How uncertain are worldly things! Job, in the morning, was the greatest of all the men of the east, and, before night, poor to a proverb. We are," said he, another time, "travelling for eternity; and travellers must not expect fair ways and weather always. Afflictions are appointed means of salvation; and salvation should reconcile us to every thing that has a tendency to promote it."

On the 17th of November 1679 he was married at Oswestree to Mrs. Sarah George, who appears to have been a person of eminent piety, and every way worthy of such a husband. By her he had seven children, only two of whom survived him. She died in January 1691-2. On that mournful occasion he preached on Rev. xiv. 12, 13. and, sometime after, composed a Latin inscription, which he put upon her tomb.

About the time of his marriage, the meeting which used to be at Swiney was removed to Oswestree, where he himself appears to have then taken up his abode, and where he continued above 20 years labouring in the word and doctrine, with a very small congregation and but little encouragement. His settlement here brought him into an intimate acquaintance with the venerable Philip Henry, who greatly valued him, and was as greatly valued by him. Him he consulted on all occasions as a father and friend, and he was many ways helpful to his improvement, especially by confirming him in those principles of moderation for which Mr. H. was so eminently distinguished.

At the time of the discovery of the Popish Plot, great fears were entertained for the safety of the Protestant religion, and lest popery should be again introduced and re-established. The whole nation was alarmed, and Mr. O. felt as much perhaps as most of his countrymen. He took great pains to fortify his people against the growing danger. After he had carefully instructed his flock in the grounds of the Protestant religion, he prepared them to suffer for it, assuring them "that of all con-

quests that of the martyrs is the noblest. We must expect," said he, "to suffer unto blood. He is not a Christian who is not a martyr in affection and resolution. Let not the prospect of a bloody exit discourage your faithful adherence to truth, for he who hath appointed our crown hath also appointed our cross. Better lose our lives than our immortal souls: sad is the story in Fox, of one who said he could not burn for religion, but his house being on fire some time after, he was burnt in it. Consider the noble army of martyrs—their numbers: Jerome reckons five thousand for every day in the year—their quality: weak and sinful like ourselves; expect the like assistance. Besides, we must die according to the course of nature; we cannot live long; and what if we part with this life a few years sooner than the ordinary time? What matters it whether our lives be taken from us by a lingering distemper, or by a dispatching sword? No great difference between the heat of a burning fever and the flames of a faggot. But be well satisfied in your call to sufferings. There are three things which will always warrant our suffering unto blood; 1. When we are required to deny the truth. 2. To omit a certain duty (Dan. vi. 10.). 3. When required to sin against God (Dan. iii. 16, 17, 18.). Better die a thousand deaths than commit one sin. We must resist and strive against sin to the loss of our lives, but must not resist authority, though persecuted to blood by it." Such was his conduct at that memorable period, and on that very trying and alarming occasion. It strongly marked his character, and rendered his sincerity and piety, his earnestness and zeal, his integrity and fortitude, as well as his inviolable attachment to protestantism and Christian liberty, very conspicuous.

In 1680 he spent some time in vindicating the divinity of Christ, and the divine authority of the historical part of scripture, which had then been attacked by a certain gentleman of his acquaintance. The substance of this production of his may be seen at the end of the account of his life and writings published, in 1709, by his brother, Dr. Charles Owen; from which this imperfect sketch has been chiefly extracted.

On the 27th of September 1681 was held at the town-hall of Oswestree that public disputation already mentioned in the sketch of the life of Jonathan Roberts; the occasion of it was this: the learned and excellent Dr. Lloyd, then Bishop of St. Asaph, being a declared enemy to persecution, studied to reduce the dissenters in his diocese by mild and conciliating measures; he visited the principal places within his bishoprick, and, by dint of argument, endeavoured to remove the scruples of all those who dissented from the establishment. After having had

some private conferences with Mr. O. his lordship ordered him to give his attendance at the public hall of Oswestree, and there produce his reasons, why he preached without episcopal ordination? The warning was short, for he had but four or five days to prepare; yet he had no reason to be ashamed of the consequence. His lordship having directed him to procure what ministers he pleased to assist at the conference, he fixed upon Mr. Philip Henry of Broad Oak, and Mr. Jonathan Roberts of Llanfair, both of them his particular friends, and pretty near neighbours, as well as every way worthy of his choice on this occasion. Of their respective characters I have spoken already in the sketch of the life of the latter. The Bishop had with him the very learned Henry Dodwell, of eccentric and paradoxical memory; but it is probable he had not then imbibed all those high and wild notions by which he was so much distinguished at the Revolution, and afterwards\*.

The conference or dispute began at two in the afternoon, and ended between eight and nine, during which time several points in debate between the church and dissenters were considered and argued. The grand question proposed and discussed was, “Whether ordination, by such diocesans as have an uninterrupted succession of canonical ordination down from the apostles, be so necessary, that churches and ministry are null without it?” This succession was publicly affirmed and maintained in Oswestree Hall by the champions of the church, against which and some other things Mr. O. excepted to this effect; 1. That this opinion militated against the reformed churches which have no bishops; that they are without them, is not a case of necessity, as appears from their confessions. 2. Upon this principle, the church of England had no ministers for want of this succession, which has been interrupted at Rome, the Pope being the Antichrist: besides, many of the Popes being incapable; Liberius subscribed the Arian confession; Honorius I. was condemned for heresy, in two general councils; Marcellinus was an idolator; Sylvester II. a conjurer; Eugenius IV. was deposed by the œcumenical council of Basil, yet still retained the papal authority; cardinals and

\* “If it can be said of any man, that ‘much learning made him mad,’ it may certainly be said of Dodwell. His knowledge of ancient philosophy and of the opinions of the Christian fathers has seldom, if ever, been surpassed, while his ingenuity was equal to his erudition: in judgment he was defective; but, even amidst his wildest paradoxes truths are scattered, and hints are thrown out, worthy of more attention than at present seems to be paid to them.”—Brit. Crit. for Aug. 1805, p. 154, note. These critics have not condescended to specify those *truths* and *hints* which they alluded to. It is, however, not difficult to guess what they would most approve or admire in the writings of Dodwell. For an account of some of his wild and singular notions, see the sketch of the life of Jonathan Roberts.



bishops were made by him. One nullity breaks the whole chain. 3. None, upon this principle, can be assured he is a true minister, though episcopally ordained: how shall people be satisfied that their ministers are true ministers, when for aught they know the line of succession is interrupted? How can I know that the bishop ordaining, or his ordainer, were not incapable by simony, or otherwise?

4. If there be an uninterrupted succession of bishops, so there is also of presbyters.

*Object.*—"But they have lost their ordaining power," said Mr. Dodwell.

*Answ.*—"Then they had it originally, and the restraint is canonical, not scriptural, which suspends the act, but takes not away the power."

The instances of Timothy and Titus and the seven Asian Angels were the principal, if not the only, things urged at the Hall out of Scripture, for the necessity of episcopal ordination; to which it was answered, that it had been allowed by bishop Stillingfleet, that the superiority which Timothy and Titus had over their churches does not prove that form of government necessary in all churches. But admitting that Timothy was really bishop of Ephesus, it will not serve the prelatical cause, unless its patrons can prove the Ephesian to have been of equal extent with our diocesan churches. The members of the church of Ephesus met at one place, and received the Lord's Supper together, even long after Timothy's time. [Ignat. Epist. ad Ephes.] Timothy had not 2 or 300 churches, and so many presbyters under his care and inspection. We don't read that Timothy and Titus, or any others were twice ordained, first priests, then bishops, which had been absolutely necessary if they be really distinct officers. When Paul took his leave of Ephesus, he committed the oversight of the church to the elders or presbyters, though Timothy their pretended bishop was present (Acts xx. 4. 6, 7.). The whole diocesan power is given to the presbyters, before the supposed diocesan's face, and not a word spoken to, or of Timothy (Acts xx. 17. 28. 38. 39.).

*Object.*—"But he was not a bishop at that time."

*Answ.*—"If so, how comes Paul to be so regardless of the church, when he was never to see their faces more, as not to name his successor?"—"Timothy was an evangelist, an extraordinary officer, and as such had no successor."

A further account of this debate was left by Mr. O. in a MS. which he called "A Modest Examination of the Bishop of St. Asaph's Notes upon the London Jus Divinum Ministerii Evangelici," where he observes that the first council that ever decreed the divine right of episcopacy was that of Trent, and that the pa-

pists have unanimously maintained the divine right of prelacy against our protestant divines. The bishop, it seems, took it ill that the popish synods of West Europe, such as those of Constance and Basil, must be styled "œcumenical" councils, that they might come in and witness for presbytery. His lordship, however, by his great and exemplary candour, procured the just respect and admiration of those who could not be convinced by his arguments. In his pious clemency towards the dissenters he is said to have been singular, having in his day no rival or imitator\*. The adversaries of the dissenters in that country were so far from being disposed to imitate the good bishop's laudable example, that their bigotry and rage now seemed to increase, and warrants were soon issued against Mr. O. which confined him to his house, and obliged him, when he went abroad, to travel by night. But the piety and uprightness which marked his character, and adorned the various scenes of his life, so recommended him to the esteem of his neighbours, that he was scarce ever in want of a timely intimation of approaching and imminent danger. No discouragements or menaces, however, could deter him from his duty. He expounded the scriptures, prayed, and praised God every morning and evening in his own family, where several of his religious neighbours were generally present. He also preached every Lord's day in his own house to as many as had courage to attend, and administered the Lord's supper at stated times.

[To be continued.]

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## MISCELLANEOUS COMMUNICATIONS.

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A PLEA FOR CANDOUR, IN REPLY TO GOGMAGOG.

*To the Editor of the Monthly Repository.*

SIR,

THOUGH approving, in general, of Gogmagog's ideas, and pleased even with the eccentricity of his character, which gives us reason to expect that he will rally us out of our follies and

\* Although the good bishop could not succeed in removing Mr. Owen's scruples, and bringing him over to the church, yet his regard and friendship for him appear to have continued undiminished. In 1688, as he was passing through Oswestree, he sent for Mr. O. and ventured to acquaint him with the secret of the Prince of Orange's invitation by some great persons, in which he had joined, and added, "He hoped the protestant dissenters would concur in promoting the common interest, for you and we are brethren (said he); we have indeed been angry brethren, but we have seen our folly, and are resolved, if ever we have it in our power, to shew that we will treat you as brethren."—Toulmin's Neal. v. 64.

prejudices, without assuming the grave and formal air of judge and law-giver, yet some expressions in the former part of his last paper I could not altogether reconcile with the extensive liberality of sentiment to which his principles should lead.

In calculating upon the tendency of your publication, he justly anticipates, in commendatory language, its superiority above those periodical works which are "mere journals of sentiment, collections of literary trifles, or records of metaphysical debate." He, then, in reply to your very proper *caution*, admonishing him to avoid "politics" and "personalities," proceeds in a philippic against candour, which he describes with "her Chinese baby-face, her censer of cloying incense, and her never-failing cruise of oil, the flattering unction which she lays to mens' souls, to mollify them, forsooth, and to flatter them into virtue." He forbids you the exercise of this candour towards "theological evil-doers." This term "theological evil-doers," I think he must allow to be, as well as that of politics, somewhat ambiguous. The good women, for instance, of whom he makes mention, whose tender nerves dreaded the concussion of controversy, and whose weakly consciences pronounced no good can come from thence, were certainly not theological *well-doers*, since they did all within their little power to stop the progress of truth and free inquiry; yet their obliquity being of the head rather than of the heart, and their malady proceeding from debility, they stand more in need of restoratives than of stimulants. To this puny class we may add those ignorantly pious hearers who discountenance what they conceive to be the semi-heathenish doctrine of "the right of private judgment." In a different light, however, must we view the dogmatizing priest, who, enraged with his polemic overthrow, starts up, and for once, in order to indulge in the gratification of pronouncing an anathema upon his opponent, renounces those very opinions the defence of which urged him to this malediction. This is a very different case to the former; there is some proud flesh, here, to be eaten away, before a cure can be expected. All pride, selfishness and arrogance, I consider to be the origin and essence of evil-doing. Having in some measure explained what I understand by this term, whether applied to morals, theology, or politics, I proceed to Gogmagog's delineation of candour. The proper definition of this must be of some consequence to Gogmagog himself, since he professes to be eminently endued with this quality towards all, except impostors and tyrants. He indeed seems to declare himself the champion of virtue, the rectifier of abuses—of those abuses which are sanctioned by authority and prescription—the overturner of domination, the very knight-errant of unbiassed inquiry, who, stung to the soul by

having witnessed truth and honesty degraded and trampled under foot, arms himself cap-a-pee, and sets out in quest of adventures. All this is noble and praise-worthy, and claims our admiration; the only charge which I prefer against this doughty champion is, that he does not always call things by their proper names: indeed, in this instance, he seems somewhat guilty of that error against which he cautions you, that of treating an unworthy object with too much courtesy and respect. He holds up the base and mutilated semblance of a virtue, and honours it with the very appellation which it counterfeits. Why should he dignify with the heavenly name of candour, the dastardly crouchings of timidity, or the fawning suppleness of self-love? Should all the adherents whom he would engage in his cause, "tilt the fatal lance" against candour, instead of the prevalence of knowledge, virtue and peace, would "horrid slaughter reign," and far from quietly enjoying the fearless shade of his vine and fig-tree, each, "careless of duty, would his native ground distain with kindred blood." Gogmagog may be offended with this representation (should he think the objections of so diminutive an opponent worthy of consideration), as repugnant to his views and feelings; but let him use appropriate terms, let him not, by adopting the expression in its degraded acceptation, gainsay its intrinsic excellence, nor subject himself to the imputation of designing so to do.

Candour, if I mistake not, is something far beyond mere good-nature or pliancy of temper; much less is it flattery and deceit; it is something that blends strength and sweetness, that unites dignity with beneficence; it is purity of mind combined with sweetness of temper; ingenuousness of character, with kindness of heart. This disposition is highly favourable to the acquisition, and well adapted to the promotion, of truth. So far from being lukewarm in its cause, it is in general essential to its interest. There is nothing negative or trivial in this virtue. It is the meekness of wisdom, but its sweetly-animating voice is most powerfully successful in calling forth to action "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, and whatsoever things are of good report." If there be a spark of virtue in the breast, it will kindle it to a flame; if there be any love of honest praise, it will raise it to the noblest ambition. It seems in its nature to embrace the whole circle of social virtues: though eminent for prudence, moderation, and humility, it possesses likewise fortitude, and that noble independence of feeling which rises above every sinister motive. This temper originates in the mind from a conviction of human fallibility, operating with the sentiments of



benevolence and Christian charity. It views the ignorant with compassion, and the erring, so far as their errors may be attributed to defective information or involuntary misconception, with toleration.

It even sheds a sympathetic tear over the partially vicious, and manifests towards them the patience which hopeth all things. In controversy it is fair, unassuming, and liberal; asserting nothing that admits not of proof. In no case does it delight in the language of invective; yet its bold and dispassionate reasonings may cause the stoutest heart to yield. Should it sometimes, from the fear of exercising unjust severity, fail in tearing the mask from hypocrisy, its power will be often evinced by the bitter tears of sorrow and self-reproach from the eyes of apostacy and penitence.

These qualities, which appear to me indispensable to genuine candour, have certainly something godlike in them; they raise the mind, according to the measure in which they are possessed, above the sordid grasp of selfish passions and prejudices; their kindly influence is indeed sometimes shed on the evil, as well as on the good; but who on that account would wish to extinguish their lustre, or invalidate their efficacy? The cultivation of them is our duty, and will, in proportion as we carry them to a high degree of excellence, promote our individual happiness, and contribute to the general good. Their principle is divine; they are the germs of the perfections of the Deity. Their imperfection in us arises from the defectibility of our nature, and will be done away when that is removed.

S. A.

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MR. BROWNE'S EXPLANATION, IN REPLY TO THE REVIEW  
OF HIS "SELECTIONS."

*To the Editor of the Monthly Repository.*

SIR,

I observed in your Review of my Scriptural Selections, two months ago, a few paragraphs which call on me for explanation. The first is this: "The idea of the Selection is taken, we are told in the preface [introduction], from Dr. Watts: to many of the Doctor's admirers it would have been more satisfactory, if the author had referred to that part of Dr. Watts's works wherein this plan is proposed: we ourselves are curious to know in what period of his life this timid, although great, man conceived so bold and liberal a notion." In answer to this, I will cite a passage or two from the preface of the work mentioned in my prospectus, subjoining to the citation the title of

the work at full length. The passages are as follow: "The design of the following work is to render the sacred writings more useful and easy to be understood by persons of the meanest capacity, who are frequently at a loss what passages of scripture to peruse, when time permits, in order to improve themselves in the duties of a Christian. It has often given me a sensible concern to see unlearned, but well-meaning persons turning over their Bible, and frequently pitching upon the least edifying or most difficult passages of holy writ, for want of proper directions what part to select as most necessary for their perusal, and best adapted to their several capacities, &c. Nor am I singular in my opinion, for I have heard many judicious persons lament the want of a proper help to schoolmasters and private families, to point out those portions of scripture which are most necessary for the faith and practice of a Christian, instead of leaving them to the promiscuous reading of the Bible, which is not always attended with the wished-for improvements. The learned and pious Dr. Watts expresses himself on the subject in the following words: 'For my part I could wish there were select portions of scripture chosen out, and printed by themselves for children (and I may add unlearned persons, young or old), to read in private; that their time devoted to religion and worship might not be spent in such parts of the Bible as are of very little use to them\*.'" The title of the work from the preface to which these quotations are made is at full length thus: 'The Holy Bible, adapted to the use of schools and private families, containing all those parts of the Old and New Testament which relate to the faith and practice of a Christian: the whole divided into chapters and paragraphs, with short observations: the whole carefully selected in the manner recommended by the late pious and learned Dr. Watts. London: printed for C. D. Piguenit, No. 8, Aldgate, 1784.' This work I referred to in my prospectus and introduction, not doubting at the time but it was well known, and easy to be met with at almost any bookseller's. Had I been aware that it was so very little known as I have since discovered it to be, I should have been more explicit in what I said relative to Dr. Watts, than I was. I hope, however, what I have now stated will be deemed a sufficient answer to your reviewer's inquiry, and a complete satisfaction of his curiosity.

In another place he says, "From the prospectus of this work which appeared about two years ago, we were led to expect an original version of some book of the Old Testament by a friend of the author's. Why Mr. B. has failed of gratifying our ex-

\* See Watts's Prayers composed for the Use of Children, &c. p. 126, 127.

pectations is not explained." The only thing said in the prospectus which could give rise to this remark was—"The selections from Ezra and Nehemiah will be given in the version of a friend," which surely does not imply that the public might expect an original version of some book. As mention was made of the several versions from which the rest of the selections were taken, it was thought best not to pass over Ezra and Nehemiah without informing the public that the old version of these books in the parts selected would be altered, and the friend was mentioned at that time, because the editor had not yet made up his mind to undertake the task of revision and emendation himself. I am quite sorry that my countrymen should be given to understand that I had excited expectations which I had not only failed to gratify, but was unwilling to explain why I had not gratified them. I have been actuated, through the whole of my long and laborious undertaking, by the warmest desire to promote the elucidation and diffusion of truth: it cannot therefore be supposed that I should wantonly, or even carelessly, have excited expectations without taking due pains to gratify them.

Your's, &c.

THEOPHILUS BROWNE.

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ON UNITARIANISM, AS CONNECTED WITH VITAL RELIGION  
AND POPULAR PREACHING.

*To the Editor of the Monthly Repository.*

SIR,

IT must certainly be a matter of rejoicing to all the friends of primitive Christianity, that at length a society is established for the express purpose of promoting unitarianism by means of popular preaching. This mode of communicating religious truths I have long considered as the most effectual way of spreading it in the world. This was the method pursued by our Lord and his followers, at the commencement of the Christian religion; and by this has almost every denomination of that religion made its way amongst mankind.

\ That it is good to be always zealously affected in a good cause, we have the express authority of an apostle; but how one can be zealously affected in any cause, and yet neglect to demonstrate that zeal by some outward, active measures, I cannot readily conceive. If the doctrines of unitarianism are the truths of the gospel, they are undoubtedly worthy of being earnestly contended for: if they are the commandments of men only, the more they are neglected the better. But what are the doctrines of unitarianism? It is not my intention to lay down

in this letter what might be called an Unitarian creed ; but I nevertheless think it highly necessary that those truths of religion, on which the Unitarians particularly insist, should be more generally known and understood. Having been long conversant with those classes of Christians who call themselves evangelical, I know it to be a very prevailing notion with the majority of them, that the terms Unitarian, Socinian, Deist, and very often Atheist, are nearly synonymous ; and this illiberal error is kept alive by the zeal of those whose duty it is, at least, to allow their hearers to have so much *head-knowledge* as would enable them to understand, that these terms have a most materially different signification. It is a very general opinion among a certain class of Christians, remarkable for their zeal in promoting popular preaching, that all Unitarians deny Christ ; that they look upon his death as of no efficacy in the salvation of sinners ; that they think men may be saved without faith ; that a man may purchase his salvation by being honest in the world ; that Unitarians utterly disclaim all “ peace and joy in the Holy Ghost ;” that to “ rejoice evermore, to pray without ceasing, and in every thing to give thanks,” constitute no part of the Christian privileges of an Unitarian ; that a man may be a very good Unitarian Christian, and yet indulge in all the follies and sinful vanities of the world ; that to have “ peace and joy in believing—to have peace in God through our Lord Jesus Christ—to have the love of God shed abroad in the heart, by the Holy Spirit given unto us—to know that when our earthly house of this tabernacle is dissolved, we have a building with God, a house not made with hands, eternal in the heavens,” are all things about which an Unitarian is wholly unconcerned ; that, like Gallio, “ he careth not for any of these things.”

Now, Mr. Editor, give me leave to ask, are these things so ? Are these the necessary consequences of unitarianism ? And is it quite requisite that these Christian advantages should exclusively belong to those who believe that “ the Father is God, the Son is God, and the Holy Ghost is God ; and yet that these are not three Gods, but one God ?” In order to enjoy the blessings of the gospel, must a man believe that the just and merciful Jehovah did actually inflict the most dreadful punishments upon his holy and innocent Son, with whom he had declared himself to be well pleased ? That to be humbled for our manifold transgressions, we should believe that the Almighty sent us into the world with the curse of his “ wrath and everlasting damnation” upon our heads ? That no one can be grateful for divine assistance, unless he believes himself totally incapable of thinking a good thought, speaking a good word, or doing a



good action? To have an exalted idea of the glory and majesty of God, is it necessary to believe that He, of his own good will and pleasure, sends millions of his creatures into a place, where, through the countless ages of eternity, they shall suffer tortures equal to the fury of a burning fiery furnace? Will nothing but sighs, groans, and outward gestures, manifest that a Christian has "the spirit of God, bearing witness with his spirit that he is a child of God?" These questions, Sir, you will allow, involve consequences of the utmost magnitude, and are connected with subjects of the last importance. I wish the Unitarians to declare how far they affect their cause. For my own part, I beg leave to add, that I have oftentimes exercised the ministerial duties, perhaps in some such methods as are recommended by the Unitarian Fund, and yet found no difficulty in earnestly enforcing the peculiar doctrines and privileges of Christianity, without feeling myself under any necessity of paying supreme adoration to any other Being than the God and Father of our Lord Jesus Christ. I could speak of the blessings of redemption, without even hinting that the death of Christ was to be considered as a vicarious sacrifice. I exposed and reprov'd the great depravity of mankind, and yet did not insist upon it, that my auditors were necessarily dead to every principle of divine life. I have found it no hard task to declare, on the authority of the Scriptures, that "without holiness no man shall see the Lord;" and yet I have not deemed it needful to add, that every sinner shall suffer the fierceness of the divine wrath, while God himself shall exist. I could speak of the comforts of religion, without insisting upon supernatural illuminations, extraordinary visions, or enthusiastical raptures. I could exhort my hearers, in strong and plain terms, to cease to do evil, and learn to do well, and yet ascribe our final salvation to the mere mercy of God in Christ Jesus. I have insisted upon a true and lively faith, without asserting that mere faith is the whole duty of man. In short, I have found it extremely easy to adopt much of the simple, but energetic phraseology of the Holy Scriptures in my discourses, without leading my hearers into the inexplicable mysteries of modern orthodoxy, or the intolerable rant of fanaticism and superstition; and yet, by the divine blessing, I could produce some living "seals to my ministry," who are careful to adorn the gospel of God, our Saviour, in all things. Had it been my lot to have possessed a sufficient degree of *policy*, I might still have passed for an *evangelical minister*, and thereby have saved myself from many outward inconveniences. Your's, &c.

London, May 4, 1806.

JOSEPH NIGHTINGALE.

## SPENCE'S RECANTATION.

*To the Editor of the Monthly Repository.*

SIR,

IF the following Recantation, which will show the spirit of the times in which it was written, is worth a place in your Miscellany, it is much at your service. It came to light a few years since by the following accident: a clergyman, who has now been dead about 30 years, left his library to his nephew, who one day turning to a passage in a concordance, found between the leaves a small piece of paper, which I now have in my possession, the color of which, as well as the ink, appears coeval with its date. It is probable the concordance was originally the property of some one at that time at College, who copied the recantation as it was publicly made in the University.

I am, Sir, your's, &amp;c.

*February 14, 1806.*

H. L.

*Cantabrigiæ, Nov. 6, —86.*

Cum ego Edvardus Spence, in oratione a me coram celeberrimâ hac Academiâ in templo B. Mariæ hesterno die habitâ, multis calumniis probrisque Rom. catholicam religionem, ejusque professores, violenter magis quam prudenter, oneraverim, ac beatissimum Romanæ sedis pontificem indignis modis tractaverim, idque præter mitem placidamque Christi Domini legem, præter bonos mores, et officium meum invictissimo regi Jacobo 2do debitum, ista omnia quæ dixi, nunc dicta nolo, subduco et revoco, et pro subductis et revocatis haberi volo et peto, atque ea propter veniam a Deo imprimis, deinde a serenissima regia majestate, amplissimoque hoc senatu obtestor pollicitus quod linguam ab omni id genus culpâ in posterum abstinebo.

*Cambridge, Nov. 6, 1686.*

Whereas I Edward Spence, in a sermon preached by me yesterday before this most renowned University, in the church of St. Mary, loaded with many calumnies and reproaches, the Roman Catholic religion, and its professors, with violence more than prudence, and unworthily treated the most blessed Pontiff of the Roman see, and that contrary to the mild and gentle law of Christ our Lord, to good manners, and to that duty which I owe to the most invincible sovereign James the Second, I now wish unsaid, withdraw and retract, and wish and beg to be considered as withdrawn and retracted, all that I then said, and on this account I implore pardon, first from God, then from the King's most serene majesty, and this most honorable senate, promising that I will in future restrain my tongue from every offence of this nature.

## REMARKS ON THE LIFE OF MR. EVANSON.

*To the Editor of the Monthly Repository.*

SIR,

HAD your correspondent J. S., in his zeal for the reputation of the late Mr. Evanson, confined his panegyrics to the talents and personal virtues of the deceased, all possible allowance might have been made for the warmth of friendship ; but the love of truth, more especially on subjects of the last importance, ought to be paramount to every other consideration. I find it therefore impossible to pass over the encomiums of your correspondent on the peculiar opinions of Mr. E. without entering, on the behalf of myself and others of your readers, the friends of genuine Christianity, a protest against them, as being, in our judgment at least, equally extravagant and unjust.

Mr. Evanson's biographer has thought proper to state, " that his (Mr. E.'s) peculiar excellence consisted in his endeavouring to display Christianity in its native simplicity, by which it is as intelligible now to the poor and humble, as it was when taught by Jesus and his apostles to the Jewish and Gentile multitude ; and," he adds, " it will be found that the end of all his writings was to promote this great and benevolent design \*." Blessings for ever be on the head, immortal honors attend the memory of that man, who successfully rescues genuine Christianity from those perplexities and corruptions in which it has been involved by the heads of different sects and parties ! Whether Mr. Evanson's labours in general have a tendency to promote so noble a design, may perhaps be determined by a reference to his principal writings. I shall confine myself to a few of those noticed by your correspondent, and shall leave the subject to the judgment of your readers.

In the first place, Mr. Evanson seems to have strenuously endeavoured to annihilate the observance of the Christian sabbath. Whoever has read the controversy between him and Dr. Priestley on this subject, will, I think, have little doubt, who, on Christian principles, had the best of the argument. How admirably the non-observance of one day in seven, as a day of rest from secular employments, and of public worship, would tend to " display Christianity in its native simplicity, and to render it plain and intelligible to the poor and humble," let every sincere Christian judge.

In the second place, it appears to have been a project which lay near the heart of Mr. Evanson, to set aside the belief, not only of the inspiration, but of the authenticity of several of the

\* Monthly Repos. for Feb. p. 61.

gospels, and of those writings which Christians have universally deemed sacred. That a sincere Christian may have his doubts respecting the authenticity of a particular passage, here and there, in the Christian scriptures, I am ready to acknowledge; but I cannot help considering the conduct of the writer who makes an open attack on the whole, who publishes to the world a book with the title, “*The Dissonance of the Four Gospels,*” and the main business of whose life is to discredit those gospels, as containing “false, bare-faced fictions”—I cannot help considering such conduct as much more becoming the open infidel, than the professed Christian, who is endeavouring “to display Christianity in its native simplicity.”

I remark, thirdly, that the rejection of some of the clearest evidences of Christianity must for ever prevent the person so rejecting them, from being considered one “of the brightest ornaments, and the best instructors of Christianity\*.” Mr. Evanson is the only Christian writer I ever heard of, who did not consider the miracles, the doctrines, the precepts, and the promises of our Saviour, as evidences of his divine mission. Jesus Christ himself frequently appeals to these as conclusive evidence that he came from God. Mr. E. on the contrary, is of opinion, that the authority of the prophets *alone* is divine, and he further limits even this limitation to those prophets whose predictions are, in part, already fulfilled. Completed prophecy he considers as the only criterion given by God himself, whereby we can ascertain the truth and divine authority of what is taught us as revelation from him. Mr. E.’s biographer is, I should imagine, the first person who has informed the world, that a rejection of the peculiar evidences of Christianity is the best mode of “displaying Christianity in its native simplicity, by which it may be as intelligible now to the poor and humble, as it was when taught by Jesus and his apostles to the Jewish and Gentile multitude.”

I beg leave, lastly, to observe, that not only the scepticism, but the enthusiasm, of Mr. E. affords the most sad, but, at the same time, conclusive evidence of the injustice of the encomiums alluded to. Extremes not unfrequently meet in the same person, and never did wider extremes meet than in Mr. E. Who could have imagined that the writer, who rejected the major part of the sacred writings, and the principal and universally received evidences of Christianity, should, still professing himself a believer, rest the truth of the whole system on his own interpretation of the most mysterious book, written in the most figurative language of any in the sacred canon?

\* Monthly Repos. for Feb. p. 63.



Such, however, is the fact. Mr. E. has the *modesty* to inform his readers, that if *his* interpretation of the prophecies contained in the Revelations does not prove true, Christianity is to be rejected!! Really, Sir, had all other commentators on this book discovered similar rashness and enthusiasm with Mr. E., I should not have thought the remark of the keen and satirical Dr. South, “that the book of the Revelations generally found its commentators *mad*, or made them so,” so unjustly severe as I have deemed it hitherto.

Mr. Evanson’s writings, in general, so far from tending to render Christianity “plain and intelligible,” tend, on the contrary, to perplex, to confuse, and to bewilder the plain and honest enquirer. Of what does the New Testament of Mr. E. consist? “Spurious forgeries,” “a few facts,” “false barefaced fictions,” “contradictory writings,” and “one prophetic book,” to which is to be added, his own *infallible* commentary! Yes, Sir, the author must have deemed it infallible, as he rested the whole Christian system on its truth!—Such were the favorite opinions of this “brightest ornament, this best instructor of Christianity!”

Your correspondent seems surprised, that Dr. Priestley did not reply to Mr. Evanson’s defence of his “Dissonance of the Evangelists.” After perusing the *first* edition of that work (I confess I have not thought it worth while to read the *second*), I am not in the least surprised at the Doctor’s silence. No one acquainted with that great and good man needs the information, that he was by no means backward in replying to his opponents; but, as he continued writing to the close of his life, and took no notice of Mr. Evanson’s defence, it may fairly be presumed he thought there was no occasion. The fact is, the most material of Mr. E.’s objections to the truth of the gospel histories have been long since urged by infidels, and satisfactorily answered by Christian writers. When any future writer takes up his pen in defence of Christianity, it may be as well if he notices, *en passant*, the writings of Mr. E.; but any formal and distinct notice is scarcely necessary.

Your correspondent laments that the writings of Mr. E. have had so limited a sale; but I am persuaded, that for the reputation of their author, the less they are read, and the sooner they hasten to oblivion, the better. I leave the subject to the reflections of your Christian readers, the great majority of whom, if I am not much mistaken, will agree with me in opinion—That the writings of Mr. Evanson, in general, have a much greater tendency to promote the cause of scepticism and infidelity, than of genuine, intelligible Christianity.

May 9, 1806.

A PLAIN CHRISTIAN.

VOL. I.

K k

INCREASE OF TOLERATION UPON THE CONTINENT.—THE  
POPE NOT ANTICHRIST.

*To the Editor of the Monthly Repository.*

SIR,

IN obedience to your request in your acknowledgments to correspondents, in the first number for January 1806, respecting foreign literary and religious intelligence, I am happy in availing myself of the opportunity to communicate some fresh events, of which your readers, as genuine friends to knowledge, and true philanthropists, will be glad to hear.

“ On the 11th of March last, M. de Wolf, the Catholic Bishop, Suffragan, and Dean of the Cathedral of Ratisbon, laid the first stone of a Protestant Hospital in that city. This circumstance has produced great encomiums upon this prelate, and exhibited a laudable idea of the tolerance of his principles.”

“ A Papal Bull is shortly expected in Italy, to permit the eating of meat on Wednesdays and Fridays; and another still more important, relative to auricular confession, is the topic of discourse \*.”

Your approbation, and that of some of your learned and judicious correspondents, one of whom has noticed my first letter, has encouraged me to add a few observations to the above intelligence.

Your correspondent who signs himself, “ A Friend to Civil and Religious Liberty,” in your last number has traced some resemblance between the present head of the French Government, and Oliver Cromwell, in their religious toleration. It is the criterion of an excellent disposition to admit of merit and great qualities even in an enemy: and as there have been very few changes in nations and governments effected without violence, it is impossible that every man who may be the means of doing good, should be so good himself as to afford general satisfaction. The intelligent and rational Christian will, therefore, with the philosopher, measure the means by the ends they effect. Your correspondent, besides the resemblance between the tolerating principles of the English Protector and Napoleon, might have discovered that the former laid the foundation of the English greatness by sea, as the latter seems to be engaged in establishing the undisputed pre-eminence of the French, by land. I would not wish to carry disquisitions of this kind too far; but I am persuaded that no greater good can possibly be done for society at this present period, than to ex-

\* For other articles of a similar kind, see *Intelligence*.

cite its interest in the general state of public affairs. This, in Scripture language, is to discern the "Signs of the Times."

A writer has observed, in page 222 of your last number, that the day of the "Man of Sin" is come to a close; and concludes, that "Babylon the great is fallen." Against this inference, Sir, depending upon your candour and impartiality, I enter my caveat, as premature, delusive, and dangerous. Your writer, feeling an amiable flow of rapture on the occasion, seems not to have perceived, that even if the city of Rome had been literally swallowed up by an earthquake, the Babylon of the New Testament, spiritually called Sodom and Egypt, might still exist in all the disgusting turpitude of its description. If the *little*, inland, and insignificant city of Rome is the *great* Babylon, then the solemn, the terrific visions of Daniel have been described in vain! The elevated diction, the pomp and prodigality of phrase, the lofty figures, and the glowing imagery of John the Divine, must be considered as little more than a play of words, the mere flourishes of rhetoric, *montes parturientes*? If the city of Rome and its religion be the whole that constitutes Great Babylon, the profound researches of the immortal Newton, the luminous and scrutinizing genius of the ever-memorable author of the History of the Corruptions of Christianity, the perspicuous discrimination of an Evanson, and the pathos of a Bicheno, with the labors of other writers, who have believed in the unity of God, as a doctrine generally obscured by the apostacy of the churches, all these, I say, instead of building a foundation, have been beating the air! But I hope better things, and you, Sir, I dare conclude, will never suffer it to be forgotten, that when these great and good men have reasoned upon the fall of Babylon, they never confined that idea to an ecclesiastical state, or an individual city only! They always connected their Rome or Babylon with the dragon, the scarlet-coloured beast, the civil power, the secular arm in alliance with the false prophet, the false church or churches. One need not insist upon this point with the enlightened, the intelligent Unitarian; but if there should be any of your readers who may still think with the Lord Bishop of Worcester, and many others who profess to believe mysteries, "that Antichrist is merely an ecclesiastical power," let them consult the letter of Mr. Evanson to the Right Reverend Bishop Hurd; and then, if their prejudices in this respect are not removed, or shaken, it may be fairly presumed, their's is a composition for which something more powerful than reason and argument is required.

To me, comparing small things with great, it appears from what I have lately read and digested, that the existence of Ba-

bylon, the seat of Antichrist, possesses a degree of ubiquity. Babylon is the seat of Antichrist, and Antichrist is he, or they who oppose the laws of Christ. Antichrist is rather a great *community* than a great *city*: even the *streets* of this city may be equal to some of the *kingdoms* of the world; its senators may be sovereigns, and its merchants princes, the *optimates*, the *ἐμποροὶ τῆς γῆς* (Apoc. xviii. 3. 11. 15.) and its river, or Euphrates, equal to the *whole ocean*? It is therefore an instance of considerable short-sightedness to fix the odium that may have belonged to so vast a power as this, upon the inhabitants of any city, or any religion, even the Roman Catholic, which has derived its name from a city. It has been the policy, the government, and not merely the religion of Rome, that has formed the Antichristian part of it: Rome has been truly Antichristian, but she is not Antichrist: so every Christian must partake of the nature of Christ; but every Christian is not a Christ. Christian charity teaches us to bear with Roman Catholics as individuals, and to honor them as believers, differing in their mode of faith, because as such we find their moral conduct varying to good and evil, like that of other men; but if ever Roman Catholics should again be united in a powerful community, where the persecution of others is adopted as a principle, then it becomes a part of Christian prudence, while we pity the perpetrator, to execrate the practice, and guard against its effects by all lawful means. If the Roman Catholic religion considered in itself, and divested of its accustomed politics, had been so banefully Antichristian as the common run of bible-expositors have imagined, the ever-memorable Dr. Priestley would never have contended for the Roman Catholic's privilege of educating his own children as one of his natural rights! In fact, if we wish to witness the decay of the Roman Catholic religion, as well as its politics, which have been radically changed by the French Revolution, let us betray no anxiety, no uneasiness at its toleration. If, however, we are inclined to combat its principles, let it be done with temper, and the utmost care in shunning any thing that may bear the least appearance of personality. In fact, if we labour to establish a good *practice*, first in ourselves, and secondly in others, it is more than a hundred to one but good principles follow of course. Besides, though ignorance has been the mother of devotion in the old apostate church, under the crooked policy and alliance of ecclesiastical and secular Rome, the more grand and simple doctrine of the *one* God, and *one* Lord Jesus Christ, supported by the progress of human knowledge, contain an host in themselves. So great is the power of truth, that sometimes only a single ray flashing in the face of error will reflect its monstrosity, make it start appalled



at its own features, or retire in silence, as the birds of night are known to flit before the orb of day. The truth of what I now assert is confirmed almost by every wind that blows from the continent.

Persecution on account of religion exists no longer there, unless it be in the hard restrictions that are still laid upon the Bohemian brethren, and others in the Emperor of Germany's own dominions. Force is not used, either in Italy or other parts of Germany under French influence, to introduce reform; but a great and splendid example having been set in the present laws of the French empire, so far as they relate to religion, it operates in silence in the more distant regions. Even Italy is now said to be upon the point of being relieved from the inconveniences of auricular confession; and that church that used to forbid to marry, and to abstain from meats, is about to be deprived of some of the last of its political resources. The religious houses, for the seclusion of both sexes, have long been abandoned, and are falling into decay and disuse. The former lords and tyrants of these rich domains have been deprived of their enormous revenues, and in many places the industrious shuttle now plays where the monk only snored before. A happy toleration obliterates, on the continent, former cruel distinctions among mankind; the prelates follow the example of civil rulers, and amicably associate with people of a different worship from their own. Hence the bishop of Ratisbon lays the first stone of a Protestant hospital, and thus, instead of the ancient practice of pulling each other down, men may be literally said to build each other up. Now indeed the wolf that used to devour begins to lie down in quietness with the lamb that used to suffer. Time it is, indeed, that we Protestants should begin to imitate these Papists. All of us have been persecutors in our turn. I here except the Quakers and the Unitarians. What can have been the cause of this honorable exception, unless it be the plainness and simplicity of their faith, compared with the obscurity and complexity of other churches? Does not an easy and rational belief naturally leave the professor very little to contend for, but a good life, and a mode of conduct consistent with the gospel? On the contrary, is it not evident that the Athanasian, or any other creed, full of distracting dogmas, perplexing mysteries, and nugatory non-entities, enforced under the pains and penalties of eternal damnation, have a natural tendency to create doubts, disputes, and animosities? And while the shadow only of piety and virtue is pursued, is it not a fact that the substance is too frequently lost? The indifference, the formality, and even the intolerance of some Christian communities, I think, result more from the turpitude of

their church government, than that of the individuals who compose them. Thus taking the members apart, even in a persecuting and intolerant persuasion, you shall find many of them amiable and humane; but acting with the body at large, and under the corporation-spirit, the very same persons become contracted, reserved, suspicious, and even cruel. Hence it seems necessary that these false and narrow systems should be done away as a prelude to the "restoration, and the times of refreshing spoken of by all the prophets." For this reason the Scriptures every where speak of the introduction of the millennium state, under various symbols, expressive of wars and revolutions, with the consequent overthrow of kingdoms, states, governments, and churches in their connection: and thus, borrowing a familiar phrase, a radical change of measures rather than men may be reasonably expected; for while the moral regeneration of an individual often occupies many years, with respect to the millennium, or the civil regeneration of Christendom, "a nation may be born in a day." And as all that has been, and is still to be done, is to be effected by natural means, and as Christians and peaceable individuals cannot contribute a better part than by exhibiting the noblest views of God and his attributes, and by asserting the dignity of man, in opposition to the degrading systems of gloomy superstition and frantic error, I shall only add, by way of proposal, whether, considering the places of Unitarian worship are not so generally known as others, and probably need only to be known to be attended to, it might not be adviseable to print, and continue a list of them upon a part of the wrapper of your magazine for a convenient period, and to renew the list, as often as may be thought proper.

I remain, Sir, your's,

London, May 10, 1806.

W. H. R.

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## THE INQUIRER.

NO. I.

[A great many theological and literary inquiries being sent to the Editor of the Monthly Repository, which he is unable to notice in the brief limits of the "Correspondence," he intends for the future to throw them all together, as often as may be convenient, into a paper to be called the "Inquirer," of which he now publishes the first number. He begs leave to call the attention of his Correspondents to this part of the Magazine, not doubting that it will be interesting and instructive.]

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*Fox's Book of Martyrs.*—The credit of this author being impeached by Catholic writers, a correspondent wishes to see the matter investigated. He says, "I have lately had an op-

portunity of seeing a small tract written by a Roman Catholic clergyman, of the name of Challoner, entitled, ‘A short History of the First Beginning and Progress of the Protestant Religion, gathered out of the best Protestant Writers, by way of Question and Answer,’ printed for J. P. Coghlan, Duke-street, Grosvenor-square, 1781. In that part which treats of Mary’s reign, to the question, ‘What have you more to add concerning the execution of so many Protestants in this Queen’s days?’ there are four answers, and the first, is, ‘That we cannot take for gospel all that Mr. Fox, and others upon his credit have written, concerning the sufferings of the Protestants in her days; since, as we learn from Mr. Collin’s Historical Dictionary, Mr. Fox is a writer of small authority, who has given us, amongst his Martyrs, such as were *actually alive to confute his history*, at the time that the first edition of it came out.”

*Francis Spira.*—A Correspondent, from Oxford, wishes to “learn the history of the book containing an account of ‘the horrible end’ of the above-named apostate. He suspects the tale is fabulous. He has heard that the late John Wesley used always so to represent it. Was this in consequence of any evidence of the imposition detected by this sagacious divine? or was it because the story which he discredits makes against his own system.”

*Theological Repository.*—We are desired by our correspondent “Priestliensis,” (whose other inquiry will be noticed under the article *Correspondence*) to “suggest the propriety of procuring, by means of the Monthly Repository, a complete list of the contributors to the above valuable work, some of whose names are in great danger of being irrecoverably lost.” None of our readers, perhaps, can furnish a perfect list; yet if they who have lists will favor us with them as far as they go, we may, possibly, out of several imperfect ones, gather one that shall be complete.

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## ORIGINAL LETTERS of Dr. FRANKLIN.

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### LETTER IV.

*Philadelphia, May 18, 1787.*

I Received duly my good old friend’s letter of the 19th of February, with a copy of one from Mr. Williams, to whom I shall communicate it when I see him, which I expect soon to do. He is generally a punctual correspondent, and I am surprized you have not heard from him.

I thank you much for your Notes on Banks ; they are just and solid as far as I can judge of them. Our bank here has met with great opposition, partly from envy, and partly from those who wish an emission of more paper-money, which they think the bank-influence prevents. But it has stood all attacks, and went on well, notwithstanding the Assembly repealed its charter. A new Assembly has restored it ; and the management is so prudent, that I have no doubt of its continuing to go on well. The dividend has never been less than 6 per cent. nor will that be augmented for some time, as the surplus profit is reserved to face accidents. The dividend of 11 per cent. which was once made, was from a circumstance scarce avoidable. A new Company was proposed, and prevented only by admitting a number of new partners. As many of the first set were averse to this, and chose to withdraw, it was necessary to settle their accounts ; so all were adjusted, the profits shared that had been accumulated, and the new and old proprietors jointly began on a new and equal footing. Their notes are always instantly paid on demand, and pass on all occasions as readily as silver, because they will always produce silver.

Your medallion is in good company ; it is placed with those of Lord Chatham, Lord Camden, Marquis of Rockingham, Sir George Savil, and some others who honoured me with a share of friendly regard when in England. I believed I have thanked you for it, but I thank you again.

I believe with you, that if our Plenipo is desirous of concluding a treaty of commerce, he may need patience. But if I were in his place, and not otherwise instructed, I should be apt to say, Take your own time, gentlemen ; if the treaty cannot be made as much to your advantage as to our's, don't make it. I am sure the want of it is not more to our disadvantage than to your's. Let the merchants on both sides treat with one another. *Laissez le faire.*

I have never considered attentively the Congress scheme for coining, and I have it not now at hand, so that at present I can say nothing to it. The chief uses of coining seem to be, ascertaining the firmness of the metal, and saving the time that would otherwise be spent in weighing to ascertain the quantity. But the convenience of fixed values to pieces is so great, as to force the currency of some whose stamp is worn off that should have assured their fineness, and which are evidently not of half their due weight. This is the case at present with the sixpences in England, which one with another do not weigh three-pence.

You are now 78, and I am 82. You tread fast upon my heels : but though you have more strength and spirit, you can-



not come up to me till I stop ; which must now be soon ; for I am grown so old as to have buried most of the friends of my youth ; and I now often hear persons whom I knew when children, called *Old Mr. Such-a-one*, to distinguish them from their sons, now men grown and in business ; so that, by living twelve years beyond David's period, I seem to have intruded myself into the company of posterity, when I ought to have been a-bed and asleep. Yet had I gone at 70, it would have cut off the most active years of my life, employed too in matters of the greatest importance ; but whether I have been doing good or mischief, is for time to discover. I only know that I intended well, and I hope all will end well.

Be so good as to present my affectionate respects to Dr. Rowley. I am under great obligations to him, and shall write to him shortly. It will be a pleasure to him to hear that my malady does not grow sensibly worse, and that is a great point ; for it has always been so tolerable, as not to prevent my enjoying the pleasures of society, and being cheerful in conversation. I owe this in a great measure to his good counsels.

Adieu, my dear friend, and believe me ever

Your's most affectionately,

GEO. WHATLEY, *Esq.*

B. FRANKLIN.

## 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.

*Letters to Dissenting Ministers, and to Students for the Ministry, from the Rev. Mr. 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. Longman and Co. 1806.*

THE name of Mr. Orton is dear to the Dissenters, and the respectable editor of these volumes has, we conceive, conferred a favor upon the denomination to which he belongs, and of which he has been, for a considerable number of years, the steady and judicious advocate, by putting them in possession of so many of the genuine letters of the instructor and friend of their fathers. The writings of Orton are not distinguished

by depth of thought or elegance of style, but they uniformly display the sound judgment and ardent piety which so strikingly characterised their author. His character is seen to great advantage in these letters, which, if destitute of the charms of composition, possess, as the editor justly remarks, "a peculiar degree of ease and familiarity."

Mr. Orton can be viewed only in one light, that of a Christian minister. He devoted himself wholly to his profession. Neither politics nor literature seem to have been able to draw aside his attention from it. He was an admirer and an imitator of the early and more rigid Non-conformists, and may, indeed, be denominated not improperly **THE LAST OF THE PURITANS**.

The incidents of his life were few and unvaried. We shall abstract the outlines of his history and character from the "Memoirs" drawn up by the able pen of Mr. Palmer.

He was born at Shrewsbury, Sept. 4, 1717, and was educated in the grammar school of that place. He was bound apprentice to his father, who was a grocer in his native town; but feeling a strong inclination to the ministry, he was put, in May 1733, under the care of Dr. Charles Owen, a dissenting minister at Warrington, who had usually two or three young men with him, engaged in studies preparatory to the ministry, and who was a man of good learning, and an amiable and respectable character. Having spent a year in this situation, he removed, in August 1734, to Northampton, to be under the tuition of Dr. Doddridge. Here his virtues and talents raised him into notice, and in March 1739 he was chosen assistant to the Doctor in his academy. He preached his first sermon at Welford in Northamptonshire, April 15, 1739, on these words, "Paul, a servant of Jesus Christ;" and from that time statedly assisted Dr. Doddridge the first Lord's day in every month. His preaching was in the highest degree satisfactory, and he soon received invitations from various congregations to undertake the pastoral charge. He relinquished his situation under Dr. Doddridge, in October 1741, being prevailed upon by a singular and honourable invitation from the two congregations (Presbyterian and Independent) of his native town, which being deprived of their ministers, at the same time, by death, agreed to unite under him as their pastor. In the next year, the infirm state of his health obliged him to employ an assistant. Mr. Francis Boulton first filled this office; next, Mr. Moses Carter; and lastly, Mr. Joseph Fownes, who afterwards became co-pastor with him, and who survived him. He was several times tempted by lucrative and honorable offers to quit Shrewsbury; but his attachment to the place, and his affection for his congregation, added, perhaps, to the weakly state of

his constitution, induced him to turn a deaf ear to the solicitations of the "robbers (as the editor terms them) of churches." His complaints, growing upon him for years, at length increased to such a degree as to disable him from public service. He therefore, in the year 1765, resigned his pastoral charge; he addressed a farewell sermon to his people, from Eccles. vii 2. "It is better to go to the house of mourning, than to go to the house of feasting; for that is the end of all men, and the living will lay it to his heart\*." The choice of an assistant to Mr. Fownes, the remaining pastor, occasioned a division in the congregation, the more orthodox part seceding, with Mr. Orton's "countenance and concurrence," and establishing a new place of worship. The bad spirit which this division raised on both sides, and his ill health, determined him in the year following to remove to Kidderminster. Here he continued to the time of his death, easy in his circumstances, and hospitable in his manners. He died July 19, 1783, in the 66th year of his age, having languished several months under very uncommon debility of body and mind. A short time before he expired, he said to a minister who called upon him, "When I am dead and gone, many things will be said of me—tell them I die a penitent believer in the Lord Jesus Christ." He was buried in St. Chad's Church, Shrewsbury, in the grave of Mr. Bryan, who had been minister of that parish, and was ejected in 1662. A monument has been erected, near the place, to his memory.

Mr. Orton was a man (says his biographer) of unfeigned piety and warm devotion; but we are not sure that his piety was not sometimes gloomy, and his devotion mystical. He despised "the pomps and vanities of this world." He declined accepting the title of Doctor, when a diploma was sent him from the college of New Jersey, thinking it inconsistent with the injunction of Christ, "Be ye not called Rabbi."

He possessed a clear discernment, uncommon prudence, and great knowledge of the world. His advice was so much sought, and his influence was so great in the town of Shrewsbury, that it has been said, "a Member of Parliament has been chosen in Mr. Orton's vestry."

As a minister, he was in all respects highly exemplary. In prayer, he excelled in simplicity of thought and expression, fluency and variety: in preaching, he delivered himself with the greatest plainness and fidelity. An occasional hearer once

\* "He closed it with the following anecdote. 'The celebrated Grotius, one of the most learned men the world ever knew, was in his last illness attended by a friend, who desired him, in his great wisdom and learning, to give him a short direction how to lead his life to the best advantage: to whom he only said—*Be serious*. This is my parting advice to you, as what comprehends every thing I have said—*BE SERIOUS*.'"

remarked, "Mr. Orton speaks like a man who has money in his pocket." His sentences were generally short: he carefully avoided uncommon words. Having once preached concerning the *primitive* Christians, some poor people meeting his maid-servant the next day, asked her, "Who those Christians were of whom her master spoke so much in his sermon?" Being unable to inform them, when she came home she asked him the question. He told her, they were the *first* Christians, and from that time resolved to use the latter term instead of the former, and adopted this as a stated maxim, "never to use a hard word in a sermon, when an easy one can be found which as well expresses the meaning." His chief study was practical divinity. He greatly admired the writings of both Philip and Matthew Henry, as appears from his address to their descendants, prefixed to his edition of P. Henry's life; and he caught so much of their manner, that when he preached at Broad-Oak, where the latter had been minister, the people called him "Henry the Third."

"In point of doctrinal sentiment," says the biographer, "Mr. Orton, who had studied theological controversy with great care and impartiality, was *scarcely* remote from high Calvinism." By this loose expression, we apprehend Mr. Palmer does not mean to insinuate, that Mr. Orton approached in his belief towards high Calvinism, or even that he was a Calvinist. He might disclaim the appellation, but he was virtually, and without any view to praise or blame, we do not hesitate to pronounce him, an Arminian. As to the doctrine of the Trinity, he seems not to have made up, or rather to have disclosed, his mind. Mr. P. calls him "a Scripturist, as in speaking of the Father, Son, and Spirit, he was for keeping close to the language of holy writ (as he does in all his writings), and used no doxologies but such as the apostles used." Was he not—does not every judicious Christian esteem himself—a scripturist, on every article of belief? Or, is it on the doctrine of the Trinity only that it is necessary to "keep close to the language of scripture?" In fact, Mr. Orton appears to have been, perhaps without knowing it, a high Arian. No good can result from disguising his sentiments, now that he is beyond the reach alike of panegyric and censure; and however mysterious the divine nature may be in itself, the different schemes concerning it are surely intelligible enough, let us think as we may of their reasonableness. "The words which the Holy Ghost teacheth are much preferable," it is granted, to words of human invention, but preferable only because they have a better meaning. If they have no meaning, they are



useless; and if they have a meaning, it is the duty of a Christian to find it out, and of a Christian minister to avow it.

Whatever were his theological opinions, he possessed a truly Catholic spirit. His acquaintance was cultivated by good men, of different parties; he was liberal to all who sought his assistance. His "Letters to a Young Clergyman," lately published, evince his charity towards the respectable members of the Church of England, before whom he never concealed his being a dissenter, though he never forgot, at the same time, that he was a Christian.

[To be concluded in our next.]

## ARTICLE II.

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

(Continued from p. 150.)

IN the fifth sermon of the first volume, the apostle Paul is vindicated from an imputation, attempted to be fixed upon him by Mr. Paine, of being a false witness to the resurrection of Jesus Christ (text, Acts xxii. 19. "And I said, Lord, they know that I imprisoned, and beat in every synagogue, them that believed on thee.")

The discourse begins with a clear and forcible statement of the evidence for Christianity, derived from the conversion of this apostle, whose testimony in favor of the gospel is generally looked upon as entitled to greater credit, from his having been once an unbeliever and enemy; although the author of the *Age of Reason* endeavours to prove it insufficient, from those very circumstances which have been regarded as increasing its authority. Paine's argument is \*; "Paul confesses † that he did not believe a word about Christ's resurrection himself, at the time it is said to have happened: his evidence, then, is like that of a man who comes into a court of justice to swear that what he had sworn before is false." It is to this objection that Mr. K. offers a reply; after first correcting the objector's mistake concerning the supposed silence of the five hundred witnesses mentioned by the apostle, and shewing that the appeal to them might have been easily contradicted, if made without foundation.

That the change of a man's opinion respecting facts entirely destroys the credibility of his testimony, is true only when the observation is applied to those who have been eye or ear-witnesses of events about which they must always use the same lan-

\* *Age of Reason*, part ii. p. 78, 79.

† Acts xxv. 9. 1 Cor. xv. 8, 9.

guage, if they are honest. But in judging of the degree of credit due to a relation of facts given by another, or of the inferences to be drawn from them, if they have really taken place, men may alter their opinions without affecting their moral character; according as they give them greater attention, or as new facts arise to illustrate the old.

The book of Acts completely proves, that Paul's case and that of a man who is guilty of perjury are by no means parallel.

Paul before his conversion knew little more of Jesus than the name: the authority of his superiors and his own vanity had prevented him, most probably, from going to hear an unauthorised teacher of religion. In this conduct on the part of the master or pupil, there would be nothing much more extraordinary than that a student at one of our universities should never, during the whole time of his being at college, once attend at a conventicle. The apostle's first opposition to Christianity may be explained by his ignorance, which was, no doubt, highly blameable. His testimony against the gospel was that of a rash young man unacquainted with Jesus and his apostles; his testimony in its favor, enlightened, deliberate, and predominant.

Mr. K. justly remarks, that the effects produced upon Paul, at the time of his conversion, cannot be attributed to lightning, because an electrical shock upon the head sufficient to produce blindness invariably produces insensibility likewise; and it is argued from his sincerity and fair moral character, even when he was a persecutor, that his veracity in the relation of the scene on his road to Damascus cannot reasonably be called in question.

The truth, then, in respect to Paul is not that he has been guilty of a wilful falsehood, in mis-stating a fact, either in defence of Christianity, or in opposition to it, and is therefore undeserving of credit; but that, at different times, he maintained two opposite opinions, which are to be weighed against each other, one against Christianity, the other in its favor.

This apostle is vindicated in the sixth sermon (Acts xxvi, 25. "But he said, I am not mad, most noble Festus, but speak forth the words of truth and soberness,") from another charge of Mr. Paine—that of violence and fanaticism.

It is not the violence of the artful and designing hypocrite of which he is accused, but that of the honest and sincere, though weak, believer, whose zeal is the result of a heated imagination and a peculiar constitution of mind. If this charge against Paul were true, it would go far to destroy his testimony for the gospel.

There are two reasons why the accusation of violence, in respect to any contested point, is always to be received with

caution and suspicion: 'first, it is commonly urged by each party against their opponents, by way of controversial manœuvre; secondly, where other men feel and act very differently from ourselves, their sentiments will naturally appear extravagant. In the present instance, the charge might perhaps be fairly retorted. But the best mode of proceeding is to consider what it really contains.

It is shewn by an examination of Paul's conduct, before and after his conversion, that he is unjustly accused of the extreme of violence in one, if not in both these periods.

His violence was equalled, and even exceeded, by that of his countrymen. The reason why so much notice is taken of the persecution of Saul [persecution *by* Saul] in the book of Acts is not because he was singular in this respect, but because he afterwards became a Christian and an apostle. Nor was he afterwards remarkable for an unaccommodating humour, for implacability in resentments, or for a disposition that cannot bear contradiction and opposition. These, however, are the most conspicuous forms under which a violent temper manifests itself.

In the course of his argument, Mr. K. takes occasion to explain Tit. iii. 10. "A heretic, after the first and second admonition, reject."

"By a heretic in this passage is meant not a person of mistaken opinions in religion merely, but one who had separated from a particular church, formed a distinct congregation in another place of worship, and wished to join the first society again, evidently for no other end than that of increasing the number of his proselytes. Such a man Titus was to refuse to receive into communion, because he was actuated by a *base* temper, and had in fact separated himself from the society of Christians."

After characterising Paul's warmth as that of an enlightened and firm, an ingenuous and active mind, and his zeal as founded upon knowledge and guided by discretion, Mr. K. concludes with the following admirable wish and prayer:

"If this is to be violent, God grant that we may all deserve the imputation!"

Mr. Paine having said of the epistles of the New Testament that they convey no idea of what God is, &c. the design of the seventh discourse in the present volume is to shew that this charge is entirely without foundation. (Text 2 Cor. vi. 6. "For God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.")

Our author well observes, that the epistles were never in-

tended for complete treatises on the Christian system, but were adapted to particular purposes, and occasions of a personal or local nature: therefore if we do not find in each individual epistle formal descriptions of the divine character, we have no reason to be surprised at the omission, which we may conclude from Acts xvii. 24. was amply supplied by Paul's preaching.

Instances are then enumerated in which the several attributes of God are incidentally mentioned in the Epistles, viz. his invisibility and spirituality (Rom. i. 20—26); supremacy, immortality, &c. (1 Tim. vi. 15, 16.); unity (1 Cor. viii. 6. Eph. iv. 6.); almighty power (Eph. iii. 20.); perfect wisdom (1 John iii. 20); purity (1 Pet. i. 15.); justice (Rom. ii. 5—13.); mercy (Eph. ii. 4.); faithfulness (Heb. vi. 18.); goodness (1 John iv. 8.). But it has been said, that the epistles are chiefly controversial. This, however, is no objection to them: controversy is useful when the object of it is important; and to the contests in which Paul engaged with his countrymen we are indebted for our present Christian liberty. Neither should it be forgotten, that each epistle is generally closed with very valuable directions which are wholly practical.

As to the charge of a gloomy spirit running through these writings, it is utterly confuted by the injunctions which they contain to "give thanks in every thing," to "rejoice evermore," &c. and by Paul's stigmatizing the prohibition of marriage and voluntary humiliations as grand corruptions of Christianity.

Such texts as, "love not the world, neither the things that are in the world," Mr. K. thus paraphrases: "We are not to make the riches or pleasures of this life the principal object of our pursuit, but must direct our views to the duties and qualities which will render us useful to men and acceptable to God." He adds—

"There is great reason to suspect, that those who imagine a heavy gloom hangs over the mind of Paul, and the other writers of the epistles, have acquired those ideas not from their genuine language, but from those modern systems of divinity which profess to be founded upon the epistles, but which really bear no resemblance to them."

The eighth sermon is on "the destruction of the seven nations of Canaan," (from Deut. xx. 16; "But of the cities of these people, which the Lord thy God doth give them, for an inheritance, thou shalt save alive nothing that breatheth,") and is written with particular reference to Mr. Paine, who has called this action a "murder in cold blood," &c.

Mr. K. considers the words prefixed to this discourse as an order for the total extirpation of the seven tribes of Canaan; and then, having stated the objection in all its force, and dis-



claimed any intention of justifying wars wantonly undertaken by the bad passions of mankind, he attempts to prove, first, that this order was actually given by the command of God, and, secondly, that it was a wise and salutary measure.

The miracles wrought by Moses shewed that he was the authorised messenger of God to the children of Israel. Consequently, this order, coming from him, came from God; and though some persons have supposed, that they were merely the nations of Canaan as such that were to be destroyed, *i. e.* their civil government, &c. yet the words evidently refer to persons, and not to things. Indeed the manner in which the Israelites conducted themselves towards the people of Canaan fully informs us in what light they understood the command.

“What, then, could induce the Divine Being to order such an execution? I answer, the vile character of the inhabitants, which rendered it necessary to inflict upon them the most exemplary punishment, as a warning to other nations, and particularly to the children of Israel, to avoid the like practices.”

Gibbon has joined other modern unbelievers in representing heathen idolatry as innocent and harmless. But the history of it proves, that it was a cruel and abominable superstition, consisting in vices of the grossest nature, which all modern governments agree to punish with severe penalties. Of these sins the inhabitants of Canaan had long been guilty. On what occasion, therefore, could the divine right of punishment be more properly exercised than the present?

“But why are innocent children punished for crimes which they have never committed?”—*Ans.* 1. The severity of the punishment of the parents is hence increased; 2. The case is sufficiently analogous to other facts in the course of nature, *viz.* the vices of parents proving injurious, and even fatal, to their offspring.

Still, it may be asked, why were men employed, and not an earthquake, &c. to effect this destruction.—*Ans.* 1. No other method would have marked out so clearly the abhorrence entertained by God of the crimes of the Canaanites; 2. To make men the executioners of a sentence upon other men for sins committed against the divine government, must, by bringing them to be witnesses of the evils those crimes produced, inspire their minds with a greater horror of them than any other method that could be adopted; 3. The propriety of employing the Israelites to execute this sentence upon the inhabitants of Canaan will appear if we consider the strong tendency that people always had to idolatry, and all the vices connected with it.

The discourse concludes with the two following observations:

“ It behoves those who assert that God never gave such an order to Moses as that of [*for*] the extirpation of the Canaanites to explain, if they can, how Moses and the Israelites came to embrace such a design, and how it proved successful. The importance of preserving the purity of divine worship is hence evident.”

We shall leave it to the readers of this sermon to determine whether Mr. K. has not given the just solution of the greatest difficulty in the pages of Jewish history.

It was with good reason that his hearers requested the publication of these four discourses \* in answer to Mr. Paine, whose attack on revelation, however deficient in knowledge and candour, was certainly made in a manner that could scarcely fail of being popular †.

The subject of the ninth sermon, from Deut. vi. 6, 7, “ And these words which I command thee,” &c. is “ the religious instruction of children.” From the considerations that children and young persons are ignorant of the principles of religion; that these principles may be communicated to them by instruction; that to do this will be attended with the happiest effects; and that to neglect it will be productive of the worst consequences, Mr. K. argues very ably and satisfactorily in favour of the practice for which he pleads. In behalf of it he properly appeals, on the one hand, to the case of the Jews; on the other, to that of the class of Protestant dissenters commonly styled Presbyterian; the former shewing the advantage of early religious instruction; the latter, the evils arising from the neglect of it—a neglect, however, in which he himself had no concern.

“ On giving the Lord's supper to children,” is the title of the tenth sermon, from Exod. xii. 26, 27. (“ And it shall come to pass when your children shall say unto you,” &c.) Mr. K. illustrates the remark, that men who adopt new principles do not always follow them to their consequences, or that we are more the creatures of habit than of reflection, by the practice of kneeling at the Lord's supper, which is retained in the church of England, and by a like inconsistency in the conduct of Protestant dissenters in regard to the same rite; for although they say that it is a plain and simple ordinance, yet they do not encourage children and young persons to partake of it. To shew the propriety of early communion, our author maintains that this service is level to the capacity of children, that a corresponding practice took place, by divine direction, among the Jews in regard to a similar institution, (*viz.* the passover) and that the custom of giving the Lord's supper to infants

\* Pref. p. 1.

† Witness, in particular, his statement of Hume's famous objection against all testimony to miracles.

seems to have continued for many centuries. The consideration, however, upon which he seems to lay the principal stress is that of the good or the evil effects likely to arise from the observance or the disuse of the practice. If it be not observed in younger life, it will frequently not be observed at all.

It might have been added that, under proper limitations, nothing appears more desirable than to impress young minds with the truths of religion, in some measure, through their senses.

The eleventh sermon is "an enquiry into the best method of communicating religious knowledge to young men," from Tit. ii. 6. "Young men likewise exhort to be sober-minded.) This truly admirable discourse was preached before an assembly of Protestant-dissenting ministers, at Exeter, in the year 1788, and was published shortly afterwards at their request. The plan pursued and recommended by the author was that of dividing the younger members of a religious society into classes, and delivering to them a course of instruction on the evidences, &c. &c. of religion, adapted to their several ages and respective degrees of proficiency. This undertaking is here urged with much originality of illustration and force of argument.

Discourse the twelfth is also a republication, being an "Address to young men," at the conclusion of a course of lectures, such as we have just mentioned: it was printed at Exeter in the year 1794 or 1795, but was not, we believe, generally circulated: its appearance therefore in the present volumes will be particularly gratifying to the reader. It consists of a succession of most valuable counsels, in nearly the order of the general subjects of the lectures, upon devotion, the regard due to the gospel, the study of the scriptures, the necessity of acquiring early and fixed principles of conduct, the positive institutions of Christianity, the obligations of Protestant-dissenters, and, in conclusion, the most useful kind of reading. Upon a devotional temper, Mr. K. writes as follows, like one whose language flows copiously and warmly from his heart:—

"Happy is the man who has acquired such a temper; who is actuated by a rational fervent piety! He delights as much in the ordinances of religion as others do in their business or pleasures; he connects the pleasing idea of God with every object in nature, and with every thing which occurs. He has obtained an effectual security from sinful practices, a powerful inducement to all good works, and a fund of continual joy."

In sermon the thirteenth, "natural and moral evil" are "considered with reference to the infinite benevolence of the Deity," and "conclusions" are drawn "from this divine attribute" (The text, Job ii. 10. "Shall we receive good,"

&c.) To Mr. K. it seems the most plausible opinion, that Moses wrote the book of Job while he was a shepherd in the land of Midian, and that the object of the introductory chapters, as indeed of the whole of it, is to prove that events of every kind have their origin in the decrees and omnipotence of the Supreme Being. He then considers the case of natural and moral evil, on principles which appear to us at once scriptural and philosophical, and deduces some important inferences from the doctrine of God's infinite benevolence.

[To be continued.]

### ARTICLE III.

*African Memoranda: relative to an Attempt to establish a British Settlement on the Island of Bulama, on the Western Coast of Africa, in the Year 1792. With a brief Notice of the Neighbouring Tribes, Soil, Productions, &c. and some Observations on the Facility of colonizing that Part of Africa with a View to Cultivation, and the Introduction of Letters and Religion to its Inhabitants, but more particularly as the Means of gradually abolishing African Slavery. By Capt. Philip Beaver. 4to. pp. 500. Baldwin. 11. 11s. 6d. 1805.*

[Continued from page 211.]

ON Capt. Beaver's return to the Hankey, he found "the Calypso had joined her consorts the preceding day." The history of this ship, during her separation from the other vessels, was melancholy and dispiriting. She had sailed directly for Goree, but not being able to procure sufficient water, or refreshments for the crew, had proceeded up the Bijuga channel, and had anchored, on the 25th of May, off the island of Bulama.

Having reached their long-wished-for destination, the colonists seem to have given themselves up to idleness and indulgence. No order was observed, no concert prevailed among them. They were a little alarmed, on the 30th, by the appearance of a war-canoe reconnoitring near the Calypso, which they could not bring to approach her; and those that had been accustomed to sleep on shore returned that night to the ship, leaving their tents standing. The next morning they found that their tents, and all they contained, had been carried off in the night. This disaster, whatever apprehension it excited for the moment, failed of arousing them to steady industry, and of impelling them into close union. An instructive and terrible calamity was at hand.



" On Sunday the 3d of June, instead of assembling the colonists at prayers, and taking that opportunity of pointing out to them their precise situation, the difficulties they had to encounter, the necessity of order, regularity, sobriety, and industry, in short, the virtues that would ensure the prosperity, or the vices that would tend to the destruction of the colony, instead of doing this, which their situation imperiously called for, every one was wandering about the island in pursuit of some favorite amusement. Some were on the shore fishing among the rocks, or seeking crabs and muscles; others taking oysters from the Mangrove branches, while many were inland, botanizing, or hunting after lizards, and others chasing, some—butterflies, and some—elephants; a few were sleeping by the hut where the arms were kept, and some of the women were sitting in its shade; and thus were the colonists scattered, at two o'clock, when the Bijugas made an attack. They began by firing a volley into the hut, which rousing those who were asleep in it, as they rushed out they were shot. Those who were near the beach, and ran towards it on hearing the firing of musketry, in order to get on board, were intercepted by another party, and met with the same fate. In short, all the men who were near the hut at the time of attack, were either killed or wounded, and all the women and children taken prisoners. Some, at a little distance, hid themselves behind the rocks till the firing had ceased, and by that means escaped to the ship; and all those who were distant in the woods, many of whom did not return until very late, escaped also. On board the *Calypso*, during this dreadful scene on shore, all was disorder. They indeed sent two armed boats on shore as soon as they could, to receive and protect those who had fled to the beach for assistance; but the work of death was done; the object of the savages accomplished. They had surprised and destroyed; and then, loaded with booty, had retreated to the bushes. When the boats reached the shore the firing had ceased, and a few colonists, who had been alarmed at it, having been near enough to hear, without seeing its effects till they passed the dead bodies, were standing up to their necks in water, waiting to be taken on board. Of those who were absent in the woods, some heard, and some did not hear the firing, but they all returned, although late, in safety. In this melancholy affair, we had five men and one woman killed, four men wounded, and four women and three children taken prisoners."

No resistance was made to this attack by the colonists, and the Bijugas might, if they had chosen, have cut off every one upon the island. Of four cannon which the *Calypso* had, not one, at the time of this melancholy affair, was mounted.

The fate of Mr. and Mrs. Gardiner was peculiarly distressing, Mr. G. had been wounded in the onset by a musket ball, and was endeavouring to reach the beach, when he was intercepted by one of the party of natives. Unarmed, weakened with loss of blood, and incapable of retreating, he tried to soften this man's ferocity, by imploring looks and humiliating postures; but in vain: the savage made a stroke at him with his cutlass, which severed his hand from his arm, at the wrist. In the condition, he passed on into the water, where he stood up to his chin in

it, till a boat from the *Calypso* came to his relief\*. His wife, having witnessed the fate of her husband, was made prisoner, and carried along with the *Bijugas* in their retreat, with their other prisoners and booty, across the island, but being unfortunately lame, and unable to keep pace with them, she was deliberately shot!

This surprisal and massacre of the colonists is a deed too horrible to be related without indignation, but let us not forget that the *Bijugas*, to whom the island of *Bulama* belonged, considered the landing of strangers upon it without leave as an invasion, and the cutting down timber, and burning the grass, without the plea of right and even in wantonness, as acts of spoliation and plunder. More civilized nations have always reasoned in the same way, and have, frequently, been not less sanguinary and cruel in avenging their rights and dignities.

The colonists, as pusillanimous now as they had been presumptuous before, hastened back, without attempting to recover the dead, to *Bissao*; and here, as has been stated, the three vessels effected a junction. The intercourse between them was, as might have been expected, frequent and intimate; and the *Calypso* communicated to the other two, dirt, disorder, dissatisfaction, disease and melancholy. Their uniting proved, eventually, as lamentable an event as their parting.

The steps next to be pursued were the redemption of the prisoners, and the purchase of the island of *Bulama*. The prisoners were redeemed at the price of slaves.

“ These women had been very well treated by the *Canabacs* (the *Bijugas* who made the attack were so called from residing on the isle of *Canabac*), for which they were probably indebted to the national prejudice of these people, who look upon white women rather as objects of disgust than desire. *Their devil is white.*”

The island was purchased of *Jalorem* and *Bellchore*, the two *Canabac* kings who held it in sovereignty, for four hundred and seventy-three bales of goods†. Capt. B. alluded delicately and cautiously to the late attack.

“ *Jalorem* replied, that what was done was done; that he was sorry for what had happened; but that *then* they neither knew who we were, nor our intentions; *we were strangers, and we took their land*; however he knew *now* that we were good people; hoped we should always be good friends, and was glad, very glad, to see me at *Canabac*.”

A better excuse for similar outrages has seldom been set up by the civilized courts of Christian Europe!

These measures were carried into effect almost solely by the

\* He died a few days afterwards.

† 78l. 16s. 8d. sterling.

intrepidity and wisdom of Capt. Beaver, who, in the midst of a nation of savages, the murderers of his fellow-colonists, seems to have possessed as much ease and presence of mind as if he had been surrounded by countrymen and friends. He was, however, ill supported by his associates in the Bulam adventure; for whilst he was negotiating the purchase of the island, they were deliberating on its relinquishment! Immediately on his return, he proceeded, as far as he was able, to take possession of the island, and to prepare for settling on it and cultivating it; but he soon found that it was the real design of the Council to abandon the colony. The design was soon avowed, and a resolution taken accordingly.

“Against this resolution of the council,” says Capt. B. “I, with three others, entered my protest; but two out of those three thought proper to go away with the rest; and at the same time I informed the council, that I should remain on the island with my servant, though every body else might leave it, and I expected, therefore, that one vessel would be left with me.

“My determination being known, many persons came and voluntarily offered to remain with me. The next morning they amounted to between 80 and 90; it was therefore, on that day, agreed, that the Hankey and Beggar’s Benison should remain at Bulama with us, and the Calypso proceed with all convenient expedition to Sierra Leone, and thence to England, with those persons who were desirous to leave the island.”

The Calypso left Bulama, July 19, carrying with her 147 persons; 90 remained with Capt. B. These numbers, added to 38, who had either been discharged, or had deserted, who had died on the passage, or had been killed at Bulama, make up the number (275) which, three months before, had left England in health and spirits, united and orderly.

Capt. B.’s narrative here terminates. His Journal of the Transactions during his further stay at Bulama next follows, from which we shall make a few extracts, for the entertainment of our readers, in our next number.

[To be continued.]

## OBITUARY.

Further particulars of the REV. D. THOMAS.—The following additional account of Mr. David Thomas, whose lamented death was noticed in the Repository for March, has been transmitted to us by a correspondent, and will, we presume, be acceptable to the generality of our readers, those of them especially to whom he was known:—

“He was born, if I am not mistaken, in 1775. His father’s name was Enoch Thomas, who occupied a small farm in the upper part of Pembrokeshire, and not far from Cardigan. He died in the

prime of life, and left a widow, with, I think, four small children, two sons and two daughters. David was the eldest of the sons, and but about four years old when he lost his father. The widow not long after married a very worthless man, who soon wasted the property which the father of the orphans had left, and brought the family to poverty and distress. A relation took the two little boys, and kept them till they were fit to go out to service, in which situation they afterwards spent some years, and were much respected in the families where they lived, and among their neighbours, for the sobriety, steadiness, and strict propriety of their deportment. They both became seriously and religiously disposed, and at an early age joined the church of which their father had been a member, and their grandfather the very worthy minister and pastor for nearly half a century\*.

“David was soon thought to have some promising gifts for the ministry, and his brethren encouraged him to exercise them. He was not then above 20 years of age, if so much. His public exercises gave satisfaction, and he was encouraged to persevere. He continued to preach some years as a candidate or probationer, with increasing acceptance.

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\* “The grandfather’s name was David Thomas. He was a native of Cardiganshire, but had removed to Pembrokeshire in early life, where he became a member of the Baptist Church at Kilvowyr, then under the pastoral care of Samuel Jones, a man of much eminence in his time among the Welsh Baptists. At what time he joined this church I am not able to say: it was probably about the year 1720, or very soon after; for it appears that he was a preacher in that church as early as 1725, and continued such to the day of his death, which happened in 1773, when he was about the age of 74, and had been in the ministry 48 years. He was one of the most respectable of the Welsh Baptist ministers of his day, and his memory is still dear to many in that country. A funeral sermon for him was preached by the late venerable Hugh Evans of Bristol, at the Welsh Annual Association, in 1773, which was held at Ecthesda in Monmouthshire, a few weeks after his death; which sermon is in print.”

His life and conversation were universally allowed to be irreproachable and exemplary, and there was a prospect of his becoming in time no less eminent among the ministers of that country than his honoured grandfather had been. But about the year 1799, something like a kind of jealousy of him appeared among the preachers, of which that church had several, some of whom were pastors and the rest assistants or candidates. It was feared, perhaps, that the hopeful grandson of the late venerated old pastor was in a fair way of soon rivalling, if not outstripping, them in the affection or estimation of the church: however that might be, they chose to proceed on another ground—that of heterodoxy. It was whispered about that he was become unsound in the faith, and was actually leaning to Arminianism, if not to something still worse, if worse can be†. The principles of the General Baptists were then beginning to spread in that country, and he had attended at some of the meetings of that party, and was observed to be on friendly terms with their ministers. This was deemed a sufficient ground to proceed upon against him. He was accordingly called to account at one of the church meetings. The points on which he was chiefly questioned were those of general redemption, and the limited duration of future misery or punishment. He modestly replied, that he had not yet imbibed those principles, or fully made up his mind in respect to them; but frankly owned, that they did not then appear to him altogether in the hateful and frightful light in which they seemed to view them. Some other points might be proposed at the time, which I do not at present distinctly recollect; but his answers on every occasion were to the same effect. The meeting, apparently, was amicably concluded; no fault was imputed to him, and not a hint dropped of any intention to proceed to his expulsion. Had such an intention been entertained, that was the time when it ought to have been proposed and determined. It was reported that the minister who took the lead in that day’s business, stopt as he was going home, in

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† “Arminianism was long viewed as the very chief of devils, among most of the religious people of Wales.”



company with several of his most trusty and thorough-paced friends, at a certain public-house which lay in their way, and there, over their cups, formed the plan of their future process against their devoted brother.

"The following Sunday was communion-day, and he was then absent, having gone to preach at another place. On the morning of that day, the officiating minister (he who had taken the lead at the former meeting, whose name is Benjamin David or Davis) went about, with others of his confidants, among the principal members, to get them to consent to the expulsion of their absent and innocent brother. Some acquiesced, and others refused. The communion-meeting was held in the afternoon. When the common or public service was ended, many of the hearers staid behind, as usual, in the galleries and other parts of the house, as devout spectators of the administration of the ordinance of the Lord's Supper; but they were soon ordered to withdraw, and they accordingly retired to the meeting-yard; which they had no sooner done, than they were again ordered to stand or get still further off. Many of them, accordingly, walked out of the yard, and some, I think, went home. The infuriated minister and his myrmidons then proceeded to the preconcerted business, and a strange scene of confusion ensued, attended with a most violent noise and uproar, which soon attracted the attention, and drew back the people who had withdrawn to the yard and the road beyond it. Several of the members objected to the proposed measure of excommunicating their absent and much respected brother; but these were overawed with furious threats of being themselves involved in the same condemnation, in case they persisted in their opposition; and their voice was drowned in the foaming and thundering vociferations of the minister and his zealous abettors. He there solemnly protested, that he would even "suffer himself to be torn limb from limb, rather than tolerate in the church such dangerous errors as he imputed to David Thomas; and that he would sooner have forgiven him had he committed fornication ten different times!" The reason he assigned some time after for the last very remarkable and extraordinary assertion was, that he looked upon errors in judgment as far worse than errors in conduct

or practice! The result of the business was, that the devoted member was solemnly excommunicated, and religiously delivered to Satan, in the name of the Lord! An appeal was some time after made, from the press, to the ministers and churches in connexion with the said church on the manifest impropriety and iniquity of these proceedings, but without success. To rescind what had been done was hardly to be expected; and to pass any thing like a censure upon the above conduct of Mr. B. Davis and his coadjutors would have looked, it seems, too much like countenancing Arminian abominations, or errors in judgment, the most intolerable of all errors\*. The Appellant was impudently charged with misrepresentation and calumny; on which he again repeatedly challenged his accusers, from the press, to prove a single instance of misrepresentation or falsehood in his former statement: this, however, they have never condescended or attempted to do to this day.

"The above unrighteous and outrageous treatment David Thomas bore with singular meekness and patience. It set him upon serious enquiry after truth, the result of which was, that he soon after joined the General Baptists, among whom he afterwards preached with much and increasing acceptance. But being very desirous to obtain some literary advantage, he was in 1801 admitted as a student into Mr. Evans's academy, where his good and exemplary behaviour soon gained the approbation and esteem of his worthy tutor, and of all who were acquainted with him. He afterwards supplied, for more than two years, a General Baptist church at Luton in Lincolnshire, where his judicious edifying ministry, and his universally becoming deportment met with general and deserved acceptance. The people there wished him to continue with them and accept the pastoral charge, but he could not prevail with himself to comply with their wishes. He left that situation last summer, to the great regret of a wide circle of friends, and retired to Wales, his native country, with a view

\* "As if the errors which one cannot help, were of all others the most criminal and unpardonable; and yet the men who advance such sentiments profess, forsooth, to be very real friends to the right of private judgment!"

of emigrating to America, where his brother had already gone and settled. After he had gone down to Wales, he was married, about the latter end of last autumn, to a respectable young woman, with whom he had been acquainted some years. Since then he was said to be inclined to relinquish his intended American expedition, and to settle in his native country, on a farm provided for him by his father-in-law, and where he would have had an opportunity to continue his ministerial labours in a neighbouring congregation, where his exertions might have been very useful, had he lived. The disorder which deprived the world of so valuable a member of society was said to be a nervous fever, or rather perhaps a putrid fever. He left a young widow, who was exceedingly fond of him, and had been long passionately attached to him, with a numerous train of friends, to lament his loss, of whom no one's regret is more unfeigned or heart-felt than that of the writer of this additional account, who knew him well, and had long held him in high and deserved estimation. His solid understanding, mild disposition, gentle manners, unaffected piety, and many virtues, could not fail of endearing him to every truly good man that knew him; by whom his memory will be long held dear, and his character far more highly thought of, than that of many whose parts may have appeared more showy, and their talents and endowments much more brilliant and dazzling. The qualities by which he was distinguished were those which constitute real worthiness, or true goodness of character. If all the General Baptist ministers were more like him, their cause would not fail of being very materially benefited. Their hearers would more readily believe their profession sincere, and their faith unfeigned.

"From these words," He was a good man," Mr. Wright preached two funeral sermons for him at Wisbech and Luton, in three chapels where the deceased had for some time officiated."

Mr W. WOODFALL, Chief Justice of Cape Breton, son to the late Mr. Woodfall, whose death was recently announced. He obtained considerable professional celebrity by his Treatise on the Law concerning Landlord and Tenant. He fell a prey to the climate. His assiduity in fulfilling the duties of his office was so great, that he was at

last carried into court, where he sometimes fainted.

Mrs. ANN YEARSLEY, commonly known in the poetical world as the Milkwoman of Bristol, at Melksham, Wilts, on Thursday, May 8.—She was one of those extraordinary geniuses whose talents lift them above every disadvantage of birth and fortune. She was a native of Clifton, near Bristol, and till she was 28 actually carried milk from door to door. She was married early, bore a large family, and experienced from poverty much affliction and distress, which she endeavoured to assuage by putting her complaints into verse. Some of her verses were shewn accidentally to Mrs. Hannah More, who was immediately interested in the poor woman's case, and finding her, upon inquiry, as meritorious in her character as she was poetical in her genius, patronized her, and procured a large and respectable list of subscribers to her Poems, which were first published in 1784, in 4to. She enjoyed the patronage also of the celebrated Mrs. Montague, called in her day "the Great Arch-priestess of the Nine," Mr. Horace Walpole, the Bishop of Salisbury, and the Primate of Ireland. The liberality of her patrons enabled her to rise to a situation congenial with her temper, and suited to her talents; and she kept, for many years, an elegant bookseller's shop at the Hot Wells, which was resorted to by all the visitors of that much frequented watering place. A similar instance of native genius to that which we have here recorded has lately been presented to the public, in the poems of Charlotte Richardson, of York, brought out under the generous patronage of Mrs. Cappe.

SCRABJER MUNCHERJEE, an opulent and most respectable merchant at Bombay, October 7, 1805.—He was a descendant of the antient Persians (commonly called Parsees), Professors of the religion of the Magi, and disciples of Zoroaster. The benevolence of this man's disposition has been manifested on many occasions, in works of public utility, constructed at his expence; and during a time of scarcity, he daily distributed provisions to upwards of two thousand poor people.—*Times*.

At Southampton lately, aged 85, Mr. JAMES LINDEN, schoolmaster. He was the first who published a newspaper in that county.

In the workhouse of St. Olave, at the advanced age of 91, Mrs. MARY COCKBURN, a native of Fortaferry, in the county of Down. She had been in the service of the celebrated Dean Swift. She retained the use of her faculties to the last; and a few days prior to her death, walked two miles. She was extremely regular in her living.

JOHN RUSSEL, Esq. R. A. of Newman-street, Portrait-Painter in Crayons to his Majesty and the Prince of Wales, April 30, at Hull.—This very successful artist was the son of a shopkeeper at Guildford. Discovering an early inclination to the profession in which he afterwards became so eminent, he was placed under the tuition of the late Mr. Coates, then a celebrated portrait-painter in crayons. To crayon-painting Mr. R. chiefly confined himself, though he executed some portraits in oil, and a few landscapes. His Map of the Moon, a work of considerable ingenuity, and which required uncommon perseverance,

gained him great reputation among philosophers.

It would be doing injustice to the memory of this excellent artist not to mention, that in his private character he was truly respectable. An intimate friend of the late celebrated sculptor Mr. Bacon, like him, he was a serious professor of Christianity, according to the forms and doctrines of the Church of England. Mr. R. carried into his theology much of the rapturous manner with which he was accustomed to express his attachment to his favourite art. Indeed he appeared to lay an undue stress upon the exercise of the passions in religion. The writer of this remembers to have heard him speak with strong disapprobation of the "Treatise on the Exercise of Religious Affections," by Jonathan Edwards. That work appears to have been designed by the author, a well-known zealous Calvinist, to correct a dependence on frames of mind and occasional feelings, to which some orthodox professions have been peculiarly liable.

## BELIGIOUS, LITERARY, AND POLITICO-RELIGIOUS INTELLIGENCE.

### RELIGIOUS.

The Annual Meeting of the SOUTH-ERN UNITARIAN BOOK SOCIETY will be held on Wednesday, June 25, at Lewes, Sussex. The Rev. Mr. Barbauld, of Newington Green, will preach the sermon to the Society in the morning. There will be a lecture also in the evening.

The Edinburgh Missionary Society has received very encouraging accounts from their Missionaries at Karass in Russia. The attention of Heathens and Mahometans in that quarter is turned in a considerable degree, to the subject of religion. Three natives were baptized, on the 19th of November last; more are expected to undergo the same rite. The printing press which the Directors sent out last summer has been set to work; and a tract against Mahometanism begun. The Missionaries are eager to begin printing the Scriptures in the Turkish language. The Society are educating three young men for Missionaries at Edinburgh.

The Baptist Mission held a meeting, March 12, at Oxford, when Mr. Charter and Mr. Robinson were set apart to

missionary labours in India. They, with their wives, take their passage to Serampore, in an American vessel. They are accompanied by a young lady (Miss Ross) of Gosport, who is going to Vizagapatnam, under the patronage of the Society.

The extraordinary events of the present times have excited considerable attention to the Prophecies in the lower classes of the people. An obscure mechanic of London has raised himself into a degree of profitable celebrity by his prophetic pamphlets; long advertisements of which, in large letters, are stuck up in every part of the town. He announces a speedy *Revolution*. The officers of police are, we suppose, satisfied that he means only a *spiritual* Revolution. He predicts that the *Restoration of the Jews* will be fully accomplished in the year 1815. So far is harmless; and here we might dismiss this dreamer with a smile; but he has at last taken advantage of the credulity of the populace, to inculcate a sentiment, which, if it came from any but a lunatic, would be diabolical, viz. that peace with France, and Catholic



emancipation, are repugnant to the command of God.—An Hungarian sooth-sayer has risen into notice by his predictions concerning Bonaparte, whom he calls *Apollyon*. He foretels that the final termination of his earthly career, and of his dynasty, will take place at Christmas, 1808.—The French Bishops, on the other hand, as we learn from their Pastoral Letters, are trying to inspirit their Emperor, by asserting that he is the subject of many glorious prophecies, particularly those in the 2d Psalm! We cannot complain of this. A few years ago our orthodox commentators found *infidel France* in the Revelations: they must now allow their more orthodox French brethren to find *France evangelical* in all the prophets.

Dr. Lambert of Wexford was lately consecrated Bishop in the Roman Catholic chapel of that town, in order to be sent out as President of the Catholic Missionaries in Newfoundland.

**UNITARIAN FUND**—The half-yearly General Meeting of this Society was held, according to the notice in our last, on Thursday, May 29, at the New London Tavern, and was very numerous and respectably attended. We observed several gentlemen from distant parts of the country. We scarcely ever witnessed a meeting where there was so much interesting discussion and conversation on the one hand, and so much zeal and unanimity on the other. We sincerely hope this Society will be the means both of exciting the greater activity of Unitarians at large, and of drawing them closer together. Reports were read by the Treasurer and Secretary of a very encouraging nature. There are already, we believe, nearly 60 subscribers to the Fund, of whom 20 are Life Subscribers, and the greater part of the remainder subscribers of one guinea annually. It was stated, that many of the friends of the institution are as yet scarcely informed of its plan, and that many others are waiting to see what will be done before they subscribe their names. The Rev. R. Wright of Wisbeach, Author of the “*Anti-satisfactionist*,” and other well-known Unitarian tracts, is engaged by the Committee to itinerate, on a plan of his own suggesting, in various parts of Lincolnshire and Yorkshire, where are great openings for Unitarian preaching. He has already travelled and laboured in these parts, and he convinced the Meeting, in

an animated address to them, that “the fields are white already unto the harvest.” Several Ministers in London have offered their services to the Fund, as preachers on the Lord’s day, and Lord’s day evening. The Committee is about to engage, if they have not already engaged, a place in the outskirts of the metropolis for Unitarian worship, and preaching on the evening of the Lord’s day during the summer months. Inquiries are also making after meeting-houses, in the vicinity of London, which may be shut up for want of preachers, it being the intention of the Society to carry, as far as it is able, the Unitarian doctrine into such deserted places. The next General Meeting will be held in November, when a sermon will be preached before the Society by the Rev. Dr. Toulmin, of Birmingham. It is agreed that the members, subscribers, and friends to the Society shall dine together, on an economical plan, at the November meeting. The Society has great objects before it: to these objects it is scarcely necessary to say that its present funds are inadequate. It looks confidently to the friends of free inquiry and scriptural Christianity for support. It trusts they will not delay their help till much opportunity of good will be lost. It is persuaded, indeed, that they will not suffer a design to languish which is prompted by “good-will to men,” and is devoted to the “glory of God in the highest.”

Subscriptions and communications are received by the Committee, by the Auditors, and by Joseph Holden Esq. Treasurer, 78, Lombard-street, and the Rev. Robert Aspland, Secretary, Hackney. Copies of the Rules may be had, on application to these gentlemen, or to Mr. Vidler, 187, High Holborn, or Mr. Stower, 32, Paternoster-row.

The friends of the late celebrated Dr. Priestley have recently erected, in the Unitarian Chapel, Birmingham, an elegant monument to his memory, with an appropriate inscription by Dr. Parr. An ingenious young Artist of that place has just finished a medal on the occasion, on one side of which an admirable likeness of the Doctor, and on the reverse the inscription.

M. Audran, a Member of the Institute at Paris, has undertaken to explain the Hebrew of the Book of Judges, with the Chaldean Grammar, and part of the Book of Daniel. He will afterwards



read the Syrian version of the New Testament, and compare it with the original Greek.

**POLITICO-RELIGIOUS.**

An excellent practice seems to be establishing upon the Continent, in respect to the solemnity used in introducing Treatises, Conventions, and other Public Acts; as instead of the usual prelude, "In the name of the most Holy and Undivided Trinity," a more sublime and simple form is used; for instance, the document which expresses the cession of the Dutchy of Berg, by the King of Prussia, begins with the following words—"In the name of God, and his Holy Gospel."

There has been published at Venice a decree which forbids the frequenting of gaming-houses; 1st, to youths who have not as yet the legal disposal of their property; 2dly, to persons in public offices; 3dly, to shopmen; and, generally, to all who are in the service of private persons. There is no person (says the foreign Journal from which the Editor copies this), that does not perceive the utility of such a measure, which by the happy effects that it has already produced, calls for the gratitude of the public.

**LITERARY.**

The University of Gottengen has been threatened with a general desertion. Three hundred of the students, dissatisfied with their professors, and believing themselves injured by a refusal of justice, on their complaints against the burgers, retired to Minden, declaring they would not return till their injuries were redressed. Happily the government of Hanover entered into a negotiation with them, and all difficulties were removed. The students received an amnesty for their insurrection, and are returned to Gottengen.

It is said that the Vaccine Inoculation has long been in use at Borgo S. Sepolcro, in Tuscany.

Dr. Struve, a skilful physician of Gerlitz, and a Member of the Humane Society in London, has invented a machine by means of which, without long preparations, galvanism may be applied to distinguish between real and apparent death. He denominates his machine "The Test of Life." He has published a treatise on its use. The instrument is constructing at Goerlitz, under the inspection of the inventor; its price is 15 crowns.

The Prussian Government has given additional encouragement to the progress of the Vaccine Inoculation, by ordering a medal to be struck, of the value of 50 ducats in gold, and of four ounces weight in silver. On one side is the bust of the King, with this legend: "Fredericus Wilhelmus, rex pater patriæ;" on the reverse is represented a cow, bearing the goddess of health, which is traversing the sea, and almost arrived at the shore. The legend is, "In te suprema salus;" the exergue, "Vaccinationis præmium;" which leads us to suppose, although we are not so told by the journal from which we derive our information, that this medal will be given as a reward to those who shall promote the Vaccine Inoculation.

The famous Codex Aureus is not the only curious MS. which has been transported from the library of the Chapter of Bamberg at Munich. There are likewise the Four Gospels, and a Missal of the eleventh and twelfth centuries, on white parchments, in a beautiful character, and extremely well preserved. The binding is ornamented with pearls and precious stones in a frame of massive gold, and small relievos in ivory, representing various parts of the New Testament.

M. Kehman, physician to the Prince of Furstenberg, has lately received a letter from his son, a physician belonging to the Russian Ambassador's suite in China. It is dated Kiachta, frontier of China, Oct. 14, 1805. This gentleman has performed the Vaccination upon a number of the children of the Mogols, a people now under subjection to the Russians, though the same that were formerly subject to Tsingischan, whom we call Gengis Chan, and at that time seemed to threaten all Asia and part of Europe. They still retain the morals and simple manners of their ancestors; they live in tents, make use of the bow, and are so uncommonly skilful, that, in hunting with the Russians, their bows kill six times to one against the fowling pieces of the latter. M. Kehman describes a portable medical port-folio, in use at Thibet, consisting of 60 articles very elegantly enveloped in paper. It contains several remedies known in Europe; but there are many others with which the botanists in the Ambassador's suite were totally unacquainted, particularly small fruits, nuts, and some chemical preparations. The names of these

articles, written in the Tongut language, M. Kehman has translated. From the measures adopted, he assures his father, that the Vaccine will be practised from Jekutzk to Jakuch, and of course from England to the utmost of the northern extremity of the globe. He expresses a hope that he shall bring home some valuable Chinese books for the library of the Prince of Furstenberg.

*A Polyglot Paternoster.*—In the sitting of the French Legislative Body on the 7th of April, M. Nougarede presented this work, printed under the inspection of the Director of the Imperial Printing Office. This orator, after bestowing a warm eulogium upon the typographical execution of 150 languages, alluded to the circumstance of the Pontiff's late visit to the Imprimerie Imperiale, when he received a copy from each of the 150 presses, in as many different languages, and the greatest part of them in the characters peculiar to the nations with whom they originated. M. Nougarede further observed, that instead of being compelled, as they had been, to make use of plates to represent the Chinese characters, that language, if he might use the expression, would in a manner find itself surprised in being represented in separate and divisible signs. An ingenious application of a recent invention he said had furnished them with the means of printing the Chinese language in the usual European manner. The orator congratulated the Assembly upon the recovery of the beautiful characters of M. Legay's Polyglot, which were supposed to have been lost without recovery, and observed that the perfection of M. Garamond's great character, led other artists to despair of equalling them.

M. de Lalande, the astronomer, seems to have recovered from the effects of the late check which he received from the head of the French Government, for the improper obtrusion of his anti-religious and atheistical opinions, in his work entitled *L'Almanach des Athées*; as it has been announced in a recent *Moniteur*, that he will continue the illustration of astronomy in all its branches, and its uses at sea in particular, in conformity with the regulations of the *Bureau des Longitudes*.

The Literary Censorship, it is thought, is upon the point of being considerably mitigated at Vienna, and in the Emperor of Germany's proper territory.

Hitherto, it is observed, the most enlightened men have rather chosen to keep their manuscripts by them, than submit to the scissars of the censors; while others have sent their writings to their friends in foreign parts, who have published for them. But since the press has lost its most cruel enemy in the late Colloredo, it is thought several statesmen will unite in establishing regulations more reasonable and consistent with the national honour.

M. Kieffer, Secretary and Interpreter to the department for Foreign Affairs, has undertaken to develop the principles of the Turkish language.

The Danish Government is engaged in building a regular city in Iceland, which is to bear the name of Reykuwig. Being situated upon the sea-coast, it is to be a free port. A Latin school is already established there, and is in a very promising situation.

A Plan of the city of Jerusalem and its environs is now publishing at Madrid, such as they were in the time of Jesus Christ; with the various places spoken of in the Scripture, viz. the public edifices, gates, streets, &c. particularly the way by which our Lord was conducted from the garden of Mount Olivet to Calvary. To which is added, the recent voyage of a Spaniard to the Holy Land; and an account of all the convents and sanctuaries remaining at present.

We are happy in having to notice, that a new edition, in six vols. 8vo. of Mr. Roscoe's very elegant and valuable work, the *Life and Pontificate of Leo X.* is now printing, by Mr. M'Creery, (late of Liverpool) whose Press has already produced so many beautiful and correct specimens of typography.

A fifth edition of Mr. Roscoe's *Life of Lorenzo de Medici*, is also in a considerable state of forwardness, at the same Press.

An article in the *Journal de Francfort*, states that on the 21st of April, Dr. Gall had been at the Hague some days, and had begun his course of lectures on Craniology to an audience of about a hundred persons.

The Sermons, with a Memoir of the Life, and an Account of the Writings of the late Rev. Edward Evanson, are preparing for the press, and will be soon published in 2 vols. 8vo.

The Rev. Wm. Coxe is expected short-

ly to publish, in two 4to volumes, the History of the House of Austria, from the Foundation of the Monarchy by Rhodolph of Hapsburg, to the death of the late Emperor Leopold the second.

Mr. Landseer has in the press, Lectures on the Art of Engraving, delivered at the Royal Institution.

The Literary Society of Bombay, of which Sir James M'Intosh is President, is in a flourishing condition. A volume of its Transactions will appear speedily. Some papers by Jonathan Duncan and Helenus Scott are highly commended. The extensive library at Bombay has been transferred to the society. It is intended to form a collection of the specimens of

Natural History, and of the remains of Antiquity in the country.

Dr. Aikin has advertised the public, through the medium of the daily papers, that he has no longer any concern in the *Monthly Magazine*.

Some workmen in opening a drain at Redchester, in Northumberland, lately discovered a small brass box of a very particular shape. On opening it they found two coins; upon one of which was engraved the two following Greek words, 'Αγνόςω Θεώ. It is supposed to be an Athenian coin, from St. Paul having observed a similar inscription upon one of the Athenian altars.

## NEW PUBLICATIONS.

### RELIGIOUS.

Missionary Transactions. No. 14. 1s.

Union among Christian Societies: A Sermon at the first meeting of the Associated Calvinistic Methodist Congregations in London. By J. Ball. 1s.

The Stone laid before Joshua; a Sermon by G. White. 1s.

The Picture and Duty of Britain: a Fast Sermon. by C. Dewhurst. 1s.

A Serious Address on certain Evangelical Doctrines and Duties. By J. Upton. 6d.

An Enquiry, whether the Description of Babylon, contained in the Eighteenth chapter of the Revelations, agrees perfectly with Rome as a city. In a Letter by Granville Sharp.

The Reality of the Powder Plot vindicated. A Sermon preached before the University of Oxford, Nov. 5, 1805. By R. Churton, M. A. 1s. 6d.

A Sermon preached before the Society for promoting Christian Knowledge and Church Union in the Diocese of St. David's. By M. Grant.

The Beneficial Effects of Christianity on the Temporal Concerns of Mankind, proved from History and from Facts. By the Rt. Rev. Beilby Porteus, D. D. Bishop of London. 8vo. 2s. 6d. sewed.

A Letter addressed to the Rt. Hon. William Wyndham, Secretary at War, on the Subject of Exercising the Volunteers on the Sabbath Day. By a Lord of Parliament. 8vo. 1s.

Sermons chiefly designed to elucidate some of the Leading Doctrines of the Gospel. By the Rev. Edward Coo-

per, Rector of Hampstall Ridwase, in the county of Stafford. Vol. II. Crown 8vo. 5s.

Two Sermons preached in the Cathedral at Winchester, on Public Occasions. By the Rev. Edmund Poulter, M. A. 2s.

Select Sermons, translated from the original French of Louis Bourdaloue. By a Lady. 8vo. 7s. 6d.

A Sermon occasioned by the Death of the Rev. A. Booth, by James Dore; with an Address at the Interment, including a Sketch of his Life, by John Rippon. D. D. 2s.

Brief Commentaries on the Prophecies that relate to the Present Time. By the late Joseph Galloway, Esq. 8vo. 9s.

A Portraiture of Quakerism. By Thomas Clarkson, A. M. 3 vol. 8vo.

### POETICAL.

Poems on Religious Subjects. By J. A. Knight. 1s.

The Age of Frivolity: a Poem, addressed to the Fashionable, the Busy, and the Religious World. By Tim. Touch'em. 12mo, 2s. 6d.

The Birds of Scotland, Biblical Pictures, and the Rural Calendar, with other poems. By James Grahame. Foolscap 8vo. 7s.

Epistles, Odes, and other Poems. By Thomas Moore, Esq. 4to. 1l. 11s. 6d.

Translations from the Greek Anthology, with Tales and other Miscellaneous Poems. 8vo. 7s. 6d.

### MISCELLANIES.

An Inquiry into the Changes of Taste in Landscape Gardening. By H. Repton, Esq. 8vo. 5s.



Dr. Gregory's Cyclopædia. Third Part. 9s.

Annual Review, Vol. IV. for 1805. A. Aikin, Editor. Royal 8vo. 1l. 1s.

The Complete Works in Philosophy, Politics and Morals, of Dr. Benjamin Franklin, with Memoirs of his early Life, written by Himself. 3 vol. 8vo. 1l. 16s.

Memoir concerning the Commercial Relations of the United States with England. By Citizen Talleyrand. 8vo. 3s.

The Elements of the Latin Tongue, with all the Rules in English, By the Rev. R. Armstrong. 2s. 6d. bound.

The Life and Writings of Michael Angelo Buonarratti, comprising his Poetry and Letters; containing also a Critical Disquisition on his merit as a Painter, a Sculptor, an Architect, and a Poet. By R. Duppa. Ornamented with a Portrait, &c. &c. 4to. 2l. 2s.

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A New and Complete History of Eng-

land, by Question and Answer. By Charles Lownes. 12mo. 5s. bound.

Life of Lord Nelson. By Mr. Harrison. Vol. I. 8vo. 10s. 6d.

The Wild Sports of India—Exhibiting a novel and curious Natural History of Hindostan. No. 11. 1l. 1s.

The Life and Works of George Morland. By F. W. Blagdon, Esq. With a Portrait, and Twenty Engravings. Large Folio. 3l. 13s. 6d.

Cow-Pock Inoculation, vindicated and recommended from Matters of Fact. By Rowland Hill, A. M. 1s.

The Military, Political, and Historical Memoirs of the late Count de Hordt. Translated from the French. 2 vols. 8vo. 12s.

An Enquiry into the Principles of Civil and Military Subordination. By John Macdiarmid, Esq. 8vo. 10s. 6d.

Miscellaneous Poetical Translations; to which is added, a Latin Prize Essay. 8vo. 4s. 6d.

A Treatise of Mechanics, Theoretical, Practical, and Descriptive. By Olinthus Gregory, of the Royal Military College, Woolwich. 2 vol. 8vo. with a volume of Plates. 1l. 16s.

## CORRESPONDENCE.

The following Communications are received, and intended for publication: "Paulus' Commentary;—conclusion of the Review of Kenrick's Sermons;—J. M. on Ephes. i. 14.;—Essay on the Delivery of a Sermon, by a Clergyman, communicated by R. Allchin;—Somersetensis on 2 Cor. viii, 9;—Brief account of Mr. Hopkins by S. P.;—Letter to a Dissenting Minister on Card Playing, by Theophilus Senex;—Sketch of the Life of the late Rev. Lawrence Holden;—W. H. on National Fasts;—W. H. on a passage in Mr. Capper's Discourses;—Review of Cumberland's Life;—Memoir of Mr. Hopkins by Socius;—The Grave, a Poem;—Conclusion of Dr. Robertson's Life;—A. B. on Dr. Robertson and Mr. Hopkins;—Information concerning Mr. Locke, by a Gleaner;—and Review of Montgomery's Poems.

We are extremely obliged to our correspondent P. for the very interesting and important *Original Letters of Mr. S. Bourne of Birmingham and Dr. Doddridge*, on the subject of the Doctor's *Orthodoxy*. We intend to print them all. Part of them will appear in our next number.

In answer to *Priestley's*, we think it proper to declare publicly that we have no knowledge of, or concern in, the projected *New Series of the Theological Repository*. For the advertisements inserted on the cover of the *M. Repos.* or stitched up with it, the Editor wishes it to be understood, that he is by no means responsible. The advertisement alluded to was published as any other advertisement would have been, without regard to its contents. The *New Series of the Theological Repository*, if so it is to be called, will not impose upon any of our intelligent readers. The Editor is, we understand, a bookseller and Evangelical preacher, at Liverpool.

Moderator's Strictures on the Review of Hirschell, Review of Priestley's Eulogy, C. Richardson's Poems, L. C. on 1 John v, 7, 8. in our next.