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BIOGRAPHY.

MEMOIRS OF THE REV. THOMAS THRELKELD.

*(Taken from the Appendix to the Sermon on his death,
by the Rev. Dr. Barnes.)*

THOMAS THRELKELD was the son of the Reverend SAMUEL THRELKELD, Minister of the Presbyterian congregation at Halifax, in Yorkshire, who died in 1767. He was born April 12, (N. S.) 1739: and died April 6th, 1806, having very nearly completed his 67th year. Of the earlier part of his education, no particular account has been received. After his grammar learning was finished, he went, first, to the Academy at Daventry, and was entered as a student under Dr. ASHWORTH, who succeeded Dr. DODDRIDGE. He did not continue there long, though the singularly neat and beautiful copies of several of the Lectures delivered in that academy, written by him in what is commonly called Dr. *Doddridge's Short Hand*, prove that his time there was very diligently employed. From DAVENTRY, he was removed to WARRINGTON, soon after the opening of the academy there, in 1757.

In the year 1762, Mr. Threlkeld settled as minister at *Risley*, within four miles of Warrington, with a small and plain, but most harmonious, affectionate, and agreeable society of Presbyterian dissenters. Here he lived useful, respected, and happy, till the year 1778, when he removed to Rochdale, where he continued to his death. At Risley, he married Miss Martha Wright, the daughter of a much respected member of that congregation; by whom he had no issue, and who survives him.

When Mr. T. first went to the academy at Daventry, he was, at that early age, so well acquainted with the English Bible, that he was a perfect living concordance to the scriptures. You could not mention three words, except perhaps those words of mere connection which occur in hundreds of passages, to which he could not immediately, without hesitation, assign

the *chapter* and *verse* where they were to be found. And, inversely, upon mentioning the chapter and verse, he could repeat the *words*. It was as might be expected, a favourite amusement of his fellow students to try his powers, and they were never known to fail him in a single instance. This faculty continued with him unimpaired, to the day of his death: for, astonishing as the assertion may appear, it is believed by all his friends to be literally true, that he never through his whole life forgot one single number, or date, combined with any name or fact, when they had been once joined together and laid up in his memory. When once there, they were engraved as upon marble.

Mr. T.'s recollections were continually put to the test at the meetings of his brother ministers; for if the question was asked, "Where did we meet six or ten years ago—On what day of the month—Who was the preacher—What was his text—Was such a person present at that time—When did such a minister come among us—When did he leave his place, or die—How old was he—How many children did he leave?" &c. &c.—Questions which in the management of the Widows' Fund often occurred, no man ever thought of looking into the books, or into an almanack for an answer. Mr. T. was ready at a moment; and such was the opinion of his accuracy, that if the books had been consulted, and had reported differently, the error would have been imputed to the secretary, and not to Mr. T.'s memory. This was deemed infallible.

It was this power of retention which enabled Mr. T. with so much ease to make himself master of so many languages. NINE or TEN it is certainly known that he read, not merely without difficulty, but with profound and critical skill. It is affirmed, by a friend who lived near him, and was in the habits of intimacy with him, that he was familiarly acquainted with every language in which he had a Bible or New Testament. The writer does not pledge himself to this, though he believes it to be true. He has found in the catalogue of Mr. T.'s books, since his death, bibles, new testaments, and other books of value and celebrity, in several languages; and grammars, and dictionaries in others, though not bibles; as in the following list: Bibles, &c. English, Latin, Greek, Hebrew with its dialects, French, Italian, Spanish, German, Welch, Dutch, Swedish, Gaelic, Manx. Grammars, dictionaries, &c. Arabic, Portuguese, Danish, Flemish.

That Mr. T. should feel a curiosity to see the grammars of languages which he did not critically read, may be easily

imagined and accounted for, by those who have felt a similar pleasure in studying the theory and constitution of languages in general. And he was too much of a real student, to skim over any subject to which he turned his attention, in a superficial manner. In the Greek Testament, the writer of this can assert, from personal knowledge, that his powers of immediate reference and quotation were similar to those which he possessed in the English translation. It was a favourite entertainment to converse with him upon Greek criticisms; for he could in a moment produce every place in which the same word, in any of its forms or affinities, occurred; and could thus assist, in the most advantageous manner, in throwing light upon what was obscure, and of making easy what before was difficult. In the Hebrew, with its several dialects, he was equally, that is, most profoundly skilled. It is believed, that his talent of immediate reference was as great here as in the Greek, or even the English. But this is not positively asserted. This language he wrote, as indeed he did every thing else, with remarkable neatness of penmanship. The writer has occasionally received letters from him, in which were passages in Hebrew, which were not less striking for the felicity of their adaptation, than for the beautiful manner in which they were written. There was a setness, and perhaps a degree of formality, in his English writing, which suited admirably well for the learned languages; and, for *short hand*, in which his sermons were written.

The early, and the very strong attachment which Mr. T. formed for the Welch language is well known to his friends, and has often astonished and amused them. The writer of this well remembers the overflowing delight manifested by his friend Mr. T., upon receiving through his hands, almost forty years ago, a Welch bible, from a gentleman near Wrexham, to whom he mentioned a commission from Mr. T. to buy one for him. The gentleman said, “Mr. T.’s father was kind to my son, when an apprentice at Halifax: I feel myself happy in being able to make a small return for that kindness, to *his* son. Will you take this Bible, of the best edition extant among us, and present it to him, with my respects, and tell him, that it is an acknowledgment of his father’s goodness to my son.”

When Dr. PRIESTLEY went, in the year 1762, to be married to Miss WILKINSON, whose father was an iron master near Wrexham, Mr. T. accompanied him as his groom’s man. It had been settled, that in the performance of the marriage service, he should personate the father of the bride, by giving

her away. Unfortunately, upon entering Wrexham church, Mr. T., delighted with the idea of being now able, for the first time, to gratify his passion for the Welch language at the fountain head, had buried himself in a large and lofty pew, where he had found a bible, and was deeply engaged in studying it, when he was wanted at the altar. The service was at a stand: the father did not appear to give away the bride: a hue and cry was set up after him; and at length he was discovered in his hiding place, ignorant of what was passing, and unconscious of any thing, but of the pleasure of reading his favourite language.

What has been thus far mentioned, forms but a very small part, as to number and extent, of the inventory of what was treasured up in the memory of Mr. T. That faculty of his mind which so readily combined words with ideas, still more remarkably united facts with dates; and numbers with names and with incidents. In history, Mr. T. had, with an accuracy, an extent, and a quickness equal to what we have seen in the English bible, and in the languages, joined so perfectly names, places, and events, with the year, the *month*, and the *day* to which they severally belonged, that they lay in his mind in regular order, and in inseparable connection, ready to be produced in a moment, in any company, and upon any occasion. He was a CHART OF HISTORY; the bearings, the distances, and the parts of which, even in their minuter subdivisions, were laid down with wonderful exactness. Of his accuracy in English History, the writer can best speak from personal knowledge: and he believes he can truly say, that he could at once assign the date to almost any person or fact recorded in it, with undeviating correctness.

Chronology is a subject so necessary to be intimately known by those who are much conversant with historical dates, especially relating to ancient times, that it might be presumed that one so well acquainted with these, could not be slightly versed in it. In all the methods of counting time, from the earliest antiquity, Mr. T. was critically skilled. They came before him so frequently, that they were quite familiar to him. And he must have had, from hence, the art of adjusting the different epochas and periods employed in ancient and modern computation, readily to each other: for he could with ease, after a little recollection, give you an ancient date, according to the years, months, and days of modern reckoning.

But the most distinguishing excellence of Mr. T.'s memory lay in biography. It had been the business of a long, and uncommonly studious life, to collect the dates of the births, marriages, and deaths, of all the persons mentioned in history,

who had fallen under his notice ; of all his brethren in the Ministry ; his neighbours, hearers, friends ; of ecclesiastical men, in all their several offices and honours ; of authors and literary men of every description ; of generals, admirals, statesmen ; and in fine, of all persons with respect to whom, by the help of books, monuments, grave-stones, or oral communication, a date could be known. If the writer of this account were to speak what he firmly believes, as to the number of those records, he would probably appear to his readers so very credulous, and the sum would appear so very extravagant, as hardly to deserve a hearing. And yet he speaks with seriousness and full conviction, when he avers, that he believes these entries to amount to many tens of thousands : and he is bold and confident when he peremptorily maintains his belief, that of all these Mr. T. never forgot one : and that he had every name, fact, and date, which he had ever read or heard of, ready at hand, to be produced at any moment, with an exactness which was never known to fail him.

Of Mr. T.'s passion for studies of this nature, the writer can mention many instances, from his own knowledge. Mr. T. once wrote to him, informing him, that in a certain bookseller's catalogue, at Manchester, was an inestimable book, of which the title was, "*GODWINUS FRANCISCUS DE PRÆSULIBUS ANGLIÆ, &c.*" and desiring him to examine the book, and if it were, (as far as he recollects) the Cambridge edition, of such a year, to secure the precious treasure immediately.— He went down directly, and found that it was the very book, of the very edition, and date, which his friend had described ; he paid for it, and brought it home. He then wrote word to Mr. T. that he was in possession of this rich jewel. Soon afterwards Mr. T. came to his house, and upon seeing the book, literally embraced it, with a rapture almost equal to that with which a father would have received an only son returning from the East Indies. He took it up into his chamber at night, and could with great difficulty be prevailed on not to carry it in his arms to Rochdale, twelve miles, the next day. For how could he bear to be separated from it, till the slow-paced unfeeling carrier might think fit to bring it ? A lover could hardly be more attached to the object of his affections. And this book, Mrs. T. says, was a frequent and favourite companion, and friend, to his death.

This turn for biographical research naturally opened the way to that study of Heraldry, in which probably no man living was half so well conversant as Mr. T. He could at once trace every distinguished family in Great Britain, of which he

had ever read or heard (and it was the favourite business of many, many years, to read and to hear all that was possible concerning them) : he could go through all the successions from father to son, or through collateral lines, and trace with perfect accuracy the births, marriages, extraordinary events, and deaths, of all the names in succession. He could do this, through all the Episcopal Sees, and all the gradations of ecclesiastical order, from their first erection. He could pass through all noble families of every degree, and through all inferior titles, down to the lowest names of which there are any records.

Mr. T.'s extreme curiosity to know these circumstances, of birth, marriage, death, &c. respecting any person of his acquaintance, or of whom he had but slightly heard, appeared to some to be almost trifling. The writer of this seldom received a letter from his friend, which did not contain enquiries of this kind, urged in a manner which seemed to shew, that they were regarded by him as of great moment ; or at least, as affording to him peculiar gratification.

The memory of Mr. T. had however its peculiarities. It had its distinguishing line of action. It was not universally tenacious, upon all subjects, and in all directions. Amazing as it was, it did not enable him, or at least his taste did not incline him, to quote you a long passage of fine poetry, or of splendid eloquence. He did not commit his own Sermons to his memory, and repeat them without book. Here he was not at all distinguished. His own compositions were laboured and accurate in a superior degree ; and therefore long time must have been employed upon them : and they were written with singular neatness. But they were *read* with as constant an application of the eye to the page, as those employ, whose memory is most treacherous.

But the noblest excellence of the mind of this venerable man remains yet to be mentioned. His humility was perhaps almost as extraordinary as his memory. No man alive was less proud of what he possessed, less conscious of possessing it, or less assuming on account of it. His modesty was uncommonly great. It was retiring diffidence. It was the feeling of the sensitive plant : it shrunk even from the frown of an infant. He was indeed harmless — I had almost said, helpless, as a child. Taken out of his study, he was from home, dependent upon others, and almost unable to do any thing for himself. The shortness of his sight added to this disposition of his mind. He could not ride on horseback, for he could not see the ground. He could not find his way through a large town, for the turnings of the streets mocked his power of vision. We may add that his manner of *speaking* appeared to a stranger rather formal and

uncouth. He had by dint of great assiduity overcome, or lessened, a natural defect of utterance ; and this had produced an effect, which at first appeared like *mouthing*. It seemed forced, and not quite natural. To this we may add, that his delivery in the pulpit was very slow ; and though sufficient labour was employed upon it, and though the emphasis was strong, and in general just, yet it was not calculated to produce a strong or animating effect. The reason was satisfied, but the heart was not warmed. For these reasons, Mr. T. was not a popular preacher. He was esteemed by the judicious ; with respect to whom, the peculiarities of manner soon disappeared, and they saw and heard only the humble, pious, and amiable Christian. But he was not in an equal degree valued by the ignorant, or by the common hearer. Among them, this light shone in darkness, and the darkness comprehended it not.

The writer has often endeavoured to trace, if he could, the manner in which his friend joined together those dates and facts, which were deposited in such amazing number and order in his memory. Mr. T. told him that he classed them together by the year, and referred every new entry to that which lay nearest to it. He endeavoured to explain himself by saying, "The year you have just mentioned was 1631. In that year Mr. Philip Henry was born. I have therefore laid up that name along with his ; and they are now so associated together, that whilst I retain the one, I shall not forget the other."

It has often been the object of the writer of this account, to urge his friend Mr. T. to turn those wonderful powers which he possessed, to some public and lasting benefit. But the modesty of this good man rendered every such attempt abortive. And all these treasures have died with him !

A mind continually active seemed, at a rather early period, to have brought on a premature old age ; and soon afterwards, to have nearly worn out the earthen vessel in which it was placed. Disorders of a distressing kind had long given him considerable pain and inconvenience. At length, he was seized with a slight paralytic stroke, which, though short in its continuance, left a very perceptible degree of weakness and decay behind it. This was, after a pretty long interval, followed by another attack, which in three weeks terminated his mortal life. He died without pain or struggle, placid and calm to the last, and with his astonishing powers of memory apparently unimpaired to the last moment.

MISCELLANEOUS COMMUNICATIONS.

AN EXAMINATION OF THE CLERGYMAN'S REMARKS ON
STONE'S SERMON.

LETTER I.

To the Editor of the Monthly Repository.

SIR,

It is not uncommon for the dogmatizing orthodox party to charge with ignorance and inattention all those who differ from them, without offering any reason or argument in support of their own opinions. They produce, indeed, a number of passages of scripture, but without investigating their meaning, or shewing by any mode of proof, that they have any relation to the subject for which they are brought: it is thought by them sufficient to assert that they do unequivocally express it, and that assertion is made the only evidence of the fact.

This reflection was suggested by Remarks written by a clergyman on the cover of Stone's Visitation Sermon, which appeared in the Monthly Repository for February.*

The Remarker says, "Mr. Stone must have read the ancient prophets in the most cursory manner, to hazard the strange assertions which the reader will find in the following discourse." The assertions referred to, are evidently those which represent Jesus of Nazareth, as the Scriptures express it, as "a MAN approved of God," and not as being himself the very God. Now what can have made these assertions appear so *strange*? not an attention to the ancient prophets, or to the language of the New Testament; neither of which represent him in any other light. The Remarker, however, thinks otherwise, and refers first to Micah .v. 2. wherein, he says, "the divinity of our blessed Saviour is unequivocally declared." Strange assertion! Is there any thing like it in the passage? Let us examine it; the words are, "And thou Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel: whose goings forth have been from of old, from everlasting." The speaker in this passage, is evidently Jehovah, the Only Living and True God: the prophecy foretels, that a person of the tribe of Judah should arise, or come forth *to Jehovah*, who was to be ruler over Israel: such a prediction cannot surely refer to the divine Being, or to a person properly God. The divine Being

* Vol. II. p. 69.

is self-existent, and consequently not of the tribe of Judah. This person was to come forth to *Jehovah*, and therefore was not *Jehovah*. The whole description is that of a proper man, like other men, who was to be born of the tribe of Judah, and advanced to the throne of Israel. So far the prophecy is clear, and does not admit of any doubt. But we may add further, that it is said of this person, verse 4. "He shall stand and feed in the *strength of Jehovah*, in the majesty of the name of *Jehovah HIS GOD*:" he was therefore dependant upon God and supported by him, which cannot be true of the very God himself. All this is perfectly applicable to the man Christ Jesus, who is supposed to be the subject of the prophecy. But what is there in it that unequivocally expresses his divinity, and proves him to be properly God?—But the Remarker probably rests the proof of his assertion on the latter clause of the text, "Whose goings forth have been from of old, from everlasting, although, he adds, in his *human* capacity, he should be born at Bethlehem." If by his *human* capacity he means to insinuate that Jesus is both God and man, and that one part of the prophecy refers to him under the one character, and the other part under the other, we reply, the scriptures, know nothing of such a compound Being; they use no such phraseology, such senseless jargon; their language is plain and simple; they tell us "There is one God, and one Mediator between God and men, the Man Christ Jesus." We have seen that the subject of this prophecy is evidently a man, this clause therefore must be so understood, as to comport with that idea. His goings forth, then, cannot refer to a personal going forth, for thus applied to Jesus Christ, or to any other man, it would be inexplicable. What goings forth are intended? From whence did he go forth? Whither did he go? These are questions, which upon that hypothesis are impossible to be answered. It must then refer to his fame, to the promises respecting him, or to the predictions that had gone before of his person, character, and work. Thus Abraham is said to have rejoiced to see his day, and he saw it, (in the promise, that in his seed all the families of the earth should be blessed,) and was glad. Thus the Chaldee Paraphrast understood this passage and renders it, "Whose name was foretold of old."* The hebrew word עוֹלָם does not always mean eternal, but is used to denote a remote period, so Joshua xxiv. 2. "Your fathers dwelt on the other side of the flood, מֵעוֹלָם, from everlasting, even Terah the father of Abraham, and the father of Nachor, and served other gods."

* Vide Lowth in loc.

This however is certain, that the passage is not a prophecy of the divine Being, but of a man, and therefore it cannot represent the subject of it as possessed of proper divinity.

The Remarker goes on to enumerate other unequivocal expressions, as he calls them, of the divinity of *Jesus Christ* in the following words, “He, whom David styles ‘God,’ Psal. xlv. 6, 7, 11.—whom Isaiah styles ‘the mighty God, the Father of eternity,’ Isa. ix. 6.—whom Zechariah dignifies with the incommunicable name of ‘Jehovah,’ xi. 8 — 13. representing him, nevertheless, as sent by Jehovah.”

Before we enter upon his references to the New Testament, let us examine these produced from the Old. As to the first of them, Psal. xlv. he ought to have known that neither in the Hebrew of that Psalm, nor in the Greek of the first chapter to the Hebrews, where the passage is cited, is there any thing to warrant the rendering of the first clause, “Thy throne O God.” The true rendering of the words is, “God is thy throne,” that is, the foundation, the support of thy dominion. That the words are not addressed to a Being who was properly God is manifest, because in the following words God is styled *HIS* God, and on account of his love of righteousness, and hatred of iniquity, he is said to have anointed him with the oil of gladness, above his fellows. Now if the person here addressed was *God*, equal with the Father, who can be intended by his *fellows*, except the other persons in the Trinity, who with him were equally God? Would not then his being anointed above them destroy this equality, and give him a decided pre-eminence, and superiority over them?

He next introduces Isa. ix. 6. where he says that, Isaiah styles Christ “the mighty God, the Father of eternity.” Here the following questions are naturally suggested: Can the divine Being be the subject of prophecy? Can it be foretold of the immutable God that he would change his mode of existence, cease to be what he is, and become an infant, born of one of his creatures? That he would be at the disposal of some other Being, a Son *given*? That he would be advanced to power? And that then he would be called, that is he would really be, “the mighty God, the everlasting Father?” And can it be said of him, the *mighty God*, as it is here said, that he shall sit upon the throne of David his father? It is added, “The zeal of Jehovah of hosts shall perform this.” Who is this Jehovah of hosts? Is it *himself* whose zeal would accomplish this prediction respecting himself, or is it some other Jehovah? Some critics have supposed that the name by which this child was to be called, was simply, the prince of peace, and they render the passage, “and he,”

that is, the wonderful counsellor, the mighty God, &c. “shall call his name the Prince of Peace.” But supposing the meaning to be that the name of the *child* should be called, “the mighty God, the everlasting Father,” still it would be absurd to attempt to prove, from the meaning of names given to persons in the Hebrew scriptures, that because a character of the divine Being forms a part of the appellation, that therefore the persons bearing those names, must be possessed of divinity, and properly God. For instance, the father of Elihu, is called *Barachel*, that is the *blessed God*. A prophet is named *Elijah*, *God the Lord*. One of the sons of Ephraim, 1 Chron. vii. 20. is named Eladah, אֱלֹהֵךָ God eternal, or the eternal God, and an altar is called *El-Elohe Israel*, *God the God of Israel*. Gen. xxxiii. 20. Will it then follow that because men and things are called by such names, that they are therefore, what those names import?

The Septuagint renders the words, “His name shall be called the angel of the great counsel:” from whence it is evident, that they consider the words אֱל גִּבּוֹר, *el geber*, rendered *mighty God*, as meaning nothing more than angel, or messenger, and that the child the subject of the prophecy, was to be the messenger of the *great*, or as we have it, wonderful counsel, and such Jesus Christ certainly was, for it was from *him* that Paul received what he calls, “The whole counsel of God*.” These two words *el geber*, transposed, form the name of an angel or messenger, גַּבְרִיאֵל, *Gabriel*, whom the prophet expressly calls a man, Dan. viii. 16. ix. 21. “אֱל,” says Parkhurst, “is one of the most difficult roots in the Hebrew language, and various methods have been taken by learned men, to account for its several applications. After the most attentive consideration, I think the notion of interposition, intervention, or the like, bids the fairest for the ideal meaning of it, and best reconciles its different uses.” He then gives nineteen different applications of it, one of which is that, of a name or title of the true God.

The word גִּבּוֹר means strength, and is frequently rendered man, see Job iii. 3. iv. 17. xiv. 10, 14. and Prov. xxx. 19. and in the plural, it is rendered angels, Psal. lxxviii. 25. From whence it will follow, that it is by no means necessary that the appellation *el geber*, should be rendered *mighty God*. It may, perhaps, be properly rendered the interposing man, and refer to the mediation of Jesus Christ. It would, we may observe, be natural to expect in a prophecy of a child born, and a son given, that, in the appellations by which he is described in the prophe-

* Acts. xx. 27.

cy, there would be some reference to his mission, and the work he was to perform, or to the end and design for which he was *given*, but nothing like this appears, if the common rendering of the words *el geber*, be the proper rendering.

The other appellation in this text referred to by the Remarker on Stone's Sermon, as expressive of the divinity of Christ, is, "The everlasting Father," or as he renders it, "The Father of eternity." But is there any sense in this rendering? Can the terms *father* and *eternity* have any relation to each other? Can *eternity* have a father? The common reading *everlasting Father* is intelligible, and perfectly applicable to Jesus Christ. It imports nothing more than that his seed should be eternal, or as the scripture expresses it, "endure for ever." Dr. Gill, who was a rigid trinitarian, renders it, "the Father of the future age." The Septuagint, "the Father of the world to come." Lowth says*, "I am persuaded it is from the authority of this text, that the state of the gospel, or the kingdom of the Messiah, is called in the New Testament, μελλων αιων, the age or world to come."

Whatever therefore, may be the import of these titles, it could not be the design of the prophecy to convey the idea, that the *child* who is the subject of it, was the very God, possessing in himself proper divinity.

The Remarker's next reference, is to Zechariah†, who, he says, "dignifies him (Christ) with the incommunicable name of Jehovah, representing him, nevertheless, as *sent* by Jehovah." It would be difficult to find in polemical writers, a proposition more inconsistent than this—"that the name, Jehovah, is incommunicable, and yet that a person sent by Jehovah is dignified with it." From which proposition it will follow, either that the person so dignified had the *mere* name conferred upon him, and was not himself *Jehovah*, which would be ruinous to the Remarker's scheme, or else that there are *two* Jehovahs, the one the *sender* and the other the *messenger* sent by him, which is subversive of one of the most obvious truths of reason and revelation, the unity of God. These consequences can only be avoided by another supposition equally absurd, that is, that Jehovah is the messenger of *himself*.

But is the assertion, that Zechariah dignifies Jesus Christ with this name, true? Nothing like it appears in the prophecy. It refers to Judas covenanting with the chief priests, for thirty pieces of silver to betray Jesus; to his bringing again the thirty pieces of silver, and casting them down in the temple; and to the chief priests buying with them the potter's field. "This

* In loc.

† Chap. xi. 8—13.

whole prophetic scene," says Lowth*, "is transacted in the single person of Zechariah, just as Ezekiel sustains the type or figure, both of the Chaldean army that should besiege Jerusalem, and of the Jews themselves that were besieged." Ezek. iv. 1 — 12. The words referred to by the Remarker, are all of them the words of the prophet, as sustaining different characters in this scenical representation, and are not the words of *Jehovah*. He it is, that says, v. 12. "I said unto them, if ye think good, give me my price; so they weighed for my price thirty pieces of silver, and the Lord said unto me, Cast it unto the potter." "A goodly price," continues the prophet, "that I was prised at of them, and I took the thirty pieces of silver, and cast them to the potter, in the House of the Lord." Besides, could any one reading this prophecy, or the history of its fulfilment, ever suppose that the subject of it was *Jehovah*, that HE was to have a price set upon HIM by the *chief priests*! to be sold by *Judas*! and to be bought by *them*? Could the prophet, or the historian, or any of the persons concerned in the transaction, entertain such an idea? It would be absurd to suppose it. How little foundation is there, then, for the assertion of the Remarker, that in this prophecy, "*Zechariah dignifies Jesus Christ, with the incommunicable name of Jehovah?*"

These observations, if you think them worth inserting in your valuable Repository, shall, with your permission, be followed with some others on this subject, in another letter or two.

March, 12, 1807.

I. M.

DR. JAMES FOSTER'S PRAYER AGAINST THE PAPISTS.

To the Editor of the Monthly Repository.

SIR,

I, IN common with your readers in general, have been much pleased with your worthy correspondent J. T.'s Biography of the excellent Dr. James Foster. The character given of the Doctor is unobjectionable: he was an amiable writer, a rational divine, and a sincere Christian. It might have been added however, that he was not always consistent with himself—that he sometimes failed to exemplify the virtues which he recommended. The following paragraph is extracted from his Offices of Devotion affixed to his Discourses, which are generally ex-

* In loc.

tolled, and which J. T. pronounces, "rational and sublime," but which in my opinion are too wordy and too argumentative: the spirit of this prayer is so wrathful, the manner of it so outrageous, the language of it so coarse, that I much question whether the most fiery papist of the times could have exceeded it in his curses of the Protestants. One trembles to contemplate the nature of religious zeal, when such petitions to Almighty God, are heard to proceed out of the mouth of the gentle, "modest Foster."

"But as we are concerned for the purity of thy Churches, and the honour of the true Christian religion, we are bound more particularly and earnestly to pray, that thou wouldst utterly subvert the Antichristian *Romish Church*, which thou hast permitted, for ages, to be *an ungodly and wicked faction* against the common rights of mankind. Discredit, and bring into *everlasting contempt*, and detestation, all its monstrous innovations, its enormous pride and tyranny, its multitude of vain traditions, that make void thy holy commandments, its boundless superstitions, its trifling commutations for sin, its *impious doctrines*, the horrors of its inquisition for blood, by which she has been long filling up the measure of her sins, and preparing herself for the *day of vengeance*. Convert these DEGENERATE SAVAGES, these enemies to humanity and mercy, if they still remain capable of any kind and soft impressions; if not, confound all their devices, and speedily consume them with the spirit of thy mouth, and with the brightness of thy coming." Vol. II. p. 387.

I am not ignorant, that the Discourses were published in the year 1752, and written a few years earlier; but I know also, that charity is of no year or season; and judging agreeably to the requirements of Christian charity, I have no hesitation in saying, that such damnatory prayers as these, would have been unchristian, even if the Rebellion of 1745 had succeeded, and Dr. Foster had been hurried, instead of Lord Kilmarnock, to the block.

I am, Sir,
A REFORMED CATHOLIC.

AUTHOR OF "A DISSERTATION ON THE NUMBERS OF
MANKIND."

To the Editor of the Monthly Repository.

SIR,

IN reply to the query of your correspondent (Vol. II. p. 87.) I beg leave to inform him that the learned and ingenious Dr. Wallace, was the author of the "Dissertation on the Num-

bers of Mankind." He was one of the leading members of a Society of learned and respectable men resident in Edinburgh, who carried on for some years a private correspondence with Dr. Berkeley, the celebrated bishop of Cloyne, on the subject of his Metaphysical publications. They are said to have been numbered by him among the few, who completely comprehended the scope of his reasonings against the existence of matter.

Professor Dugald Stewart, in his Account of the life and writings of Dr. Robertson, (p. 6.) remarks, that the influence of this society, in diffusing that spirit of philosophical research, which has since become so fashionable in Scotland, had often been mentioned to him by those who had the best opportunities of observing the rise and progress of Scottish Literature.

Hackney-Wick,

March 17, 1807.

I am, Sir, your's &c.

JOHN CHRISTIE.

ARGUMENTS AGAINST CHURCH DISCIPLINE.

To the Editor of the Monthly Repository.

SIR,

As I have been educated in the midst of orthodoxy, and have lived under all the rigours of Church Discipline, and in riper years have been led to renounce the errors of my youth, and to enjoy that liberty with which Christ has made his followers free, I feel anxious to see the fullest compliance with your solicitation. ("Correspondence", in the Ninth Number.) A subject which is supposed, on the one hand, to involve the interests of personal religion, and on the other to endanger the real independence of the Dissenters, must be considered, very important. I will endeavour as plainly as I can to state, and as well as I can to defend my opinion.

I am persuaded that the discipline observed in some independent congregations is such as no friend of religious liberty would attempt to defend; to attack this therefore, would be to fight with a man of straw. I have witnessed a Minister exposing in gross detail the pro and con of an offending member's crime, and then (supported by the apostolic precedent,) pronouncing judgment with uplifted hand, and solemnly committing the criminal to the world, and to the devil or satan*. I have been present at one instance, and have heard of more

* The unfortunate man continued as well in health as he had ever been, and though he repented of his sin, I believe he will always despise the ignorance which dictated the sentence that was passed upon him.

instances, in which “Deacons” have exercised their inquisitorial authority, endeavouring with vulgar curiosity, to ascertain the religious experience, and with ignorant bigotry to discover the creed of those who proposed themselves to be admitted. I have heard them enquire what was the plague of the candidate’s heart, and pray with *characteristic* fervour (for one Deacon was a butcher) that the Lord would water his soul with marrow and fatness, and all this and much more of the same kind : not in a society obscure and *irregular*, but popular, *highly respectable*, and in the metropolis.

But to enter upon the subject—I consider all discipline which goes beyond the preservation of order in public worship, and in religious meetings, discipline which any person undertakes to exercise over others, before they can share in any ordinance instituted by Jesus, as improper. Granting that there are just causes to lament the want of piety amongst us, that many members of our churches are speculatively Christians, and in their lives not so strictly virtuous as their Minister or their serious friends might wish, I consider all attempts to correct the evil by “narrowing the door of admission into our churches” as unjustifiable, and I would defend this view of the subject by the following reasons :

I. Any such limitations could not be made according to the estimate of morality, which the scripture contains, without injustice in their application. We are mostly conscious that with regard to particular opinions, it would be improper to establish any rules, because we cannot presume what sentiments are positively right and what erroneous. But if we consider *conduct* we shall find that the same reason exists, to prevent our fixing any law by which, to exclude or admit persons who choose to unite themselves to our religious societies. Though in some few instances there is no dispute about the morality of conduct, in some points of view this is a subject as unsettled and as difficult of determination as any controverted opinion. The profane, the intemperate, the debauchee we hold in abhorrence ; but is not the man given to the love of riches, who by almost every effort strives to gratify his favourite passion, nearly as culpable, considering the influence which his conduct may have upon the cause of Christianity, and upon his own heart? In some sense, undoubtedly, conformity to the manners, and fashions and amusements of the world, may be carried to a degrading and vicious excess. Who then is to fix rules? Whose scrutiny is to detect the mean *but legal* frauds of trade? If then judgment be passed upon him who is more notorious because he is

more honest, and the man, contemptible in the eyes of those with whom he deals, and in the estimation of the law of God, is embraced as a brother; there is in this conduct partiality, and as such injustice: and while one is shut out from the means of improvement, another is encouraged in the abuse of them.

II. Without assuming a power which no man can possess, it is impossible to ascertain whether any person proposing himself to take the Lord's supper, ought to be rejected. If I rightly understand what is expressed by partaking in this ordinance, it is this; that we believe in the christian religion.

But if this be the sentiment which the act expresses, can any minister or deacon, penetrate the heart of the person engaging in devotion, to discover whether he is indeed devout? True, his conduct hitherto, has not been consistent with this sentiment, but in the present instance it is perfectly so. If he should relapse again and again, every instance of sincere penitence, and every honest attempt at reformation should be encouraged: and it is impossible to say that when he comes to engage in this duty he is not sincere, and that this is not an honest effort to bind himself to obedience, to virtue.

III. Such limitations upon the view which the Unitarian takes of religious ordinances would be quite useless. Amongst those who consider the receiving the supper as conferring a title to future bliss, or amongst those who consider it in connection with the self-justifying doctrine of election, the depraved man may endeavour by this act to ease his conscience, and to satisfy himself in the ways of vice, when this act of receiving the ordinance is represented as of such efficacy or when it is connected with the delivery of a doctrine so well calculated to encourage evil courses. But what inducement could such a man have to enter those places where the devout servants of the one true God are, without any mutual flattery, or specious and false promises, obeying Jesus, because they believe in his mission, and where the minister represents, and the people believe this, as only a small part of that obedience which he must pay, who expects the Christian's reward? He who is not sincere and virtuous in a degree, will have no motive to enter: it would therefore be superfluous to use any coercive means to keep him out from your assemblies.

IV. Such limitations cannot be exercised without encouraging the love of censure. Christians are not under an obligation to be spies upon the conduct of each other, but rigid examiners of their own. They are forbidden to condemn and judge others, as they would avoid severe judgment them-

selves. But all who have overcome a propensity to severity, in this respect have obtained, and they know experimentally they have not easily obtained, a great victory over themselves. Instead of answering the important end of promoting the virtue of their character by their union, Christians increase the difficulties in the way of acquiring virtuous dispositions, when they render interference in the religious concerns of others necessary; they thus give scope to the indulgence of a spirit, which all, notwithstanding the prohibitions of Jesus, are too prone to indulge.

V. We have no clear example, nor any precept in scripture to encourage such restrictions. On the contrary, as we have stated, Jesus forbid his disciples to undertake to be judges of others, and he himself permitted Judas to sit *in fellowship* with the rest of the disciples when he instituted the ordinance. The precepts which the apostle Paul gives, respecting this subject, relate not to the general conduct of individuals, but to their behaviour in the meetings that were held for religious purposes. If the apostles exercised any authority in this respect, it was only in connection with the display of that extraordinary power accompanying them, and therefore, as those circumstances in the present day have no parallel, their conduct cannot be deemed, in those few instances, any precedent.

In those societies where unhappily speculation about doctrines is indulged to the neglect of the more important and practical influence of religion much may be done by a faithful discharge of the duties incumbent on the minister, much also may be done by the zeal of those whose habits of intimacy warrant the liberty of admonishing and reproof; but let no exigency induce us to sacrifice that liberty which is amongst the most valuable blessings of christianity, nor let us vainly strive to anticipate the determinations which will soon be impartially made, by him who judgeth the heart, and who will administer righteous judgment.

P.

ON PSALMODY IN UNITARIAN CONGREGATIONS.

To the Editor of the Monthly Repository.

SIR,

I was pleased to see the Letter on the state of Psalmody, among the Unitarians which appeared in the Repository for November*. I hope it will be the means of turning the

* Vol. I. p. 569.

attention of congregations in general, to a subject which is among *us* rather too much neglected. This is the more reprehensible, as it is the only part of the service, in which the congregation can join, and the more extraordinary, since there is no part of public worship more truly delightful. I see by your Correspondent's Letter, that he is a resident in London, and I suppose he forms his opinion of the state of Psalmody among the Unitarians in general, from what he hears there. I hope, and I believe, that Psalmody is better understood, and better practised in our country congregations, than it is in London—worse it cannot be, since by the practice which W. A. alludes to, of the clerk's singing entirely alone, not only is the effect of the psalm as a composition entirely ruined, from the absence of the other parts which are necessary to complete the harmony, but the very end and design of the practice is essentially subverted, namely, its sociality.

Since then, it must be universally admitted, that some reformation is wanted, any suggestions which may tend to general improvement, may not perhaps be unacceptable, more especially if they are derived from actual experience and observation. I have, in common with W. A. some degree of contempt for "select societies of singers exhibited in a front gallery," and I equally dislike with him to hear an organist flourishing and descanting between every verse of a tune. The former I have generally found rather desirous of excluding than of inviting their auditors to join with them, by selecting tunes which contain some miserable attempt at a fugue; this frequently occasions such a complicated repetition and involution of the words, as must effectually prevent any person's assisting who is not equally *scientific* with themselves, and must succeed in rendering the psalm, perhaps in itself beautiful, perfectly ludicrous. An organist, where he is permitted to interlude between every verse, will be desirous of shewing the dexterity of his finger, or the extent of his learning; he will be attempting to

——— untwist the chains that tye
The hidden soul of harmony,

and will not be easily persuaded to confine himself to the grave and serious style of good church music. Yet ought we not on this account to preclude those who are competent to assist in the performance of a psalm tune from uniting in one pew, where each can take the part best suit-

ed to his own voice, and where they can give a solemnity and an effect to psalmody, which cannot be obtained if the same persons are scattered up and down in different parts of the building. Neither would I wholly condemn the use of so sublime an instrument as the organ, an instrument peculiarly and completely adapted to add to the solemnity and dignity of psalmody. It is always wrong to argue against the use of a thing because it sometimes happens to be abused. But as experience is the best, and indeed the only rule by which to regulate our practice, and as an ounce of it is worth a ton of theory, I shall take the liberty to state to W. A. the mode of conducting psalmody at the chapel, where I have for many years had the pleasure of attending and of assisting, under the hope that what has been long practised there with success, may be tried with equal effect in other places. In the first place, those gentlemen of the congregation, who are capable of assisting in the band, have always made it their duty to attend there, in order not only to give the aid of their voices, but to regulate the proper selection and appropriation of the tunes, for on this, as I have before shewn, the effect of this part of public worship almost entirely depends. The utility of such a practice I have found to be very great; it serves to give regularity and solemnity to the performance, and effectually prevents any of the abuses I have before mentioned. A few of the children of the congregation are regularly taught to sing; they are thus early inspired with a love of psalmody, and a constant succession of singers is, by this means, supplied. The band is assisted by an organ, on which the tunes are performed in the most simple manner, and the custom of playing interludes between the verses, is not admitted. This method of conducting the psalmody, has been practised for many years with success. The congregation are not excluded, but on the contrary invited to join, and the band is in so respectable a state, as to afford the most powerful assistance at the performance of sacred Oratorios, for the benefit of the public charities of the city. I cannot here forbear mentioning that whenever any of the Dissenting endowments or charities, have needed the contributions of the Norwich Unitarian congregation, their band has received the aid of the choir from the Cathedral, to assist in the performance of any Charity Hymn or Anthem, which assistance has always been given in the most liberal and friendly manner. I hope I shall be pardoned for mentioning a circumstance, which

proves that the bigotry and intolerance of the Church towards us, is certainly not increasing, but I should hope rather dying away.

If you think these observations worthy of insertion in the Repository, they are much at your service: at the same time permit me to say, that I shall with pleasure see any further remarks, which may have a tendency to improve the state of psalmody among the Unitarians.

I remain, Sir,

Your Constant Reader,

Norwich, Dec. 10, 1806.

J. R.

UNITARIAN ACADEMY AT YORK.

To the Editor of the Monthly Repository.

SIR,

I BEG leave to correct a mistake, into which your worthy correspondent "Neocomensis" has fallen, in his admirable letter, (Vol. II. p. 117.) respecting the Unitarian Academy at York—speaking of the support that Institution receives from Manchester, Liverpool, &c. he says, "that the opulent towns of Nottingham, Leicester, Birmingham, and Norwich, do not furnish a single guinea in the way of Miscellaneous Subscription." Of the three last mentioned towns, I am sorry to say this assertion is too true. But with respect to Nottingham, I refer your correspondent to the Report published in Feb. 1806, where he will find the name of one gentleman at Nottingham, an annual subscriber of three guineas. I can further inform your correspondent, that the Unitarians of Nottingham did subscribe eighteen guineas not many months since, to assist a young man to spend some time at York for further improvement, who had been educated at the Independent Academy, at Hoxton, and had preached to a society of Calvinists in Nottingham, but who, from an attentive perusal of the scriptures, and a serious examination of the sentiments in which he was educated, thought proper to renounce the gloomy system of Calvinism, and to embrace the more rational and scriptural views of Unitarianism. Now I am persuaded your correspondent will allow, that the opulent town of Nottingham, has furnished some assistance to the Institution at York: more, I am inclined to believe it will do in a short time. It is hardly necessary to observe, that to support a student at the Academy, or to enable the Trustees to do it, is in fact the same thing.

190 *A brief Statement of the Doctrine of the Trinity.*

I commend in unqualified terms, the motives of both your correspondents respecting the Academy, and I sincerely hope they will be the means, through the medium of your excellent publication, of inducing many opulent Dissenters to patronise the *only* Institution from which they can expect a succession of well educated Ministers. I am fully sensible that the labour of the Tutors, particularly the Theological Tutor, must be incompatible with their health, and I heartily wish the funds would admit of another. That the labour of the principal Tutor is very great, I was a witness when the Academy was under the direction of that excellent man, the Rev. George Walker, who laudably exerted himself, to the utmost of his great abilities, to discharge the arduous duties of his office. Happily for his pupils he succeeded ; till the whole weight of the Institution was thrown unexpectedly upon his shoulders, by the sudden exit of his colleagues. This was too much, long to be endured ; but with a patience all his own, he upheld the Institution for four years, fulfilling the duties of three persons, to the satisfaction and advantage of the Students, from whose minds, a grateful sense of his exertions for their good, blended with a kindness *sui generis*, will not soon be effaced — they will be remembered to the verge of life with filial affection and thankfulness, by many of his quondam pupils ; by none more than by, Sir,

Your's sincerely,

J. B.

April 4, 1807.

A BRIEF STATEMENT OF THE DOCTRINE OF THE TRINITY, AS IT APPEARS TO A PLAIN UNDERSTANDING.

It is somewhat remarkable, that among the first Dissenters from the establishment, though many of them objected to the damnatory clauses in the Athanasian Creed, few or none objected to the main substance of it. In the year 1695, warm debates arose within the pale of the established Church itself, concerning the doctrine of the Trinity. It was vehemently contended on one side, for three distinct persons in the Godhead ; on another, for three distinct characters or modes of acting ; at length, a considerable number of Dissenters adopted the latter of these opinions ; but to this day, the majority of Dissenters seem to be as zealous in defence of the former, and denounce against their opponents the same penalties temporal and eternal, as St. Athanasius himself did, or whoever personated

that popular Saint. What could induce any one, at first, to impose a numerical paradox as an article of religion, and attempt to terrify those, whom he could not hope to argue into a persuasion of it, 'tis hard to say, but it is still more difficult to account for the tenacity with which this mysterious article of Faith is still maintained, where neither Church authority nor Church emoluments can have any influence.

To think that the Creator of all worlds, the Omnipresent Deity, whose glory, whose providence, and whose attributes, are co-extended with the remotest stars—to whom this world is but a point, an atom, infinitely less than we are able to conceive—should divest himself of this boundless majesty—crowd all his wonderful attributes into a human body—languish, suffer and die—yet remain immortal, omnipotent, immutable—and throughout the infinity of space, continually act, with undiminished energy, as the great source of life and happiness to all, himself the infinitely blessed, ever-living, and only true God—to believe all this, perhaps requires as wide a stretch of human credulity, as to maintain (with the Roman Catholics) that the Omnipresent, having first shrunk into the form and state of man, is still further contracted into their consecrated wafer—yet all the while, retains all the fulness of the attributes, all the immensity of the nature of the Godhead! If there should be found in the holy Scriptures (besides mistranslations and interpolations, &c.) any obscure text, that seems to clothe the Ambassador of God with some of the attributes of God himself—or to claim equal reverence for him who declares himself sent, as for the Being who sent him; is it not manifest injustice to the Scriptures, and to ourselves, to strain such expressions into a meaning directly opposite to the plainest declarations of Jesus Christ himself, instead of interpreting them by the general tenor of the history, and by the maxims of common sense?—When Jesus, taking a piece of bread, breaks it, and gives to his disciples—saying, “This is my body,” we are not, I hope, at this day, required to believe that he was then holding, not the bread, but his own body, in his hand. When again, he says that, “he and his Father are one”—are we to understand him as asserting that he was his own Father? and when immediately afterwards, he tells us that he and his disciples are one—does he mean that he had but one disciple, and that his disciple was himself? If we could be reconciled to the self-contradiction and bad arithmetic of the Trinitarian system, we should find after all, that it is a mere question of arithmetic—for three Beings exactly similar in essence, and agreeing in action, necessarily coincide in our imagination into one,

and therefore the moral effect of this Creed would be but nugatory, were not the attributes, as well as the person of the Deity divided, and some unamiable views associated with the first person in the Trinity, which have lessened the comforts of social life, and produced gloom and austerity in the minds of individuals; witness Calvin himself. But there is another doctrine connected with this, the moral tendency of which is far from being so innoxious; concerning which, I have a few thoughts to offer, if what I have now written, shall be thought worthy of your notice.

Norwich, Mar. 5, 1807.

ANTI CALVINIST.

THE PROTESTANT'S APPEAL AGAINST THE CATHOLIC.

To the Editor of the Monthly Repository.

SIR,

YOUR Catholic Correspondent, in his zeal against the Protestants, has not only given a false colouring to their sentiments, but has either forgotten or discarded the doctrines of his own Church. Permit me therefore to call his attention for one moment to, what appears to me, a more correct view, both of the Protestant and Catholic belief of Christ.

The first Reformers, and the majority of the Protestants of the present day, believe Christ to have a twofold nature, that he is, and was God from all eternity, and that in time he took upon him the nature of man, which human nature was conceived by the Holy Spirit, and born of the Virgin Mary. Thus far I believe both Protestants and Catholics are agreed; but the latter have been induced by their zeal for the Virgin Mary, to call her the mother of God, though this is not true upon their own, any more than upon Protestant principles; neither of them believing that Christ derived his Godhead or divine nature from the Virgin, but that he was God from all eternity; hence the Protestants have justly objected to Mary being called the "Mother of God." The above distinction between the divine and human nature of Christ which is admitted by the Romish Church, is entirely overlooked by your Correspondent.

Q.'s apology for his fraternity's praying to the Virgin Mary, is a curious morceau; certainly the pen of a Popish advocate never produced such an apology before. In what part of the Roman Ritual, does he find Christ and the Virgin put upon an equality? In what part does he find Deity ascribed to the latter? The difference between us and the Papists is, that we pray to a Being acknowledged by us both to be God as well as man; they pray to a Being considered by themselves as a mere creature. If Idolatry, therefore, consist in worshipping the creature instead of the

Creator, although Q. has failed in his charge of idolatry against us, it still reverts with unabated force against himself and brethren.

CANDIDUS.

DEFENCE OF TRANSUBSTANTIATION.

To the Editor of the Monthly Repository.

SIR,

As you favoured my former communication with a place in your Repository, I now, according to my promise, send you a very short defence of the doctrine of Transubstantiation, founded on modes of argument admitted, and acted upon, by orthodox Protestants. The matter lies in small compass.

Orthodox Protestants admit that the scriptures contain doctrines which are above reason, that Christians must believe what they cannot comprehend, that we are called not to reason but to believe, and that the use of reason is, in certain instances, superseded by the awful mandates of Heaven, which require an implicit assent to the words of scripture. On this orthodox Protestant ground, which we Catholics have ever approved, I take my stand, and feel the defence of Transubstantiation, perfectly easy. I find it in the express words of our Lord Jesus Christ. He said, "My flesh is meat indeed:" and he told the Jews, "except ye eat the flesh of the son of man, and drink his blood, ye have no life in you." At the institution of the holy Eucharist, he said of the bread, "This is my body," and of the cup, "This is my blood." I know Protestants say it is unreasonable to suppose the bread and wine are changed into the real body and blood of Christ; but who are they, that they should presume to set carnal reason, (for they acknowledge on other occasions that reason is carnal,) in opposition to the express words of scripture? I grant that transubstantiation is above reason, and that it cannot be comprehended; but that ought to be no reason for its rejection, at least, with orthodox Protestants; they have only to proceed in the same way as they do in several other cases, to believe what they cannot comprehend, not to reason, but believe, and every obstacle to their reception of the doctrine of transubstantiation, is at once removed. Orthodox Protestants believe several other doctrines, and hold them to be fundamental doctrines of the gospel, which are as much above reason and as incomprehensible, as transubstantiation. It is as much contrary to reason, and above all human comprehension, that three are one and one three—that we are all guilty and sinful before we are capable of acting wrong—that the sins of the

guilty should be imputed to an innocent person, and his righteousness imputed to the guilty—that a person who was true and very God should be born and die ; as for bread and wine to be changed, by some unknown operation of divine power, into the very body and blood of Christ. The plain fact is, reason has nothing to do with any of these things, but to assent, without cavil or objection, to the truth of them : and if Protestants will be so weak, as to follow the blind guide, reason, it is not only the doctrine of transubstantiation, but the above doctrines, which themselves hold to be most sacred, they must renounce.

The Catholic Imagining that I have sufficiently proved my point, and shewn that transubstantiation stands on the same ground as several orthodox Protestant doctrines, only that the former has the advantage, being more fully expressed in scripture ; for though Christ never said, there are three persons in one God, nor uttered one word concerning original sin, nor said that the sins of men were imputed to him, nor that he was God Almighty, which things Catholics and orthodox Protestants agree in believing ; he did say of the bread, “ This is my body ; ” and of the wine, “ This is my blood.” I shall conclude with observing, that by this time it must appear, that we Catholics have been very ill-treated by Protestants. They have ridiculed and abused us for believing what is above reason and cannot be comprehended, while themselves have all the time been doing the same thing ; and so by condemning us they have condemned themselves, and have been guilty of an inconsistency not chargeable on us, that of rejecting some things because they thought them unreasonable, while they retained others equally unreasonable.

I remain yours, &c.

Feb. 5, 1807.

Q.

P. S.—If you favour this short defence of Transubstantiation with a place in your Miscellany, I shall not trouble you further on these subjects, only before I lay down my pen, I wish to say one word on the subject of persecution, which I detest as much as any of you Protestants. I think it a little hard that the persecuting temper and conduct of our forefathers should be so often thrown in our teeth, while Calvin and other Protestant leaders, who were great persecutors, are almost idolized by the persons who are ever reflecting on us for the crimes of former generations of Catholics : I am glad, however, to find the persecuting temper and conduct of Calvin, and other Protestants, is justly exposed and censured, in the Apology for Servetus, reviewed in your Repository for January.

MR. BELSHAM'S STRICTURES UPON MR. B. CARPENTER'S
DEFENCE OF ARIANISM IN HIS LECTURES.

LETTER III.

To the Editor of the Monthly Repository.

SIR,

MY worthy friend's third Lecture professes to treat on "Different Religious Systems," and here he introduces "a few observations on the writings of Mr. Wilberforce" and myself, which he informs his readers "have been the principal cause of his publication."

In Mr. Wilberforce's Practical View of Christianity, my friend finds "much to approve and even to admire." But he confesses (p. 22.) that when he had finished and shut the book, "he felt that it left upon his mind an unfavourable impression of the Author of his existence." "Has God (saith he with great propriety) created an order of beings amongst whom vice and misery are more prevalent than virtue and happiness! and will be more prevalent through eternal ages? O distressing and horrid thought! Nothing short of demonstration shall convince me of its truth, and against such demonstration I would wish to close my eyes in everlasting sleep." And after reasoning upon the whole very justly and conclusively against this dismal doctrine, the worthy author adds, (p. 31.) "With such ideas of the creation of God we ought rather to grieve than rejoice, when any addition is made to the number of God's rational offspring here upon earth. And yet I have heard that Mr. W. indulged no common degree of joy when a son was born to him; though if I do not mistake the system of this gentleman, there is a probability that his son will not be delivered from that deep-rooted corruption which is implanted in his nature, and from that eternal misery to which it will conduct him if he is not delivered from it."

All this I hold to be perfectly just, and highly important. But will my friend now say, that "with these sentiments he cannot feel solicitous to make proselytes to his own system?" It is allowed that the gentleman upon whose book he animadverts, admits all the primary doctrines of religion, and that he is himself an eminent example of christian virtue. Is it then of no moment that his mind is clogged and embarrassed with a system which represents the benevolent Ruler of the universe as a merciless tyrant, and which teaches him to look with horror and dread upon his infant offspring? And would not that instructor act the part of a kind friend who would relieve his mind from those painful feelings which must occasionally oppress him, by con-

vincing him of the error of his system, and by inspiring him with more just and honourable conceptions of his Maker? The supposition which my friend makes of the effect of this rigid system upon the mind of a parent is by no means imaginary, as I myself can bear witness, from facts which have fallen under my own observation.

\ Surely then it must be the indispensable duty of every one who forms just conceptions of the character of the Almighty, to oppose to the utmost all these injurious and pernicious representations of the divine government, and to diffuse as far as possible those rational and elevated views of the attributes and of the administration of the divine Being, which are the strongest motives to virtuous practice and the best balm and sweetest consolation of human life.

My friend having finished his animadversions upon Mr. Wilberforce's system, now proceeds (p. 36.) to honour me with his attention. After a handsome concession in my favour in the argument with Mr. W. he professes to discuss my sentiments upon some other points. "It is (says he) with some reluctance that I publicly controvert the opinions of a much esteemed friend: but such is his love of truth and free discussion, that I am persuaded it is unnecessary to make any apology to him on this account."

Most assuredly my friend has no occasion to apologize to me for the freedom which he uses in canvassing the doctrines which I assent to and defend. Truth I am persuaded is our common and only object. This is only to be elicited by enquiry and discussion; and if I am under an error in any of my opinions, and I do not profess infallibility, I shall be truly thankful for better information. I am not yet "persuaded that nothing new to me can be advanced on either side the question," and therefore have no right, even upon my friend's own principles, "to make up my mind and enquire no further."

After this introduction, however, I was somewhat disappointed at not finding any argument alleged, against the doctrine which I had supported. My worthy friend in allusion to Mr. W.'s assertion that Socinianism as he calls it, is the half-way house between Christianity and Deism, and also to another hack-nied comparison, attributed without authority to an amiable and devotional writer; that "Socinianism is the frigid zone of Christianity," is pleased to represent me as living in a large and cold house in the frigid zone, while Mr. Wilberforce is scorching in a grand and gloomy mansion in the torrid: whereas my friend of course resides in a pleasant habitation in the temperate zone, where he enjoys "visions of angels," and all sorts of fine things.

But what has all this to do with the argument for or against the proper humanity of Jesus Christ?

My friend adds, (p. 40.) "Here a question arises of some importance: whether the system of Mr. W. or of Mr. B. be best adapted to promote religious and moral excellence?" He chuses to decide in favour of the former, arguing, as he says, "from observation and from fact:" but what these observations and facts are, my good friend has not thought proper to state. He tells us however, that "Mr. Fuller wrote a book to prove the superior efficacy of the Calvinistic system when compared with the Socinian, and "I thought (says my friend) when I read it, that he had established his main point." "Dr. Toulmin, (continues he) has endeavoured to parry these home thrusts, by shewing that the first preachers of Christianity converted multitudes, although their sermons, (so far as they are recorded,) contain no doctrines different from those of the Socinian, i. e. the Unitarian Creed. I think that he has also proved his point, but without disproving what the other has advanced." Mark this, gentle reader. The doctrine of the apostles was strictly Unitarian. But this doctrine is not so efficacious for moral purposes as Mr. Fuller's Calvinism. I thank my friend for his honest and liberal concession. I, for one, shall adhere to the doctrine of the apostles, whatever becomes of Calvinism and its heart-withering terrors. And I have no doubt that the plain simple doctrine of the New Testament will still be found abundantly efficacious for moral purposes, and will ultimately triumph over every opposing system of human folly and puerile superstition.

My friend designates the body of Christians who assert the proper humanity of Jesus Christ by the name of Socinians, at the same time professing, (p. 42.) that "he does not use the word as a term of reproach." We however, do not answer to that name, nor do we approve of being distinguished by it. In the first place, because the doctrine we hold is not borrowed from Socinus, but is known and universally allowed to have been coeval with the apostles. And, further, we differ very materially from the opinions of that very great and good man, and his immediate followers, who strangely imagined that Christ, though a human being, was advanced by God to the government of the whole created universe, and was the proper object of religious worship. It is the part of candour to give to every party and denomination of Christians the appellation which they themselves prefer: though not perhaps in every respect strictly appropriate. We call ourselves Unitarians, or, to distinguish ourselves from other classes of Christians who assume that name, proper, or, original Unitarians; and we regard ourselves as entitled to this distinction from prescription,

from the reason of the thing, and now from the custom of the language. *Quem penes arbitrium est, et jus, et norma loquendi.*

My worthy friend and our Arian brethren in general, dispute our exclusive claim to this distinction, and I have often been disposed to smile to see how dexterously they elude the arguments of their opponents by raising a cloud of dust about a verbal question which has no connection with the main point in dispute. In the present stage of the controversy it is incumbent upon the learned Arians to shew that the doctrine of a created Logos occupying the place of a human soul in the body of Christ had any existence before the fourth century: or to explain how the universal church for three complete centuries could remain in total ignorance of the person of its founder. Instead of which, till my friend's book appeared, we have heard nothing from the Arians for the last twenty years but loud exclamations against the Unitarians for appropriating to themselves that honourable name. And I have myself been pretty much schooled upon the subject, as if I had invented and propagated an invidious distinction, though I have done nothing more than taken up the word as I found it, and used it uniformly in the sense which appeared to me the most proper, leaving to others the option of using it in whatever sense they think fit. I admire the policy of our Arian brethren, and to do them justice I must own that they have in some measure succeeded amongst persons who attend more to sound than sense, in bringing a degree of odium upon a cause which they could not easily refute. I rejoice however that Unitarianism is become an honourable distinction, and I sincerely wish that our Arian brethren might become Unitarians, not in name and in word only, but in deed and in truth. In the mean time I will take leave to state the grounds upon which I think that the assertors of the proper humanity of Jesus Christ are exclusively entitled to the distinction of Unitarians.

The era of the reformation produced many Anti-trinitarians who were in general branded with the title of Arians, though it appears from the brief memoirs which have been transmitted of their opinions and sufferings, that a considerable proportion, and probably, the majority of them denied the pre-existence of Christ*. The advocates of this doctrine who were afterwards distinguished by the name of Socinians, became very numerous in England at the close of the seventeenth century. At

* See Mr. Lindsey's Historical View of the state of the Unitarian doctrine and worship.

that time they had in general ceased to offer religious addresses to Jesus Christ, and had adopted the truly rational and scriptural doctrine, that the Father alone is the proper object of religious worship. In consequence of this essential deviation from the doctrine of Socinus, they disclaimed the title of Socinians, and assumed that of Unitarians*. Thus the word Unitarian, when it was first naturalized in the language, usually signified a person who, admitting the divine mission of Christ, maintained that he was a proper human being, who had no existence previously to his birth, and that he was not the object of religious worship. And this was the sense in which the word was generally understood. Arianism at that time was not in fashion. But at the beginning of the eighteenth century the writings of Whiston, Clark, Emlyn, and other learned and eminent men, brought Arianism into repute. The Arians of that age however, not wishing to be confounded with the Socinians, did not greatly affect the title of Unitarians : though the word is sometimes used by Whiston, who at the same time seems to have preferred the title of Eusebians. Among the dissenters it does not appear that the title of Unitarian is zealously, if at all claimed, either by Chandler, Benson, Pierce, or Grove, who were all Arians and worshippers of Christ : Dr. Price eagerly challenged this distinction ; he annexed a new and arbitrary definition to the name. He describes an Unitarian to be one “ who believes that there is but one God, and one object of religious worship.” A sense which the word had never borne before : and by which he excluded not only all the old Socinians, but all the Arians likewise who had lived before him : for to maintain that Christ is the Maker, Supporter, and Governor of the world, and yet that he is not the object of religious worship, was a perfect, and as I think, a strange and unaccountable novelty in theology. This new definition, and extraordinary assumption of Dr. Price, has been the source of much verbal controversy, and I am sorry to add, of no small degree of animosity ever since. Mr. Lindsey and Dr. Priestley in their writings adhere to the original and simple sense of the word Unitarian, as denoting a person who

* See Allix's Judgment of the ancient Jewish Church against the Unitarians, published A. D. 1697. This argument is directed not against the Arians but against the assertors of the proper humanity of Christ, who denied that he was the proper object of religious worship. Of these he says, Pref. p. 14 :—“ They do now affirm the adoration which is paid to Christ is idolatrous : thus renouncing Socinus's principles, who looked upon it as an essential piece of Christianity. So that they can no longer be called Socinians, and themselves affect the name of Unitarians.” The Unitarian tracts published at the same period were written by persons of the same description.

believes the proper humanity of Jesus Christ, and who regards and honours him as the greatest of all the prophets of God, but not as the object of religious worship. And they plead not only that this is the primary and proper meaning of the word, but, likewise, that to ascribe to a creature the attributes and works of God, is as real an infringement of the divine unity, as addressing religious worship to him. And to this charge they conceive that the Arian doctrine is liable when it ascribes to Christ the formation, support, and government of the world. To this view of the subject I entirely accede: and for this reason I have always used, (and I presume that I am at liberty to use,) the word Unitarian in the sense in which I have observed it to be used by these learned, accurate, and judicious writers*.

On the other hand, the Arians, who since the publications of Dr. Price, seem to have abandoned the worship of Jesus Christ, do upon this ground claim the title of Unitarians, though they still continue to believe that Christ is the maker, preserver, and governor of the world, and all things in it; that is, as I think, to every practical purpose, God. But if they chuse to assume the appellation of Unitarian in this novel sense of the word, I know of no law to prevent them from doing so. The only objection is, that using an old word in a new signification, tends to produce confusion in language. At the same time I must observe, that it is with an ill grace that these modern Arians complain of the Unitarians for with-holding that title from them, when they themselves by their new-coined definition, are compelled to deny this honourable appellation to Clark, and Whiston, and Chandler, and Benson; and to all the great and learned Arians of the last century.

Before I conclude this long epistle, I will just take occasion to observe, that the last century gave birth to a new denomination of Christians called the low Arians, who believe the simple pre-existence of Christ, but deny that he has any concern in the formation and government of the world, or that he was in former ages the medium of divine dispensations to mankind, or that he is the object of religious worship. Now, however unaccountable or unscriptural this notion may be, it certainly does not infringe the great doctrine of the unity of God: and such persons may with great propriety, assume the name of Unitarians.

After all, it is the public voice, and not the inclination of the parties themselves which must ultimately decide the meaning of

* See Theological Repository, Vol. IV. p. 338.

any term in the language : and unless I am very much mistaken, the word Unitarian in the English language, taken absolutely, is now almost universally used to express, a believer in the proper humanity of Jesus Christ.

I am, Sir, your humble servant,
Hackney, April 10, 1807. T. BELSHAM.

GOGMAGOG, ON LORD NELSON'S PIETY AND THE ADDRESS
OF CONVOCATION.

“ Rien de plus indifférent pour une nation, que la manière dont un homme peut penser sur la Religion—il suffit qu'il se conduise en honnête homme & en bon citoyen.”——“ Ainsi les ministres des Dieux ont inventé en tout pays une infinité de vertus imaginaires & de crimes fictifs, qui n'ont rien de commun avec la vraie morale.”——*Système Social. Tom. I. ch. 3.*

To the Editor of the Monthly Repository.

SIR,

WHEN, upon seeing the Prospectus of your work, I offered you my services as a moral and theological Censor, I expected to be a more frequent correspondent than either my occupations and infirmities, or your arrangements with regard to my humble communications, (with which I mean not to quarrel) have in fact permitted. I troubled you with only four letters during the last year : how many more I might have contributed, had you favoured all my epistles with the same “ prompt insertion ” (to use your own expression) with which you honoured my first, I leave you to calculate with regret or satisfaction, according to the light in which you view my productions. This however let me say, that I have begun many and then lighted my pipe with them ; for though an old man I am a young writer, and can seldom, very seldom, pen any thing to my own satisfaction : not indeed that I am solicitous about the words in which my ideas are clothed, any more than I am about the garments in which I am dressed, and these, I am not ashamed to own, some of my female acquaintances in this city rally me upon as antiquated and even slovenly ; but I should not like that my communications should be rejected in contempt, which they might be were I to address you, Mr. Editor, as carelessly as I do my private correspondents. A Censor under censure would be truly ridiculous.

If Sir, I have not done as much as I intended, what I have done has not, I flatter myself, been useless. I have maintained the cause of truth and freedom. I have laughed at religious

triflers, and have exposed hypocrites and bigots to contempt and scorn. I entered upon my office with exhibiting the mummery of the ceremonies practised at court on Epiphany or Twelfth-day, 1806, and I am happy to perceive that our daily prints did not disgrace themselves on the same occasion this year, by giving a detail of the circumstances of this contemptible superstition. I next animadverted on the political sermons preached by our Dissenting Ministers on the day of thanksgiving for the victory of Trafalgar; and I have it now to record that a Fast-day has passed over our heads without insulting us (as far as I can learn,) with a single meeting-house philippic against the liberties of the people, or a single harangue in praise of war and blood-shed. I lastly stood forth, (a shepherd lad against a giant,) in opposition to a high-church prelate, and I expect that the next edition of Bishop Burgess's "Elements," will expunge the passages upon which I have fixed the mark of proscription. I am not vain or credulous. I know that the Monthly Repository finds its way into places where you, Sir, would least expect it to be read. Orthodox Dissenters and Churchmen too, peruse it, as Mr. Wilberforce says Mr. Pitt "did good, ——— by stealth," though when this sentence shall meet their eye, they also (to continue the parallel) may "blush to find it fame." Corruption seldom destroys the sense of shame, and the efforts of the humblest individual, when corruption is the object of attack, are never unavailing. The wry faces of a journeyman-printer, though no more than the workings of St. Vitus's dance, have been known to spread consternation through a court.

There are two subjects on which I mean to address you on this occasion; to neither of which in my apprehension is the public attention sufficiently alive. One is an original letter of Lord Nelson's on the Slave Trade; the other is the address of the members of Convocation to the King, and the King's reply.

I.—The friends of the Slave Trade brought forward, during the recent discussion of the measure of Abolition in the two Houses of Parliament, an original letter of the Hero of the Nile and of Trafalgar, which indeed contains internal evidence of its genuineness, being as to sentiment and style precisely what every one who knew his character would have expected from the writer. The letter is dated June 10, 1805, and is addressed to a friend in Jamaica. The Admiral declares himself "a firm friend to our colonial system," and pledges himself to defend it as long as he should have "an arm to fight or a tongue to launch his voice." This was in the way of his profession. Colonies require, and they reward the naval service. But by the "colonial system," the writer means the practice of trafficking in slaves,

and of dooming Negroes, once enslaved, to hopeless bondage ; and this "system" he vows his determination to defend to the end of life, "against the damnable and cursed doctrine of Wilberforce and his hypocritical allies ;" and he expresses a firm hope that "his birth in Heaven would be as exalted as his ;" meaning the gentleman just mentioned.

This is the substance of the letter ; and you will not fail to notice its profaneness and malignancy. But on these points it would be painful to dwell, and they should never have been even alluded to by me, had not the author been so publicly and officiously represented, not only as "the greatest of Heroes," (an honour which I readily concede to him,) but also as "THE BEST OF CHRISTIANS." This is the very language of a poetical satyrist whose work is just come wet into my hands* ; and you cannot have forgotten that it was also the language of most of the divines who published their Thanksgiving Sermons on Dec. 5, 1805 ; — *the language particularly of our Dissenting Ministers*, whose discourses on that occasion, I shall preserve for my children's children, as a proof of the degeneracy of those times, and (to use the language of Junius) as a salutary *negative instruction* for them and their posterity. One of these war-loving orators expressed himself unable to reconcile it to the goodness of God that so much piety joined to so much bravery should be suffered to perish.

I will allow, Sir, the possibility of these divines being in absolute ignorance of the character of the man whose virtues they panegyrised in terms which must have been displeasing to Heaven if those virtues had been real ; I will allow that in their abstraction from the world, they might never have heard the history of the *Neapolitan Revolution* ; I will allow that their ears might have been always closed to tales of *gallantry*, as the world denominates a loose intercourse with the sex : I will allow all this, and what is the amount of the concession, but that we must hold them to have been ignorant, even beyond the common measure of ignorance, in order to admit them to have been honest ? To relieve their discourses from the odious charge of hypocrisy, we are reduced to the sad necessity of branding them with the mortifying reproach of folly.

I feel, Sir, that this is, as I remarked, a painful subject ; but who occasions this uneasiness ; the authors of these wretched flatteries, or I, who have pointed out their baseness, in order to prevent the repetition of them, and to bring if possible these deluding, and I would hope deluded, teachers to a better

* "All the Talents."

state of mind? A gross injury has been done to the public—an injury to the Dissenters—and, what is more distressing, an injury to the sacred cause of religion: the injury demands reparation: and I, for one, will never cease to reproach the authors of it, until they have given us at least substantial proofs of repentance.

II.—The other subject of animadversion is, the Clergy assembled in Convocation. The Convocation is the clerical Parliament. Gibson (known in his day, and even in my time, as Dr. Codex,) will explain to your readers its legitimate powers, which happily for the interests of truth and virtue are now seen no where but in mouldy volumes on ecclesiastical law. A century back, the two Houses of Convocation, were regularly assembled with the Parliament, sate as long as the Parliament sate, and conducted during their session the business of the church; making inquisition into heresy, preparing causes for the spiritual courts, besieging the sovereign with addresses, harrassing the Lords and Commons with complaints and menaces, and disturbing the country with alarms of the danger of the church. They took cognizance also of the same affairs that are now so ably superintended by the Society for the suppression of Vice. The last act of the Convocation was suitable to its character, and may serve as a specimen of its whole history; it was the persecution of the Bishop of Bangor on account of his Sermon on “The nature of the Kingdom of Christ.” This was in the year 1717, when George I. was King, and Mr. Addison minister. Both King and minister were patriots; the Bishop was nobly supported; and the Convocation was prorogued, and has never from that time been suffered to sit to do business. And let me add in two lines, more remarkable for their sense than their poetry, which I think I once heard quoted by Mr. Fox,

“Great common sense! while thou shalt reign,
“The Convocation ne’er shall meet again.”

Meet indeed they do, on the assembling of Parliament, to hear a Latin Sermon and to prepare, as occasion requires it, an address to the Throne; and I would by no means have their meeting discontinued, for it reminds us of what things *have been*, and exhibits an instance of the triumph of the mind of a free country over the usurpations of a barbarous superstition, and thereby leads us to expect future and still greater triumphs. I am not ashamed to confess that I have often assembled with the Convocation in

their procession to St. Paul's, and I am always delighted with a living, practical example of their want of power. In the same manner I am elated with boyish satisfaction at the return of the fifth of November, and I can never persuade myself to turn away the young patriots who surround my door on that occasion without contributing a mite to their service. "Gun-powder plot, (and the same I say of the Convocation,) should never be forgot."

Well, Sir, on Tuesday, the 16th of December last, the Convocation met with their usual forms, and prepared an address to the King, which was presented a fortnight afterwards. In the address, besides uttering the customary compliments, they pledge themselves "To oppose every dangerous error, and to teach every needful truth; to maintain among the people that preference to the pure and simple worship of the Reformed Church, which hath hitherto so eminently distinguished them; to recommend in all matters of conscience, mutual forbearance and forgiveness; *to watch with prudent vigilance, and so far as they are able, to put down, or to mitigate with tempered zeal, those religious excesses and wild extravagances, to which the mildness of our laws, and the lenity of their execution, may occasionally give rise.*"

Here is a pretty significant expression of the wish of Convocation to be employed in some crusade against heretics. As I read the last sentence for the first time, I thought of the *Rector of Cold Norton*, and blessed myself that Mr. Stone and I have no more to fear from the Convocation than from the Inquisition.

The King's answer to the address is liberal and dignified, worthy of the first Magistrate of a Protestant and free country; worthy, Sir, and I cannot say more, of an administration modelled and inspired by the ever-to-be-lamented Mr. Fox. It is the echo to such parts of the address and such only as breathe a reverence for the Protestant Religion, and a wish for peace and charity; passing over, as if in silent contempt, the passages which, rigorously interpreted, seem to express a desire of the revival of intolerance and persecution!—So may the King be always advised! so wise may he be as always to follow such advice! So hopes and prays the warm and affectionate admirer of Princes, when Princes are the MINISTERS OF GOD FOR GOOD, and

Your obedient servant,

London.

GOGMAGOG.

REVIEW.

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

POPE.

ART. I.—*A Summary View of the Evidence and Practical Importance of the Christian Revelation, in a Series of Discourses addressed to young Persons, by Thomas Belsham, Minister of the Unitarian Chapel in Essex Street. Johnson, 1807. 8vo. pp. 204.*

The view here given of the evidence and practical importance of the Christian Revelation extends through six discourses, to the first of which we shall confine our attention in the present number.

Our author has but imperfectly supplied the place of a table of contents, of a running-title and of an index, by prefixing to each discourse a brief enumeration of the subjects on which it principally treats: in the first, for example, the reader is prepared, by this assistance, to expect PRELIMINARY OBSERVATIONS—THE QUESTION STATED—PHILOSOPHICAL ARGUMENT FOR THE CHRISTIAN REVELATION:—the text is John vi. 68, 69—and, in remarking upon the conclusion of the latter of these verses, the preacher very properly avails himself of the reading "the holy one of God." (pp. 1, 2.)

While demonstration admits of no degrees of assent, the evidence of testimony and presumption admits of many; and the strength or weakness of *belief* in different persons will obviously depend upon the different lights in which they perceive the arguments submitted to their understandings. For all useful purposes, however, and more especially for the great ends

of religion, that faith is sufficiently firm, which actually furnishes motives to a correspondent conduct, and affords a basis of reasonable and lively expectation. With this opinion, and with a strict regard to the connection in which they are found, we are far from being startled at the following observations of Mr. B.'s, in the commencement of his undertaking.

"The utmost which the generality of sober and rational inquirers can expect, is to attain a faith, not perhaps wholly unmixed with doubt, and a hope, not entirely unclouded with fear; but at the same time, a faith so decidedly preponderant as to lay a reasonable foundation for virtuous practice, and a hope so habitual and encouraging, as to fill the mind with peace and joy in believing, and to administer the best consolation under the vicissitudes of life." (p. 3).

To produce this state of mind in the young, is the writer's object in the present series of discourses: four of them comprize a brief recapitulation of lectures delivered after the morning-service in Essex-street; and the merit of the volume must, in great measure, be judged of by reference to its professed nature and design. A retrospect of evidence upon such a subject could not but be necessary and acceptable to hearers at an early age. (pp. 3, 4.)

We suspect that Mr. B.'s definition of *belief in Christianity* will be looked upon as extremely simple and meagre by a large proportion of modern Christians:—

“To believe in the Christian Revelation, is to believe that Jesus of Nazareth was a teacher commissioned by God to reveal the doctrine of a future life, in which virtue will find a correspondent reward, and vice suffer condign punishment; and that of this commission he gave satisfactory evidence, by his resurrection from the dead.” (p. 5).

Such is the author's correct and scriptural statement of *what constitutes a believer in Christianity*; and this is the first of his “Preliminary Considerations:” the next is *Testimony*, upon which, as he remarks, (p. 6.) the credibility of the original promulgation of the gospel principally rests.

In certain circumstances testimony is a safe and infallible guide. This alone supports the greater number of the facts which men believe: in the common affairs of life it regulates their conduct: its competency is admitted in the most solemn proceedings, and on the most important occasions; and he who should seriously refuse in all circumstances to give credit to it, would be justly regarded and treated as a lunatic. (pp. 6, 7.)

A concise discussion follows of the supposed INEXPEDIENCY, and, to divine wisdom, moral IMPOSSIBILITY of revelation. To Tindal's assertion, in his “Christianity as old as the creation,” that the law of nature is absolutely perfect, Mr. B. opposes a plain and palpable fact:

“What has the light of nature actually accomplished, unaided by divine revelation? What has it discovered of the attributes of God, of the rule of duty, or of the doctrine of a future life?” (p. 8.)

Among the books of reference on this subject, which are enumerated in a note, (4) might have been ranked Bishop Sherlock's Discourses, Vol. I. Nos. 1, 2. &c.

“The nature, the use, and the evidence of miracles,” are now considered; and here, as might be expected, the writer's definitions, illustrations, and reasonings, are, for the most part, selected and abridged from those of Mr. Farmer, in his masterly dissertation on miracles; a work which, (*proh pudor!*) after an interval of thirty three years, at length found its way to a second edition, and in praise and recommendation of which, both for its design and execution, it is difficult to be lavish.

Mr. B. accurately represents it as the opinion of many of the wisest and best philosophers, that the laws of nature are not only the appointment, but the actual agency, and immediate energy, of the divine Being himself, exerting itself according to certain stated rules, which infinite wisdom has prescribed:—and to this purpose, he gives an excellent quotation, in a note*, from Maclaurin's account of Sir Isaac Newton's discoveries. (pp. 11, 12.)

The appearance of Samuel to Saul at Endor having been thought by some persons to countenance the popular opinion that miracles may be performed by inferior agents, without the permission and express appointment of the Supreme, Mr. B. treats it as a *supposed* appearance, as according to the hypothesis of Dr. Samuel Chandler, the artifice of a practised ventriloquist. (pp. 13, 14, and note 9.) Vandale; in

* (7)

his learned dissertations "De Oraculis, &c." had advanced, and ingeniously supported, the same opinion*; and our author would probably have referred to this work, had it been rendered accessible to the English reader.

When Mr. B. endeavours to shew that miracles are facts provable by human testimony, the far-famed and most subtle objection of Mr. Hume's falls naturally under his review. (pp. 16, 19.) "No testimony," says that ingenious writer, "is sufficient to establish a miracle, unless the testimony be of such a kind, that the falsehood of it would be more miraculous than the event it endeavours to establish."—"This writer's expression," replies Mr. B. "is inaccurate. One miracle cannot be more *miraculous* than another. But instead of miraculous, substitute *incredible*, and I join issue with him upon his own principles." (pp. 17—19.) This indeed is the *question* between believers and unbelievers; and the Christian apologist pledges himself to produce evidence, which, in the estimation of a candid and impartial judge, shall be decisive for the gospel. To the list of writers against Hume might have been added H. Taylor, who, at the conclusion of his thoughts on the grand apostacy, has discussed the objection of the sceptical philosopher with singular conciseness and success.

Mr. B. arranges the evidence for the Christian religion under five general heads—the PHILOSOPHICAL—the direct HISTORICAL—the PROPHETIC—the INTERNAL and the evidence derived from the

testimony of the JEWISH SCRIPTURES. (p. 19.)

The philosophical argument assumes the truth of the Christian religion as a hypothesis, the admission of which is necessary to account for certain obvious and undisputed phænomena: this evidence the author has stated with perspicuity and force. (pp. 19—25.) referring, generally, upon the subject to Dr. Priestley's letters to a Philosophical Unbeliever, part ii.—a work in which the talents of that celebrated writer appear to particular advantage. (Note 13.)

As Mr. Gibbon, in his History of the decline and fall of the Roman empire, has attempted to prove that the Christian religion made a slow and very limited progress in the world, our author adduces the testimony of its enemies to the contrary fact, and argues that the natural causes assigned by the historian as adequate to account for the prevalence of the gospel are themselves effects, which require a sufficient cause, and which are absolutely inexplicable, unless Christianity be true. (pp. 25—31.)

Here the first discourse is naturally brought to its conclusion. On looking back upon it we see, reason to admire that condensation of thought and argument by means of which several important topics are canvassed—and this not slightly or superficially, within a narrow compass. If in some instances, the transitions from one subject to another are abrupt, this defect will be excused as almost insupportable from a recapitulatory sermon.

[To be continued in our next.]

ART. II.—*Novum Testamentum Græce. Textum, ad fidem Codicum, Versionum & Patrum, recensuit, & lectionis varietatem adjecit, D. Jo. Jac. Griesbach. Vol. ii. Ed. 2da. Halæ. 1806. Londini apud Payne et Mackinlay. 1807.*

(Continued from Page 156.)

EPISTLES OF PAUL.

Rom. i. 6. *ἡσού χριστού*] “*κυρίου seu Θεού. Eth.*” Griesbach. We have already noticed the different statements of our author and Mr. Wakefield on the subject of this translation. Griesbach is certainly not consistent with his own assertion; as, for instance, 1 Cor. x. 9. where some read *κύριον* and some *Θεόν*, he quotes *Eth.* for the former; though, on his own principles, (Acts xx. 28.) its reading must be ambiguous. It is not probable in itself that a translator should have only one word for *κύριος* and *Θεός*: for how could he render such a passage as this, without being unintelligible? *ὁ δὲ θεὸς καὶ τὸν κύριον ἡγείρε· κ. τ. λ.* 1 Cor. vi. 14. We perceive many very important readings quoted by Wakefield from this version, which are wholly unnoticed by Griesbach. As he read it with a particular view to his translation, we cannot suppose that all, or even many, of them are erroneous. We shall not scruple to quote them from his notes, where they are of sufficient consequence; not for the purpose of depreciating the labours of Griesbach, who probably is not so well skilled in oriental learning, as in the history of MSS. and the science of criticism; (*πρὸς ταῦτα γὰρ τις ἵνα-
ρος*); but merely in order to point out an interesting subject to those

who are capable of investigating it.

Romans i. 19. *Ὅτι φανερόν ἐστιν*] *Eth.* Wakefield.*

vi. 21. The punctuation of this passage seems to us to be much improved in the present edition; the interrogation being placed after *τοτε*, instead of *ἐπαίσχυνεσθε*.

vii. 25. *εὐχαριστῶ τῷ θεῷ*] *χα-
ρις τῷ θεῷ* stands in the inner margin, as of equal, perhaps of superior, authority. *ἡ χάρις τοῦ θεοῦ*, furnishes a sense apparently so suitable to the connection, that we wonder not at its being approved by some: critically considered, however, it cannot stand for, 1) It is the exclusive reading of the Western edition, which is always suspicious, when its variation removes an apparent difficulty, or disentangles a perplexed construction. (Griesb. Proleg. v. 1. p. lxxvii.) 2) If it were the original reading what should tempt any one to alter it; or what ambiguity is there in it, which could lead to an involuntary mistake? 3) *χάρις (δε) τῷ θεῷ* contains the germ of all the variations; *χάρις τοῦ θεοῦ, ἡ χάρις τοῦ θεοῦ*, on one side; *εὐχαριστῶ τῷ θεῷ* on the other. (See Symb. Crit. V. 2. Cod. Paull. 17.) There is an

* When we quote in this manner, we mean that the reading produced by Wakefield has been neglected by Griesbach.

error in the collection of various readings on the passage of which we are speaking: Barb. 1. is quoted both for the insertion and omission of δε. The mistake lies, probably, in the first citation, as the second agrees with former authors.

ix. 5, ὁ ὢν ἐπὶ πάντων κ. τ. λ.] No MS. version or citation at all countenances the celebrated conjecture of Slichtingius, ὢν ὁ, which has had the good fortune to approve itself to Dr. Taylor and Dr. Whitby, (in his Last Thoughts.) Independently of this deficiency of evidence, which must be decisive, we think that there are strong objections to the transposition. It appears to us to include among the peculiar glories and privileges of Judaism, that which the apostle is studious to exempt. iii. 29, 30. Ἡ ἰουδαίων ὁ θεὸς μόνον; οὐχὶ καὶ ἐθνῶν; We cannot think that he would place, side by side, the comprehensive title “ὁ ἐπὶ πάντων θεός,” and the assertion that the Being to whom it belongs, has any thing like that relation to an individual people which the covenants, the temple-service and the extraction of the Messiah, had to the Jews.

xii. 11. τῷ καιρῷ δουλεύοντες] So the 2d edition reads in the text; the first contained κυρίῳ, as well as the present reading. The external evidence for καιρῷ is only three Greek, uncial, MSS; some Latin mentioned by Jerome and Ruffinus, no longer in existence, but of which traces are found in the title of this chapter; *de tempore inserviando*; and the quotations of a few Fathers. It was the reading, too, of the early editions. The internal evidence in

its favour is the improbability that any one should designedly change κυρίῳ for it; or that κω (κυρίῳ), a very common abbreviation, should be mistaken for κρω (καιρῷ), which very rarely occurs.

xvi. 25. 27. These verses still stand, as before, at the end of the 14th chapter; but the mark prefixed to them indicates that the editor thinks the insertion of them more doubtful.

1 Corinthians viii. 3. οὗτος] “οντως Eth.” Wakefield. His derivation of the corruption, as he supposes it, will hardly be admitted; οντως, οντως, οὗτος. The interchange of υ and ν must have taken place since the use of the small Greek character; for they have no similarity in the uncial alphabet; and then the old copies would have retained οντως, of which there is no trace.

ix. 1. οὐκ εἰμι ἐλευθερός; οὐκ εἰμι ἀποστόλος;] This arrangement of the clauses is adopted in the present edition; in the common text, the mention of freedom intrudes itself awkwardly between the claim and proof of apostleship.

x. 9 χριστόν] There is an error, not noticed in the list, in the mark prefixed to the reading κυρίον in the inner margin. It expresses only that κυρίον is a *lectio haud spernenda*; whereas the author evidently meant to represent it as of equal authority with χριστόν. See the first edition.

xv. 2. ΜΗ ΚΑΤΕΧΕΤΕ] Eth. Wakefield. If this be really its reading, we should be disposed to consider it as an arbitrary correction, like the reading of the Western MSS. ΦΕΙΛΕΤΕ ΚΑΤΕΧΕΙΝ.

xv. 24. “Then will the end be, when God the Father delivereth

up the kingdom to him"; (οταν παραδω αυτω την βασιλειαν ο θεος και πατηρ.) Wakefield's translation; for which he quotes Eth. not noticed by Griesbach.

2 Corinthians v. 3. ενδυσαμενοι] No additional authority is produced for the Western reading εκδυσαμενοι.

ix. 4. εν τη υποστασει ταυτη] "αποστασει. Eth." Wakefield.

xi. 4. ο ερχομενος] "ερχομενον. Eth." Wakefield.

Galatians ii. 5. οis ουδε προς ωραν ειξαμεν] "Suspicion," says Griesbach, "in nonnullis olim lectum fuisse ινα μη ημας καταδουλωσωνται, προς ωραν ειξαμεν." The conduct of the apostle, as related in the xxist chapter of the Acts, does not appear to warrant the strong expression in the vulgar reading. Wakefield by omitting ουδε in the 3d verse, and δε in the 4th, on the authority of the Ethiopic version, according to his own quotation, gives a new turn to the whole passage. Ois ουδε will then be confined to the circumcision of Titus, to which it may fairly be applied.

iv. 12. ουδεν με ηδικησατε] "αδικησητε Copt." Wakefield.

Colossians ii. 2. και πατρος και χριστου] These words were omitted by Griesbach in the first edition, on the authority of a single MS. *Leicestrensis*, which has since been confirmed by several others. The great argument for their spuriousness is the astonishing discordancy of the copies and versions which retain them. Not fewer than *fourteen* varieties are quoted in the note. As Griesbach has arranged them, they exhibit a complete genealogy of the corruption. The first deviation may be sup-

posed to have been the addition of εν χριστω, in order to define the mystery (Clem. Ambros.) The next emendator put in του, with the view of improving the Greek (17): the next understood του to refer to μυστηριου not to θεου, and wrote του θεου, ο εστι χριστος (D. clar. germ. Aug. Vigil.) which a successor compressed into του θεου χριστου (B. Hil.) From this state it began to be expanded by the insertion of και, and so on. Those who are inclined to condemn Griesbach, as having rejected the words on insufficient MS. authority, must tell us which of the other readings we are to select, to fill up the chasm. Newcome did not venture to throw the words out, but placed them within brackets.

ii 17. "The Eth. has no trace of the clause, το δε σωμα του χριστου." Wakefield. Griesb. on the other hand, says that it joins the words to the beginning of the next verse. Perhaps this circumstance might mislead Mr. W.

1 Thessalonians ii. 8. μειρομενοι 1st Ed.] ομειρομενοι 2d.*

1 Tim. i. 4. οικονομιαν is taken into the text.

iii. 16. The text exhibits ΟΣ εφανερωθη· δ and θεος are placed in the inner margin, as readings not to be contemned. In the following passage Griesbach sums up the reasons of his decision.

*" Pro μειρομενοι nonnulli codices legunt ομειρομενοι quod verbum. quamquam scriptoribus Gr. plane ignotum, tamen in textum recipere non dubitavit Cel. Matthäi; Theophylacti maximè auctoritate ductus." Schleusner. Verb. μειρο. The reader before he condemns Matthäi and Griesbach, will recollect that "codices nonnulli" means *all* the uncial MSS. and a large number of others.

“ Ut ipsi nobis constaremus, lectionem $\delta\varsigma$, loco vulgatæ $\theta\epsilon\omicron\varsigma$, salvo tamen uniuscujusque lectoris, judicandi facultate pollentis, judicio, in textum recepimus.— Postulabant enim hoc leges criticae, quarum summam in prolegomenis, volumini priori præmissis, proposuimus, quas doctissimi critici suo assensu comprobant, & ad quarum normam universum N. T. textum in hac editione conformare studuimus. Tuentur, scilicet, hanc lectionem antiquissimi omnium classium testes, eademque internis etiam veri indiciis nobis sese commendat.— Contra vero vulgatum $\theta\epsilon\omicron\varsigma$ nec Alexandrinæ nec Occidentalis recensionis primitiva lectio fuit, neque argumentis ex ipsâ lectionis indole desumptis defendi potest; sed juniorum tantum codicum, ad Constantinopolitanam potissimum recensionem pertinentium, numero, & recentiorum patrum Græcorum ancipiti fide, nititur; nec in ullo antiquitatis monumento, seculo quarto exeunte anteriore, reperiri potuit.”

Our limits do not permit us to enter into the detail of authorities. We shall only observe that $\theta\epsilon\omicron\varsigma$ seems to have been saved from complete banishment by the express quotations of Chrysostom*, Theodoret, Damascenus, Ecumenius and Theophylact.

We have then to decide between $\delta\varsigma$, and δ which Newton and Wetstein preferred.

Now $\omicron\varsigma$ is apparently ungrammatical, yet, on closer examina-

* Sir Isaac Newton would have δ substituted for $\theta\epsilon\omicron\varsigma$ in Chrysostom; which Wetstein approves, adding the further conjecture of $\chi\rho\iota\sigma\tau\omicron\varsigma$ $\eta\mu\omega\iota\eta\sigma\alpha\upsilon\varsigma$ $\chi\rho\iota\sigma\tau\omicron\varsigma$, for α $\delta\eta\mu\iota\omicron\upsilon\gamma\omicron\varsigma$. But Griesbach gives up the passage.

tion, perfectly correct; it is not likely, therefore, that it sprung from δ , but vice versa.

$\omicron\varsigma$ gave rise to $\Theta\varsigma$. The versions and fathers exhibiting *quod* may have read $\delta\varsigma$, but referring it to $\mu\upsilon\sigma\tau\eta\rho\iota\omicron\nu$, have translated it in the neuter; thinking that the grammatical construction was to be resolved by making it agree with $\chi\rho\iota\sigma\tau\omicron\varsigma$, understood in $\mu\upsilon\sigma\tau\eta\rho\iota\omicron\nu$. The Clermont MS. which alone has δ , belongs to the Western edition. By all these reasons the superiority of $\delta\varsigma$ appears to be satisfactorily proved.

We cannot accede to our author's observation that, *Ex unaquaque lectione sensum elici posse bonum, imo eundem, deprehendimus.*

We do not dispute with a learned Lutheran the goodness of the sense which he may elicit from $\theta\epsilon\omicron\varsigma$ $\epsilon\phi\alpha\upsilon\epsilon\rho\omega\theta\eta$ $\kappa.$ $\tau.$ $\lambda.$ but we cannot perceive that it is the same as $\delta\varsigma$ or δ would afford.

2 Tim. iii. 16. $\theta\epsilon\omicron\pi\upsilon\epsilon\upsilon\sigma\tau\omicron\varsigma$ $\kappa\alpha\iota$ $\omega\phi\epsilon\lambda\iota\mu\omicron\varsigma$] The Barberini reading which has been quoted for the omission of $\kappa\alpha\iota$ in this verse, and which Dr. Geddes, (New Transl. v. 2. pref. p. x.) has multiplied into “some Greek copies now extant,” exhibits $\epsilon\varsigma\tau\iota\nu$, in the place of $\kappa\alpha\iota$, which verb may be construed with either $\theta\epsilon\omicron\pi$ or $\omega\phi\epsilon\lambda$. and therefore the variation decides nothing if we follow it.

Hebrews ii. 7. $\kappa\alpha\iota$ $\kappa\alpha\tau\epsilon\sigma\tau\eta\sigma\alpha\varsigma$ $\alpha\upsilon\tau\omicron\nu$ $\epsilon\pi\iota$ $\tau\alpha$ $\epsilon\rho\gamma\alpha\tau\omega\nu$ $\chi\epsilon\iota\rho\omega\nu$ $\sigma\omicron\upsilon$] All this clause is rejected in the present edition.

ix. 14. $\pi\upsilon\epsilon\upsilon\mu\alpha\tau\omicron\varsigma$ $\alpha\iota\omega\nu\iota\omicron\upsilon$] Although $\alpha\gamma\iota\omicron\upsilon$ has been found in many copies, the weight, even of external authority, is in favour

of the received reading. The internal argument, from the rule “*Insolentior lectio potior est eâ, quâ nihil insoliti continetur,*” cannot well be stronger than it is here in favour of *αιωνιου*, against *αγιου*.

x. 5. *σωμα*] *ωτια*. Syr. p. in marg. Agreeably to the Hebrew of the 40th Psalm, and, it is supposed, the original reading of the Septuagint.

xi. 35. *ελαβον γυναικας*] “*γυναιξιν*—This most elegant reading, far beyond the reach of transcribers, is preserved by the Syriac translator.” *Wakefield*. If the Syriac translator read *γυναιξιν*, he must also have read *απεδοσαν*, or some equivalent word, instead of *ελαβον*, for his rendering is, “and

they delivered to mothers their children.” Is it not more probable that he read exactly as we now do, but translated thus in order to preserve the uniformity of construction, (the sense being substantially the same), than that his copy should have contained two readings, of which no trace can now be found? This may have been the reason of Griesbach’s silence.

[xii. 18. It has been conjectured that a negative has dropt out before *ψηλαφωμεν* in this verse. A Latin MS. in the Harleian collection, (Vid. Symb. Crit. v. i. p. 364.) reads “*ad ardentem & intrectabilem ignem*”; omitting *ορει*.

(To be concluded in our next.)

ART. III.—*A Catechism, in which the Most Important Parts of Religion are taught in Scripture Language only.* 12mo. pp. 24. 4d. Vidler and Richardsons. 1806.

This is an “attempt (as is stated in an advertisement) to promote Bible Religion;” and as such we earnestly recommend it. It is a suitable tract to distribute among the poor, as well as the best catechism, we know, for children who are already acquainted with the rudiments of religion.—The author’s name is not given, but a suspicion will arise in some minds, from the circumstance of his confining all the answers to scripture language, that he is not, as a Calvinist would say, sound in the doctrines.

ART. IV.—*A Sermon, occasioned by the Decease of the Rev. Thomas Towle, B. D. on Dec. 2, in the 83d Year of his Age. Preached at Aldermanbury Postern, Dec. 14, 1806. By WILLIAM KINGSBURY, M. A.—And the Address delivered at the Interment in Bunhill Burial Ground, Dec. 10. By JOHN KELLO.* 8vo. pp. 59. Black and Co. 1806.

This funeral sermon and address, will be read with pleasure by such as entertain Calvinistic views of religion. Little information is given us by the authors concerning the deceased, Mr. Towle. We shall leave nothing interesting in the publication when we have extracted the particulars of his being much attached to the Assembly’s Catechism, as containing a complete summary of faith; of his having been “about thirty-seven years in going through an

exposition of the whole of the Old Testament;" and of his having been "afflicted for a series of twenty years" with the stone, and confined to his bed by it during the last "one and twenty months" of his life. After his death, a stone was taken from him, measuring three inches in length, and five inches in circumference, weighing three ounces and one dram, and sharpened in some parts, with very rough protuberances.

ART. V.—*Brief Memoirs of the Leading Events of English History; for the Use of Young Persons.* 12mo. pp. 144. 2s. Crosby and Co. 1806.

The History of England is an important study for British youth, and we gladly recommend this work as a faithful and elegant epitome of English history. It is pity that authors of such useful books as this before us, should conceal their names, and thus shrink from the praise which is their just due, and deprive their labours of the recommendation which real and respectable names always carry with them.

O B I T U A R Y.

Dr. Jackson—James Simmonds, Esq. M. P.—W. Preston, Esq.

"Jan. 2, at Verdun in France, where he was a prisoner of war, of a putrid fever, Dr. JACKSON, an English physician of great eminence and worth. His funeral was attended by all his fellow-countrymen who are prisoners of war, as well as by the medical gentlemen and inhabitants of Verdun, whose esteem and friendship he had gained by the benevolence which he displayed towards the unfortunate of every description. He delighted to rescue the wretched from the bed of sickness, and afford them both medical and pecuniary assistance."

Jan. 22, in London, JAMES SIMMONDS, Esq. M. P. for Canterbury, in which city he was born in 1740. Having been an apprentice and trader in London, he returned to his native place in 1768, when he established the first Printing Office in the county of Kent. He was a steady opposer of the American war, and so became a favourite of the Rockingham party, who when in power in 1783, appointed him distributor of Stamps, an office of considerable emolument.

Mr. S. employed his increasing property in a very public-spirited manner. He introduced many improvements into his native city, and established in its neighbourhood a large flour-mill with the design, which he accomplished, of keeping down the price of bread. As President of "the Guardians of the Poor," he introduced a manufactory for weaving, and thus employed and supported a large number of indigent children.

His fellow-citizens in testimony of their regard to his public services, elected him their Representative in the present Parliament, an honour which he survived only a few weeks.

Feb. 2, in Dublin, WILLIAM PRESTON, Esq. Barrister at Law, the well-known poet—a man of great genius, of constant activity of mind, and of the most amiable disposition. His "Poetical Works" were published together in 2 vols. 8vo. at Dublin in 1794. Many of his later poems full of feeling and fancy, have been printed in the Poetical Register, of which the fifth volume contains two or three. *Cens. Lit.*

*Rev. R. Trotter—W. Hurry, Esq.—John Symonds, L.L.D.—Peter Kennedy, M.D.—
Rev. T. Urwick.*

Feb. 10, at Morpeth, aged 75, the Rev. ROBERT TROTTER, 51 years the much-respected Minister of a dissenting congregation in that place.

Feb. 15, at Normanston, Norfolk, aged 67, WILLIAM HURRY, Esq. formerly an eminent merchant and ship-owner of Great Yarmouth. He was a Dissenter and a Unitarian, a friend of civil and religious liberty, much respected for integrity and benevolence. He has left numerous descendants. One of his sons is Mr. Ives Hurry, who has been for nearly 4 years detained at Verdun in France, under circumstances of peculiar severity and injustice.

Feb. 17, at St. Edmund's Hill near Bury, aged 77, JOHN SYMONDS, L. L. D. Professor of Modern History in the University of Cambridge, having succeeded Gray the Poet in 1771, under the patronage of the Duke of Grafton, Chancellor of that University, with whom he always lived in habits of intimate acquaintance. He was also for many years Recorder of Bury.

Besides other Tracts, Dr. S. published in 1777, "Remarks on the History of Colonization of the free States of Antiquity," 4to. and communicated to Young's "Annals of Agriculture" several articles on the Italian mode of farming. But the writings by which he is most distinguished are those which have procured him a respectable rank among Biblical Critics, and for which, as might be expected, he has passed through evil report and good report. In 1789, he published "Observations on the expediency of revising the four Gospels and the Acts of the Apostles," 4to. He compares our common version with several translations in different languages, and points out its principal defects, contending that a version of the scriptures should be as literal as the genius of the English tongue will allow. In the preface the author takes occasion to express in very affectionate terms, his respect for the character of Mr. Harmer, then lately deceased and well-known by his "Observations on divers passages of Scripture" with whom he was connected, by near neighbourhood as well as by congenial pursuits.

At the same time with Dr. S's "Observations," were published "Hints sub-

mitted to the serious attention of the Clergy, Nobility and Gentry, newly associated, by a Layman," who has been generally understood to be the respectable nobleman before mentioned. These Hints which proposed a revision of the established creeds and service as a most powerful means of national reformation, called forth "an Apology for the Liturgy and Clergy of the Church of England," by a Clergyman. This alarmed churchman in opposing the author of the Hints, is not sparing of his invectives against Dr. S. who took occasion to defend himself on the publication of "Observations on the expediency of revising the present version of the epistles in the New Testament", which appeared in 1794, and was the completion of his plan. There is some account of the controversy excited by the Hints in the 1st volume of the memoirs of Wakefield, who wrote a pamphlet upon the occasion. Dr. S. is quoted with great respect by Archbishop Newcome, as one of his authorities in the "Historical View of the English Biblical Translations."

Feb. 17, at Aylesbury, after an illness of a few days, PETER KENNEDY, M. D. "He was a native of Ireland, but received his education on the continent, where he acquired a perfect knowledge of the French and Italian languages, which he spoke with fluency and precision. After residing at Rome for a considerable time, he came to England and settled at Aylesbury, where he continued till the time of his death. He was an affectionate husband. As a companion his society was entertaining, and his temper cheerful. Blest with a handsome competency, and fond of retirement, he did not seek extensive practice, but was at all times forward to afford professional assistance to the poor and afflicted. He published an account of the distemper in the Aylesbury Gaol in 1784."

Feb. 26, Rev. THOMAS URWICK, (see p. 161.) Concerning this truly respectable divine, it may be added to the account with which one of his friends obliged us, that his religious opinions were by no means what are called orthodox, nor could he, we apprehend, be justly said to believe a Trinity in any sense. He was at the same time unaccustomed in his dis-

Rev. T. Urwick—Mrs. Kennaway—Mr. G. Wansey.

courses to oppose that doctrine. He would also frequently express, at least in conversation, his regret at the prevalence, however gradual, of the opposite opinion, that our Saviour, with all his divine powers and communications, was really and simply a man. These were the circumstances, which gained, we are persuaded, for Mr. Urwick with many Calvinists, that reputation which otherwise his excellent character, with such insufficient claims to Orthodoxy would have failed to procure. It is but justice to the recollection of his valuable acquaintance, to add that he maintained a cordial intercourse with those Christians by the progress of whose opinions he too often suffered his mind to be disturbed: Thus practising his own advice in the funeral Sermon for his friend Mr. Farmer. He takes occasion somewhere in that Sermon to inculcate candour amidst disagreeing opinions in the present state, from the rather novel supposition that even in a future state there will not exist on every subject a uniformity of sentiment.

The above was written for insertion in our last number, but omitted for want of room.

We have since read an account of Mr. Urwick, in the Obituary of the Gentleman's Magazine, which contains the following passage:—"He might be called a Dissenter of the Old School; educated under Doddridge, he carried the principles of his tutor with him to the grave. Far removed from the Socinianism and semi-scepticism of many modern Dissenters, he gloried in maintaining the doctrines of Christianity, plainly, as he thought, revealed in the Gospel, and explained by Howe, Watts, and Doddridge, amongst the Dissenters, and Divines of the same sentiments in the established Church." This attempt to connect Socinians and Sceptics is quite worthy of the publication where it appeared, and which has so long been as notorious for theological rancour as it is respectable on many other accounts. The other attempt to make Mr. U. "a Dissenter of the Old School," which if it means anything must mean that he was a Calvinistic Dissenter, we are persuaded will fail with any who are acquainted with the writings of the Divines mentioned, and were familiar with the

preaching of Mr. U. Those Divines, (we speak not of the latter years of Watts,) were professed believers in the Trinity, and held the five points in the Calvinistic sense; though possessing a predominant turn to practical religion, they failed to satisfy their more doctrinal brethren. Mr. U. on the contrary, instead of teaching the Trinity and the Calvinistic points, was accustomed to enforce the duties of a holy life from views and expectations common to all Christians.

The writer who has occasioned these remarks, appears to have forgotten how many theological schools there have been between those of Watts and Priestley.

Were it of any consequence to place Mr. U. any where but in the school of Christ, he might perhaps be classed with such Divines as Martin Tomkins, who maintained against Watts the doctrine of One God the Father only, and yet formed very high ideas of the pre-existent dignity of Christ, and the influence of his death upon the pardon of sin, though far removed from the Calvinistic doctrines of satisfaction and imputed righteousness. We have been very unexpectedly called to extend this article, thinking it our duty upon such good authority, to strip Orthodoxy of the borrowed plumes with which she had adorned herself. At the same time we are not surprised, that any persons should desire to rank such a man as Mr. U. in their communion.

At the house of Mr. C. Stower, Paternoster Row, March the first, in the 56th year of her age, Mrs. HANNAH KENNAWAY, daughter of the late Mr. Robert Kennaway, of Exeter. Her piety was sincere and unaffected, and her fortitude under many severe trials, evinced a firmness of mind seldom equalled. Her good sense, and cheerful and affectionate disposition endeared her to all who knew her. Her death is a loss to those who were connected with her by the ties of nature and affection, which time and the hopes of a better world only can soften. S.

March 10, at Warminster, aged 50, Mr. GEORGE WANSEY, a member of the Unitarian Congregation in that place. "He was by nature endowed with a clear and comprehensive understanding, which had been improved by education and enlarged by study in

every branch of literature, yet he delighted not in a vain display of his acquirements but was anxious only to make his abilities useful both to himself and others. He was snatched away from his admiring friends by a rapid and violent disorder, at that period of life when from the strength of his constitution aided by temperance, they had promised themselves a long enjoyment of the benefit of his virtue."

March 16, in consequence of being crushed by a waggon, Mr KYDD WAKE, who was convicted in 1796, as it has been thought by many, on insufficient evidence, upon a charge of insulting the King on his way to the Parliament. His sentence was very severe and generally so considered at the time. He was "imprisoned and kept to hard labour in Gloucester Gaol for five years, and to stand once in the pillory." To mitigate this sentence would have been a graceful act of prerogative, as the offence charged was against the royal person, but the ministry of that day do not appear to have recommended mercy, and the whole penalty was exacted. Mr. K. W. after his enlargement, published some account of the transaction for which he was accused and of his sufferings in prison.

On Sunday, the 22nd of March, at Newbury in Berkshire, in the 21st year of his age, after a long, lingering, and painful illness, which he bore with the most exemplary fortitude, with that resignation and patient submission to the Almighty disposer of events, which dignify the Christian, and adorn human nature, Mr WILLIAM GRIGG, youngest Son of Mr. Samuel Grigg, of that place. A youth of unsullied integrity, possessed of the most amiable, placid, and benevolent disposition. In him were seen piety towards God, and good-will towards men, inseparably united. A most affectionate and dutiful son, a faithful and sincere friend, a social and an agreeable companion. Religious without enthusiasm, of strict

virtue, and unaffected Christian piety. With these qualities his end terminated in peace, and his death was serene and happy. He sleeps in Jesus, and a blessed and glorious immortality awaits him. The remembrance of his worth, will cause the eyes of his afflicted relatives, to stream with the tears of love and sorrow, and his loss will be severely felt and deeply regretted by all who had the happiness of sharing his acquaintance.

Reader! whoever thou art! reflect on him! Mark the perfect man, and behold the upright, for the end of that man is peace. S.

April 21, at Drapers-hall, London, the Rev. GEORGE WALKER, late of Wavertree in Lancashire, F. R. S. and President of the Literary Society at Manchester, and formerly Minister of a congregation of Protestant Dissenters at Nottingham.

Of this gentleman we hope to give some further account, in a future Number.

At Paris. M. De LALANDE, the celebrated French Astronomer, in the 77th year of his age. In the year 1788, one year before the commencement of the French Revolution, M. de Lalande re-published his journey through Italy, in which he quotes some elegant Italian Stanzas which had been extant a number of years, that are predictive of a great Prince who should come from beyond the Alps and restore Italy to her former rank among the nations.

M. De LOLME author of the celebrated work on the Constitution of England, died a few months since in one of the most retired parts of Switzerland, to which he withdrew from England about five or six years ago. The house he inhabited in the village of Swen, which was last summer visited by a dreadful fall of part of a neighbouring mountain, and a rapid inundation, was swept away about six weeks after his decease, with near 200 inhabitants.

RELIGIOUS, AND POLITICO-RELIGIOUS INTELLIGENCE.

RELIGIOUS.

UNITARIAN FUND.—The members of this society will please to take notice, that the *Whitsuntide Half-Yearly*

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Meeting will be omitted the present year, and that the annual Sermon will be preached on Wednesday the 21st of Oct. Application is intended to be made to

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a highly respectable and popular preacher to deliver the Sermon. Dr. Foulmin's Sermon before the Society, is selling at Mr. Johnson's, St. Paul's Church Yard, for the benefit of the Fund: the *Report* may be had *gratis* on application to the Treasurer or Secretary, or any of the Committee. Since the Report was drawn up, the Committee have received satisfactory and pleasing accounts from the gentlemen who are preaching in various parts of the country under their direction. Several names have been also added to the list of subscribers.

UNITARIAN BOOK SOCIETY.—The Anniversary of this Society was holden on Thursday the 23d inst. at the London Coffee House, Ludgate Hill. The business was transacted before dinner. A pleasing Report was read from the New Testament Committee, by which it appears that the subscriptions have exceeded the most sanguine expectations of the friends of the design—that it will be put to press without delay—and that two editions, one small, one large, will be printed, on which account further aid will be necessary. An addition was made to the *preamble* of the Rules, with a view to open the door to some Unitarians, who have considered the expression, now amended, as a bar to their entering the Society. The Preamble declares that Jesus Christ is not God's *Vicegerent*: to the word *Vicegerent* are to be added the words *IN THE GOVERNMENT OF THE WORLD*.

The Secretary stated that the Society was in a more flourishing condition than it had been in since its establishment. About 50 gentlemen sat down to dinner. W. Smith, Esq. late member of Parliament for Norwich, was in the Chair. The greatest harmony and cordiality prevailed in the company, and the day was unexceptionably pleasant. The toasts were few and select; they were neatly prefaced by the chairman, and called up various gentlemen to address the company. Mr. Smith left the chair at 8 o'clock, when it was taken by Mr. Rutt. Before nine o'clock the company had departed.

GENERAL BAPTISTS' ASSEMBLY.—This annual meeting will be holden on the Tuesday in Whitsun-week, the

19th of May, at the Meeting-house in Worship Street. The business will begin at 7 o'clock in the morning: public service at eleven: the Rev. R. Snelgrove of Lewes to preach, and in failure of him, the Rev. A. Bennett, of Ditchling. The circular letter is expected from the pen of the Rev. R. Wright, of Wisbeach: the subject—"The exercise of Reason in matters of Religion." The brethren and friends will dine together at 4 o'clock, after the business of the Assembly is over.

MISSIONARY MEETING.—The annual meeting of the Missionary Society will be holden in London, on Wednesday, the 13th of May, and the two following days, when Sermons adapted to the occasion will be preached at the usual places of worship. The Rev. Messrs. Newton, of Witham, Jack, of Manchester, and Griffin, of Portsea, are among the preachers.

WIDOWS' FUND.—The annual Sermon for this Institution for relieving the necessitous widows of Protestant Dissenting Ministers of the Three Denominations, was preached in the meeting-house in the Old Jewry, by the Rev. W. Jay, of Bath, on Thursday, the 16th inst. The subscribers and friends to the Charity, afterwards dined together at the New London Tavern, Cheapside. The collection after Sermon, and the subscription at the dinner, amounted, we are happy to state, to more than *Four Hundred Pounds*.

YORK ACADEMY.—Considerable efforts are making by the friends of this excellent institution to obtain for it the patronage of the Unitarian public, and not we learn without success. A Sermon and a public collection in behalf of it, were lately had at Mansfield, Nottingham, and the same aid has been rendered it in other places. The papers in our Magazine on the subject, have excited enquiry and not a little interest, with regard to the Academy, and the "Accidental Discoverer," whose enquiry gave rise to the discussion, has sent the Editor of the Monthly Repository an offer in his real name, of an annual subscription to it of Five Guineas.

POLITICO-RELIGIOUS.

Mr. FOX.—It will be recollected that a pamphlet appeared soon after the death of this ever-to-be-lamented

Patriot under the title of "Circumstantial Details of his long Illness and last Moments," by a person boasting of a seven year's intimacy with the departed Statesman. It has come to a third edition. Mr. B. Flower has reviewed it in the second Number of his *Political Review*, and assures us FROM AUTHORITY, (we believe the authority of Lord Holland, whose words also we believe Mr. F. uses,) "that the anecdotes are not derived from authentic sources; that the pamphlet is little else than a tissue of falsehoods, several of which are as improbable as they are unsupported by evidence. *The account of Mr. Fox's last moments* copied from the public prints, is genuine: the last words of this illustrious statesman, pronounced while his nearest and dearest relatives and friends were standing by his dying bed, were—GOD BLESS YOU—BLESS YOU—AND YOU ALL—I DIE HAPPY—I PITY YOU."

AFRICAN INSTITUTION.

THE happy event of the abolition of the Slave Trade by Great Britain, has encouraged the friends of humanity to continue their exertions. On the 14th inst. a meeting, convened by public advertisement, was holden at Freemason's Hall, and very numerous'y attended.—The Duke of Gloucester, who has distinguished himself among the royal family by his opposition to Slave Trade, took the chair upon this occasion.

The Duke opened the meeting by a short address on the utility of an Institution, which should have for its object the civilization of one quarter of the globe, and congratulated the country that the beneficent labours of Mr. Wilberforce, were at last likely to be crowned with complete success. He then received from that gentleman and read from the chair, the following resolutions.

That this meeting is deeply impressed with a sense of the enormous wrongs which the natives of Africa have suffered in their intercourse with Europe, and from a desire to repair those wrongs, as well as from general feelings of benevolence, is anxious to adopt such measures as are best calculated to promote their civilization and happiness.

That the approaching cessation of the Slave Trade, hitherto carried on by Great Britain, America, and Denmark, will, in a considerable degree, remove the barrier which has so long obstructed

the natural course of social improvement in Africa; and that the way will be thereby opened for introducing the comforts and arts of a more civilized state of society.

That the happiest effects may be reasonably anticipated from diffusing useful knowledge, and exciting industry among the inhabitants of Africa; and from obtaining and circulating throughout this country, more ample and authentic information concerning the agricultural and commercial interests of that vast continent; and that through the judicious prosecution of these benevolent endeavours, we may ultimately look forward to the establishment, in the room of that traffic by which the African continent has been so long degraded, of a legitimate and far more extended commerce, beneficial alike to the natives of Africa and to the manufacturers of Great Britain and Ireland.

That the present period is eminently fitted for prosecuting these benevolent designs, since the suspension, during the war, of that large share of the Slave Trade which has commonly been carried on by France, Spain, and Holland; will when combined with the effect of the Abolition Laws of Great Britain, America and Denmark, produce nearly the entire cessation of that traffic along a line of coast extending between two and three thousand miles in length, and thereby affording a peculiarly favorable opportunity for giving a new direction to the industry and commerce of Africa.

That for these purposes a society be immediately formed, to be called the AFRICAN INSTITUTION.

Earl Spencer, thought that every good man must concur in giving his support to the accomplishment of such an object. He expressed his satisfaction in having this opportunity of publicly declaring his sentiments, as he had been prevented by severe indisposition, from joining his voice with those who carried the Abolition of the Slave Trade through Parliament.

Mr. Wilberforce, said that the great barrier to the improvement of Africa was now removed, and it only remained to begin the work of bestowing the blessings of civilized society upon that country. It would be their duty to proceed with a deliberation worthy of the greatness of the cause; not to at-

tempt all at first, but trust to time to bring the golden fruits they had in view to maturity. He expatiated on the benefits that would ensue from this design; as in stead of the horrid and inhuman traffic hitherto carried on, we should now reap greater advantages from a just and humane commerce.

Mr. Thomas Walker, could not forbear to express his approbation of the proposed Institution. He referred to the zeal which his townsmen of Manchester had shewn against the African Slave Trade, and was persuaded that this measure would receive their generous support.

The foregoing Resolutions were then put and adopted. The Duke of Gloucester was chosen President of the Institution, and a Committee appointed consisting of a number of Noblemen and Gentlemen, to draw up Laws and Regulations, to be presented to a general meeting to be held at Freemason's Hall, the 12th of May.

Mr. Rutt said that he was persuaded the meeting could not agree to separate without testifying in the most public manner, their gratitude for those exertions, the success of which, had enabled them to indulge the hope of at length doing something to repair the injuries of Africa. He was sure they would anticipate the name he was about to mention, of a gentleman who while many may have displayed equal zeal and good intention, had been called upon to perform extraordinary services in this great cause. He then moved,

That the thanks of this meeting be given to William Wilberforce Esq. for his unwearied exertion, during many years, to expose the injustice and cruelty of the African Slave Trade, and to procure its abolition by the Legislature of Great Britain.

Mr. R. Coe, M. P. for Liverpool, seconded the motion, and paid many deserved compliments to the exertions of Mr. Wilberforce. He observed that it never could have been the will of the Creator of the universe that one part of the creation should enjoy happiness at the expense of another. He was assured that though the formation of such an Institution appeared at first sight only a measure of humanity, it would, in the end, prove a measure of

the highest national interest in a commercial point of view.

Mr. Wilberforce expressed his sense of the honour done him, but declared it equally due to many others who had laboured with him and now ought to enjoy the same applause. He felt peculiar gratification in the approbation of his conduct, by the gentleman who had last spoken, who represented a town which was most interested in the African Trade.

The resolution was then unanimously adopted.

The Rev. Mr. John Owen (of Fulham,) addressed the Meeting in very animated language. He personified Africa under the character of a deserted child, and thus introduced an affectionate eulogium on Mr. Granville Sharp, who for more than forty years had laboured in this great cause of humanity. He concluded by moving a resolution of thanks to that gentleman.

Mr. Rutt said that he could not deny himself the gratification of seconding a motion of thanks to Mr. Granville Sharp, whose writings on the subject of Negro-slavery falling into his hands when a boy, first gave him that idea of its enormity which had never left him to the present moment. He then called the attention of the Meeting to the state of public opinion when, more than forty years ago, as mentioned by the Rev. gentleman, Mr. Sharp first agitated this question. There was then a general acquiescence in the notion that Black men were articles of property, and just objects of sale or barter among White men in England, as well as every where else. Mr. Sharp, in the common road of his benevolence, met with a case upon which he was determined to try the question, as it respected Negroes in England. He believed that the law was in his favour, though all the eminent interpreters of the law were against him. He persevered, and after some time Lord Mansfield with the magnanimity worthy of a great man who can most readily acknowledge himself to have been in the wrong declared upon the bench that Mr. Sharp was founded in his construction of the law of England, which in this instance he had errone-

ously interpreted. From that time Mr. Sharp attached himself to the great object of the abolition of the Slave Trade, and he had now the happiness to solace the calm evening of his life with the recollection of the success which had attended the benevolent exertions of his youth and manhood.

Mr. Rutt then handed to Mr. Owen a resolution that he had himself designed to move which that gentleman now adopted and Mr. R. seconded—It was in the following terms.

That the thanks of this Meeting be given to Granville Sharp Esq. for his zealous, early and persevering efforts in opposition to the African Slave Trade, and for his generous endeavours, at first unsupported, though at length successful, to establish the claims of Africans resident in Great Britain, to the common rights of legal protection and personal freedom.

After a few words from Mr. Wilberforce expressive of his veneration for the character of Mr. Sharp the Resolution was unanimously adopted.

Mr. W. Smith (late M. P. for Norwich) said that he felt himself a little perplexed by a consideration of the many names which with great propriety might be mentioned on this occasion. He could scarcely refrain from proposing those of Lord Grenville and Lord Howick who had so ably introduced and carried through parliament the late Bill for the Abolition of the Slave Trade, there was however one gentleman whom he must distinguish for whose assistance he was persuaded his friend Mr. Wilberforce had found a load of labours lightened which otherwise he could scarcely have sustained, Mr. Smith then moved,

That the thanks of this meeting be given to Mr. Thos. Clarkson for the zeal activity and perseverance which he has uniformly exerted in promoting the Abolition of the African Slave Trade.

Mr. Wilberforce seconded the motion. He declared that Mr. Clarkson's services had been always so important in their nature and so freely bestowed upon him that he most identified that gentleman with himself upon this question and considered him as included in every mark of approbation he received.

This resolution being unanimously adopted the business of the day concluded by a Resolution to solicit sub-

scriptions in London and the Country to promote the objects of the Institution and a Vote of thanks to the Duke of Gloucester for his zealous, able and eloquent support of the cause of Africa both in and out of parliament.

MEMOIRS OF AN AFRICAN CAPTAIN.

THE subject of the following narrative is a FREE NEGRO. He is Captain of an American vessel, now on her passage from Savannah to Liverpool, and the whole of the crew are also FREE NEGROES. The Delaware Society for promoting the Abolishing of Slavery have authenticated this narrative, for the purpose of shewing that, with suitable culture and a fair opening for the exertion of talents, the NEGRO possesses a portion of intellect and energy by which he is enabled to form great designs, to adapt means to the end in the prosecution of them, to combat danger, to surmount difficulties; and thus to evince that, with equal advantages of education and circumstances, the Negro-race might fairly be compared with their white brethren on any part of the globe.

BRIEF MEMOIRS

OF THE

LIFE of Capt. PAUL CUFFEE, Of West-port, Massachusetts.

The father of the subject of this memoir, was a native of Africa, and brought as a slave into Massachusetts—he was owned by a person named Slocum, and remained in slavery a considerable portion of his life—From the family to which he belonged, he acquired the name of Cuffee Slocum. He was a man of an active mind, and habituated to industry. Like many of his countrymen he possessed a spirit above his condition, and although he was diligent in the business of his master, and faithful to his interest, yet he contrived, by great industry and economy, to collect money for the purchase of his personal liberty. At this time the fragment of several Indian tribes, who possessed the original right of soil, resided in the, then, province of Massachusetts—Cuffee became acquainted with a woman belonging to one of those tribes, named Moses, and married her. He continued in his habits of frugality and industry, and by the blessing of Providence on his labours, he was enabled to purchase a farm, of one hundred acres, on the West-port river in Massachusetts.

From Cuffee Slocum and Moses his wife, descended several children. It appears that three of their sons are farmers and occupy lands near their birth place. We are not sufficiently acquainted with their characters to speak particularly respecting them. While his children were yet young, Cuffee died, leaving his property by will among them, whom he surnamed Cuffee. At this time Paul Cuffee, the subject of the present memoir, who was born in 1759, was about fourteen years of age. Notwithstanding his youthfulness he seems to have been burthened with such cares as generally require the mental vigour of manhood. His portion of his father's legacy was charged with several debts, and the care of providing for his mother, and younger brothers, rested on his shoulders. He felt the weight and importance of his charge, and he did not, like many other persons of a different complexion, desert his duty, but resolved, honourably, to exert all his abilities for the performance of the task committed to his hand. At this time the products of labour, on the farm, were not adequate to his wishes nor necessities. He perceived that commerce furnished to industry more ample rewards than agriculture, and he was conscious that he possessed qualities which, under proper culture, would enable him to pursue commercial employments with fair prospects of success. At the age of sixteen years he entered as a common hand on board of a vessel destined to the Bay of Mexico, on a Whaling voyage. He was so well pleased with the result of his first enterprize, that he speedily engaged in a second of the same kind. After his second voyage, being about eighteen years of age, he thought himself sufficiently skilled to enter into business on his own account. He laid before his elder brother a plan for opening a commercial intercourse with the state of Connecticut. His brother was well pleased with the prospect, they procured an open boat and proceeded to sea. Here, for the first time, his brother found himself exposed to the perils of the ocean, and the hazards of a predatory warfare, which was carried on for many leagues along the coast, by the Refugees. They had not traversed many leagues of the sea when his brother's fears began to multiply and magnify the dangers—his courage sunk, and he resolved to return.

This disappointment was a severe trial to a young man of Paul's adventurous and intrepid spirit—but he was affectionate and many years younger than his brother, and he was obliged to submit to the determination. Paul returned to his farm and laboured diligently in his fields—but his mind was frequently revolving new schemes, and forming new plans of commercial enterprize. When he attained twenty years, he had collected materials for another effort—he made the attempt—went to sea, and lost all the little treasure which, by the sweat of his brow, he had gathered. The unfortunate result of his voyage would have discouraged a common mind from ever engaging in schemes of so great hazard, toil, and uncertainty. But Paul possessed that active courage which is the natural offspring of a mind satisfied of the practicability of its plans, and conscious of its power to accomplish what it conceives, and therefore he resolutely determined to persevere in the road which he had marked to himself as the way to fortune. The necessity of aiding his mother and his younger brothers was a constant and strong incitement to renew his efforts. His funds were not very ample—they were not sufficient to purchase a boat and cargo. But a boat must be procured—for a cargo without a boat would be useless, and a boat without a cargo would be equally unprofitable. In the very outset he felt himself in a dilemma—What should he do? Give up all hope of commerce and return to the unproductive labours of his farm? He was not indolent—he felt no aversion to the toils of employment—they were agreeable, but he had proved to himself that however diligently he should cultivate his fields they would not yield so much profit as would better the condition of himself and family. Commerce bid fair to satisfy his wishes. If he could once rightly enter on the business, by the blessing of providence, he believed his efforts would finally succeed. What he was unable to purchase with money he resolved to acquire by labour. He saw that his own hands were formed like those of other men, and if one man could build a boat, he concluded that another with similar tools might do the same thing.

[*To be continued in our next.*]

NEW PUBLICATIONS.

*A Complete List of Publications on Theology and Morals,
FOR APRIL, 1807.*

An Earnest Address to Men of all Orders and Degrees in the United Church of England and Ireland, respecting the Papists. 8vo. 1s.

Letters Addressed to Lord Grenville, and Lord Howick, upon their Removal from the Councils of the King, in consequence of their attempting the total Repeal of the Test Laws. By a Protestant. 1s.

Religious Union, perfective and the Support of Civil Union. 3s.

Dissertations on the Existence, Attributes, Providence and Moral Government of God, and on the Duty, Character, Security and final Happiness of his Righteous Subjects. By the Rev. David Savile, M. A. Edinburgh.

Saul: a Poem, in Two Books. By W. Sotheby, Esq. 4to. 18s.

Dialogues on Several Subjects. By the late William Gilpin, M. A. Prebendary of Salisbury, and Vicar of Boldre, in the New Forest. 8vo.

An Ethical Treatise on the Passions, in Three Disquisitions, 1. On the beneficial and pernicious agency of the Passions. 2. On the Intellectual Powers, as Guides and Directors in the pursuit of well-being. 3. On the nature and sources of well-being. By T. Cogan, M. D. 8vo. 10s. 6d.

Observations on Mr. Brown's Vindication of the Presbyterian Form of Church Government, as professed in the Standards of the Church of Scotland. By James Alex. Haldane.

Periodical Accounts. relative to the Baptist Missionary Society. No. 16. 1s.

Harmonia Sacra Londinensis; containing 115 Psalm and Hymn Tunes, for Three and Four Voices, adapted to all the metres in common use. Arranged and composed by T. Purday. 10s 6d.

Truth dispelling the Clouds of Error, Part I. containing a new Explanation of Nebuchadnezzar's Great Image. By L. Mayer. 2s.

Two Sermons; the Importance of Domestic Discipline; and Youth Admonished of the Evils of Bad Company, Preach-

ed at Newport, Isle of Wight. By Daniel Tyreman. 1s. 6d.

Lectures on Scripture Facts. By the Rev. W. B. Collyer. 12s.

The Child's Welfare; a Funeral Sermon for Miss L. Fuller, Preached at the Baptist Meeting, Reading. By J. Holloway. 6d.

Parochial Divinity; a Selection of Sermons on Different Subjects. By Charles Abbott, D.D. F.L.S. 8vo.

A Charge delivered to the Clergy of the Episcopal Communion of Edinburgh, on the 15th of Jan. 1807. By the Rev. D. Sandford, D.D. their Bishop.

A Sermon, Preached at St. John's Church, Blackburn. Lancashire, Feb 25, 1806. By T. Stevenson, A. M. 1s.

A Commentary on the Prophecy of Daniel, relating to the Seventy Weeks. By the Rev. John Butt, A.M. 18mo. 1s.

Remarks on the Arguments advanced by Mr. P. Edwards, for the Baptism of Infants. In Letters to a Friend. By Joseph Dobell. 12mo. 2s.

A scriptural Lecture on Heads, or the Triumph of Grace Divine in Jesus Christ, the second man over all the Evils of the first man. To which is added a Supplementary Address to Mr. R. Winter, on his late Sermon, on Future Punishment. By a Neighbour. 8vo. 2s. 6d.

The Advantages and Disadvantages of the Marriage State, as entered into with Religious or Irreligious Persons. A dream. 4d.

An Expostulatory Address to the Members of the Methodist Society in Ireland; together with a Series of Letters to Alex. Knox, Esq. Occasioned by his Remarks on the above Address. By J. Walker, late of Trinity College, Dublin. 3s 6d.

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A few Notes, on a Letter to the Archdeacons and Bishops of the Church of England; and on a Charge recently delivered by the Archdeacon of Sarum. By Eccletus.

An Address to Time; to which are

added Stanzas written on a beautiful day in January 1807, &c. By John Jackson. 1s.

A Second Edition of Stone's Visitation Sermon, is nearly sold.—Soon will be Published by the same Author "An Unitarian Christian Minister's Plea, for adherence to the Church of England."

CORRESPONDENCE.

We have received various complaints from the Country of the attempts of the booksellers to stifle the circulation of our work. Some of the artifices resorted to for this purpose would, if they were exposed, form a curious feature in the history of modern orthodoxy. Should we hear of any further tricks of this sort, we shall think it our duty to expose the *names* of the parties, whose zeal for a system so subdues both their business and their honesty. The combination of bigots against the *Monthly Repository* is an honour which its triumph would be incomplete if it did not possess: and their wish to injure it, will, we are persuaded, draw forth the zeal of its enlightened friends in its service.

The first discourse of the late Rev. W. Turner's on our Lord's agony in the garden, and the conclusion of the Review of "Physical and Metaphysical Inquiries," will be inserted in the next Number. We regret that our narrow limits so frequently counteract our intentions with regard to the communications of our Correspondents: perhaps at no very distant period success may embolden us to enlarge our plan, so far at least as to enable us to insert articles of some length more conveniently, and to give a greater portion of Biblical Criticism, Review, and Intelligence.

ERRATA.

The reader is requested to correct the following Errata in the Review of Griesbach's New Testament, in our last Number.

- P. 152.—Col. 2.—l. 26. For Mt. as read Mt. *as*
 — — — — — 34. — ζωνs — — — ζωνs
 — 153. — I. — 11. — solæ ea — — solæca
 — — — — — 17 & passim Oth. — — Eth. ie Ethiopic version
 — — — — — 2. — 10. — — Ep. — — Erp.
 — 154. — I. — 23. ἀγόμενοι — — ἀγόμενοι This error is
 chargeable on the author of the Review.
 — 155. — I. — 23. — Auct.—Auct.

In the Obituary of Mr. Urwick, in the same, p. 162.—Col. 1.—l. 18. for *houses* read *bearers*.