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MISCELLANEOUS COMMUNICATIONS.

ORIGINAL LETTER OF DR. PRIESTLEY'S:

(Addressed to the Young Persons who had attended his Lectures at the Gravel-Pit Meeting, Hackney, in answer to a Letter from them on occasion of his leaving England.)*

MY YOUNG FRIENDS,

THE satisfaction I have received from your affectionate address is only equalled by that which I have constantly enjoyed in my attendance upon you in our lecture-room, and this arose from my perceiving the real improvement you made there, and the freedom of our conversations on subjects of such importance as were continually before us. They are such as are indeed most interesting to men, as rational and immortal beings. The proper object of them was religious knowledge, but I am most happy to find you fully sensible, that the end of all knowledge is practice, and the end of all religious knowledge, religious and virtuous practice, and that the benefit you have received yourselves you are desirous of extending to others.

To the satisfaction I have received from your improvement in knowledge, I therefore trust will be added the much greater satisfaction, that will occur to me from hearing of your good and exemplary conduct in life, which will secure our happy meeting in a state for which all instruction and all the discipline of this life are intended to form us.

Wherever I go, and whatever befalls me, such accounts as these will give me a pleasure of which nothing can deprive me.

* The address to which this letter is a reply was published by Dr. Priestley in the Appendix to his farewell Sermon entitled, "The Use of Christianity in difficult Times," as "The Address of the Young Men and the Young Women who attended the Lectures on the subject of Natural and Revealed Religion."

398 *Parallel Passages of Mr. Wellbeloved's & Bp. Taylor's.*

Not doubting you will receive as much improvement and satisfaction from the lectures of my successor as you have done from mine, provided you give equal attention to them,

I am, my young Friends,
Clapton, Your late affectionate Pastor,
April 6, 1797. J. PRIESTLEY.

PARALLEL PASSAGES OF MR. WELLBELOVED'S AND BISHOP
TAYLOR'S.

To the Editor of the Monthly Repository.

SIR,

WHEN I first perused Mr. Wellbeloved's excellent "Devotional Exercises," a book which I should wish to see in the hands of every young person, I was particularly struck with the following important observation, which, if duly impressed upon youthful minds, would surely engage them to turn with horror from the commission of a crime, which, in the present state of society is, alas, too often considered as a venial offence.

"Some crimes cannot be committed by an individual alone: many vices must have sharers in the guilt they produce; and can repentance remove the criminality of having been instrumental to the destruction of others? Can any tears on our part wash away the stains we have impressed upon the character of those whom our vices have ruined? Repentance cannot extend beyond the individual: it may bring me to a right way of thinking, and recover me to a conscientious adherence to virtue: but can repentance give perfect ease to a mind which is conscious of having diverted others from the path of virtue into that of sin; and enticed them into that evil conduct, in the midst of which, perhaps, they have been arrested by death, or in which they continue to proceed without any apparent hope of reformation? If our influence have been very extensive, our sorrow will be proportionably more severe when we come to reflection; and may perhaps accompany us into the other world, and interrupt our enjoyment there. If we retain the remembrance of what we have been and done here, we must be grieved, even in the presence of God, that through our means some are excluded from those happy regions, and lamenting their connexion with us in scenes of darkness and despair!" p. 56.

This very important reflection is, *I know*, an original thought of the amiable author; but he will not, I am persuaded, be displeased to see that the same thought had occurred to the venerable Bishop Taylor. And your readers will, no doubt,

be much struck with the following extract from his Sermon on the Last Judgment ; expressed in language too strong, perhaps, to be ventured upon by a writer of the present day.

“ But there is a worse sight yet than this, which in that great assembly shall distract our sight and amaze our spirits. There men shall meet the partners of their sins, and them that drank the round, while they crowned their heads with folly and forgetfulness, and their cups with wine and noises. There shall ye see that poor perishing soul whom thou didst tempt to adultery and wantonness, to drunkenness and perjury, by power or craft, by witty discourses or deep dissembling, by evil example or pernicious counsel ; and when all this is reckoned up, and from the variety of particulars drawn out into a formidable sum, possibly we may find enough to scare our confidence. For however we may now make light account concerning it, assuredly it will be a fearful circumstance, to see one or ten or twenty souls despairing, miserable, fearfully cursing thee as the cause of their unspeakable sorrows. Thy lust betrayed and rifled her weak unguarded innocence ; thy example made thy servant confident to lie or to be perjured ; thy society brought a third into intemperance, and the disguises of a beast ; and when thou seest that soul with whom thou didst sin, dragged to its deserved punishment, well may'st thou fear to drink the dregs of thy intolerable potion. For since very many sins are sins of society and confederation, such as fornication, drunkenness, bribery, and many others, it is a hard and weighty consideration, what shall become of any of us who have tempted our brother or sister to sin and death. And though God hath spared our life, yet they perhaps are dead, and their debt-books are sealed up till the day of account. Thus the mischief of our sin is gone before us, and is like a murder, but more execrable ; the soul is dead in trespasses and sins ; and thou shalt see, at doom's day, what damned uncharitableness thou hast done. That soul, that cries to those rocks to cover her, if it had not been for thy perpetual temptations, might have followed the Lamb in robes of white ; and that poor man who is clothed with shame, might have shined in glory, but that thou didst force him to be a partner of thy baseness. Of all the considerations that concern this part of the horrors of the last day, nothing can be more formidable than this to those whom it doth concern. And truly it doth concern so many, that most mercifully hath our Lord interwoven in the fearful circumstances of his second coming this one comfort relating to this, which, to my sense, is the most fearful and killing circumstance, ‘ Two shall be grinding together, the one shall be taken, the other left ; two shall be in a bed, the one shall be taken, the other left ;’ that is, those who are confederates in the same actions may yet have a different sentence. An early and active repentance may wash off the black account ; and though it ought to make us doubly diligent, careful and penitent, hugely penitent as long as we live, and if it do so, when we shall

again appear together, there is a mercy that shall separate those who had blended each other in a common crime ; yet never may the sincerest penitent expect it to be entirely wiped away."

I am, Sir, &c.

V. F.

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

To the Editor of the Monthly Repository.

SIR,

THE divinity of Jesus Christ and the atonement are doctrines which, by the writer of the Remarks on Mr. Stone's Visitation Sermon, and by a numerous class of Christians are considered as the very fundamentals of christianity, and a disbelief of either of them, as a sure sign of reprobation and inevitable damnation.

We have examined what this writer has alleged from the scriptures to support the former of these doctrines, and seen that it is utterly insufficient to establish it. We now proceed to examine the evidence he has offered in support of the latter, that is the atonement.

This writer says, that Mr. Stone rejects all those parts of the scriptures which declare this doctrine, as spurious interpolations. He cannot surely mean to affirm that the atonement is a doctrine taught in the Christian scriptures, and an article of the Christian faith. In them the term occurs but once*, and, as a man of literature, he need not be informed, that there, it is not a just rendering of the original ; and if it were, it cannot mean what this writer means by the term, that is, a satisfaction made to the justice of God for the sins of mankind ; for the expression is, " By whom," (that is, by Jesus Christ,) " we have received the atonement ;" that doctrine therefore is not to be found in those scriptures either in name or in substance, and consequently Mr. Stone could not be under the necessity of rejecting any part of them to get rid of it.

Atonement, is a mere technical theological term, the shibboleth of a party, used without any determinate meaning, which he that pronounces, whether or no he can affix any idea to it, is at once dubbed a sound, orthodox Christian.

This writer adds, " For the doctrine of atonement, it is declared in Jewish prophecy, see Isaiah liii. 4—8. 11. 12. Dan. ix. 24—26." That the doctrine of atonement is declared in Jewish prophecy, is affirmed without the least degree of evidence ; for it is certain that that doctrine in any

* Rom. v. 11.

sense, much less in this writer's sense, is not taught in any of the prophecies of the Old Testament. The term *atonement* does, indeed, frequently occur in the Jewish scriptures, but the word so rendered never in any instance means what is generally understood by the English term: it never means, a compensation or satisfaction made to the justice of God by a vicarious sacrifice: those scriptures never represent that, which in our translation is said to make an atonement, as enduring the wrath of God, or as bearing the punishment of sin; nor is any thing like this said of Jesus Christ in the New Testament. As then the truth of the doctrine depends entirely upon the meaning of the word rendered atonement let us inquire into the import of it as used by the writers of the Old Testament. The original word so rendered is כפר, the radical meaning of which, as a verb, is, to cover; as a noun, a covering: in the first passage in which it occurs, (Gen. vi. 14.) it is used both as a noun and a verb, "Rooms shalt thou make in the ark, and shalt pitch it within and without with pitch." In Isaiah xxviii. 18. it is rendered *disannul*, and applied to making void a covenant by smearing it over. It is used several times for the hoar frost which covers the surface of the ground; for the lid or covering of the ark of the covenant. In 1 Sam. xii. 3. and other places it is rendered a bribe, which covers the eyes. In Exod. xxx. 12. 16. it is the half a shekel, which was to be paid for the ransom of every man where the children of Israel were numbered, which is there called the atonement money. It means consecration as applied to Aaron and his sons, to the altar and to the sanctuary, which was performed by sprinkling them with the blood of a sacrifice. It occurs in an address to God, Psal. lxxix. 9. כפר "atone, cover our transgressions for thy name's sake," where it can mean nothing more than forgive our transgressions, which is often expressed by covering them, see Psal. xxxii. 1. Rom. iv. 7. Thus Moses addressing the people of Israel, (Exod. xxxii. 30.) says, "Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin." Where, to make an atonement evidently means to obtain forgiveness, through his intercession for them. So the word כפר, in the ix. chap. of Dan. 24. referred to by this writer, is to be understood, "To make reconciliation," (that is,) "to obtain forgiveness for iniquity." And thus the word is always to be understood as applied to the Levitical sacrifices, not as being vicarious, or as having the punishment of the sinner inflicted upon

them; but as the appointed means of obtaining pardon. Thus then we see that the word atonement as used in the Old Testament does not contain in it any idea that gives the least degree of countenance to the wild and extravagant notion of atonement entertained by this writer, and the Calvinists in general; nor is there any expression to support it in the New Testament, which never represents the sacrifice of Jesus Christ as vicarious, or his sufferings as a punishment for the sins of men, or as a satisfaction made to the justice of God: the Calvinistic doctrine of atonement, therefore, is not a doctrine of the scriptures.

Let us however attend a little to the passages referred to by this writer in support of the doctrine, they are Isaiah liii. 4.—8. 11. 12. Dan. ix. 24—26. The particular phrase referred to in the latter of these passages we have already noticed, and have only to consider whether any thing like the doctrine of atonement is contained in the former.

In the 4th verse of that chapter it is said, “Surely he hath borne our griefs and carried our sorrows,” where to *bear* doth not mean to take them upon himself, but to remove, or bear them away; so the evangelist Matthew understood the word; for referring to this passage he says, (chap. viii. 16, 17.) “They brought unto him, (that is unto Jesus,) many that were possessed of demons; and he cast out the spirits with his word, and *healed* all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, ‘Himself *took* our infirmities, and *bore* our sicknesses.’”

In the 5th verse it is said, “But he was wounded for our transgressions, he was bruised for our iniquities.” Where, we may observe that, the word *for*, cannot mean that he was our substitute, and suffered in our stead, because it is not said that he was wounded *for* us, and bruised *for* us, but *for* our iniquities, which must mean not in their stead, but on their account, and so the words $\upsilon\omega\epsilon\gamma$ and $\omega\epsilon\gamma$ in the New Testament always mean when used to express the reason of the sufferings and death of Jesus Christ, thus, 1 Pet. iii. 18. “He suffered $\omega\epsilon\gamma$ *for*, (on account) of sins,” not as their substitute, “the just, $\upsilon\omega\epsilon\gamma$, *for*, (on account of) the unjust,” To what end? Not to make an atonement, “but to bring us to God.”

In the 6th verse it is said, “All we like sheep have gone astray: we have turned every one to his own way, and the Lord *hath laid on him* the iniquity of us all.” The Hebrew words לְהַטִּיב עָלָיו rendered “he hath laid on him,” literally are,

he hath caused to meet or turn by him, and so Peter understood the words, as appears from his allusion to this passage, 1 Epist. ii. 25. "For ye were as sheep going astray, but are now *returned* unto the shepherd and bishop of your souls," where, the word *returned* is manifestly his interpretation of the word which we render *hath laid*. He is there setting forth Jesus Christ as an example to us of patient suffering, and introduces this passage to encourage us to an imitation of him: "Christ," says he, "hath suffered for us, leaving us an example that we should follow his steps." But if his sufferings were vicarious, or a bearing of the punishment of our sins, they would have no analogy with ours, and consequently he could not, in his sufferings, be an example to us, nor would this passage have been at all to the apostle's purpose. *He hath caused to meet, or turn, through him the iniquity of us all*, is perfectly similar to those expressions of the New Testament, "He shall *turn* away ungodliness from Jacob:" and again, "God hath sent him to bless you, in *turning* away every one of you from his iniquities."

In the 7th verse it is said, "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." There is no evidence that, in this passage, Jesus Christ is compared to a lamb, in allusion to those which were offered in sacrifice under the law. Leading to the slaughter, and shearing lambs is not descriptive of a sacrifice. From the whole of the passage it manifestly appears that the design of it is to represent the meekness, innocence, patience, submission and resignation which he manifested in his sufferings. When he is styled in the New Testament the "Lamb of God," and "the Lamb that was slain," the metaphor is probably designed to convey the same idea, and not that of his being a sacrifice. *A lamb slain* is a natural emblem of oppressed innocence. The phrase "The Lamb of God that taketh away, or beareth sin," is no evidence of an allusion to the Jewish sacrifices which are none of them said to *bear* the sins of the people; besides, the figure of *a lamb* represented to John in vision as an emblem of Jesus Christ, is of such an extraordinary kind as could not be offered in sacrifice under the law, it being said to have *seven* horns and *seven* eyes, see Lev. xxii. 23. There is not any thing in this connexion, then, that in the least favours the popular notion of atonement.

Why this writer included the 8th and 11th verses of this chapter in his reference, is difficult to conceive, there being nothing in them that relates to the subject. It only remains therefore to take notice of his reference to the 12th verse, in which the only important phrase to be explained is, "He *bare* the sin of many." So it is said in the New Testament that "Christ was once offered to *bear* the sins of many." *Bearing* of sin does not necessarily include in it suffering, or death, *bearing* the punishment of sin, or making an atonement or satisfaction to God for sin: The Hebrew word, נָשָׂא rendered *bear* signifies to *take away*, *carry off*, *remove*, &c. Any means therefore appointed for the remission of sins, is said to *bear* or *take it away*. Thus Aaron is said, Exod. xxviii. 38. to *bear* the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; not by suffering or punishment, but by having on his forehead a mitre of gold with holiness to Jehovah engraved upon it, when he went to the holy place. Thus the scape-goat, which was not sacrificed, is said to *bear* all the iniquities of the children of Israel. Lev. xvi. Repentance and confession of sin are essentially necessary to the obtaining forgiveness; this was strikingly represented by Aaron's laying both his hands upon the head of the goat and confessing over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat; as was also emblematically set forth the divine forgiveness, by its bearing them away into the wilderness, so that, to use the expressive language of scripture, "If they were sought for they should not be found," "God casting them behind his back, and remembering them no more." Ezekiel is commanded (chap. iv. 4—6.) to lie, first on his left side, and then on his right side, for a certain number of days, and to lay the iniquity of the house of Israel on his side, that he might *bear* their iniquity. The divine Being is often represented as *bearing* the sins of his people, where, it is impossible to connect the idea of suffering or making atonement with it; to mention but one passage out of many, it is said, Micah vii. 18. "Who is a God like unto thee, נָשָׂא *bearing*, pardoning iniquity." Of the angel that was sent before Israel, it is said, Exod. xxiii. 21. "Provoke him not: for he will not נָשָׂא *bear*, pardon your iniquity." To *bear* sin then, is either to pardon it, or to obtain the forgiveness of it. So when Christ is said to be once offered to *bear* the sins of many, it is intended to convey the idea that his death, con-

nected with his resurrection from the dead, is the means of our obtaining remission of sins, because thereby his Messiahship, and the truth of his gospel, which proclaims forgiveness of sins, were fully established.

Thus then we have fully proved that the doctrine of the atonement, which this writer considers as a doctrine of infinite importance, has no foundation either in the Jewish or Christian scriptures, but is an invention of human folly and superstition, which ought to be reprobated by every sincere christian.

There is, however, another of remark this writer on which we shall offer an observation or two. He says, "I do not mention the Levitical sacrifices, particularly the Paschal Lamb, because Mr. S. would probably deny the whole scheme of types and anti-types." That there are allusions in the New Testament to the Levitical sacrifices is admitted, but that they were types, and the sacrifice of Jesus Christ the anti-type, no where appears, nor are they alluded to as vicarious sacrifices, nor is his sacrifice represented as such. We have a particular allusion to the Paschal Lamb in those words of the apostle, "Christ our passover is sacrificed for us," and the allusion supposes that Lamb to be a sacrifice; but we observe that that sacrifice was not a sin-offering; no sin is charged upon the people of Israel as the occasion of it; it was not a vicarious sacrifice, either for the children of Israel or for the Egyptians; it was not designed to make an atonement; the observance of it was not a *fast* with humiliation and confession of sin, but a *feast* in commemoration of a deliverance, and so the apostle considered it, for immediately after his allusion to it, he adds, "Let us therefore keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." So far then is this allusion from proving the doctrine of vicarious punishment and atonement, that it proves most clearly that no such idea ought to be connected with the sacrifice of Jesus Christ.

Thus, Sir, I have considered, pretty much at large, the remarks on Mr. Stone's Visitation Sermon, and I trust have fully justified him in renouncing those doctrines which the remarks are designed to establish; and have only to beg your pardon and that of your correspondents for obtruding so much upon your patience.

Yours, &c.
J. M.

THE CLERGYMAN'S ANSWER TO J. M.—LETTER I.

To the Editor of the Monthly Repository.

SIR,

As you have inserted in the publication which you conduct some strictures of a writer who signs himself J. M. on the remarks which I wrote on the cover of Stone's Sermon, I suppose you will have no objection likewise to insert an answer to them.

When J. M. asks such questions as the following, "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?" I am at a loss to discover how they apply to the question about which we are at issue. The point is not what the divine Being *can be* according to our pre-conceived notions of possibilities or probabilities, but what he is said *to be* and *to do* in scripture. If the volume of inspiration, unmutilated by contrivances like those of Mr. Stone, be considered as of decisive authority, then the questions of J. M. are wholly irrelevant. *His* preconceptions have nothing to do with the matter. We must be guided not by what *he* may fancy either possible or impossible, but simply by what the *Bible* says. Now, upon perusing the Bible, we Trinitarians find it declared, that there is only one God. We further find, that three different persons have each the names and attributes of the Godhead ascribed to them. And we lastly find, that one of these persons is sometimes said to be God and equal with God, and sometimes to be man and inferior to God. But all these declarations rest on the same authority. Hence we feel ourselves obliged to receive them all. This, according to our views of scripture, necessarily produces the doctrine of the unity in trinity and the humano-divine nature of Christ. The Socinians however think, that none of these declarations can be found in scripture, except those of the simple unity of God and the mere humanity of Christ. *Here* then, I had always understood that Trinitarians and Socinians were at issue; but the paper of J. M. leads me to suspect that I have been mistaken. He flies off to abstract questions about possibilities; questions, which would be strictly proper in the mouth of a deistical infidel, but which seem to me to proceed with a very singular grace from that of a Socinian, who (I had always supposed) professes to borrow his opinions from scripture without any previous consideration either of possibilities or impossibilities.

Had J. M. paid a little more attention to the study of logic, he would have seen that he ought to have informed his readers, whether he denied the divinity of Christ on the score of its impossibility or on the score of its not being revealed in scripture. If the first, the labour which he has bestowed on explaining away various troublesome texts is plainly superfluous; for, if the doctrine be rejected on the ground of impossibility, it cannot be received by J. M. even if it be really contained in scripture: if the second, then his questions are palpably absurd; because in that case the matter is to be decided by scripture, not by the abstract consideration of its possibility or impossibility. I was at first in some doubt whether I should answer J. M. till I knew whether he argued on the principles of admitting or rejecting the authority of scripture: but, since his various explanations lead me to conjecture that he admits it, I shall proceed to consider them, leaving to him the task of shewing the consistency of those explanations with his knotty questions about possibilities.

The first text is Micah, v. 2. concerning which I am said to make a strange assertion. Here I find, that he who is to be ruler in Israel is said to come forth from Bethlehem, and yet his goings forth are said to have been from of old, from everlasting. The obvious meaning of the passage seems to me to be that which is given by Mr. Lowth. "The words do naturally import an original, distinct from the birth of Christ mentioned in the foregoing sentence, which is here declared to be from all eternity. For so the words *Mikkedem* (translated here *from of old*, but rendered *from everlasting*, Habak. i. 12.) and *Mime Olam*, 'from the days of eternity,' do plainly signify. See Psalm lv. 19. xc. 2. Prov. viii. 23." In short the passage, when untortured by Socinian criticism, sets forth what divines hath termed the eternal generation of the Son. J. M. says, that "this person was to come forth to Jehovah, and therefore was not Jehovah." Here is a curious instance of his begging the question. The very point, concerning which we are disputing, *he* assumes; and then uses it syllogistically as an argument. Let him prove that Christ is not Jehovah, and then his syllogism will be valid: till then it just leaves the matter where it found it. J. M. dogmatically asserts, that the scriptures know no such compound being as the God-man Jesus Christ. Let him *prove* his assertion. I did not require to be told by J. M. that scripture teaches that "there is one God, and one mediator between God and man, the man Jesus Christ."

Socinians weary themselves in proving, what we never thought of denying, the humanity of Christ: let them prove that he is a *mere* man, and the dispute will be at an end. The very same scriptures that speak of "the man Jesus Christ," speak likewise of "the Word being with God and being God," of "all things being made by him," and of "his being nevertheless made flesh." And, that by this Word is meant Christ, J. M. himself does not deny: for he allows that the apocalyptic title "King of kings and Lord of lords," is given to the Word (Rev. xix. 13.); therefore by the concession of J. M. the Word is Christ. When the scripture teaches me that Christ is man, and likewise that Christ is God, it may use what J. M. indecently calls "senseless jargon:" but he must not be offended at plain Christians, if they choose rather to believe the declarations of the Bible, than to yield to Socinian decisions, positive as they may be, and, whatever is the cogency of J. M.'s arguments, he is certainly master of a style most energetically positive and dogmatical. I know as well as J. M. can tell me, that the word *Ulam* does not necessarily convey the idea of *eternity*, any more than the English expression *for ever*: but, when Micah heaps words upon words by way (as it were) of strengthening his language and rendering it unambiguous, I cannot but think the explanation proposed by J. M. perfectly unnatural and far-fetched. Had Micah meant to say no more than what J. M. puts into his mouth, he would surely have said, "whose goings forth have been *Meolam*, from ancient time," (as in Joshua xxiv. 2.) not "whose goings forth have been from everlasting, even from the days of eternity."

The next text is that in Psalm xlv. as cited by St. Paul in the beginning of the epistle to the Hebrews. Upon this J. M. remarks, that I ought to have known that the proper rendering of the passage is "God is thy throne," not "thy throne O God." Whatever I *ought* to have known, I lament to say that I *know* no such thing. The metaphor "God is thy throne," is so harsh, that it seems to me to be scarcely good sense. I can easily conceive how God may be styled a "sun" and a "shield" to his people, because he grants them illumination and protection; but how he can be styled a *throne*, strikes me as perfectly incomprehensible. God is sometimes said to establish a person's throne, as in 2 Sam. vii. 13. Psalm lxxxix. 4.; but he is no where in the whole Bible ever said to be a throne himself, except he be in this passage, the Socinian interpretation of which, I think, with

Doddridge, is very unnatural. It is plainly parallel with that in Lament. v. 19. "Thou, O Jehovah, remainest for ever; thy throne is from generation to generation," and I doubt not ought to be similarly interpreted. Indeed St. Paul himself in a manner teaches us how we ought to understand it. In the 1st chapter of the epistle to the Hebrews he draws a comparison between the dignity of angels and the dignity of Christ, for the purpose of shewing the infinite superiority of the latter over the former. Accordingly he cites two passages from the Psalms, which he teaches us are addressed to the Son. "But unto the Son he saith, Thy throne, O God, is for ever and ever, &c.—and, Thou, Lord, in the beginning hast laid the foundation of the earth, &c." This latter passage is quoted from Psalm cii. and, if J. M. will take the trouble of turning to it, he will find that that psalm is addressed to Jehovah, for it begins with "Hear my prayer, O Jehovah," and afterwards celebrates Jehovah as the creator of heaven and earth. St. Paul however teaches us, that this very psalm is addressed to the Son, and consequently that it celebrates *him* as the universal creator. Hence it necessarily follows, that in the judgment of St. Paul the Son is Jehovah: and hence, even admitting the Socinian translation of the other passage, it will stand J. M. in very little stead. But I contend, that the very circumstance of St. Paul's applying to Christ a psalm addressed in the original to Jehovah, naturally leads us to conclude (what indeed the parallel passage in Lament. v. 19. requires) that the other passage ought to be translated "Thy throne, O God." As for the fellows or associates above whom Christ is anointed, I think, with Doddridge, that the angels are meant. It seems to be an allusion to Christ, the great angel of the covenant or Jehovah the messenger, taking the peculiar charge of Judea, while the angels took charge of other countries. See Doddridge in loc. and Dan. x. Here I may observe, that what is usually translated "the angel of the Lord" ought to be translated "Jehovah the messenger." Wherever this divine personage appears, he is uniformly represented as being God; a remarkable instance of which occurs in Gen. xlviii. 15, 16. where "angel" or "messenger" is used as synonymous with "the God of Abraham and Isaac." J. M. would do well attentively to read Dr. Allix's judgment of the Jewish Church; or, if he be unable to procure that book, Dr. Jamieson's Vindication of the Doctrine of Scripture, vol. i. p. 1—117. He would then see the opinions which the ancient Jews entertained of the divine messenger, and would be able to

account for Jehovah's saying, "Behold the man is become as one of us."

One of the things, which has ever excited in my mind a strong suspicion of the unsoundness of Socinianism, is the laborious painfulness of its advocates in explaining away those texts, which, if taken in their plain and obvious meaning, directly militate against their system. A pregnant instance of this occurs in J. M.'s exposition of Isaiah ix. 6. an exposition, which I will venture to say would never have entered into the head of any man, who had not to support a previous system that required it. J. M. has predetermined that the divinity of Christ is an impossibility. Let a text therefore assert his divinity as plainly as it may, the legerdemain of J. M. will quickly make it speak quite a different language. That his exposition of the present text is not the natural one, it is almost superfluous to observe. Even Dr. Priestley, if I mistake not, has the candour to acknowledge, that Socinian interpretations are not always the most obvious ones. In the text "the child born" is called *El Gibbor* or "the mighty God." To get rid of this, J. M. resorts to a mere conjecture of the ingenious, though sometimes fanciful Parkhurst, respecting the ideal meaning of *El* considered as a radical. Now, even granting that its ideal meaning is *interposition* (which after all is simply a conjecture, for many will think it equally probable, judging from some of its cognates, that that meaning is *strength*,) where will J. M. find any authority for translating *El Gibbor* by the *interposing man*? Scripture itself will afford him none. Wherever the singular compound appellation *El Gibbor* occurs, it is (unless I greatly mistake) invariably applied to the supreme Being: and surely, before we admit J. M.'s new translation, he ought, at least, to produce *one* instance wherein it is used to denote a mere created being, or where it can (respect being had to common sense) be translated, *the interposing man*. Let the reader consult Deut. x. 17. Nehem. ix. 32. Isaiah x. 21. and Jerem. xxxii. 18. in all which passages *El Gibbor* occurs; and then judge of the merits of the proposed version. The inspired writers are chargeable with a most unaccountable laxity of style, upon the Socinian hypothesis. Is it credible, that one of the exclusive titles of Jehovah should here be bestowed upon a mere man? Can we believe, that the Almighty would lay snares to delude his creatures into idolatry, and then punish them for being guilty of it? "Gods there are many:" nay even the gods or mighty men of the gentiles might have been styled

(speaking after the manner of men) *Elim Gibborim*. But can we suppose, where the gods of the Gentiles are plainly out of the question, that Isaiah could seriously call the "child born," singularly, the *mighty* God, if he did not believe from inspiration that he was so? The truth is, Socinianism requires that the text *must* be explained away, and therefore it is so explained away. It may not be amiss to observe, that, supposing for a moment Parkhurst to be right in the ideal meaning of *El*, this would not authorise J. M. to translate the word, an interposer, and then to apply it arbitrarily to a mere man. The ideal meaning of the Saxon God is *good*: but should we on that account style a good man, God? Yet such is the process of J. M. He assumes as incontrovertible the conjecture of Parkhurst: and then, because the ideal meaning of *El* is supposed to be, "interposition" (as that of *Elohim* is "the binding by an oath," and that of "Jehovah" is "self-existence,") he argues, that we may translate *El* by "the interposer," (though he cannot adduce a single text in the Bible to warrant such a translation,) and then apply it, connected as it is with the discriminating epithet *Gibbor* or mighty, to a mere interposing man. Any reader unacquainted with Hebrew would suppose from the statement of J. M. that nothing could be more uncertain than the signification of *El*. "Parkhurst," says he, "gives nineteen different applications of it, one of which is that of a name or title of the true God." Would not such a reader conclude from this, that *El* had nineteen different significations, only one of which was God? What then will he think, when he is informed that these "different applications" are *not* applications of *El*, but the significations of various different words, all of which Parkhurst arranges under the radical *El*, though other lexicographers arrange several of them quite differently? Thus Parkhurst never tells us, that *El* signifies either an oak or a ram, but that *Aleh* denotes an oak, and *Ail* a ram. J. M. however is not so confident in his new version of *El Gibbor*, as wholly to rely upon it. Like a prudent general, he provides against the worst; and urges, that, even supposing the name of the child should be called the mighty God, it would be absurd thence to argue that he is God, because the father of Elihu is called *Barachel*, that is "the blessed God;" a prophet is named *Elijah*, "God the Lord;" and one of the sons of Ephraim. *Eladah*, "God eternal." He adds, that the very two words *El Gibbor*, when transposed, form the name of the angel *Gabriel*. Low indeed must be the state of Socinianism, if

its advocates be compelled to have recourse to such miserable expedients. *Barachel* does *not* signify "the blessed God," but "God hath blessed:" the blessed God would be *Baruchel*, Neither does *Elijah* signify "God the Lord," but "*Jah* is my God." Nor does *Eladah* signify "God eternal," but either "the congregation of God, God is a witness," or, possibly, "God hath preserved." Nor does *Gabriel* signify "the mighty God," but "God is my mighty one." So again, no argument can be drawn from an undescriptive proper name to an evidently descriptive appellation. Thus *Elijah* is a mere proper name, wholly undescriptive of the character of the prophet: whereas *El Gibbor* never was the proper name of Christ, but is plainly, just in the same manner as the prince of peace, neither more nor less than an appellation descriptive of the character of the child born. But let the reader peruse the whole passage, and judge for himself. To me it appears evident, since the child born is said to be called *El Gibbor* or "the mighty God," since *El Gibbor* never was the proper name of Christ, and since it is one of the peculiar titles of Jehovah, that the child born must be Jehovah the mighty God, as we Trinitarians believe him to be. As for the name of the altar in Gen. xxxiii. 20. *that* in the first place was its proper name, and no argument can be drawn from an indescriptive proper name to a descriptive appellation; and, in the second place, the genius of the Hebrew language, in conferring, as proper names, what in English are sentences, shews that *El-Elohe-Israel* signifies "God is the God of Israel." J. M. is right in saying, that *Abi ad* means the father of the future age, and that the expression alludes to the age of the gospel: but this very circumstance serves only to place the meaning of *El Gibbor* in a stronger light. Since both "the prince of peace" and "the father of the future age" are plainly descriptive appellations of Christ, the mighty God must by analogy be the same.

In his remarks on Zech. ii. 8—13, we have a fresh instance of his begging the question. He argues, that, if *the sender* and *the sent* are equally called Jehovah, then the unity of the Godhead is subverted. This, however, is the very point, which we, who worship the unity in trinity, deny. We find in the present passage two persons alike called Jehovah: we find in various other passages both Christ and the Holy Ghost represented as God; but we know that there is *only one God*: therefore we believe that the unity of God is of a nature peculiar to itself, a nature which we pretend not to understand, but a nature which is revealed to us as comprehending three

persons. J. M. attempts to get quit of this text by saying, that the words are the words of the prophet. What then is the meaning of "saith the Lord?" "Thus saith Jehovah of hosts,—Ye shall know that Jehovah of hosts hath sent me. Sing and rejoice O daughter of Zion, for lo I come, and I will dwell in the midst of thee, saith Jehovah." What is it that Jehovah *does* say, if he do not say "Jehovah of hosts hath sent me?" But, if he *do* say it, then Jehovah describes himself as sent by Jehovah. Jehovah who is sent is Jehovah the messenger, ill rendered in our translation "the angel of the Lord." But J. M. himself acknowledges, that Christ is the messenger of the wonderful counsel. Malachi however represents this very messenger, the messenger of the covenant, as being Jehovah: and yet the coming of this messenger Jehovah to his temple is announced by Jehovah of hosts, (Malachi iii. 1.) Christ therefore, the messenger of the covenant, is Jehovah. For my own part, I have often wondered how Lowth could interpret the passage in Zechariah as he does, when the person who says "Jehovah of hosts hath sent me," is expressly declared to be Jehovah, and when the whole passage is viewed in connexion with Malachi iii. 1—6. Other commentators, however, have adopted a more consistent interpretation. To say nothing of the moderns, Vatablus, Castalio, Drusius, and those whose expositions are collected in the *Critici Sacri*; none of whom entertain a suspicion that the prophet is the person sent; Jerome, Theodoret, and Cyril of Alexandria, all understand the passage in the same manner as myself, and all argue, that, since Jehovah is sent by Jehovah, and since Christ is the person sent, therefore Christ must be Jehovah. Nay, even the Rabbi David Kimchi himself refers Zech. ii. 10, 11. to the Messiah: whence, if there be any propriety in his reference, it will necessarily follow that the Messiah is Jehovah. See Dr. Eveleigh's sermon on the text.

Since Stone's sermon has occasioned this letter, I would ask J. M. before I conclude, whether he admits or denies the authenticity of the parenthesis, "as was supposed," in Luke iii. 23. If he admit it, then Christ was *not* the son of Joseph: if he deny it, let him *prove* its spuriousness; for we cannot allow a Socinian to displace by his mere dogmatical *ipse dixit* a passage that opposes his favourite system. In a similar manner, I would fain know J. M.'s sentiments of the first chapters both of Matthew and Luke. If a Socinian is to set aside by his sole authority whatever contradicts his preconceived opinions, there is an end of rational argument.

Indeed, even as it is, if Socinians agree with their Corypheus, Dr. Priestley, in considering St. Paul as an inconclusive reasoner, the inspired writers as well-meaning fallible men, Moses as giving a lame account of the creation and the fall, and Christ himself as a fallible, peccable mortal; it would be lost time to argue with them on *scriptural* grounds.

If you choose to insert this in your publication, J. M. shall hear from me again.

July, 2, 1807.

CLERIC. DUNELM.

GOD'S PERMISSION OF EVIL.

To the Editor of the Monthly Repository.

SIR,

If the following paper is admissible into your valuable Magazine, the insertion of it will much oblige

A constant Reader and occasional Correspondent.

June, 9, 1807.

The Dilemma, respecting the Deity's permission of evil, briefly stated.

EVIL EXISTS:

GOD PERMITS IT.

Because he is not able to prevent it.

Then—either he does not know what will happen, and particularly how mankind will act—or his creatures must be possessed of some powers which he cannot control while he continues their existence.

Because he does not choose to prevent it.

Then, it is acknowledged, he really intends it. See, to this purpose, Isa. xlv. 7. Amos iii. 6. This intention must proceed from motives worthy of himself. As there can be nothing, in his own nature, or in his situation, which should dispose him to malevolence, he must design the ultimate happiness of his creatures, and must have introduced evil into his plan with a view of rendering it subservient to future and greater good.

In this case—he himself must be a defective imperfect Being, and only the nominal Governor all—of the world—

In this case—he is really the supreme, uncontrolled Director of

Mankind must be independent, His creatures, though undoubted-
because uncontrollable in the ex- ly they are but instruments in ex-
ercise of powers once bestowed ecuting his purposes, are in that
upon them—

way of training, which unerring
wisdom dictates, and to which
infinite power will give effect,
for their moral improvement and
everlasting happiness—

And there can be no possibility And in due time there shall be
of putting an end to the spread an end to the prevalence of sin
and continuance of evil, unless and misery, while these them-
he annihilate them by irresist- selves, shall appear to have been
ible force. working together for good.

No middle scheme can be devised. And, when both sides of
the alternative have been duly considered and weighed, let the
serious and pious mind determine which part of it is most honour-
able to God and most comfortable to man.

THE QUAKERS.

To the Editor of the Monthly Repository.

SIR,

I HAVE been reading lately with great pleasure, "Clark-
son's Portraiture of Quakerism," and though I am not suf-
ficiently acquainted with the sect of the Quakers to form an idea
of its likeness to the original, I confess I think it a beautiful
picture. But when I read the chapter on war, &c. I wished
to have a Quaker by me to explain why they refuse to
pay for a substitute if drawn in the militia, and yet pay,
which I am informed they do, a tax avowedly styled a *war*
tax,—namely, the tax on income!

As the Quakers are, we are now told, an informed, read-
ing people, it is probable some of them may see this, and
I will thank any one of them if he will, through the
medium of your Magazine, explain this seeming inconsis-
tency.

Blackheath.

I am Sir, yours,
P. M.

DEFENCE OF CHURCH DISCIPLINE.

To the Editor of the Monthly Repository.

SIR,

HAVING taken up an opinion, in most points opposite to that maintained by your correspondent in his "Arguments against church discipline*," I beg leave to state some of the reasons on which it is founded.

Not having the Repository at hand, I am not able to quote your correspondent verbatim, but this omission cannot be of any great consequence, as my remarks will have respect to the main drift of the arguments by which he and others oppose church discipline rather than to any improprieties of phraseology or circumstantial misrepresentations.

I presume it cannot be denied, with any great appearance of consistency, by those who profess to derive their ideas on the subject from the New Testament, that the Christian religion is a social religion, and was evidently designed to be supported and extended in a social state, by united counsels and fraternal efforts. On this principle, it should seem, the churches which are mentioned in the New Testament, and were under the immediate care and direction of the apostles, were instituted.

May not this general principle, this grand basis of church communion be admitted, though it be stated, and the position not controverted, that the New Testament writers did not mean to delineate and patronize an ecclesiastical discipline, which should continue invariably in all future ages and amidst every vicissitude of civil society? Granting that the primitive discipline, as the most able writers on this head assert, was borrowed from the customs of the synagogue, and therefore there were some circumstances connected with it not necessary nor expedient to be rigidly regarded by the churches of the Gentiles; yet still, it may be affirmed, the principal objects and ends of that discipline were intended never to be lost sight of, but to be strenuously pursued in all states of the church, in all places and in all ages.

These objects, I apprehend are, the edification, comfort and consistent behaviour of the members of the churches; and thereby the commendation of the religion of Jesus to the world as a moral, pure and divine institution. The discipline which is evidently calculated to serve these purposes and that consequently comes within the view of those general apostolic rules; "Let all things be done decently

* In the Number for April, 1807, vol. ii. p. 183. Ed.

and in order," "Let all things be done to edification;" "Withdraw yourselves from every brother who walketh disorderly;" "Let all things be done with charity;" must be, from the nature of the case, of indispensable and perpetual obligation.

If, therefore, any member of a Christian church should notoriously and habitually violate the precepts of his religion, and in such instances, as to give unbelievers of any description plausible occasion to suggest that christianity is an immoral system, or to excite christians, who are connected with other societies, differing in some articles of faith and modes of worship, to apprehend that the community to which the disorderly member belongs, on account of its peculiar tenets, gives a countenance or affords an excuse to vicious conduct; then it is expedient and incumbent on that church by some public, formal and decided act, (the specific mode is not of essential consequence,) to announce that such a person is considered no longer as being one of them. A transaction of this kind is required of them for the honour of our common christianity and the credit of their particular community.

Keeping in view the grand purposes of christian fellowship, amongst which that of exhibiting to the world the religion of Jesus as moral and pure is one of the chief, it would be very easy to draw the line of demarcation; on the difficulty of doing which your correspondent plausibly descants. Crimes which expose men to the just punishment of human laws; and likewise such as habitual drunkenness, adultery, and notorious lewdness, with other practices, though they may not be amenable at a human tribunal, or with regard to which the laws are often suffered to sleep, may still be those violations of the precepts of the Gospel that have in them the kind of publicity, enormity and repugnance to a religious profession and fellowship which requires those in whomsoever it may be found, without any partiality being shewn, to be cut off from the communion of the faithful.

There are many species of vice which we may fear to be habitual and predominant in persons who stand in christian fellowship, and that exclude them from the approbation of God, and if not repented of and abandoned, subject them to his righteous punishment in a future state, which do not require that they should be formally excluded from their connexion with the church. It is the duty indeed of those who are in fellowship with persons of this character

to watch over them; to reprove and exhort them; to endeavour to correct their irregularities and supply their deficiencies by all prudent measures; but if these cannot be done, they must be left to the decision of the supreme judge. The members of the church have performed their duty; further they could not consistently proceed. To separate persons who come under this predicament from their fellowship would not be warrantable, since their irregularities and deficiencies are not of the kind that can reasonably be considered, as identifying those who are in religious profession with them, as the adherents of doctrines and modes of worship, which are, in their own nature, indulgent to vicious practice. A member of a christian society may be judged covetous, which is the instance your correspondent brings forward, but the proof of this, from the nature of the case, is not of a public and decisive kind. He may have pressing demands for his money in channels, with which few may be acquainted; he may lay out more than is commonly known in acts of private benevolence and charity. Another may be thought to be profuse and extravagant; to indulge himself and his family in articles of luxury and scenes of amusement, neither suited to his situation in the world nor his station in the church. A third may be inclined to paroxysms of anger; or to habitual sullenness and moroseness; or to indiscreet levity and gaiety. Did those who are immediately in religious association with persons of these different characters *know* and *do* their duty, they would, without doubt, in the spirit of meekness and love, labour to correct and improve them; but still their imperfections are not of the kind which demand, for the causes before specified, as flagrant immoralities do, their being excluded from the fellowship of the church.

I would briefly remark on the subject of the Lord's supper, that amongst most sects of modern christians, too great stress is laid on the participation of it, as the principal *nexus* or link of union; and therefore to refuse a person assisting with them in that rite, is deemed the most direct and eligible mode of separating an unworthy member from them. It ought however to be considered, according to the primitive ideas relating to discipline, that he who is so unhappy as to be separated from the communion of the church, is not to be viewed as having right of participation with it in any other of its solemn and devotional acts. He may indeed be present, if he chuse, at the performance

of them, but he is to be reckoned only as "a heathen man," or as a mere spectator.

On the whole, to me it appears, from the practice of the apostles and the primitive churches, which, with due allowance, ought to be considered as affording a model to modern churches; from the principle of expediency which I judge is quite in favour of discipline; from the good effects that have been actually produced by it, though under an imperfect mode of administration amongst the Quakers, Methodists and other communities in our own country; there is valid evidence of the propriety and utility of forming professing christians into distinct, organized bodies; of appointing suitable officers for the execution of the several branches of order and discipline, and for excluding, under proper regulations, vicious and unworthy members.

Your correspondent seems to have fallen into the common error of arguing against a practice from its abuse.

I do not see, I own, how the peculiar duties that are incumbent on christians as brethren of one family, as members of one body, can possibly be performed without a much closer union than that which is implied in assembling once in the week to hear a preacher, who is not considered in any proper sense, as a pastor, but merely as the man of the day; and in partaking together once in a quarter, or in a month, of the Lord's supper.

I have no expectation that the primitive doctrines of the gospel will spread, without a revival, in those branches of it that are adapted to all times and states of society, of the primitive discipline. We may institute book-societies, and support popular preaching, but no body of rational and scriptural christians will be formed and become permanent, if not cemented by the order as well as by the faith of the gospel.

I am, Sir,

Yours, &c.

SABRINA.

May 20, 1807.

DECISIONS OF COMMON SENSE.

To the Editor of the Monthly Repository.

SIR,

I AM a plain man, one of those who consider the great doctrines of christianity to be plain and easy to comprehend, and take common sense for my guide in matters of

religion. To me it appears that many of the controversies which have so long agitated the christian world, might be easily settled by the exercise of a little plain good sense on the facts and declarations of scripture. Permit me, as a specimen, to present your readers with a sample of what may be done in this way, in reference to the different opinions which obtain respecting the person of Christ.

I take for granted, that christians of all parties will fully admit, at least in words, that there is but one God. On the ground of this admission, taking common sense for my guide, I go to the examination of the controverted point, whether Christ be properly God: and the following easy solution of the matter naturally presents itself. If Christ be God, whatever is said of him must be true of God; for common sense dictates, that what is true of him must be true of his proper person, indeed the two parts of this position seem identical; therefore if his proper person be divine, very God, nothing can be true of him but what is true of a divine person, of the very God. To deny this is, in fact, to say that that may be true of Christ which is not true of him. Such self-contradiction may be admissible by those who would build faith upon the ruins of reason, but can never be admitted by those who choose to retain the use of common sense. On the ground just stated it follows that, if Christ be very God, wherever he is mentioned in the New Testament the word God may be substituted; for it can be no departure from truth to substitute one name in the place of another when both are equally applicable to the person spoken of: yet such a change of terms would make an alteration that would perhaps startle the advocates for his proper godhead, though perfectly accordant with their avowed opinions. We should then read Mat. i. 18. "Now the birth of *God* was on this wise, when as his mother Mary, &c." Chap. iii. 13. "Then cometh *God* from Galilee to Jordan unto John to be baptized of him." Chap. iv. 1. "Then was *God* led up of the spirit into the wilderness to be tempted of the devil." John iv. 6. "*God* therefore being wearied with his journey, sat thus on the well." Chap. xviii. 12. "Then the band, and the captain and officers of the Jews took *God*, and bound him." Chap. xxi. 20. "The place where *God* was crucified was nigh unto the city." 1 Cor. i. 23. "We preach *God* crucified." These are a few out of the many specimens which might be given of the manner in which the New Testament would

read if the word God was supplied wherever Christ is mentioned: however absurd such phraseology may appear, I repeat, if Jesus Christ be God, the adoption of it can be no departure from truth. As common sense, without any laboured effort, at once discovers that many things are spoken of Christ which never could be true of God, it cannot avoid the conclusion that Christ is not God; for had he been God such things could no more be true of him than they are of the one God, the Father of all. God could not be born, could not increase in wisdom, could not have a mother and brethren, could not be circumcised, baptized and tempted, could not be exceeding sorrowful even unto death, could not be bound and beaten with stripes, could not be crucified and slain, could not be buried and raised from the dead; but all these things are related of Jesus Christ, and, if we believe the gospel history, we ought to admit they are strictly true of the very Christ, the Son of the living God: but then it will unavoidably follow that Christ is not, cannot be, the very God. This then is the decision of common sense; *i. e.* the long continued controversy respecting our Lord's divinity may be decided by plain illiterate men, simply by a sober attention to the plain facts recorded in the New Testament, and the exercise of reason upon them; if those facts be true Christ could not be God, for if he had been God he could not have been born, he could not have died, he could not have been raised from the dead. In the view of common sense, the asserting that Christ is very God, involves a denial of the great facts which are at the foundation of Christianity; though I suppose those who so often make that assertion do not perceive it.

To drive me from my ground, as an advocate for the use of reason and common sense in matters of religion, I have been told a great deal about carnal reason, and the danger of listening to carnal reasoning, but I have never been able to comprehend what this meant, though I think I have perceived the design of the persons who talked so; for reason is certainly the gift of God, and he would hardly have given us reason had he not intended we should use it, nor can I see how we can judge of any thing but by the use of reason; nor have I been able to discover how reason can be carnal; I have indeed seen many persons who were very carnal and sensual, evidently because they did not make a proper use of their reason: besides, I find that those who cry out the most against reason, make use of

reason whenever it suits their purpose, and never say any thing against it only when it seems to militate against their notions, and even then they attempt to reason against the use of reason, which is very absurd. I have been led strongly to suspect that when they talk against reason they wish to have us believe what is unreasonable, and to lead us imperceptibly to what I have been told was once a popish maxim, "that ignorance is the mother of devotion."

To convince me of the fallacy of my conclusions, I have been told what has appeared to me altogether a riddle, about two natures in Christ, that some things are spoken of him as God, and others as man, and that the same things are true of him and not true of him at the same time; but this is so contrary to common sense that I have never been able to comprehend it: in fact, it seems to make nonsense of the scriptures; for how can the very same person be incapable of being born, or of dying, as God must ever be, and yet be actually born and actually die? I have been told indeed that this is a great mystery, and that I must believe it without understanding it. That it is a great mystery I have never denied, and that if believed at all it must be believed without being understood I readily admit; but if a mystery I know not what we have to do with it, for I read in the scriptures that secret things belong unto the Lord, and revealed things to us: and a revealed mystery is a secret told, or a thing before mysterious opened and made intelligible: nor have I ever been able to find out how to believe what I do not understand.

After all, I have been warned of the danger of denying the godhead of Christ, but not being able to perceive how any danger can attend the denial of what is incompatible with the plainest facts and declarations of scripture, as well as contrary to common sense, and being resolved not to be frightened out of the use of the reason which God hath given me, I go on resolved to bring every thing in religion to the test of common sense.

Though this paper cannot be interesting to your learned readers, it may be acceptable to those who are unlearned, and if it should be favoured with a place in your valuable Repository you may expect more in the same way,

*From the Fens
of Cambridgeshire.*

From your constant Reader,
RUSTICUS.

LETTER OF MR. EVANSON'S TO LORD REDESDALE, ON
THE CATHOLIC QUESTION.*(Concluded from p. 365.)*

After all, your Lordship's arguments deduced from the doctrines of the Church of Rome are entirely founded in error, in the erroneous supposition that the moral and civil conduct of people in general, is directed by the apparent tendency of the principles of that religious faith in which they have been educated; a supposition which is contradicted by universal daily experience. Were it otherwise, my Lord, such is the obvious tendency of the religious principles of every church in Europe, when carried to their full extent, that the passions of men would have been long ago set nearly free from restraint, and moral virtue almost extirpated from christendom. Thank God, however, so agreeable is a life of virtuous morality, to those superior principles of reason and conscience, with which our Creator has endowed us, that in proportion to the increase of knowledge and mental information, in spite of the tendency of any erroneous theological doctrines, the cause of virtue and general philanthropic benevolence gains ground amongst mankind; and that mutual hostile antipathy excited by the interested conflicts of the several religious sects in the ages more immediately succeeding the reformation is now so greatly diminished that even under Protestant governments the Papists evince as much loyalty and fidelity to the state, and conduct themselves as peaceably as any of the subjects of their own religion. Of this your Lordship must be convinced, if from Ireland you turn your attention to the behaviour of the Roman Catholics in Great Britain, and in every protestant state upon the continent; to the faithful adherence of the Roman Catholic cantons, to the original confederacy of Switzerland, and particularly to the internal tranquillity of the cantons of the mixed religions, and lastly, to what more nearly concerns our own government, the firm loyalty of the Roman Catholics in Canada, which remained so conspicuously unshaken through the whole of the unfortunate American war. From hence, my Lord, you must see that it cannot be owing to any religious doctrines alone, that the Irish Papists have at all times been dissatisfied with the Protestant government of England; and of late under different denominations, have been more or less in a state of insurrection for full forty years. A notorious fact, than which I cannot conceive a greater opprobrium to any civil government. For as the major part of a whole people can never be discontented with their rulers without some just and adequate cause, if the grievances pretended to be the causes of such insurrections are false or trifling, the insurgents must at first be few and by the prudent efforts of a wise and vigorous government may always

be easily suppressed and reduced within the bounds of order and dutiful obedience. And if any real weighty grievances are found actually to exist, it is the part of every equitable good government immediately and effectually to redress them. Of all the kinds of tyranny which men infatuated with power have thought of exercising over their fellow creatures, that which aims at enslaving the minds and opinions of their subjects is the most irrational, irritating and impracticable. Yet every government which deprives its subjects of all or any of their natural or civil rights, as men and citizens, on account of their religious tenets, really endeavours to establish that wild and detestable species of tyranny. Whether the Irish laws made by the Protestant part, that is by about one fifth part of the population of the country, in favour of themselves, have really dealt so oppressively with the Roman Catholics, who compose the four-fifths, your Lordship, who must be supposed to have made yourself thoroughly acquainted with all the laws of that island, is without doubt, much better informed than I am. But if they have, and still remain unrepealed, no man, who has but superficially studied human nature can be at a loss to account for the discontent of those people, or for their long continued disposition to insurrection and rebellion. When the majority of the people of Scotland had adopted the religious tenets of Calvin, if instead of permitting the Presbyterian Kirk to be legally established there, and legal provision to be made for the maintenance of their religious ministers, the Stuart Princes had been able to accomplish their favourite scheme of establishing Episcopacy in that northern peninsula of Great Britain, and had enacted laws against the Presbyterian majority similar to those which have been enacted in the neighbouring island against the large majority of the Papists; does your Lordship think, that in such a case, the Scotch would have shewn themselves better satisfied, more patiently submissive, or less turbulent than their neighbours? Or if under the present reign, the Roman Catholics of Canada, instead of having all their natural and civil rights confirmed to them, even that of becoming members of the council of state; their religion legally established, and a proper provision secured by law for their clergy of every order; the same policy had been adopted towards them that has so long been practised upon their brethren of Ireland; can any one believe that Canada would at this day have remained a dutiful, loyal province of the British Empire? To settle the constitution of that colony to the entire satisfaction of the inhabitants previous to the contest that was resolved upon with the other provinces of America was certainly prudent in the administration of that time. And why should not the same political prudence, (I would rather call it equitable justice,) be extended to so large a member as Ireland is, at least so far as present circumstances will permit? The sole purpose

of mankind in instituting and submitting to civil government of any kind, is to ensure the protection of their persons and properties, together with the tranquil inheritance of all their equal rights as men and citizens, and the whole history of the world convinces us, that wherever the people have the free enjoyment of all these advantages, their dutiful obedience and affectionate loyalty to their governors infallibly follow of course; for having already attained all the civil benefits they can reasonably expect or desire, to wish for any change in the government, would be to wish to run the hazard, by means of a revolution, of finding their situation worse, without a possibility of its being better. Bishop Watson in his late *intended* speech, has had the liberality to suggest the idea of making a legal provision for the maintenance of the Roman Catholic Clergy of Ireland, with the laudable view of removing one cause of the discontent of the Irish Papists. But the suggestion seems to have been made under some degree of influence of the professional *Esprit du Corps*, because to avoid any defalcation from the revenues of the present established Protestant Church, (which are said to be much larger in their several proportions than those of England, and must be raised chiefly upon the estates and industry of the Papists, whilst in many parishes, for want of Protestant inhabitants the benefices of the ministers of the establishment must be nearly sinecures,) the Bishop proposes that their stipends should be paid by government; that is, by means of fresh taxes imposed for that purpose upon the already heavily burthened people. It would surely be much easier and more equitable to ordain by law, that wherever the number of Roman Catholics in any parish of Ireland did not amount to one third of the parishioners, the whole ecclesiastical revenue, as at present, should appertain to the Rector or other incumbent of the established church, and the Roman Catholic minority like their brethren and dissenters of all kinds in England should provide for their particular priest; that where the number amounted to, or exceeded one third, there, one third of the parochial revenue of the church should be allotted for the maintenance of the minister of their religion, and that in all cases where the proportional number of Papists was still greater, the ecclesiastical revenue should be divided equally between the Protestant incumbent and the parochial minister of the Church of Rome; and as to the superior orders of the Roman Catholic Clergy, for the becoming maintenance of such a number only as would be requisite for a decent observance of the necessary discipline of their Church, proper salaries might easily be supplied by proportional deductions from the incomes of the several Bishops of the established Irish Church, without making any considerable diminution of their Lordship's very ample revenues. If some such plan be soon adopted, if their agriculturists be permitted to oc-

cupy farms upon long leases as ours do in England; if the present disqualifying and degrading laws be repealed, and all their civil rights be restored to the Catholic equally with the Protestant subjects, Ireland will soon flourish, become faithful and loyal to the government, and enjoy the same happy tranquillity with every other part of the British empire. But if, which God forbid! no alteration be made in these important articles, and government, on the contrary, should be influenced by such criminating counsellors as your Lordship and Sir P. M. the affairs of that country, notwithstanding the union, will undoubtedly continue to proceed as they have done during the whole reign of our present beloved sovereign from bad to worse.

I am, &c.

A SINCERE CHRISTIAN PHILANTHROPIST.

BIBLICAL CRITICISM.

Our Lord's Agony in the Garden. Two Discourses. By the late Rev. W. Turner, of Wakefield.

DISCOURSE 2.

MATTHEW XXVI. CHAP. 39th VERSE.

And he went a little further, and fell on his face, and prayed, saying, "O my Father! if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt."

IN a former discourse from these words, we endeavoured to explain the occasion and nature of our Lord's dreadful suffering in the garden, and also to illustrate the several particulars, which the three Evangelists, who record it, give us of that surprising transaction. Let us now proceed to inquire, for what purposes, it is reasonable to suppose, our blessed Lord was subjected to this trial.

We are assured in the *iii*d chap. of the Lamentations, 33d verse; "that God doth not afflict willingly, nor grieve the children of men." We may be very sure then, that he did not subject his well-beloved Son to this very severe trial, but to answer some suitable and adequate purpose. The holy writers of the New Testament unanimously agree to ascribe the whole business of redemption or the deliverance of mankind from the sentence of eternal death to his last sufferings and death on the cross, and to that subsequent glorious event which ascertained to mankind a future life by this great exemplar and pattern of a resurrection. We cannot,

therefore, suppose, that his agony in the garden contributed any thing to that purpose, otherwise, than as any of his former sufferings or services may be allowed to have done. Nor, indeed, can I recollect one passage, where the redemption or reconciliation of the world is treated of, that takes the least notice of the agony in the garden, as a medium or instrument for effecting it. However, very important purposes will appear to have been answered by this transaction, if we consider,

First:—That hereby his own character, and his example to us of a perfect and unreprieved submission to the will of God, his Father, were greatly illustrated.

One great design of his coming into the world was to reclaim mankind from a state of alienation from God, and rebellion against his providential and moral government to a sincere obedience to his commandments and submission to his disposals. It was necessary to this end, that he should exhibit in himself a perfect pattern of conformity to the one, and subjection to the other. Accordingly, we find him obeying in all things every commandment he had received from his Father. His law was written in his heart, and he never departed from it. He fulfilled all righteousness, and it was to him as his meat and drink to do the will of Him that sent him, and to finish his work. He also submitted cheerfully to every humiliation appointed for him. He endured poverty with perfect contentment, and labour, fatigue and hardships, without a murmur. He bore the contradictions, oppositions and persecutions of wicked and malicious men with meek composure and patience. He was unruffled under slander and reproach, and the attempts of violence moved him no otherwise, than to employ caution and prudence for self-preservation.

To complete his character of a perfect resignation to the will of God in sufferings, and his example to men of bearing all sorts of afflictive dispensations with humble piety, there seemed only to remain, that he should endure some severe bodily affliction. It was by no means necessary, that he should be subjected to all the varieties of bodily affliction and disorder, to which our frail nature is liable; it would be quite sufficient to complete his own character and his example to us, if he was found to suffer, and to behave with a dutiful resignation to the will of God under some one severe trial of the kinds common amongst men.

We do not find in the preceding history of his life one

instance of his suffering any bodily disorder, and of his behaviour under it. For aught we are told, his health was uninterrupted. But here, I apprehend, we find him enduring one of the most severe and distressing bodily disorders, of all those to which our frail nature is subjected; a disorder, which, in lower degrees, is very common amongst mankind; a disorder too, under which, I believe, men usually find it most difficult to preserve a pious submission to, and dependance on God, without murmuring or despairing: I mean a violent nervous affection.

Here we see him attacked by this disorder suddenly—and with symptoms the most terrible, and probably, the most excruciating that were ever known or heard of; which in a short space reduced him to such a state of debility, as to render it proper for an angelic messenger to come to strengthen him. Add to this, that it attacked him at a season, when he perfectly well knew, that the dreadful series of his last sufferings was about to commence, which alone would call for all his fortitude, resolution and powers, to bear them properly. It is, I think, not possible to conceive of a severer bodily suffering, or that any circumstance could have been added to this to render it a severer trial of our Lord's piety and resignation to the will of his Father.

And how does he acquit himself under his trial? First, by offering up this humble submissive request to his Father for relief: "Father, if it be possible, let this cup pass from me; nevertheless, not my will but thine be done." And when he found this request not granted; secondly, by this declaration of his entire resignation to the divine will: "O my Father, if this cup may not pass from me, except I drink it, thy will be done." Surely, this was enough to complete his own character, and perfect his example to us of an unreprieved submission to the will of God under the afflictive dispensations of his providence. Accordingly, when this purpose was fully accomplished, we find the trial was immediately removed, as unnecessary to be continued longer.

It seems to me, that the apostle had a particular reference to our Lord's sufferings in the garden, and to his behaviour under them, when he said (Heb. v. 8.), "Though he were a son, yet learned he obedience by the things which he suffered."

Secondly. Another important purpose of these bitter sufferings of our Lord in the garden was to give him an affecting experience of the weight of bodily afflictions and pains, to which men are subjected in this mortal state.

He had had experience of many other of the sufferings which men endure in this life; and now he is taught by experience the bitterness of these kinds of afflictions: and on account of the office or character he was to sustain, as our head, advocate and intercessor, it was meet that he should have this experience. The apostle takes particular notice of this propriety in the epistle to the Hebrews, where he saith (chap. ii. 10th v.) "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings:" and (v. 14.) "For-as-much then, as the children are partakers of flesh and blood, he also himself likewise partook of the same: and consequently of the infirmities and afflictions to which they are subjected:" and (v. 17, 18.) "Wherefore, it behoved him to be made like unto his brethren in all things, that he might be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people; for in that he himself hath suffered being tempted, he is able to succour them that are tempted." To the same purpose he observes in chap. iv. v. 15. of the same Epistle: "We have not a high-priest, that cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are, yet without sin." Undoubtedly the Redeemer's personal experience of the various kinds of our affliction, is a topic which affords great consolation and support to all his afflicted followers; and it seems to be a purpose well worthy of this measure of the divine wisdom and goodness, in appointing him to undergo those sufferings which gave him this experience.

(To be concluded in our next.)

REVIEW.

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

POPE.

ART. I.—*Lectures delivered in the Parish Church of Wakefield, on the Liturgy of the Church of England.* By Thomas Rogers, M. A. 4 vols. 12mo. Longman and Co. 1807.

THE common prayer-book Her ministers declare, on their has always appeared to us to be introduction into her inclosure, of more importance in the Church their *assent and consent to all and* of England than the Bible itself. *every thing contained in this large*

and miscellaneous work ; and though the scriptures are read with it, they must be explained by it. The bible is no further inspired and infallible than as it agrees with the creeds and prayers, collects and hymns of this Protestant missal.

For this reason, we think the practice of the clergy in choosing versicles of the scriptures as the grounds of their official discourses is an unnecessary hardship ; it would be a less circuitous route to make the book of common prayer their avowed textbook. It contains the ecclesiastical constitution of the country, and therefore ought to be well-studied and fully explained by ecclesiastics.

We have already a considerable number of volumes of Discourses on the Contents of the Prayer-Book. The present author is more Calvinistic than his predecessors. He may be said indeed to have *evangelised* Comber, Hole and Wheatley ; to have "done them" into Calvinism. He is, however, laudably modest and charitable ; and a pleasing air of piety accompanies the Lectures which his *evangelical* peculiarities are not able to repress. He displays no great share of theological learning, but he falls into no errors, like that for instance of a certain dignitary of the Church of England, whose handsome volume is now lying before us, who, quoting the *Nicene Creed*, introduces the quotation with "*as Saint Nicene in his creed has it**."

* Vide Lectures on that part of the Catechism commonly called the Nicene Creed, preached in St. John

In perusing these and similar Lectures we are amused with the frequent arguments which their authors find in their way of the excellence and apostolic nature of the Church of England. They seem never to call to mind that of the many praise-worthy doctrines and rites which she possesses, some are common to all Christian Churches, and therefore, are no particular honour to her ; and others are peculiar to herself and *the Church of Rome*, a circumstance not the most flattering, one should think, to the noisy criers (as many of the clergy are) of *No Popery*—We are inclined to smile also at the laborious endeavours of these Lecturers on the Liturgy to draw out of every sentence of the Prayer-book, some weighty thought and fundamental opinion, to make common places important, and to force tautologies to speak a varied meaning. Where the whole is pure gold, the minutest particle must be intrinsically precious. There are many *arcana* of theology in the prayer which supplicates of God to send down the spirit of his grace upon "all bishops and curates" *because* "he alone worketh great marvels," and in that which implores him "to give peace in our time *because* he only fighteth for us."

the Evangelist. Westminster, (pursuant to the will of Dr. Busby.) By Thomas Bennett, of Trinity College, Cambridge, and Lecturer of St. John the Evangelist, Westminster, D. D. minor Canon of St. Paul's Cathedral and of Westminster Abbey, Rector of High Eastor and Good Eastor in the county of Essex, Preacher at Highgate Chapel, Chaplain to the Cold-stream Regt. of Guards. Reader at Whitehall, &c. &c. &c. Lecture I. p. 9.

“The parish Church of Wakefield” where Mr. Rogers delivered these Lectures is, it appears, free on a Sunday Evening, when the poor who worship in the “aisles” in the preceding part of the day are admitted into the “pews.” This generosity on the part of the pew-holders is truly Christian: we cannot help wishing that the subjects chosen

for the Lectures bespoke an equal deference to the Christian spirit, and that they were taken less from the prayer book and more from the Bible. It is the gospel, according to the evangelists, not the gospel according to the compilers of the English Liturgy, which “the common people” have in every age “heard gladly.”

ART. II.—*Memoirs of the Life and Writings of Isaac Watts, D. D. with extracts from his Correspondence.* pp. 67. 8vo. Portrait. 2s. 6d. Williams and Smith.

THESE memoirs were drawn up with the view of being prefixed to a new edition of all the Doctor's practical pieces, but are sold separately. The author is anonymous, who says in his preface, that he “has endeavoured to comprehend all the facts in Gibbons and subsequent biographers, and to give a faithful delineation of the author and the man.” This he has done in a respectable manner, and has interspersed such remarks, in his review of the Doctor's character and works, as discover good sense, and a considerable degree of liberality. He appears to be more attached to the Calvinistical system than the Doctor was, but expresses himself concerning the points in which he supposes the Doctor to have deviated from it, with a degree of candour which does him honour, and which among the writer's own party is not often to be met with. He labours indeed to place Dr. Watts in as favourable a light as possible, and will not allow him to have had “any thing of the

character of a heretic about him,” (p. 43.) even in reference to his greatest deviation from strict orthodoxy on the subject of the trinity, though on this point he cannot even in the opinion of the Doctor's Calvinistic admirers, entirely exculpate him.

Into this subject he has entered in fact more largely than was necessary or proper, in so short a piece of biography, having devoted near 20 pages out of 67, to a review of the Doctor's writings on the trinity. And many will think with us, that he has exceeded his proper province in stating his objections to the Doctor's peculiar sentiments on this subject. Of this he himself seems to be aware, for he says, p. 39, “It is certainly no part of the biographer's office to defend or refute the peculiar tenets of the subject of his memoir; yet as in writing the life of a general or a statesman, it is expected that some attention should be paid to his schemes and plans for the public good, so I conceive in the life of an author, an impar-

tial account of his writings should be given, with the same freedom of remark as in the other cases." This is readily granted. But he has gone far beyond what he here pleads for, having brought forward the difficulties which attend the Doctor's hypothesis concerning the pre-existence of Christ's human soul, and taken occasion to introduce a great deal in favour of the most generally received opinions in relation to this subject. We allow that he has clearly proved the Doctor's idea of Christ's pre-existence to be untenable. But it does not follow that the Athanasian doctrine is the true one, which this author seems to maintain; though in some passages he speaks in a manner inconsistent with it, and manifestly contradicts himself. His ideas, like those of most writers on the same side, are to the full as much confused as he represents those of Dr. Watts to be; of whom he says, p. 38, that he "studied the doctrine of the trinity as some Indian devotees are said to have contemplated the sun, till their own sight was darkened." How this author has studied the same doctrine we cannot pretend to say, but if he has more light than Dr. Watts, he has not the most happy method of communicating it, but to us he appears to *darken counsel by words without knowledge*. "As to the distinction," he says, p. 43, "between a real, modal, or scriptural trinity, it is too metaphysical for christianity, which was intended for the simplest of the common people; and I believe it would puzzle the most acute philosophers to define a medium

between real and modal." We believe so too. But then we should be glad to know what hypothesis the gentleman adopts. In the next page he strongly objects to the sentiment of the *realists*, and quotes a passage from Dr. Hopkins to prove that "by *persons* in the trinity, we must not understand the same as when we speak of persons among men." That is to say, they are not *real* persons. But he all along objects to the notion of modal persons, which is what he censures in Dr. Watts. If then there is no medium between the one and the other, what is it that this author maintains? We know of no other scheme but that which denies the trinity altogether, and think that to be consistent, he should come over to the Unitarians.

In one place he says, p. 40. "How far it may be necessary to adopt any human explication of this divine mystery, I have my doubts." What room is there for doubt in the case? If it be a divine mystery, the attempt to explain it at all is presumptuous and vain. But to pretend to explain it by any such human schemes or scholastic phrases, as are themselves inexplicable, is to the last degree absurd.

We meet with several things in this memoir which are worthy of discussion, and as the author appears to be a man of sense and candour, such a discussion with a person of the same description, on the opposite side, might be advantageous for the discovery of truth. Some few passages occur, even in respect to Dr. Watts himself, which are not quite con-

sistent with his general liberality, the subject of the trinity, which and which we think he will, on he pronounced to have been among reflection, be glad to erase. But those MSS. of Dr. Watts, which we meet with many others, with his executors suppressed. This author questions the truth of this pretension, and occupies near two pages, 49, 50, to disprove it. We should be glad to extract them. The following we cordially approve: p. 46. "Whatever God has clearly revealed is certainly important, and the perspicuity of the revelation will generally be found in proportion to its intrinsic moment. But truth is only important to us as it affects the heart and life."

leave Mr. G. W. to settle the matter with him. The memoirs are followed with a number of letters to and from the Doctor. The last of them, written to his brother when very young, on the different denominations of christians, and occupying nine pages, ought to have been suppressed.

Some time since Mr. Gabriel Watts published a small tract on

N. M.

ART. III.—*A Sermon, containing a Sketch of the late Rev. George Walker, F. R. S. and Pres. of Lit. and Philos. Society at Manchester, with Practical Reflections, preached 30th May, 1807, before the Society of Protestant Dissenters, assembling on the High Pavement, Nottingham. By James Tayler, 8vo. pp. 33. Johnson.*

THE late Mr. G. Walker was friendly and affectionate, and at eminent for his talents and virtues. We hope we shall soon be able to give, in another department of our work, a memoir of his life and writings. He was five and twenty years pastor of the religious society, meeting on the High Pavement, Nottingham, of which Mr. Tayler is one of the present pastors. He had ceased to reside at Nottingham some time before his death, but the friendly connexion between him and the congregation was dissolved only by that event.

the same time, a just and rational tribute to his memory. It is a true portrait of his character. His virtues are painted with a happy pencil; and his defects are faithfully described as shades in the historic picture.

Were our funeral discourses more commonly formed after this model, they would reflect more real honour upon the virtuous dead, and would become truly useful, by furnishing philosophy with a number of moral cases, and biography with unsuspicious documents.

Mr. Tayler's discourse is a

ART. IV.—*Strictures on Free Discussion, with observations on the Common Notions of Infernal Influence on the Human Mind.* 8vo. pp. 60. 1s. 6d. Longman and Co. 1807.

THIS pamphlet was occasioned by a controversy in a magazine at Liverpool, and will we trust prove another instance of the utility of local theological discussion. It will at the same time give pleasure to the liberal-minded reader in all places. The author endeavours to explode the anti-christian “doctrines of Demons,” and recommends unbounded freedom of inquiry.

ART. V.—*The Providence of God over-ruling the Issues of War and Conquest. A Sermon, preached at the Chapel in Essex Street, Feb. 25, 1807, being the day of General Fast. To which is added a Prayer.* By Thomas Belsham. Johnson. 1s. 6d.

THE tenour and purport of this rational and eloquent discourse is fully expressed in the title. It consists of practical illustrations of the philosophical and Christian doctrine of necessity. The conclusion to which the preacher brings his readers is summed up in his motto, taken from one of the most moral and sententious of our poets:—

“All discord, harmony not understood,
All partial evil, universal good.”

ART. VI.—*A Sermon preached at the Temple, May 31st, and at Berkley Chapel, Berkley Square, June 28th, upon the conduct to be observed by the Established Church towards Catholic and other Dissenters.* By the Rev. Sydney Smith, A. M. late Fellow of New College, Oxford. 8vo. pp. 27. Longman and Co.

THIS Sermon is prefaced by a manly address, in which the preacher avows that a sense of “duty” led him first to deliver and now to publish a discourse “extremely disagreeable to many of his hearers,” in order to “bear his share of testimony against a religious clamour, which is very foolish in all those in whom it is not very wicked.” For this public protest against the hypocritical and detestable cry of *No Popery*, we thank him: good sense and charity will, he may be assured, find their reward, not perhaps at court or in the Church, but assuredly in the esteem of the reflecting part of the country, whose esteem a wise and good man will alone covet.

But whilst we applaud the courage and tolerant spirit of the author we must be allowed to express our surprise at the principles which he maintains on the subject of Church-establishments; principles which none but the clergy do not consider as ex-

ploded, and which, when they do not excite indignation can scarcely fail to call down contempt. The toleration pleaded for by the preacher, is rather a feeling of good nature than a measure of equity, and is not incompatible with the principles of Sacheverel and Laud.

In the first place, he is "convinced that in the uninterrupted order of its prelates, the national Church of England is of apostolical origin:" (p. 25.) that is to say, that our present bishops are the successors and representatives of the apostles by being the successors and representatives of popish Bishops! The resemblance which all bishops in political churches bear to each other is discernible enough, but how any of them resemble, much more represent the apostles, is not quite so clear.

In the second place, the preacher contends that "the support of the clergy" ought to be as it is, "compulsory on all." (p. 5.) His reasons are two. If the people were not compelled to maintain the clergy, they would not be maintained at all—so little alas! do the people, in spite of all their labours, esteem them! so low do they rate their usefulness! Or they would be forced to "gain their subsistence by flattery." Query: by whom is the greatest flattery practised in the pulpit? by Dissenting Ministers, or the clergy?

In the third place, "articles of faith" are necessary to be subscribed, (p. 5.) to prevent "contradictions being preached." Without them, says the author, "one minister would defend the doctrine of the Trinity and another would attack it. We should hear

at one time that Christ was the Son of God, and at another that he was merely a prophet." There are then no *contradictory* doctrines taught in the consecrated pulpits of this country! no disputes between our clergy as to the meaning of articles of which they have all declared their belief! no anti-trinitarian, no Socinian sermons, preached in the established Church; much less, in assemblies of the clergy!

"Homely and coarse," the preacher observes, "as these principles may seem to *speculative* men, they are the only ones by which the existence of any religion can be secured." (p. 7.) Yet he must have heard of a religion which existed, aye, and flourished too, for three centuries, without the aid of his favourite principles; and he himself acknowledges in the outset of the discourse, (p. 3.) that "WE MIGHT BE CHRISTIANS WITHOUT ANY ESTABLISHED CHURCH AT ALL." America too is a case in point; but to prevent its being urged against him the preacher remarks, "we have now too much reason to believe, that the system of greater latitude attempted naturally enough in the new world, will end fatally for the christian religion and for good practical morality." (p. 7.) Depraved Americans! You do not constrain your youth to subscribe at college even one article of faith! You have no "religious king" to bless the nation with his royal piety! You have no holy bishops, to watch and fast and pray for your welfare! Unhappy men! who stood idly by while all Europe, impelled by divine zeal, rushed to the contest, in defence of "social order and our most holy religion."

The author compliments the **SECTARIAN CLERGY**.—"Far from considering the Sectarian clergy as objects of ridicule, contempt and persecution, it is impossible to witness their laborious exertions for what they believe to be the truth, their poverty, *the insignificance and obscurity* in which they pass their lives, without experiencing for them very sincere sentiments, both of *pity* and respect." (p. 24.) This is a hard blow on some of the modern "licensed teachers," who would fain rise out of *insignificance and obscurity* (as the world esteems these

things,) by standing on the necks of their people, now forsooth! the *laity*, and being looked up to and greeted as the *clergy*. For our parts, whenever we see persons of this description here, after we shall think of the Rev. Sydney Smith's phrase, "the Sectarian Clergy."

This sermon is a new proof to us of the mischievous tendency of National Religions! They must be bad, when they betray such men as the respectable author before us, who really mean to be candid and reasonable, into bigotry, absurdity and folly.

ART. VII.—*Jesus the Son of Joseph. A Sermon, delivered before the General Baptist Assembly, at their Annual Meeting, in Worship Street, London, May 19, 1807.* By A. Bennett. pp. 35. Johnson.

WHEN we reviewed Mr. Stone's Visitation Sermon (vol. 1. p. 490.) we declared our opinion "that there were few associations of Dissenting Ministers before which a preacher would have dared to read such a bold Unitarian discourse." Mr. Bennett has however displayed the courage of which we doubted the existence: and whatever his readers may think of his opinions they must admire and applaud his integrity and firmness. He has gone over the ground, pre-occupied by Mr. Stone, with considerable ability; and has we think, the advantage of his predecessor in condensation and conciseness.

It is reported that the sermon gave great offence to some of the preacher's brethren in the ministry and other hearers; but we are unwilling to believe that the heads and representatives of the General Baptists, a sect which has always led the way in free inquiry, should have been less ready than an assembly of the clergy to permit one of their members to state frankly and defend temperately his conscientious belief. If any of them think Mr. Bennett wrong, the path is plain before them; let them answer him!

ART. VIII.—*An Essay on the Humanity of Christ: intended to shew the Utility and Consistency of maintaining that our Lord Jesus Christ is one of the Human Race.* By Richard Wright. pp. 36. 6d. Eaton, High Holborn. 1807.

This essay is a suitable companion to Mr. Bennett's sermon. It is "intended chiefly for the instruction of the unlearned," and

consists of "such observations and arguments, as are on a level with the common sense of the bulk of mankind."

We have before (vol. i. p. 47.) commended the author's talents in "simplifying difficult questions and epitomizing controversies." The present tract would justify us in repeating the eulogium, but we content ourselves with referring to it.

The Essay brings forward Scripture Proofs of the Humanity of Christ, answers Objections, and shews the Importance of the doctrine. Under the last head, are many striking and original remarks and much masterly reasoning, which we recommend especially to the notice of the reader.

Mr. Wright is distinguished as a theological writer, for his candour, and to this quality in his tracts is owing perhaps a considerable share of his popularity and usefulness. May we remark then, that a very few expressions occur in this work which are more assuming than we know he meant to be? He will see to what we allude on looking over pages 19 and 20, where we doubt not he will make some verbal alterations, when the Essay is republished. We point out these trifling blemishes because we wish to see it in general circulation, and are anxious that any little defect should not weaken the influence which we calculate upon its obtaining over the public mind.

ART. IX.—*An Admonitory Epistle to the Rev. Rowland Hill, A. M. occasioned by the Republication of his "Spiritual Characteristics, or Most Curious Sale of Curates."* By Phileleutheros. 8vo. pp. 30. Conder.

THE orator of Surry Chapel is here tried on the charges of extravagance, absurdity, inconsistency, ill-nature, pride and profaneness; and the evidence brought forward by this public accuser is so strong that his friends will scarcely be able to acquit him, and his enemies will unanimously pronounce a verdict of *guilty*. It is curious however that this severe censor on the character of the eccentric preacher professes to regard him, as a "saint" and an "evangelical" minister. His ad-

mirers will probably account for the anger of his anonymous antagonist by supposing him to be some Dissenter, who is stung and vexed with the jokes of the witty methodist, on the subject of "Church order," straight-laced communion, and Dissenting "boards." We, as impartial spectators of these bitter disputes, cannot help thinking of the observation of an apostle—that "the wrath of man worketh not the righteousness of God."

O B I T U A R Y.

Jean Thurel—Jerome De Lalande—Abbé Edgeworth.—Rev. S. Barnard—Mrs. Cooper

At Tours, in France, JEAN THUREL, aged 108; he was a member of the Legion of Honour, was born at Orain, in Burgundy, in 1699, entered the regiment of Touraine the 17th of September, 1716, and served without interruption for the space of 92 years. He received a musket-ball in the neck at the siege of Kehl, in 1733, and seven sabre wounds, six of which were observable on his head at the battle of Minden, in 1759. He had three brothers killed at Fontenoy, and a son, a veteran and corporal in the same company, killed in 1782; there is another who still serves with honour. In 1787, his regiment was ordered to march to the coast, to embark; he performed the whole march on foot, saying, "that as he never travelled in a carriage, he would not commence then." On the 8th of November, 1787, he was presented to the king and royal family; he was then ordered a pension of 300 francs yearly, 200 of which were to revert to his wife in case of his death, and on her decease, 100 francs to each of his children. For some years he has lived as a veteran at Tours. Buonaparte presented him with the Eagle of the Legion of Honour, and a pension of 1,200 francs. On the removal of the ashes of general Monier, he was one of the four commissaries named for that ceremony, and was then appointed, as the oldest soldier in Europe. To the moment of his death, he preserved his senses and judgment; and until his last illness, which was but for a few days, he enjoyed good health.

April 7, at Paris aged 75, M. JEROME DE LALANDE, the celebrated Astronomer. By his will he ordered his body to be dissected, and his skeleton to be placed in the museum of Natural History. His friends, however, regardless of the injunction, caused him to be interred, and his funeral was attended by most of the members of the National Institute. See p. 217 of the present vol.

A direction in one respect, similar to the above, was given by Dr. Mounsey, Physician to Chelsea College, who died

in 1788, in his 95th year. That ingenious and eccentric man left his body to his friend Mr. Forster a surgeon, who "in pursuance of his will delivered a discourse on its dissection in the Theatre of Guy's Hospital." Afterwards he made his report of certain "morbid affections to Dr. Heberden, according to the will, depositing the parts with these singular appearances in the Museum of Mr. Cline." The remains of Dr. M. were then interred at Chelsea College, though to "shew," as he expressed it, "the philosophic contempt in which he held all funeral pomp, and every species of unnecessary form" he had directed that "the remainder of his carcase should be put into a hole or crammed into a box with holes and thrown into the Thames."

"May 22d, aged 62, the ABBÉ EDGEWORTH who accompanied Louis 16th to the scaffold. He caught, in visiting the French prisoners at Mittace, a fever, which in a few days put a period to his existence." A Latin Epitaph for Abbé E. has been published and "said to be written by Louis 18th."

"July 7, Rev. S. BARNARD, Pastor of the Church assembling at Howard Street Chapel, Sheffield, and formerly Pastor of a large congregation at Hull. As a preacher and writer his labours have been incessant: for many years he was one of the most useful and popular preachers in the connexion of the late Lady Huntingdon."

"July 3, aged 69, at Ferney Hill, Gloucestershire, the residence of her eldest son, Mrs. COOPER, relict of the Rev. Dr. Cooper, of Yarmouth. Animated by christian principles and supported by christian hope, she placidly expired after a short illness and left the memory of a bright example to her children and her friends. She was the author of several publications, some of which were printed many years ago, under the titles of 'Fanny Meadows—The Daughter—The School for Wives—and the Exemplary Mother.' She published at a later period 'A Poetical Epistle from Jane Shore to her friend.' They

George Atwood—Miss Elizabeth Robinson—Rev. John Carr, LL. D.—Noel Desenfans—George Saville Carey.—John Walker.

were all composed with the ardent desire of promoting the influence of christian morality."

"July 4, Aged 61, GEORGE ATWOOD, Esq. M. A. and F. R. S. highly distinguished by mathematical science. He was educated at Westminster School, was for some time a tutor and for many years a fellow of Trinity College Cambridge. He read to the University, Lectures on several branches of Experimental Philosophy, which were much attended and justly admired. Mr. Pitt having been one of his auditors, was induced to form a more intimate acquaintance with him, and bestowed upon him in 1784, a sinecure office, that he might be enabled to devote a large portion of his time to financial calculations. The high opinion that minister entertained of him, and the confidence he reposed in him, were strengthened by experience, and Mr. A.'s labours were continued with the most zealous perseverance till his declining health rendered him incapable of severe application. Mr. A. was honoured with the Copleian medal by the Royal Society, and communicated several papers to different volumes of their transactions. He published in 1784, 'A Treatise on the Rectilinear Motion, Rotation of Bodies, with a description of Original Experiments relative to the subject,' also 'An Analysis of a Course of Lectures, on the Principles of Natural Philosophy read in the University of Cambridge.'"

July 4, in the 17th year of her age, after a long and painful illness, Miss ELIZABETH ROBINSON, of Lutton, Lincolnshire. This young lady had been long in the expectation of death, having been assured by the gentlemen of the faculty she was in a deep decline, and being unable to take medicine from a natural antipathy to it, could receive scarcely any possible assistance. During the last six weeks of her life her sufferings were great, but they were borne with a degree of patience seldom evinced by so young a person. She often expressed her readiness to resign the present life and its evanescent pleasures for an eternal state of being and uninterrupted felicity. Frequently during the violence of her pains, she exclaimed, "I fear my sufferings will be too great for my patience. How long the Lord delays his coming! Pray for me that I may be released." Her

steady piety, and lively hope in a resurrection to immortal life by Jesus Christ, were a source of consolation to her indulgent mother and affectionate sister, who now lament her loss. Her remains were interred in the burying ground belonging to the Unitarian Baptist Chapel, at Lutton*.

G. S.

July 6, at Hertford, aged 76, the Rev. JOHN CARR, LL. D. who published a few years since "a translation of Lucian's Dialogues, in 3 vols. 8vo"

"July 9, aged 61, NOEL DESENFANS, Esq. a well-known amateur of the fine arts. He was born and educated in France, where he was a fellow-student with the celebrated Minister the late M. de Calonne between whom and himself a friendship began very early in life. Mr. D. passed between 30 and 40 years in this country. His publications are 'A Plan for advancing the British Arts by the establishment of a National Gallery,' 1799: and in 1802 'A Descriptive Catalogue' of a collection of Pictures which he was commissioned to purchase for the late king of Poland, who had appointed him Consul General of Poland in Great Britain. He was also author of a well-written novel entitled 'Les Deux Hermites.' Mr. D. was profoundly acquainted with mankind, yet free from a misanthropic spirit. On the contrary he was active in the cause of humanity; ready to patronize unfriended genius and mitigate distress. In private life he was distinguished for hospitality, friendship, and affable and courteous manners."

July 14, of a paralytic attack, GEORGE SAVILLE CAREY, the well-known lecturer. He was announced for an exhibition on the same evening. Mr. C. was by profession a printer, and one of those imprisoned on account of No 45, of the North Briton. He was author of the Balnea, (a description of the watering places in England,) several songs, &c. His father was the asserted author of the popular air of "God save the King."

"Aug. 1, at his apartments in Tottenham Court Road, in the 76th year of his age, Mr. JOHN WALKER, author of

* A short address was delivered at the grave, and a sermon preached from Mark xiii. 34—36, to an audience, which seemed deeply affected with this renewed and early proof of human fragility.

the Pronouncing Dictionary of the English Language, and of several other works of acknowledged excellence on grammar and elocution; as a professor of which he had, for nearly 40 years, deservedly held the highest reputation, and had amassed a competent fortune, by means equally honourable to himself, and beneficial to those in whose instruction he had been engaged; but which would have been more ample, had not its accumulation been retarded by his repeated and extensive charities. He had

been honoured with the patronage and friendship of Dr. Johnson, Mr. Edmund Burke and many other of the most distinguished literary and professional characters of the age; who respected and esteemed him, not more for the critical and profound knowledge he displayed on the subjects to which he had devoted his enquiries, than for the conscientious adherence to principle, the manly avowal of opinion, and the undeviating rectitude of conduct, that marked every stage of his life."

INTELLIGENCE.

Unitarian Fund.—York Institution.

RELIGIOUS.

UNITARIAN FUND.—The Annual Meeting of this Society will be held in London, on *Wednesday, October the twenty-first.*

A more particular account of the time and place of meeting, dinner, &c. will be given in our next. The gentleman first applied to, to preach the Sermon, (the same alluded to in our *Intelligence* for April, p. 218 of the present vol.) having declined the service on account of ill-health, *Mr. Aspland* has engaged to preach before the Society.

N. B. Subscribers to the Unitarian Fund who have not paid their subscriptions for the present year are requested to pay them into the hands of Joseph Holden, Esq. No. 78, Lombard Street, Treasurer, or Rev. R. Aspland, Hackney, Secretary. Subscriptions will also be received, if more convenient to the members, by the gentlemen of the COMMITTEE, as under:—

John Christie, Esq. Mark Lane; Mr. David Eaton, High Holborn; Rev. John Evans, Islington; Mr. Thomas Freeman, Dyer's Court, Aldermanbury; Ebenezer Johnston, Esq. Bishopsgate Street; Mr. John Sowerby, Watling Street; Mr. W. Titford, Union Street, Spitalfields. Of whom also any information that is desired may be had concerning the Society.

YORK INSTITUTION.—The Trustees of the York Institution, have lately published their annual report, from which it appears that, at the balancing of the cash account (on February the 22d, the date of the original opening of the Manchester college) the annual subscriptions amounted to 2214. congregati-

onal collections to 962. 14s. and the rents of the buildings in Manchester to 1417. 15s. The trustees propose, in the course of the present year to convert the rest of the buildings into dwelling houses, from which they expect a rent of 1002. more. Since the above date there have been collections at Birmingham, Mansfield and Newcastle, a donation of 502. from an anonymous friend, of 102. 10s. from the Rev. T. Belsham, and of 52. from the Rev. B. Evans, and some very handsome annual subscriptions, from the Rev. Dr. Disney, the "Accidental Discoverer," and several friends to the institution at Liverpool, in all upwards of 2002. as will be particularised in the next report. Several of these were sent with a particular view to a third tutor, which is an addition desirable and even necessary to carrying on the plan marked out for the education of the students, but the trustees do not think themselves warranted in the attempt to engage any gentleman in this capacity, till the permanent funds of the institution shall be adequate to the increased expense; or till the annual subscribers become much more numerous than they now are. In the mean time if it should appear to any who consider the present number of students that such an addition is superfluous, they wish it to be carefully observed, that the labour of the tutors depends not on the number of students, but upon the extent and variety of the subjects in which they are instructed, and the regularity with which the appointed course is pursued.

In the present state of science and literature, it is justly expected that they who are designed for the ministry in our religious societies should be initiated in

every branch of sound and polite learning, that they may enter the world qualified not only to discharge with ability their ministerial duties, but in many cases to be the instructors of our youth, and to support by their acquirements and character the respectability of the dissenting name. With such views the plan of study pursued in this institution has been arranged. It comprehends a term of five years; during the first three of which the student proceeds through a full course of mathematics and natural philosophy, is daily employed in reading some of the best classical authors, and is directed and assisted in an extensive investigation of ancient and modern history. In the course of this period, he is likewise instructed in logic, and the philosophy of the human mind; in ethics, including jurisprudence and general policy; in the evidences of natural and revealed religion; in universal grammar, oratory and criticism, and other branches of what are usually called, the Belles Lettres. And as the foundation of just scripture criticism, must be laid in an acquaintance with some, at least, of the oriental languages, the student, in this part of the course, is taught the Hebrew, the Chaldee, and the Syriac. Thus prepared, he enters on his theological studies, to which the last two years of his course are devoted. After some introductory instruction concerning the general principles of sacred criticism, and the aids to which a theological student should have recourse, he proceeds in regular order through every book of the old and new testament, paying at the same time particular attention to the language of the Septuagint, and the writings of Josephus and Philo. Having thus traced the history of revealed religion, and from the records of revelation alone endeavoured to learn the doctrines proposed in them, to the acceptance of mankind, he passes to the history of the christian church, having his attention particularly directed to the rise, progress and character of the principal religious systems which have prevailed in the christian world; to the origin of our separation from the established church, and to the grounds upon which a continued separation is vindicated. He is also now introduced to some general acquaintance with those writings and opinions

which, by nations not owning the christian name, are considered as sacred.—Through the whole of the course he is exercised in Latin and English composition on the subjects connected with the studies he is at the time pursuing, and in the last two years in the composition of sermons and other pulpit exercises, and receives instructions in the pastoral care.

Such is an imperfect outline of the plan which has hitherto been kept in view, and pursued with as much regularity as circumstances would permit. And although the excellent maxim of Dr. Jebb, that “the personal labours of the student are of greater efficacy than the oral instructions of the tutor,” is constantly acted upon; yet it must be evident, that so many important and necessary subjects of education must require the aid of another tutor, in order to their being properly conducted; and that no great increase of students can be expected till this aid shall be obtained.

The preceding plan has been arranged principally, but not solely, with a view to the education of divinity-students. The course, however, for the first three years, is adapted also to the education of young men designed for other professions, or for mercantile life. And as the lectures delivered in the third year are upon subjects concerning which it is very desirable that lay-students should be well-informed, in this age of scepticism and infidelity, it is much to be wished that parents would allow their sons to continue till that part of the course is completed. They might thus be the more surely confirmed in that good character which is essential to their being admitted into the institution, and which it is the object of all the regulations established there to guard and improve.

There are at present seven divinity students: the number of lay-students is five.

The treasurer of the institution is Ottiwell Wood, Esq. of Manchester, to whom, or to the Rev. C. Wellbeloved, Theological Tutor, York, the Rev. William Wood, Visitor, Leeds, Lewis Lloyd, Esq. Lothbury, or Mr. Kinder, No. 1, Cheapside, letters may be addressed respecting the admission of students; or for the transmission of donations or subscriptions.

On Wednesday and Thursday the first and second July, was held the annual examination of students at the close of the session: it was numerous'y and very respectably attended, and gave the highest satisfaction to all present. It comprehended the business of the whole session without the students being previously informed of the questions to be proposed.

On Wednesday the two Hebrew classes were first examined; the junior class giving a particular account of the structure of the language, according to Masolef's grammar, and translating several passages taken at random from the Pentateuch from Hebrew into English, and others from English into Hebrew; the senior class being examined in Lowth's *Prælections*, and reading, as before, passages out of the prophetic and other poetical books, one of them concluding this branch of the examination by a discourse on Hebrew poetry. In the classics the whole of the students, who had this year read the whole of Tacitus and great part of Lucretius, read a passage from the former author, Mucianus's address to Vespasian; after which a Latin poem on the battle of Maida, and a Latin oration on eloquence, were read by two of the students. The Greek classics which had this year been read were two plays of Euripides, one of Æschylus, a part of Thucydides and some Odes of Pindar; the students read a scene of the Hecuba, and another of the *επιταφιας Ονησας*; after which an Essay was read on the character and talents of Cicero, with a critique on his *Oratio pro domo sua*. The examination of the junior mathematical class in Algebra and Euclid concluded the business of the first day. On the second the only student in the fourth year was strictly examined on the source of biblical criticism, with a particular reference to the Old Testament; on the original languages in which we possess its books and the state of the text; on the several divisions which have been made of them; on the sentiments which they severally inculcate on the nature and character of God, and on human duty and expectations; on the several Greek and Latin translations; on the works of Josephus and Philo, the Apocryphal Writings and the Targums, with their respective use in illustrating the scriptures; and concluded by an elaborate Discourse on the Mo-

saic institutions, and their probable intention and use in preserving the knowledge of One Supreme Being, and exhibiting a specimen and proof of the moral government of God. The students in the third year were then examined in logic and metaphysics, and one of them read an Essay on the controversy relating to Materialism, another, a Summary and Estimate of the Natural Evidences of a Future State. Those of the third and second year were examined in universal grammar, oratory, and criticism; and three of them delivered Essays on Taste, on Sublimity, and on the tragedy of Othello. The two higher mathematical classes were then examined in fluxions, and in hydrostatics and astronomy; and the whole was concluded by an Essay on the Study of Natural Philosophy. The examination being ended, the Rev. John Yates of Liverpool, in an eloquent address declared the high satisfaction of the trustees in its result, and offered to the students some very judicious advice on the conduct and proper application of their future studies. The trustees afterwards dined together at Etridge's, when some interesting conversation took place on the best means of raising a permanent fund for making provision for a third tutor. Several very handsome sums were reported as being ready for a beginning to the accomplishment of this truly desirable object, and there is little doubt that with a little exertion of the friends of the institution an adequate fund will soon be established. V. E.

POLITICO-RELIGIOUS

IMPERIAL EDICT OF THE EMPEROR OF CHINA, 10th year of *Kia King*. A. D. 1805.—“The Supreme Criminal Court has reported to us the trial, investigation, and sentence of that tribunal against Chin-yo-vang, a native of the province of Canton, who had been discovered to have received privately a map and sundry letters from the European Te-tien-tse (Father Odeadato, a Catholic Missionary at Peking) and also regarding several other persons who had been found guilty of teaching and propagating the doctrines of the Christian religion.

“The Europeans who adhere to the Christian faith, act conformably to the customs established in those countries, and are not prohibited from doing so

by our laws. Their establishments at Peking were originally founded with the auspicious view of adopting the western method in our astronomical calculations; and Europeans of every nation, who have been desirous of studying and practising the same at this court, have readily been permitted to come and reside upon the above establishments; but from the beginning, they were restricted from maintaining intercourse with, and exciting troubles among our subjects.

“Nevertheless, Te-tien-tse has had the audacity secretly to propagate and teach his doctrines to the various persons mentioned in the Report; and he has not only worked on the minds of the simple peasantry and women, but even many of our Tartar subjects have been persuaded to believe and conform to his religion; and it appears that no less than thirty-one books upon the European religion have been printed by his order in the Chinese character.

“Unless we act with severity and decision on this occasion, how are these perverse doctrines to be suppressed?—and how shall we stop their insinuating progress?

“The books of the Christian religion must originally have been written in the European languages; and in that state were incapable of influencing the minds of our subjects, or of propagating the doctrine in this country; but the books lately discovered are all of them printed in the Chinese character. With what view, it is needless to inquire; for it is sufficient, that in this country such means must not be employed to seduce our simple peasantry to the knowledge and belief of those tenets, and much less can it be suffered to operate thus on the minds of our Tartar subjects, as the most serious effects are to be apprehended from it on the hearts and minds of the people.

“With respect to Chin-yo-vang, who had taken charge of the letters; Chui-ping-te, a private of infantry under the Chinese banner, who was discovered teaching the doctrine in a church; Lieuchao-tung, Siao-ching-ting, Chu-chang-tay, and the private soldier Vang-meu-te, who severally superintended the congregations of Christians, as they have been respectively convicted of conveying

letters, or employing other means for extending their sect and doctrine, it is our pleasure to confirm the sentence of the court; according to which they shall severally be sent into banishment at Elu, in Tartary, and become slaves among the Eleuths; and previous to their departure, shall wear each of them the heavy *cangue* for three months, that their chastisement may be corrective and exemplary.

“The conduct of the female peasant Chin-yang-shy, who undertook to superintend a congregation of her own sex, is still more odious. She, therefore, shall also be banished to Elu, and reduced to the condition of a slave at the military station, instead of being indulged with the female privilege of redeeming the punishment by a fine.

“The peasant Kun-han, who was employed in distributing letters for the congregation, and in persuading others to assist in their ministry,—and likewise the soldier Tung-hing-shen, who contumaciously resisted the repeated exhortations made to him to renounce his errors, shall respectively wear the common *cangue* for three months, and after the expiration of that term, undergo banishment to Elu, and become slaves among the Eleuths.

“The soldiers Cheu-ping-te, Vang-meu-te, and Tung-hen-shen, who have gone astray, and willingly become proselytes to the European doctrine, are really unworthy to be considered as men; and their names shall be erased from the lists of those serving under our banners. The countrymen Vang-shy-ning, Ko-tien-fo, Yu-se-king, and Vu-si-man; and the soldiers serving in the Chinese infantry, Tung-ming, Tung-se, and Cheu-yung-tung, have each of them repented and renounced their errors, and may therefore be discharged from confinement; but as the fear of punishment may have had more effect in producing their recantation than any sincere disposition to reform it is necessary that the magistrates and military officers, in whose jurisdiction they may be, should keep a strict watch over them; and inflict a punishment doubly severe, if they should relapse into their former errors.

“Te-tien-tse, who is an European, entertained in our service at court, having so far forgot his duty, and disobeyed the

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laws, as to print books and otherwise contrive to disseminate his doctrines, is guilty of a very odious offence. The alternative proposed by the court of dismissing him to his native country, or of remanding him from the prison to his station at Pekin, is very inadequate to his crime. We therefore direct that the Supreme Military Court do appoint an officer to take charge of the said Te-tien-tse, and conduct him to Ge-ho, in Tartary, where it is our pleasure he should remain a prisoner in the guard-house of the Eleuths: and be subject to the superintendence and visitation of the noble magistrate Kingki, who must carefully prevent him from having any correspondence or communication with the Tartars in that neighbourhood.

“The noble officer Chang-fae, who has hitherto superintended the European establishments, having been ignorant of what was going forward in his department, and having made no investigation or inquiries during the time that Te-tien-tse was writing letters, printing books, and spreading his religion, has proved himself insufficient and unworthy of his station; wherefore, we direct the Interior Council of State to take cognizance of his misconduct.

“In like manner, it is our desire that the Council of State take cognizance of the neglect and inattention ascribable to the military commanders who suffered the soldiers under their orders to be corrupted with these foreign doctrines; and then report to us the report of their deliberations, in order that we may refer the adjudication of punishment to the proper court.

“The Council of State shall moreover, in concurrence with the Supreme Criminal Court, appoint certain officers to examine all the books of the Christian doctrine which have been discovered; after which they shall, without exception, be committed to the flames, together with the printing-blocks from which the impressions were taken,

“The governor and other magistrates of Pekin, and the commanders of troops stationed at the capital, shall strictly attend to the subject of these instructions, and severally address edicts to the soldiers and people in their respective jurisdictions, declaring that all persons henceforth, frequenting the Europeans, in or-

der to learn their doctrines, will be punished with the utmost rigor of the law, without exception or abatement, for having acted in defiance of the present prohibition. As for the rest, we confirm the sentence of the court Khin-tse.”

On Tuesday, the 17th of June, there was held at Coseley in the county of Stafford, a general meeting of the UNITARIAN TRACT SOCIETY, instituted in Birmingham, June 6, 1806, for WARWICKSHIRE and the NEIGHBOURING COUNTIES. There was religious service on the occasion; the Rev. JOHN KENTISH of Birmingham conducted the devotional part, by an appropriate prayer, and the sermon was preached by Dr. TOULMIN from Dan. xi. 33. “And they that understand among the people, shall instruct many.” This institution for promoting Christian knowledge and the practice of virtue was patronized by an accession of new subscribers. This is the fourth society of the kind formed since the year 1791, and it promises to be numerous and extensive. Great satisfaction was expressed in this meeting, and the object of it was adopted with much approbation and earnestness.

The fifth annual meeting of the THEO-UNITARIAN* SOCIETY IN SOUTH

* *Theo-Unitarians* is the true literal translation of *Dwyfundodiaid*, the appellation which the first institutors of the Welsh Society for promoting the knowing and worship of *One only Living and True God*, gave themselves, and by which they and their friends are now distinguished. The word being of the same standing as the Society is not to be found in *Owen's Dictionary*; but he has inserted it in his *Grammar*, p. 44, which was published, and partly composed, subsequent to the publication of our rules and address. Indeed he saw them with me in manuscript, before they were published and was kind enough, to assist me in correcting the press. The reasons urged by the original proposer of the name for the adoption of it may prove no unacceptable article for the *Monthly Repository*. I may, at some future time, communicate them,

WALES was holden on Thursday the 25th of June last at the Wesleyan meeting-house, near Pont-Nedth-Vaughan, Glamorganshire. The service of the day was introduced by Mr. David Davis of Neath, with prayer, and reading and expounding Peter's sermon on the day of Pentecost. Mr. John James of Cardiganshire delivered an excellent discourse on the best means of propagating religious truths, from the 3d of Jude. Mr. David Oliver of Gellionnen preached on the unpurchased mercy of God, from Luke vii. 42. And Mr. Benjamin Philips of St. Clears on the doctrines taught by Jesus Christ, from John iii. 2. The concourse of people on the occasion was great—the meeting-house could not contain much more than one half of them. After the public worship was concluded a large party dined together, at the expense of a few well-wishers to the cause in the neighbourhood.

The business of the Society was transacted in the meeting-house; among other resolutions, it was resolved that the Rev. Thomas Morgan, of Blaengwrach, be requested to select hymns and psalms in Welch, adapted for the use of Theo-Unitarian worshippers. That the next annual meeting of the society be held on the first Thursday after the 21st of June, 1808, at Gellionnen, and that the Rev. Thos. Davies, of Coed-y-Cymmer, and Mr. Jenkin Rees, of Merthyr, be appointed to preach, and, in case of the failure of the latter, the Rev. B. Philips. The names of a few new subscribers were added to the list; and a donation from Mr. Belham was thankfully received.

The books voted for distribution to the Welch Theo-Unitarian Society, by the Southern Unitarian Society, will be a most acceptable present as there are many subscribers and non-subscribers, in the principality, who cannot read Welch, who will peruse them with avidity. If our fund had been strong enough, a certain sum should have been annually appropriated to the purchase of Unitarian Tracts in the English language. D. DAVIES.

Neath, Aug. 6th, 1807.

THE UNITARIAN MINISTERS of NOTTINGHAMSHIRE, DERBYSHIRE, LINCOLNSHIRE, and the SOUTHERN PART of YORKSHIRE, held their AN-

NUAL MEETING at MANSFIELD, on the 24th of June. Dr. Warwick, of Rotherham, prayed and read the scriptures; and Dr. Philipps, of Sheffield, delivered, in a striking, energetic, and impressive manner, a very excellent sermon, from the viiith chapter of Luke, v. 18th, "Take heed, therefore, how ye hear," in which the various classes of hearers, the uncandid, the prejudiced, the hypercritical, the captious, the conceited, the capricious, &c. were delineated by the hand of a master, and admonished with a dignity and firmness, worthy the imitation of his brethren in the ministry. The number of ministers present was fourteen, exclusive of a clergyman of the established church, and the Calvinistic minister of Alfreton. The congregation was much larger than on any former occasion.

The thanks of the Association were unanimously voted to the two gentlemen who performed, in so able a manner, the duties of the morning. It was agreed, at the earnest request of the Rev. Israel Worsley, of Lincoln, to meet in that city next year. The Rev. H. Piper, of Norton, is appointed to preach in the morning; and the Rev. J. Grundy, of Nottingham, in the evening.

The Ministers, and nine lay gentlemen dined in great harmony together.

At the Annual Meeting last year at Chesterfield, the Rev. J. Bull, had, in his sermon before the Association, recommended the formation of a society, "for the promotion of pure and undefiled christianity, and the practice of virtue, by the distribution of books;" similar to those already established in other parts of the nation. The plan was warmly espoused by Dr. Philipps and Mr. Piper but adjourned till the present meeting; when, on the motion of Dr. Warwick, it was again taken into consideration, and after serious discussion the following resolutions were agreed to.

Resolved, 1st. That it is the opinion of this meeting, that it would be highly advantageous to the cause of rational religion and genuine morality, to establish a society for the purpose of distributing religious and other useful books, to be called "The Northern Unitarian Society."

Resolved, 2nd. That a committee be appointed to carry the views of this society into immediate effect; and that the Rev. Dr. Philipps, the Rev. T. O. Warwick, M. D. and the Rev. H. Piper, with several respectable lay gentlemen, be that committee.

Resolved, 3d. That the Rev. Joseph Bull, of Mansfield, be the Secretary, and that he be requested to correspond with other societies of a similar kind.

Resolved, 4th. That the lowest subscription to this society be 10s. 6d. per annum; and that any person subscribing five guineas at one time, be considered a subscriber for life, and be entitled to books of equal value to those of an annual subscriber of 10s. 6d.—This business being settled, the attention of the association was next attracted to the paucity of Unitarian Ministers, and to the means of increasing their number; the following resolution was adopted, at the suggestion of Dr. Warwick; That, considering the small number of young men now educating for the ministry, it is highly desirable for the members of this association to make inquiries, whether there are not among their respective congregations, young men of serious habits and good abilities, whose education, as Unitarian Ministers, is worthy of being supported by those funds, which might be procured for that purpose, and to report the result at the next meeting of this society.

Resolved, lastly. That the Rev. Mr. Bull, be desired to transmit an account of this meeting to the Editor of the *Monthly Repository*, for insertion in his valuable Magazine.

The evening service opened with singing; the Rev. E. Jones, of Duffield, gave out the hymns; the Rev. H. Jenkins, of Stourbridge, prayed suitably to the occasion.

The divine blessing was properly invoked upon the means about to be adopted by the society for the extension of unadulterated christianity, and for the practice of virtue. The Rev. J. Scott, of Cradley, favoured a very numerous, attentive and highly respectable auditory, with a sensible, pious and judicious discourse, upon the rational pleasure, the refined delight, and the moral advantage of serious, habitual attendance upon public worship.

"Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth." Psalm xxvi. v. 8.

It is but justice to add, that the services of both parts of the day were highly acceptable to every candid and well-disposed hearer; and it may not be too much to hope, that they will have a salutary effect on all who attended them.

July 5, 1807.

J. B.

The WESTERN UNITARIAN SOCIETY, met this year at the general baptist meeting house, in Trowbridge, Wilts, on Wednesday the 12th instant. The service was introduced by the Rev. Mr. Rowe, of Bristol, who read a suitable portion of the scriptures, and delivered the general prayer: then the Rev. Mr. Brown, of Warminster, addressed the audience in a judicious discourse from the 1st. chap. of Philippians, the 9th, 10th, and 11th verses. He expatiated on the duty of love or christian charity, and strongly insisted on its "abounding more and more," but only in such a manner as to keep pace with "knowledge and judgment"—he then concluded with prayer.

In compliance with a particular request, it was agreed to have an additional service in the evening, when the Rev. Mr. Rowe delivered a discourse from 1. Timothy, 2d. chap. and the 5th verse. His subject (which he treated with great ability) was the truly important one of the *Divine Unity*, the first and greatest article of true religion! to promote the belief of which is the leading object of this society, and other similar ones.—The society was gratified with the addition of five new members, among whom are the Rev. Mr. H. of Bridgewater, and three of his friends: the conversation during the hours of transacting business, and the interval between the services was very interesting—and among other resolutions, it was agreed, that *ten pounds' worth* of books from this society be voted in aid of the UNITARIAN FUND. That the YORK ACADEMY be recommended as an useful institution, worthy of more general support. And, that the MONTHLY REPOSITORY, is a valuable publication, entitled to the patronage of all liberal-minded Christians.

The next annual meeting was

pointed to be holden at Bristol, where the Rev. Dr. Carpenter, will be expected to preach, or in case of failure the Rev. Mr. Aspland. D. J.

The EPISTLE from the YEARLY MEETING, held in LONDON, by Adjournments, from the 20th to the 29th of the fifth month, 1807, inclusive, to the Quarterly and Monthly Meetings of FRIENDS, in Great Britain, Ireland, and elsewhere.

Dear Friends,

Receive, we beseech you, the salutation of our undiminished and renewed love: may we not reverently say, of our love in the gospel of Christ. For we desire to be as the messengers of good tidings, to allure you to increasing degrees of dedication to the cause of truth, and to make you partake of the encouragement which we are mercifully allowed to feel, by meeting thus together as with one accord. But though we have again cause to confess that there is strength in the union of exercise, in a joint engagement of spirit, we also entreat you to remember that "the same Lord over all is rich unto all that call upon him." Rom. x. 12. We believe, as a frequent application of heart to the Lord is the practice of friends in their remote allotments, that he will enrich them with due portions of his wisdom and strength. Thus will he restrain in them the dispositions which tend towards the world, he will invigorate those which have their origin and accomplishment in heaven, and he will even "make glad for them the solitary place." Isa. xxxv. 1.

On the particular inspection this year into the state of our religious society, various objects tending to its welfare have engaged our attention; some of which we shall endeavour briefly to lay before you. But first we are inclined to express our thankfulness for an event which concerns not us only, but incalculable multitudes of our fellow creatures—our fellow-possessors of the faculty of reason—our fellow-objects of the redemption which comes by Christ. We scarcely need name the Abolition of the Slave Trade. We view it as one of the most important acts of public, national righteousness, which ever dignified the councils of any government; and our minds have been directed in secret

prayer to the Almighty Parent of the universe, that he may be pleased to regard this kingdom for good; and direct its future councils to such further acts of justice and mercy as may promote his glory, in the harmony of his rational creation.

We may also here mention that we learn by the accounts which we have received from our brethren in America, that their attention in assisting some of the Indian nations to attain to the benefits of civilization, is still continued with vigour and with increasing success. We are gratified with being informed of the contribution which friends in this nation have raised in order to participate in this work of benevolence. Six thousand pounds of it are already put in train to be remitted to America; about nine hundred more are ready to follow, and we have cordial assurances from our friends abroad that they will readily take upon them "the administration of this service:" which we trust will not only prosper, to the advancement of our Indian brethren in the scale of civil life; but, like the gift of old, mentioned by the apostle, may be "abundant also, by many thanksgivings unto God." 2 Cor. ix. 12.

Now, dear friends, seeing Christian duty is not a complex system, but consists of a few and simple parts, it cannot be expected that great variety should be found in the subjects, on which, from time to time, we are induced to address you. It is a peculiar glory of the gospel that it remains THE SAME. Love to God and love to our neighbour are its grand and primary divisions; each harmonizing with the other; neither subsisting apart. To the latter we immediately refer the general care which our Christian discipline promotes; and we believe it is also the ground of that more private, but not less beneficial care, which we long to see subsisting in vigour in Christian families. You know our annual inquiry, "Do Friends endeavour, by example and precept, to train up their children, servants, and those under their care, in a religious life and conversation, consistent with our Christian profession?" The query then descends to four particulars, all of them indeed important, but we now hint at them

only to observe, that, important and indispensable as we believe they are for us, they are not to be made the sole criterion for judging whether religious education has been duly and successively given. Consider, dear friends, what subjection of spirit, what care of conduct, and what self-restraint go to make up a good example: tempered, as it should be, with sweetness of manner, seconded by holy firmness, and recommended by its being manifest that yourselves are "seeking first the kingdom of God, and his righteousness." Mat. vi. 33. These are truly great, but they are attainable objects; and equally the duty of every one who lays claim to the Christian character: for though all are not called to the same stations in the militant church, all are invited to heaven; and the general terms of invitation are alike to all. O friends, did we all thus seek and attain to the things that are excellent, precept, impressive precept, would not be withheld. Love would inspire it, prudence would direct it, both as to season and quantity, and what reason have we not for hoping that the Lord himself would render it availing by his blessing?

Our query, as we have said, then descends to particulars: of which we shall only now advert to one, and that, because it hath renewedly at this time occupied our attention, called forth expressions of the sense of several brethren, and furnished our meeting with no inconsiderable subject of consolation. We believe there is an increased attention in friends in various parts, not only to promote in their families the frequent reading of the holy Scriptures, but to make it the employment of a portion of time daily. We commend this practice, and we believe that if the heads of families are careful in cultivating the seed of truth in themselves, there will be so little danger of the custom becoming formal, that it will not unfrequently be the means of quickening the minds of those concerned in it: more especially if a subsequent pause be allowed; in order that the sacred truths which have been read may have time to make their due impression on the mind; or that the mind may have time to rise in secret aspiration after a blessing.

We find, at this as at other times,

that several persons have been added to us by conviction. We desire it may also have been by conversion, from form to power. Such truly convinced and converted, are a strength to us—They know the sacrifice which they have made for their present condition, and value it accordingly. They have bought the truth, and are so far from desiring to sell it, that they are concerned that others should possess the same enjoyment. But we are sometimes grieved that persons finding their way, and probably through self-denial, into our society, do not always retain their ground. The salt doth not always retain its savour. Mat. v. 13. In tenderness therefore of heart we entreat the newly convinced not to esteem their admission as a period of rest from conflict. It rather requires a deeper exercise. And we beseech friends among whom such may dwell, to treat them with great circumspection, as well as kindness. Beware of hurting them by any ill example. They may be offended and if they are sincere they are in the number of those whom we are cautioned not to offend. Ch. xviii. 6. On the other hand they are tender and inexperienced, and they may be laden with the concerns of our discipline faster than their strength will bear. Thus, friends, on every occasion we see that sound judgment and sound practice require depth and solidity. Let us then keep in view, and earnestly desire to be endued with that discernment which is the means, under direction of the holy head, of edifying the body of Christ.

The amount of the sufferings which have this year been reported to this meeting, from our several quarterly and other meetings, and from Ireland, is upwards of ten thousand nine hundred pounds: chiefly on account of tithes and those called church-rates, and also for sundry demands of a military nature.

Before we conclude, we are disposed to turn our attention to you, dear youth, who are rising up to manhood. To you we would extend a tender, yet an earnest invitation. We are interested in your happiness, the church will have need of your help, and there is nothing that we desire more for you, than to see you advancing, in ranks of righteousness, to the Christian warfare. And

your qualification will lie in humility, and meekness, seeing it is the meek whom the Lord teacheth his way. Ps. xxv. 9, But dear young men, in this very meeting we have been made to lament, because so many of you evidently prefer the gratifications of nature which is corrupt, and which tends to corruption, to the cross of Christ which corrects its hurtful propensities, and to "the grace of God which bringeth salvation." Tit. ii. 11. Many of you have a degree of love to our holy cause. Why then will you pursue a line of conduct which tends to lay it waste? Do not despise the counsel of experience. Many have tried the path which some of you tread, and have found it lead to distress; and happy are those whose course is interrupted, and who do not persist in their progress, before it lead to final distress.

But though we thus speak, there are also many of our beloved youth, who are rising and risen into the state of maturity, of whom we are persuaded "better things, and things that accompany salvation." Heb. vi. 9. Dear young friends, of whatever rank, sex, or station, it is cordial to behold you, it is cordial to salute you in the fellowship of the gospel, and to bid you God speed. Hold on your way, turn not aside to the right hand or the left. You may have tribulation, but be of good cheer: your holy leader hath overcome the world. John xvi. 33. Thus, when some of those who now address you shall be beheld no more in this scene of conflict, but if they continue faithful will partake of the joy of their Lord, and of your Lord, you may stand in their places with holy firmness, be a blessing to succeeding generations, and "show forth the praises of him who hath called you out of darkness into his marvellous light." 1 Pet. ii. 9.

Signed in and on behalf of the Meeting, by
JAMES BAKER,
Clerk to the Meeting this year.

POLITICO-RELIGIOUS.

MR. STONE.—We extract the following account of the prosecution carrying on against this Gentleman from a periodical work, one of the writers in which seems to be intimately conversant with the affair.

"An occurrence has taken place by which there seems to be a probability of judging, whether and how far the Church of England is carried away by the spirit of popery. The case of Mr. STONE, an aged Presbyterian of the Church of England, is one of those by which churches are tried; just as the case of professor Leslie at Edinburgh, lately afforded an opportunity of judging the spirit of the Presbyterian Clergy in that district. No persons rejoiced more heartily than ourselves, at the defeat of the Presbyterian Clergy upon that occasion; because they were interfering in a matter in which they had no business, and it is highly for the interest of every nation to keep down as much as possible the spirit of Priestcraft. The case of Mr. STONE is different. He is a clergyman of the church of England; and after a study of the holy scriptures for fifty years, has been giving to the public the result of his enquiries. He may doubtless be wrong, for all men are liable to error; but a man of seventy years of age, who has been making the scriptures his study for the whole of his life, is not to be lightly called in question for his opinions: at any rate, the persons who do call his opinions in question, should give us some reason to believe that they are interested in the cause of religion, and that they are competent to examine the subject.

"We thought that the controversy had been between the Bishop of London and Mr. STONE, both of them aged men, both of them men of learning and study from their youth. Such a controversy, conducted with Christian temper, could not fail to have been edifying. The mildness of the paternal authority of the bishop, would naturally have led him to inquire into the nature of Mr. STONE's opinions; to discuss them with the aged Presbyterian; to point out where the errors, if there were any errors, laid, and would have guarded the church, if necessary, against the repetition of them. But we find upon inquiry that nothing of this kind has taken or is likely to take place. The bishop has not exercised the mildness of paternal authority; he has not discussed with Mr. STONE; every thing has been carried on with the high hand

of authority; and, on examining the letters of Paul to Timothy and Titus, concerning the conduct of a Bishop towards a Presbyter, we cannot discover on what part of the Scriptures the proceedings against MR. STONE are founded.

“There is a place in London called DOCTOR’S COMMONS; a place behind St. Paul’s, to the south of that church, inhabited by gentlemen called Doctors and Proctors. Here is a court of a good size well suited for the hearing of causes, but for some reason or other this court is used for mere forms, and the greater part of the business is transacted in an adjoining parlour, where are seldom other persons present besides those whom sad necessity or the business of the court constrains to be there. MR. STONE has been cited, it seems, to appear in this court, for maintaining doctrines contrary to the Church of England, and against an old law made in the reign of Queen Elizabeth. To this citation MR. STONE appeared by his proctor, and protested against a cause of this kind being discussed by Doctors and Proctors, before a Doctor who is a Knight; and the education of all of them seemed very unlikely to lead them to a knowledge of the Scriptures, which the Church of England professes to make the ground of its faith. The protest however was in vain, for the judge has declared himself to be a competent judge of the controversy, and the accuser is to bring in his charges.

“It is to be recollected that MR. STONE preached a Sermon by desire of the Arch-Deacon, before a body of clergy. The reader might expect then to hear that some of this body were the accusers. No such thing! The clergy have not accused him: nor has the bishop called him to account. It is a private individual, a Mr. Bishop. Not a bishop; but a Mr. Bishop; and, what is more singular, this Mr. Bishop is a Proctor, and this Mr. Bishop is not only a Proctor, but *the King’s Proctor*; and what is very extraordinary, this Mr. Bishop did not bring his accusation forward, till just after the late Ministry were dismissed, and the cry of “No Popery” was raised. Now, if this Mr. Bishop has really at heart the good of religion; if he has really studied the Scriptures; if

he is really competent to discuss the subject; and if he dreads the promulgation of such doctrines as those taught by MR. STONE; we lament only that he did not enter first, as the church prescribes, into an amicable discussion on the points on which they are at variance, but has taken a course which assuredly excites suspicion that punishment, not the conversion of an aged brother, is the object of his pursuit. It is a singular thing also, that a proctor should enter upon such a cause. Does he act for himself or for others? He has already employed three doctors. The question is of great importance to the clergy. We shall continue our remarks upon this curious cause as it goes on, as well as on a similar subject among the DISSENTERS; among whom one of their clergy has started a doctrine similar to that of MR. STONE, and some of his hearers were for censuring instead of examining his opinions!! So biassed are most people in all ages in favour of opinions, with which the chance of birth has filled their heads! so true is the remark of Gibbon, that it was an even chance at one time, whether the cross or the crescent should be fixed on the walls of Oxford.”

JUNE, 1807.

“We promised in our last to notice the proceedings in another place relative to the church, and to lay before our readers the state of the prosecution against MR. STONE an aged Presbyter of the church of England, with a large family. The prosecutor, it may be recollected, is a Mr. Bishop, a proctor in the place called DOCTORS’ COMMONS, being the same in civil law to a Doctor that an Attorney is to a Counsellor. This Mr. Bishop is a rare theologian; a sound Salamanca divine; for, he is bringing a poor parson into trouble, from a knowledge of the subjects on which the parson has preached, or, he is bringing him into trouble without knowledge of the subjects on which the preachment has been. Be this as it may, this Mr. Bishop having read the sermon which MR. STONE preached before the Arch-Deacon and his clergy, and which the Arch-Deacon and his clergy neither refuted nor reprimanded; this Mr. Bishop has drawn up twenty articles against MR. STONE, contained in five sheets of foolscap paper, written on both sides. Our readers

would not be anxious for their insertion in this place, though there are some things in them which require the particular attention of the clergy.

"The process in DOCTORS' COMMONS is of a very singular nature. Most is carried on in writing, the articles answer to an *Indictment*, and the accused is to deny or allow them, that is, to plead "guilty or not guilty." The articles having been brought in, the accused was allowed a certain time to give in his answer, and this he has done by *denying the charge*. The vacation taking place soon after this part of the business, nothing can be publicly done till November next. In the mean time Mr. Bishop is to collect his evidence, is to prove that MR. STONE has uttered the words alledged against him, and also, that such language cannot be justified by the accused. We understand that MR. STONE is fully prepared to meet this Mr. Bishop, to discuss the point foot to foot; and if there is fair law, we would bet a hundred to one in favour of the parson against the proctor.

"What this proctor knows of Divinity or Ecclesiastical history, may be judged by one single charge: he objects to Mr. Stone that he has said that the gospels, or some of them, assert our Lord to be

the legitimate son of Mary and Joseph. To be sure they do! We have been in a great error all our lives, if they do not; and we can have no doubt that the proctor himself, if justice were fairly done, ought to be called into the Spiritual court and well trounced, for calling such a well-known truth into question. If our Lord is not the legitimate son of Mary and Joseph, whose legitimate son is he? We should be much obliged to this Mr. Bishop for an answer to this question.—MR. STONE is also attacked for saying that the atonement of divine wrath by the expiatory sacrifice of the death of Christ, is a mistaken idea; and for affirming the satisfaction of divine justice, by the vicarious punishment of Christ, to be a disgusting impossibility. It will be pleasant to hear the Doctors discuss these points, and to shew in what they differ from certain articles of religion, which few people read now a days, and fewer people believe. The two last positions put us in mind of some verses stuck up in a Calvinistical university.

God was in wrath, because to be so he was pleas'd;
God killed God, that so his wrath might be appeas'd."

JULY. 1807.

NEW PUBLICATIONS.

A Complete List of Books on Theology and Morals, for Aug. 1807.

Letters on Capital Punishments, addressed to the English Judges. By BECCARIA Anglicus. 8vo. 2s. 6d.

Sermons on the Great Festivals and Fasts of the Church, on other solemn Occasions and on various Topics: from the German of the Rev. Geo. Joachim Zollikofer, Minister of the Reformed Congregation at Leipsic. By the Rev. William Tooke, F.R.S. 2 vols. 2vo. 1l. 4s.

Extract of a Sermon on the Education of the Poor: preached at Lambeth, June 28, 1807. By Dr. A. Bell. 1s.

A Sermon delivered at Horsham, July 8, 1807, before the Southern Unitarian Society. By Samuel Parker, 12mo. 1s.

The Transactions of the Parisian Sanhedrim. Translated from the Original,

published by M. Diogene Tama, with a Preface and Notes. 8vo. 8s.

An Account of the Nature and Present State of the Philanthropic Society. 1s.

Two Sermons on Justification; preached before the University of Cambridge. By the Rev. T. P. White. 2s. 6d.

An Admonitory Epistle to the Rev. Rowland Hill. A. M. Occasioned by the Republication of his "Spiritual Characteristics, or most curious Sale of Curates." By Phileleutheros. 1s.

The Causes and Consequences of the French Emperor's Conduct to the Jews: including the official Proceedings &c. &c. 12mo. 3s. 6d.

John Boltwood: the History of a poor Boy, who lately died very happily and

piously from the bite of a Mad Dog, at Hackney. 1*d*.

A Collection of Original Gospel Hymns. By J. Kent. 24mo. 1*s*. 6*d*.

Patrick's Places: a Treatise on the Law and the Gospel. By Patrick Hamilton, the first Scotch Reformer. 6*d*.

A Sermon, before the Society for Missions to Africa and the East, instituted by members of the Established Church, being their 7th Anniversary. By Basil Woodd, M. A. 1*s*.

The Goodness of God: a Poem, with pious meditations. By N. Hart, formerly a Captain in the 79th Regt. of Infantry, 2*s*. 6*d*.

A Funeral Sermon, preached at Pell Street Chapel, by T. Bennet, July 8, 1807, on the death of the Rev. J. Nicholson, Minister of the Chapel, and late Pastor of the College, Cheshunt. 1*s*.

Sermons on Various Subjects. By the late Thomas Strange, of Kilsby, Northamptonshire, with some Memoirs of his Life, 5*s*.

The Clergy of the Establishment vindicated: A charge delivered to the Clergy of the Diocese of Gloucester. By J. Huntingford, D. D. F. R. S. Bp. of Gloucester 1*s*.

The Universal Church: an Essay on Nature and on Power. 1*s*. 6*d*.

A Plain Speech: or Address to Parliament; shewing in what manner nations may be prosperous and happy, &c. By G. Edwards, M. D. 2*s*.

Sermons, including a complete detail of the service of a Communion Sunday, according to the usage of the Church of Scotland. By John Logan, F. R. S. 2 vols. 8vo. 14*s*.

Concio apud Synodum Cantuariensem Cæde Paulina Habita ix. Kal. Julii, 1807. A. Lower Edvardo Sparke, S. T. P. Decan Bristolensi. 1*s*. 6*d*.

A Letter to the Author of "Remarks on a Charge by the Bp. of Durham." By a Clergyman of the Diocese. 1*s*.

The Curse of Popery and Popish Principles, to the civil Government and Protestant Church of England; demonstrated from the Debates in Parliament in 1680, relating to the bill of Exclusion of the then Duke of York. With an Introduction, shewing the Progress of Popery, from the Reformation to the present time. Printed 1716, now reprinted. 8vo. 6*s*.

An Address to the Legislature of the British Empire, upon the most important, though most neglected branch of Scholastic Education. 1*s*. 6*d*.

Remarks on the Alliance between Church and State, and on the Test Laws. By the Rev. Richard King, M. A. 2*s*.

Sermons on different Subjects. By John Hewlett, B. D. Vol. iii. 8vo. 9*s*. 3 vols. 1*l*. 5*s*.

The New Sanhedrin: The Causes and Consequences of the French Emperor's conduct towards the Jews. 12mo. 3*s*. 6*d*.

CORRESPONDENCE.

Mr. Belsham's *seventh* Letter is unavoidably postponed to our next, as are also several Articles of Obituary.

We believe the account of the *Wiltshire Conference* last Easter never came to hand; if it were received, it has been unfortunately mislaid.

The conclusion of Memoirs of Bennet, P.'s second Letter on the "Physical and Metaphysical Inquiries," and the Review of Collyer's Lectures will appear in our next Number.

In answer to several inquiries, we beg leave to state that the First Volume of the Monthly Repository, or any single numbers of the First or the present Volume, may be had of the publishers, or of any booksellers. We take the liberty also of recommending such of our friends as may not have completed their sets of the Repository to do it immediately, as some of the early numbers are very scarce and will soon be out of print there having been a very rapid demand for them during the present year. Our readers will partake with us of the satisfaction we derive from this circumstance, which has but lately come to our knowledge.