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HISTORY & BIOGRAPHY.

SOME ACCOUNT OF MORGANT, COMMONLY CALLED PELAGIUS: WITH A SKETCH OF THE STATE OF CHRISTIANITY IN WALES FROM HIS TIME TO THAT OF WICKLIFFE.

THAT Pelagius was a Briton, is allowed on all hands. "All ancient writers" (says *Wall*) "style him a Briton; and we understand by St. *Austin*, (Ep. 106 *ad Paulinum*) that he was commonly called *Pelagius Brito*, Pelagius the Briton, to distinguish him from another Pelagius that was of *Tarentum*." He is said to have been educated at the celebrated monastery or college of *Bangor* in Flintshire, of whose order or constitution many remarkable things have been related. The monks or students were said to be divided into twenty-four classes or companies, consisting of so many hundred persons. Each class or company spent an hour daily in devotional exercises, which was done in regular rotation, so that the whole twenty-four hours were employed in acts of devotion or divine worship, by one part or other of the community. The rest of the time of each class was regularly spent or distributed between sleep, literary pursuits and agricultural, manual or mechanical labour: so that it might be said that they supported themselves or subsisted by their own industry and the sweat of their brows. In this seminary Pelagius's literary proficiency seems to have been very considerable, for he appears to have acquired a complete knowledge of the Latin and Greek languages, and of all the different branches of learning then deemed most necessary and reputable; which is more than could be said of most of the *Fathers*, as they are called, of that period, St. *Austin* himself not excepted: St. *Jerome* was perhaps almost the only exception. He was very learned, and at the same time very uncourteous, illiberal and abusive to all who differed from him, or with whom he had any dispute; of which Pelagius and his friends,

as well as *Ruffinus* and others, had great reason to complain. Of him the most learned *Joseph Mede* says, "St. Jerome is a man of no faith with me, when he describes the opinion of his adversary; which, whatsoever it were, he would set it forth as odiously as possible could be. He was a man that cared not what he said, so it might disparage his adversary."

The British nation, it is thought, could never before, nor yet for many ages after, boast of so learned and accomplished a man as Pelagius; and had he not fallen under the displeasure and censure of such men as Austin, Jerome, and the Pope, his name, in all likelihood, had been honourably mentioned in all succeeding ages, and not stigmatized and held up, as it has been, and still generally is, to the horror of detestation. When he left his native country, about the beginning of the fifth century, he is said to have visited France, and spent some time among his countrymen in Britanny, from whence he went to Rome, where he acquired great reputation for his eminent piety and other distinguishing endowments. When the Goths were over-running Italy, and advancing towards Rome, he withdrew from that city and passed over to Sicily, and afterward to Africa, from whence he soon proceeded to Jerusalem, where he met with a very kind reception and was held in high estimation by the Patriarch *John*, and the rest of the Christians of that country. During his short stay in Sicily and Africa, *Austin* discovered that he did not think and speak *as he did* upon some religious subjects. He therefore thought proper to raise a violent outcry on the occasion, and to write against him. At the same time, he had the candour to applaud his moral character and piety, and to speak of him as a person of extraordinary capacity and accomplishments, and one whom he should much admire and love, were it not for his heterodox opinions; which, it must be owned was no small encomium from such a quarter. None of his ancient adversaries have spoken otherwise of his character except *Jerome*, whose rancorous and calumniating disposition towards all his opponents, renders his foul aspersions unworthy of any credit, especially as they are totally destitute of any coroborating evidence*. In his person, Pelagius

* "The learned and furious *Jerome*, who never once thought of doing common justice to those who had the misfortune to differ from him in opinion, accused Pelagius of gluttony and intemperance after he heard of his errors, though he had admired him before for his exemplary virtue. *Austin*, more candid and honest, bears impartial testimony to the truth; and even while he writes against this heretic, acknowledges that he had made great progress in virtue and piety, and that his life was chaste, and his manners blameless; and this, indeed, is the truth of the matter." Dr. *Maclaine*, note to *Mosheim's* Eccl. Hist. Ed. 1774. Vol. 1. p. 427. See also *Wall's* Hist. Inf. Bapt.

is said to have been a broad set man, round shouldered and blind of one eye*. However that might be, as he was confessedly a man of amiable manners, fervent piety, and extraordinary intellectual endowments, he must have possessed a respectability of character which no bodily blemish could affect, nor any reputed heterodoxy obliterate or destroy. He appears to have been a modest and moderate man, and did not seem very forward in advancing his own particular opinions, or in urging and insisting upon those points in which he differed from others. He seemed to dwell chiefly upon those practical subjects that were admitted by all parties; but was evidently at the same time a very close and deep thinker. During his stay at Rome, no suspicion appears to have been entertained about his heterodoxy; and in the books he first wrote, particularly his comments on Paul's Epistles, the obnoxious sentiments are said to have been advanced, as the opinions of others rather than his own; somewhat after the manner of bishop Taylor, in modern times, in that book of his called, *The Liberty of Prophesying*.

Celestius† however, and others who were admirers of Pelagius were more open and forward, and did not scruple to advance divers opinions deemed very unsound and heretical by Austin, Jerome, and their adherents. The opinions here alluded to were these, (if their enemies have fairly represented them, which seems rather doubtful):—"1. That Adam was created mortal, and would have died, whether he had sinned or not:—2. That the sin of Adam hurt himself only, and not his posterity:—3. That new-born infants are in the same state that Adam was before he fell:—4. That men may easily keep the commandments of God, if they will." As Celestius was reputed the friend and disciple of Pelagius, these opinions were ascribed to the latter of course; but there seems to be no very certain or clear proof that he did really entertain them; on the contrary, we are told that he disavowed them, at least as they were stated and explained by his opponents, whom he complains of as false accusers and slanderers. It seems, therefore, that we ought not to rely on the representation which his enemies have given of his opinions. It is, indeed, but very seldom, if ever,

* Drych y pr. Oyodd.

† It is said that Celestius was an *Irishman*, and that the Irish were then called *Scots*; and they were, it seems, fond of *porridge*, which gave St. Jerome a fine opportunity to lampoon Celestius, saying that he had his belly filled, and his head bedulled with Scotch porridge. Wall, Hist. Inf. Bapt. 1. 275.

that intolerant bigots, and fierce disputants, (such as those whom Pelagius had to deal with) give a fair and just statement of the tenets of their adversaries. It seems, however, pretty evident that Pelagius differed considerably from those far-famed *saints* Jerome and Austin, and the African Bishops, in regard to the original state of man, the effects of the fall, the condition of infants, and the power of man to do the will, or keep the commandments of God; but it does not appear, that he held the above opinions, as his enemies chose to understand and explain them. The principal articles of his heresy are generally said to be comprised under these two heads:—"A denial of original sin, and of the necessity of divine grace to perform good works:" or, as they are sometimes stated, "That human nature was not affected by the sin of Adam, and that it is in the power of man to believe the gospel without any internal operations of Grace." (*Reeves'* Apol. vol. ii. p. 338, note.) As to original sin, or man's transgression and fall by eating of the forbidden fruit, he did not deny it; nor did he deny that it proved injurious to his posterity; but he denied that God imputed it to them, and considered them as actually guilty of that transgression, or of the act of tasting of the forbidden fruit in the garden of Eden. The guilt of original sin, or of Adam's first act of disobedience could not, as he thought, consistently with the justice and goodness of God, be imputable to any but to him by whom it was personally and actually committed; and he was said to declare, that it ought not to be granted that God, who forgives us our own sins, should impute to us those of other people. He therefore maintained that men are born without guilt or demerit, as well as without merit; without vice, as well as without virtue; without sin, as well as without holiness: and that they became sinners, not by nature or necessity, but by choice, after having attained some measure of understanding, and become moral agents. His enemies alleged that he held infants to be in the same state with Adam before the fall, which he denied, as infants are without reason and understanding, which was not Adam's case. He thought that man came into the world without any propensity to evil more than to good, and equally capable of receiving good as evil impressions: or, in the *druidical* language, "that in the state of humanity good and evil are so equally balanced, that liberty takes place, and the will is free; whence man becomes accountable for his actions, having a power of attaching himself either to the good or the evil, as he may or may not subject his propensities to the control of reason and unsophisticated nature." That the soul

of an infant is not depraved or polluted, he maintained from its proceeding immediately from God, (who alone is the Father of our spirits), and not from the parents, in the way of natural generation: hence, he pleaded that the soul must, in newborn infants, be pure and undefiled, and remain so till polluted by actual transgression. As to the other charge concerning the power of man to believe the gospel, or do the will of God, and obtain salvation, he did not exclude or deny the necessity of divine grace: what he held and said was, that it is possible for man to do the will of God, and refrain from sin, *by the help of God*, or through the assistance of his grace; even that grace that bringeth salvation, and that teacheth us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; by which he meant the divine revelation or the gospel. To that Austin loudly objected, calling it outward or external grace, and pleading for an inward, immediate and irresistible divine work separate from the gospel, and seemingly somewhat like what Mr. Fuller has been contending for, in his late dispute with Mr. M'Lean. The possibility of men's attaining to a sinless state by their diligent endeavours, and the help of God, Pelagius instanced in Abel, Enoch, Melchisedech, the Virgin Mary, &c. which Austin would not allow, except in the case of the latter, who, as he supposed, had received *extraordinary grace* to enable her to overcome all sin; and so was not a case in point. The Pelagians pleaded, that God's commands are either possible or impossible, practicable or impracticable; if the former, sinless obedience is attainable; if the latter, disobedience cannot be blameable, as no one would think of imputing blame to the non-performance of impossibilities. Pelagius distinguished between *articles of faith* and mere *matters of opinion*; and he seemed to allow that an error in regard to the former would amount to *heresy*, but not so in regard to the latter: and he insisted that the points at issue, between him and his opponents, were entirely of the latter sort, and therefore his opinions, if erroneous, could not amount to *heresy*. Even in the point of *original sin*, the Catholics themselves, he said, had entertained different opinions without censure: therefore he seemed to think it not a little strange and unreasonable that such a hubbub had been raised because he happened to think differently from Austin and Jerome. Being told at the Synod of Diospolis of some who broached certain absurd or silly notions, and asked, if he would condemn or censure them, he said, "Yes, as fools, not as heretics."

Another great point in controversy between Pelagius and his opponents was infant baptism: not that he openly, or avowedly opposed that practice, but he denied that it procured the remission of sin, as he looked upon infants to be sinless. His enemies, indeed, thought or suspected that he was not in his heart an approver of infant baptism, in which they were very probably, not mistaken; as it is not very likely that the practice had ever been adopted in his native country. *Austin*, in several places, speaks as if he thought the Pelagians had a great mind to deny infant baptism, if they could have had the face: and "*Marius Mercator* would needs have it, that their inward sense was against it; only, to keep up their credit with Christians, they, in words and declarations, owned it:" which seems not unlikely. Pelagius himself, appears to have been but a timid man, unwilling to expose himself uselessly, to the rage of his opponents, or to put himself in the power of enemies who would have shewn him no mercy; at least, not without an explicit and full recantation. He knew his men, and the spirit of the times well; and therefore acted warily, and kept on his guard, as our Lord also did with his ensnaring enemies. Pelagius, indeed, is charged by his enemies with going beyond mere caution or guardedness, and even with having recourse to prevarication, evasion, and hypocrisy, for his own safety. If he did so, he was doubtless blameable; but even then, the conduct of his enemies, who forced him to it, must have been still far more so; and while they are accusing him, they are but publishing their own infamy. Whatever prevarication, evasion, or duplicity he might be guilty of, it was all owing to their base, intolerant, and persecuting conduct. Had they allowed him liberty of conscience, he would, no doubt, have declared his sentiments, without fear, disguise, or reserve. But when we consider that his good name, his safety, his life and all were at stake, some grains of allowance may well be made for human weakness, or the frailty of a man in so undesirable, untoward and critical a situation.

All his precaution, however, did not avail him, but like the case of Paul in his last visit to Jerusalem, it seemed rather to increase the rage of his enemies. One of Austin's emissaries, named *Orosius*, followed him to Palestine, with letters of accusation and a hue and cry of heresy. In consequence of which he was first examined at a meeting or council of bishops held at Jerusalem, where Austin's letter against him was read by an interpreter, it being written in Latin: and when he was asked if the charges there exhibited were true, he answered, out of re-

sentiment it seems at the intolerable arrogance of that domineering demagogue, "Who is this Austin?" (or What is Austin to me?) for which some of the council angrily reproved him, saying, "that any who would speak against that bishop, deserved to be turned out, not only from that assembly, but even from the whole church:" which shews what mighty weight the name of Austin had with them. Yet, surely, Pelagius had very good reason for complaining and saying, "Who is this Austin, or what is he to me, that I should be thus catechised and taken to task, only for presuming to think and judge for myself, or happening to be of a different opinion from him?" Nothing further was done at the council, only it was talked of referring the matter to the judgment of Innocent bishop of Rome. He was, it seems, befriended by the Patriarch, who presided at the council, and who had a great regard for him. Orosius, his accuser, who soon after fell out with the Patriarch, could not support his charges with any great vigour, as he could not speak *Greek*, and the members of the council could not speak *Latin*. This was in the year 415. Toward the close of the same year there was another council, or synod, consisting of 14 bishops, held at *Diospolis* (the *Lydda* of the N. T.) where Pelagius was summoned, tried and acquitted. This gave fresh umbrage to his persecutors. The Patriarch was abused, under pretence of his having befriended or favoured the accused, and the synod itself was reviled by Jerome, and called, "The pitiful Synod of Diospolis." Austin also wrote to the Patriarch and attempted to bias him against Pelagius. Afterward a synod or council was held at *Carthage*, and another at *Milevum*, against the reputed heretic, where he was condemned of course. Austin and his brethren had every thing there in their own way: they then wrote letters to Innocent, bishop of Rome, to persuade him to accede to their sentence. Pelagius also wrote to the same bishop in his own defence, complaining of hard and unjust treatment. Innocent died soon after, and was succeeded by *Zosimus*, who was favourably disposed toward the accused, and acquitted him and his party: at which Austin wrote to Zosimus, and became very clamorous. The Emperor also took the same side: so that Zosimus found it necessary to reverse his sentence of acquittal, and join in the condemnation of the Pelagians. They were then treated very rigorously and cruelly, like outlaws, and condemned in different parts of the world by no less than 24 councils, the 22d of which was held at *Verulam*, or *St. Albans*, in this island, in 429, the very year that Garmon, or *St. German* arrived here. The storm

now became so violent and heavy upon these people, that they were soon after silenced and suppressed. When it is considered how unchristianly they were treated, and what severities they underwent, one cannot help suspecting, that they were much calumniated, and were far better men than their adversaries, and that it will appear at the last day, that they were by no means such horrible monsters as our ecclesiastical historians and orthodox polemics have usually represented them. After the heroes of orthodoxy had prevailed with the higher powers to condemn Pelagianism, they turned their attention to Britain, which they seemed to consider as the nursery, or fountain head of that heresy. Missionaries were accordingly dispatched hither from the continent, to purge the country from its reputed pollution, and bring the inhabitants over to the faith of Rome and of St. Austin. It does not appear, as far as I can find, that any change had recently taken place in the faith of the British Christians, or that it had become materially different from what it was before Pelagius had left them, or even before he was born. Nor does it appear that he had imbibed any new opinions since he had gone abroad, (at least, not any of the heterodox kind), or that he had sent back disciples to disseminate new tenets among his countrymen; although such ideas have been held out by the generality of ecclesiastical historians, ancient and modern. The probability therefore is, that the religious opinions of the British Christians and of their countryman Pelagius were the very same; and that any difference found between them and the doctrines of the New Testament was owing to a tincture of Druidism, which their religion had imbibed, from a long intercourse with the votaries of that ancient institution, many of whom had from time to time become proselytes to christianity. This conclusion will be strongly corroborated by comparing what have been deemed the principle errors of the Pelagians, with the most authentic accounts we have of the Druidical or Bardic System, and which may be found in notes to vol. II. of Mr. Edward Williams's Poems, and in the *Preface* to the works of *Llywarch Hén*, a celebrated bard of the 6th century.

(To be continued.)

MISCELLANEOUS COMMUNICATIONS.

NOTE ON WALLACE'S "PROSPECTS OF MANKIND," &c. IN PRICE'S DISSERTATIONS.

To the Editor of the Monthly Repository.

SIR,

I OUGHT sooner to have thanked your correspondent Mr. Christie (p. 182) for his information respecting the author of the *Dissertation on the Numbers of Mankind*. The name of Dr. Wallace was already known to me as the reputed author of an anonymous work entitled, *Various Prospects of Mankind, Nature and Providence*, (8vo. 1761), of which there has been a second improved edition. To this work which is mentioned by Mr, Malthus, in his *Essay on Population*, I was first attracted by the notice which Dr. Price had taken of it in his *Dissertation on Providence*. Having observed that "it is not impossible that before the end of the present state, a general reformation may take place, and knowledge, peace and virtue prevail much more than they have ever yet done;" he adds the following note:—

"It is the opinion of some, that the world has from the first been gradually improving, and that it will go on to improve till superstition and wickedness shall be in a great measure exterminated. The advances and discoveries made within the three last centuries are, indeed, wonderful, and may well lead us to expect an approaching general amendment of human affairs. The light which has been lately struck out, will probably increase; and the more it increases, the further will free inquiry and generous sentiments spread; the harder will it be for established corruptions to maintain their ground; and the more the way will be prepared for the downfall of all slavish hierarchies and governments, and for the introduction of those times, when truth and liberty shall triumph over all opposition, when nation shall no more lift up a sword against nation, every false religion be destroyed, and *the kingdoms of this world become the kingdoms of the Lord and of his Christ*. I cannot think it necessary that the world should continue for ever divided, as it now is, into a multitude of independent states, whose jarring interests are always producing war and devastation. A scheme of government may be imagined that shall, by annihilating property and reducing mankind to their natural equality, remove most of the causes of contention and wickedness. An account of such a scheme has been given by an ingenious writer in a book entitled, *Prospects of Nature, Mankind and Providence*. It is there ob-

served, that if a government of this kind should be once established on any spot, the advantages of it would be so visible, and it would strengthen and extend itself so fast, that in time it would be very likely to become universal." (Price's Diss. 4th Ed. 1777, p. 137.)

Dr. Price appears to have had in his recollection the second and third Prospects in Dr. Wallace's work. The second gives "the model of a perfect government," formed chiefly on More's Utopia, and of which the following are described as the fundamental maxims:—

"That there should be no private property.—That every one should work for the public, and be supported by the public.—That all should be on a level, and that the fruits of every one's labour should be common for the comfortable subsistence of all the members of the society.—And, lastly, that every one should be obliged to do something, yet none should be burthened with severe labour." (P. 46.)

The author appears to have been led to indulge the idea of such a constitution of human affairs from his observation of the very imperfect provision for the happiness of the whole, which he saw around him. How far the following description of the state of things nearly half a century ago may be now applicable I leave to your readers to determine. Dr. W. thus concludes the second Prospect:—

"How defective are all the plans of government which have ever been actually established! How miserably has the good end of government been defeated! How little care has been taken either of the souls or of the bodies of men! What are great numbers of the poor but slaves and beasts of burthen to the rich! In what ignorance do multitudes live! To what severe labours are they subjected! How hard do they toil, yet how scanty and unwholesome is their diet! In what nasty cottages do they live! How few of the comforts of life fall to their share! How many have died by hunger and painful diseases, being cruelly neglected by their fellow-creatures! Yet all these unhappy mortals were as much qualified by nature as the most fortunate of their kind, for a more agreeable life and nobler enjoyments. What government so fit for men, as that which equally provides for the happiness and improvement of the whole species." (Pp. 50, 51.)

The third Prospect is on the question "whether government according to the preceding model, can be established and maintained in the world?" On this subject the author has the following just and devout reflections, to some of which very late events have given a peculiar interest.

"If the great Governor of the world intends to establish such an equitable government, it is perfectly agreeable to the profound wisdom and mysterious workings of his providence, to accomplish this de-

sign slowly, imperceptibly, and by intricate operations. He could easily accomplish it at once by miracles, or inspiration; but he does not commonly make choice of supernatural, but of natural methods. There is certainly the most perfect harmony in all the divine counsels: the means which God employs, concur in producing the designed effect in most proper season and manner. Yet there is often an apparent discord in the methods of his procedure. It is often by violent opposition and discord, that the most perfect concord is at last established.

"Thus, if it is the intention of the divine wisdom to carry human society to the greatest perfection of which it is capable on this earth, by means of a perfect government, the design may be laid so deep, and be carried on so slowly, as to require many ages for its accomplishment. 'Tis more like art than nature, to form things in their greatest perfection at once. Neither trees, nor corn, nor flowers, grow up to maturity in a day. They increase imperceptibly, and go through various processes. 'Tis only after long periods, that some arrive at their greatest strength and glory. The more perfect the vegetable, the process is longer and more various. Nature observes a similar analogy in brute animals. Nor does man arrive at perfection, but by a course of exercise and discipline. How weak and tender his first rudiments in the womb, or at his birth! How imperfect is his infant state! In the bloom of youth, he has not attained his due consistency. Manhood, nay old age, are necessary before he can grow up to full maturity; much less, (may we justly presume) will the society of men be perfected at once. The most perfect coalition of the most perfect animals, is too grand a design to be speedily completed. The seeds may be laid so deep, as not to blossom till after many ages. The blossoms may often be nipped by the rigour of the seasons. The fruit may appear late, and an extraordinary season may be necessary before it is fully ripened. Philosophers and lawgivers may perhaps arise in different ages and nations, to conceive the idea of perfect governments. Descriptions may be made of them, and be left to posterity. Errors may be detected, and remedies proposed. Different schemes may be explained. A perfect system may happily be found out. Grand revolutions in nations may give it a beginning, and a constitution may at length be settled, which is founded on a perfect equality. Such a government being once established in any particular nation, may, like ancient Rome, but without her enormous ambition, extend its influence to the most distant nations, and cause a total revolution in the notions, dispositions, and affairs of mankind. All which would, in some respects, be more wonderful than if such a government had been set up at the beginning of the world, or had been framed at once, and established by miracles in any succeeding period." (Pp. 70. 73.)

Such appear to have been the passages which had the great merit of engaging the attention and approbation of Dr. Price. What choice materials would his note, which I have quoted,

especially the benevolent views in the latter part of it, have provided for the labours of the *Associators against Republicans and Levellers*, or rather to have been wrought up by the deluding eloquence of Mr. Burke, that master-workman in constructive treason, who insulted our venerable Christian philosopher, by a comparison with Hugh Peters, whom, however, he caricatured for his purpose.*. It is remarkable that the consolidation of independent jarring powers which Dr. Price contemplated as a check to the war system, has been just accomplished on the European Continent though by means far different from those which the benevolent speculator could have expected or desired.

Your's,

Aug. 29, 1807. QUÆRO PRIMUS.

THE QUAKERS.

To the Editor of the Monthly Repository.

THY correspondent P. M. having in a friendly manner requested that one of the Quakers will "explain why they refuse to pay for a substitute drawn in the militia, and yet pay a tax

* In a pamphlet published in 1751, entitled, "An Historical and Critical Account of Hugh Peters, after the manner of Mr. Bayle," and which has been ascribed to Dr. W. Harris, the Biographer of Cromwell and the Stuarts, Peters is described as a "weak and ignorant" man: I do not exactly see upon what sufficient authority. His quaint politico-religious exhibitions now appear ridiculous enough, but these were the fashion of the times; a fashion which such men as Owen and the Arminian Goodwin, did not scruple to follow and in which the court-clergy had frequently indulged, when as Mrs. Macaulay observes, "Priests were instructed to teach speculative despotism and graft on religious affections systems of civil tyranny." It is probable that Peters had some reputation for literature from the present which the parliament made him of Archbishop Laud's Books, and I think I have somewhere read that he was the means of preserving entire the royal library at St. James's. The kind services, which in his prosperity he rendered to several royalists, and which he proved on his trial, do him still greater credit. But his deportment in the article of death, and that a very dreadful one, might command the respect of his bitterest enemies. "Being carried upon the sledge to execution, and made to sit therein within the rails at Charing Cross, to behold the execution of Mr. Cooke," (who had been Chief Justice of Ireland for the Parliament), "when Mr. Cooke was cut down and brought to be quartered, one they called Colonel Turner, called to the Sheriff's men to bring Mr. Peters near, that he might see it; and by and by the hangman came to him, all besmeared in blood, and rubbing his bloody hands together, he tauntingly asked, How do you like this, Mr. Peters? How do you like this work? To whom he replied, I am not (I thank God) terrified at it; you may do your worst. Being on the ladder, he spoke to the Sheriff saying, Sir, you have here slain one of the servants of God before mine eyes, and have made me to behold it, on purpose to terrify and discourage me, but God hath made it an ordinance for my strengthening and encouragement." (Trials, &c. of the Regicides, 4to. 1739. pp. 257, 8.)

avowedly styled a *war tax*, namely, the tax on income," I will endeavour briefly to explain this seeming inconsistency, as it is termed by P. M.

The Quakers or rather Friends, as being the name by which they call themselves, have always believed it to be their duty to "render unto Cesar the things that are Cesar's," by paying all taxes levied for its support by the government under which they live, considering that the governors and not the governed are responsible for the application of such taxes. The supposed difficulty occasioned by the specific avowal of the intended application of the income tax would not be removed by a refusal to pay that tax only, since there is scarcely a single tax, duty, or custom that was not originally exacted virtually, if not specifically, for the same object, neither can we suppose that the taxes paid to the corrupt and warlike government of Rome were less exceptionable in their appropriation, the payment of which was nevertheless authorized and enjoined by Christ and his apostles. See Matt. xvii. 24 to 27. xxii. 21. Rom. xiii. 6, 7.

The Friends' objection to pay for a substitue in the militia rests upon the same ground as their refusal to be hired by government to kill their fellow men; for as in this latter case they would by their own personal act, violate their principle against war of every kind, so they consider it an equal violation of their principle to hire another man to kill and destroy in their stead. In both these instances the act being all *our own*, by which we immediately promote and sanction "the sanguinary progress of human destruction that is going on in the world," the responsibility is our's also; whereas in the former case we conscientiously submit to the ordinance of our rulers who are placed over us for the salutary purposes of promoting the good and harmony of civil society. If the means they employ be not always such as we can approve, still the object itself is good, (Rom. xiii. 1 to 4.) and the responsibility rests with them.

J. B.

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

To the Editor of the Monthly Repository.

SIR,

I NOW follow your correspondent J. M. into the New Testament.

The first text, which he censures me for citing in proof of the divinity of Christ, is, 1 Tim. iii. 16. Here he asserts, that Sir

Isaac Newton has demonstrated the word θεος to be an interpolation, the original reading being ὁ; so that the genuine passage runs, "— the mystery of godliness, which was manifest in the flesh." The framers of systems are very apt to fancy that a demonstration, which they wish to be one. Where different readings occur, though it may not be easy *mathematically* to *demonstrate* which is the true one, yet it appears to me tolerably good *moral* evidence of the spuriousness of a reading, if it produces grammatical nonsense. This is the case with the reading ὁ. If it be the nominative case to the verb *was manifest*, which it plainly is, then it must likewise be the nominative case to all the succeeding verbs. Now, though I can conceive how *a mystery* may be preached unto the Gentiles and believed on in the world, I can frame no idea how *a mystery* can be received up into glory. What was received up into glory was *Christ*, not *a mystery*. A mysterious *person* may be received up; but to say, that *a mystery* was seen of angels, and received up into glory, is to my own comprehension downright nonsense. We might as well say, that *a doctrine* was received up; for what is *a mystery*, except *a mysterious doctrine*? Though I have given this answer to J. M. I freely own, that I have never heard of any such reading as ὁ, which he says has been demonstrated to be the true one. The Alexandrine MS. indeed reads ὁς, which Griesbach prefers to θεος, but which mangles the sense of the passage just as woefully as the ὃ of J. M. For the masculine relative ὁς cannot accord with the neuter μυστηριον; the only antecedent therefore which we can find for it is στυλος *a pillar*, in the preceding verse, except indeed we prefer οικος *a house*. But how could the house of God, the pillar of the truth, be received up into glory? In fact, this supposed various reading ΟΣ is simply ΘΣ, the abbreviated mode of writing ΘΕΟΣ, the central mark of the theta having been obliterated in so ancient a MS. as the Alexandrine by lapse of time. To this Griesbach's answer is, that ΟΣ was more likely to be changed by an unskilful transcriber into ΘΣ, than the reverse. Why his opinion is *more* likely than the other, I cannot conceive. It is manifest, that by lapse of time, the diacritical mark of *the theta* might easily be *erased*, which would convert it into *omicron*; while no lapse of time could *add* to *the omicron* the mark, which would convert it into *a theta*. In addition to the *internal* evidence that neither ὁς nor ὁ can be the true reading, inasmuch as they alike produce nonsense, even Griesbach himself brings sufficient *external* evidence to prove the genuineness of the received reading θεος. J. M. indeed asks with much

confidence, whether I do not know that the word θεος is not to be found in any Greek copy before the fourth or fifth century? I answer, that in the copies used by Ignatius and the writer of the Apostolical Constitutions the reading was evidently θεος. Both these authors allude to the text in question, and both introduce, not the word ὃς or ὁ, but θεος. Thus in Ignatius we find the expression θεϐ ανθρωπινως φανερϐμενϐ, *God manifested in human form*; and in the Apostolical Constitutions θεος κυριε, ὁ επιφανεις ἡμιν εν σαρκι, *O Lord God who wast manifested unto us in the flesh.* This *God manifested in the flesh*, according to Cyril of Alexandria and Justin Martyr, was *the divine Word*, whom St. John pronounces to be *God* and *with God*. Such is the evidence pro and con, internal and external: on which side it preponderates is, I think, not very difficult to determine. Are we to adopt the *unsupported* Alexandrine reading, of the origin of which a rational account may be given, and which if adopted produces absolute nonsense; or the common reading, which is *supported* by the primitive fathers, which precisely accords with the doctrine contained in the beginning of St. John's gospel, and which produces perfect grammatical sense? As for J. M.'s notable idea, that trinitarianism is the spirit of antichrist, it is too contemptible to deserve a serious answer. However such assertions may please the dogmatizing party among the Socinians, who claim exclusively to themselves the praise of rationality, the sober inquirer will find it difficult to discover in St. John's description of antichrist any censure of those who believe Christ to be God without denying him to be man. According to J. M. the apostle himself must have drunk deeply of antichristianism: for, while he teaches us that Christ was man, he teaches us no less explicitly, that the Word made flesh was God. And that *the Word* means *Christ*, is allowed by J. M. himself: for he acknowledges, that Rev. xix. 16. relates to Christ; but the person, styled "King of kings and Lord of lords," is the Word of God. See Rev. xix. 13.

The answer, which J. M. gives to Acts xx. 28, is a mere quibble. I appeal to any person, whether in the plain untortured sense of the words God is not said to have purchased the Church with his own blood. The reason of the expression is, that, God and man being one Christ, the blood of Christ, although the blood of the man Jesus, is styled the blood of God. By the assistance however of a convenient ellipsis, or some similar contrivance, a Socinian will persuade himself, whatever he may do others, that a text means the very reverse of what unlettered Christians would suppose it to mean. In support of

his ellipsis, he adduces 1 John iii. 5; and says, that the only antecedent to *he was manifested* is *the Father* in verse 1: but the Father, even according to the trinitarian scheme was not manifested; therefore *he* must be referred to Christ, though he is not mentioned in the context. I deny that the antecedent to *he was manifested* is *the Father*. This passage is exactly parallel to that in the Acts. In both, *God* is the antecedent: both consequently prove Christ to be God. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Therefore the world knoweth us not, because it knew not him (viz. God). Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that, when he (God) shall appear, we shall be like him (God). And ye know that he (God) was manifested to take away our sins." 1 John iii. 1, 2. 5. As St. Paul tells us in the last considered text that God was manifested in the flesh, so St. John here tells us that he (God) was manifested to take away our sins: and this he did, according to the author of the Acts, by purchasing the church with his own blood.

From Col. i. 15—17, I had asserted that Christ was the pre-existent Creator of the universe. This assertion J. M. denies, on the ground, that the words *pre-existent Creator*, and *universe*, do not occur in the text. I confess, I had always supposed that *all things* were equivalent to *universe*; and that *to be before all things* was much the same as *to be pre-existent to all things*. Hence, when I read that all things were created by Christ, and that he is before all things, I thought myself warranted in styling him *the pre-existent Creator of the universe*. I am perfectly ready, however, to exchange my phraseology for that of the apostle. If Christ then be a mere man, let J. M. teach us, how "all things were created by him and for him, and how he is before all things." Perhaps J. M. may be assisted in his inquiries by comparing together the beginning of Genesis and the beginning of St. John's gospel. Moses teaches us, that the world was created by Jehovah: St. John assures us, that all things were made by the Word, that he was in the world and the world was made by him, that he was made flesh and dwelt among us, and that he was in the beginning with God and was God. As J. M. has not noticed an ingenious Socinian gloss upon Col. i. 15—17, I cheerfully adduce it. "By *the creation* there spoken of," says the gloss, (and by parallelism of reasoning, I suppose, by *the creation* spoken of in the beginning of St. John's gospel), "we must by no means understand *the natural creation of the universe*, but merely *the moral creation*,

the introduction of Christianity. Was J. M. ignorant of this gloss, or was he ashamed of it? I charitably incline to hope the latter. Respecting such an interpretation, I think it quite sufficient to say, *credat Judæus Apella.*

J. M. however, with his usual dogmatical peremptoriness asserts, that there is nothing in the New Testament like *Christ's being equal with God the Father.* In proof that there was *something* like it, I adduced Phil. ii. 6. On this text then we are at issue. And here, in opposition to J. M. I will venture to maintain that our present translation is the right one. 1.—So far from *opposing* the design of the apostle, it exactly *coincides* with it. He is enforcing humility, and he enforces it by the wonderful example of Christ's humility. Though our Saviour was in the form of God, and thought it not robbery to be equal with God; yet, so great was his humility, that he emptied himself of his former glory, and took upon him the form of a servant. If he then thus humbled himself, how much more should such poor sinful creatures as ye are. Let this mind, this humility, be in you, which was in Christ Jesus. Such is the drift of the apostle's argument, and a most powerful one it is: but had he argued as J. M. would make him do, he would indeed have merited Dr. Priestley's appellation of *an inconclusive reasoner.* 2.—What J. M. says of there being only one God, and therefore that he cannot be equal to himself, and so forth, is nothing but his old hackneyed expedient of begging the question. As I have already in my former letter noticed this device, I think it superfluous to say any thing more. 3.—His adducing Christ's assertion of his inferiority to his Father, is an argument of much the same cogency as his former grave attempt to prove the humanity of our Lord. While, on the authority of John xiv. 28, we believe his inferiority to the Father in one point of view; so, on the authority of Phil. ii. 6, we believe his equality with the Father in another point. As for J. M.'s "probably true rendering" of this latter passage, it would verily puzzle the whole society of schoolmasters to elicit such a meaning from the original. I have vainly endeavoured to discover the Greek words, which J. M. transmutes into "was not tenacious of retaining that likeness to God." Woe would have been to me when a school-boy, had I been guilty of any such transmutation! The exact literal translation of the passage is as follows:—"Who, being in the form of God, did not account the being equal with God, (or the being as God, viz. on the same footing as God), a robbery." The apostle uses ισα adverbially, as it is used by the best Greek writers. Thus, to pro-

duce a single instance, Homer remarks of Castor and Pollux,—τίμην δε λελογχασιν ισα θεοισιν, *they have obtained honour equally with the gods*, or *as the gods*; that is to say, *they are so honoured as to be placed on the same footing as the gods*. Odyss. xi. 303. But the most portentous part of J. M.'s criticism remains yet to be considered, a part even more portentous than his "probably true rendering" of ουχ αρπαγμον ηγησατο by *was not tenacious of retaining*. He has discovered a various reading in the text, which is indeed of the first-rate importance. "The word αρπαγμα," says he, "does not mean *robbery*, but *a prize*, something in a person's possession that is esteemed valuable and not readily to be parted with." True: but in every copy of the Greek Testament which it has been *my* fate to see, the apostle uses the word αρπαγμος, not αρπαγμα. Now, although αρπαγμα signifies *prey* or *booty, that which is procured by rapine*; αρπαγμος, the word employed by the apostle, signifies *robbery, the act of procuring that prey or booty*. J. M. may consult Scapula, Hederic, and Parkhurst. Thus, after having at once misquoted and mistranslated the apostle, J. M. triumphantly remarks, "How admirably does such a rendering (viz. his own) coincide with the design of the apostle, and how forcibly must it strike every intelligent mind, as conveying the real meaning of the passage! So far then is the passage, *properly translated*, from supporting what this writer (to wit myself) would infer from it, that it directly opposes it!" Surely we live in an *annus mirabilis* of criticism, no less than of politics. But, unless I greatly mistake, the text in question not only proves the equality of Christ with the Father, but likewise (what indeed necessarily follows from such equality) his proper divinity. Christ is said to be in *the form of God*, and to take upon himself *the form of a servant*. Now, if *the taking upon him the form of a servant* denote *his becoming a man in the lowest order of society*, *his being in the form of God* must, by every analogy of language, denote *his being God*: for what right has J. M. to understand the two evidently parallel and contrasted phrases, *the form of God* and *the form of a servant*, differently?

He complains grievously of my altering and misrepresenting the common translation, not citing its real expressions, and adducing as its assertions what it no where contains. It is true, I have said that Christ was the pre-existent creator of the universe, when the apostle only asserts that all things were created by him, and that he is before all things: but few, except J. M. will therefore say that I have adduced as the assertions of the New Testament, what it no where contains. As for altering

and misrepresenting the common translation, I am content to follow J. M. at a very humble distance. I can boast no such alteration of it as his famous "probably true rendering" of Phil. ii. 6; nor any misrepresentation of it equal to *his* misrepresenting the apostle as using the word ἁρπαγμα, when he uses ἁρπαγμος, a word of quite a different meaning.

Two remaining passages of the New Testament he allows to be cited by me in its real language, and he moreover allows them to relate to Christ; but he denies that they contain any thing like an assertion that Christ is God. The title of *King of kings and Lord of lords*, seems to me far too high a one to have been ever applied by an inspired writer to a mere man. J. M. allows that it is applied to Christ. But St. John tells us, that it is the title of the Word of God. Therefore J. M. must allow, that the Word of God is Christ. But St. John tells us, that the Word of God is God. Therefore J. M. must either allow, that Christ is God, or deny that Christ is the Word. He allows however, that Christ is the Word. He must allow therefore, that, when St. John says *the Word is God*, he in fact says *Christ is God*. Nor is this the only passage, in which Christ is expressly styled *God*. Isaiah, as we have seen, calls him *the mighty God*: and St. John himself elsewhere says of the Son Jesus Christ, *This is the true God*. 1 John v. 20. With respect to the other title, which J. M. allows to be a title of Christ, if the passage which contains it were the *only* one of such a nature in the whole Bible, I would be content to rest my belief in the divinity of Christ upon it *alone*. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. I am Alpha and Omega, the first and the last. I turned to see the voice that spake with me. And, being turned, I saw seven golden candlesticks, and in the midst of the seven candlesticks one like unto the son of man. And he laid his right hand upon me, saying unto me, Fear not, I am the first and the last: I am he that liveth and was dead." Rev. i. 8. 11, 12, 13. 17, 18. The voice, that St. John heard, was the voice of the son of man, of him that liveth and was dead; the voice therefore of Christ. St. John consequently heard Christ declare himself to be Alpha and Omega, the first and the last, the beginning and the ending, which was, and which is, and which is to come, the Almighty. Now let any unprejudiced person judge, whether he, who claims such titles, can be a mere man; whether, on the contrary, he must not be the eternal and almighty God. A mere man cannot be both Alpha and Omega, the first and the

last. This is an attribute exclusively and peculiarly belonging to God alone. J. M. may quibble as long as he pleases about an *absolute* sense and a *relative* sense; *common* sense can see plainly that no *mere man* can be Alpha and Omega, the first and the last. J. M. indeed asserts, that Rev. i. 8, relates to the divine Being, as contradistinguished from Christ. The whole context of the passage, from Rev. i. 7 to verse 18, shews plainly that it relates to Christ, who in scriptural language is constantly styled *the Lord*. But, even if it be as J. M. would have it, he will not find himself much more at ease. For, in that case, after the apostle has styled (ver. 8.) the divine Being, *Alpha and Omega, the begining and the ending*, he afterwards similarly styles Christ, *Alpha and Omega, the first and the last*, (ver. 11, 17). But, if Christ be a mere man, how can he possess the very same attribute of eternity as the divine Being? The wretched quibble of J. M. respecting his relative sense cannot be better exposed, than by asking him, whether *he*, either in a relative sense or any other sense, could be properly styled *Alpha and Omega, the first and the last?* If Christ be nothing more than a mere man, common sense can discover no reason, why J. M. myself, or any other man, may not just as properly be called *Alpha and Omega, the first and the last*, as Christ.

"Thus we see, how futile the attempts of this writer are by any appeals to the New Testament to support the bare humanity of Jesus Christ." His miserable sophistry, his daring misquotation, his gross mistranslations and misrepresentations, make me shrink with disgust from the task of answering his two last letters. I have perused them, and find them (if possible) worse specimens of criticism than even his two first; always indeed excepting "the probably true rendering" of Phil. ii. 6, and the learned discussion of the meaning of ἁρπαγμὸς, the word which St. Paul did *not* use.

CLERIC. DUNELM.

STATEMENT OF MR. STONE'S CASE BY HIMSELF.

To the Editor of the Monthly Repository.

SIR,

I CHEERFULLY embrace a short interval of respiration from the fury of an unjust unfounded, prosecution to gratefully acknowledge your favourable report of my Visitation discourse in the Review-department of your well-conducted Monthly Repository for September, 1806.—Well-conducted, I repeat, be-

cause, impartial and unbiassed, you admit as well strictures in its disfavour from your Trinitarian, as testimonies in its favour from your Unitarian correspondents. I stigmatize the prosecution with the epithets unjust and unfounded, because, in my instruction of the people committed to my charge, whether from the pulpit or from the press, I am bound only by two solemn unconditional scriptural engagements, made with my ordaining bishop in "the form and manner of ordering of priests." These, being entered into *posterior* to the subscription to the articles, release me from all obligation to regard them in this important point, or to give myself the least concern whether the doctrines maintained in my Visitation Discourse be agreeable or disagreeable to certain Theological positions set forth in the 39 articles. The two engagements are the result of two interrogatories put by the ordaining bishop to the candidate for priest's orders, and of the candidate's categorical answers in the affirmative, viz.—The Bishop. "Are you persuaded that the holy scriptures contain sufficiently all doctrines required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the said scriptures to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation but that which you shall be persuaded may be concluded and proved by the scriptures?" Answer. "I am so persuaded, and have so determined, by God's grace." The Bishop. "Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines, contrary to God's word." Answer. "I will, the Lord being my helper." See the Church's "form and manner of ordering of priests" as established by law, by the statute of the 13th of Elizabeth. By the first of these engagements, I am enjoined by the ordaining bishop, "out of the scriptures to instruct the people, and to teach nothing as required of necessity to eternal salvation but that which I shall be persuaded may be concluded and proved by the scripture!" The second engagement brings me under the obligation to "banish and drive away doctrines strange and erroneous, contrary to God's word." My ordaining bishop leaves the 39 articles out of his interrogatories; makes no reservation, no proviso, no stipulation, in their favour. Not a word does he add, which implies on *condition*, that the doctrines, which you preach, or publish, as being persuaded that they are agreeable to the word of God, be at the same time consonant to "the commandments of men" contained in these articles. He keeps me free from, independent on, unshackled by, them,

in my instruction of the people. Consequently, in this grand important point, these articles are no more obligatory on my conscience than the reveries of the Koran, or the fables of the Talmud. I shall be obliged, Sir, by your insertion of the above in your Repository for October, as I wish the public should be put in possession of this true statement of my case, before the cause comes on for trial in the spiritual court in November. I trust, that the Judge, Sir William Scott, contemplating it in the same point of view, and consulting his own tried, uninfluenced, unbiassed uprightness of character, will regard me as a man "more sinned against than sinning:" and in consequence, not only pronounce the sentence of my acquittal from the groundless charges of this ferocious, unjust prosecution, but adjudge me more deserving of a remuneration for my injured innocence, than of a real punishment for imaginary guilt. Happy in having, to the extent of my ability, borne my public testimony in vindication of the strict literal unity of God, "the God and Father of our Lord and Master Jesus Christ," and of all his brethren of mankind; of the strict literal humanity of this "one mediator between God and man," and of all the blessings of the gospel-dispensation as derived from "the free gift of the grace," or favour "the love and mercy of God our Saviour," as principal, administered by Christ our Saviour" as his agent, in opposition to the absurd hypotheses of the two trinities, of the miraculous conception and of the satisfaction of Divine justice by the vicarious punishment of Christ, which militate against these fundamental gospel-truths. Happy in having in these instances, fulfilled, in my Visitation discourse, my two scriptural engagements, with my ordaining bishop as priest, and consequently conformed to the letter and spirit of the old obsolete statute aforesaid, which enjoins the observance of these solemn engagements, I pray to God to bless my endeavours to yield a complete resignation to his will with respect to the worldly consequences of this rectitude of conduct. Unwilling to trespass too much on your admission of more valuable communications,

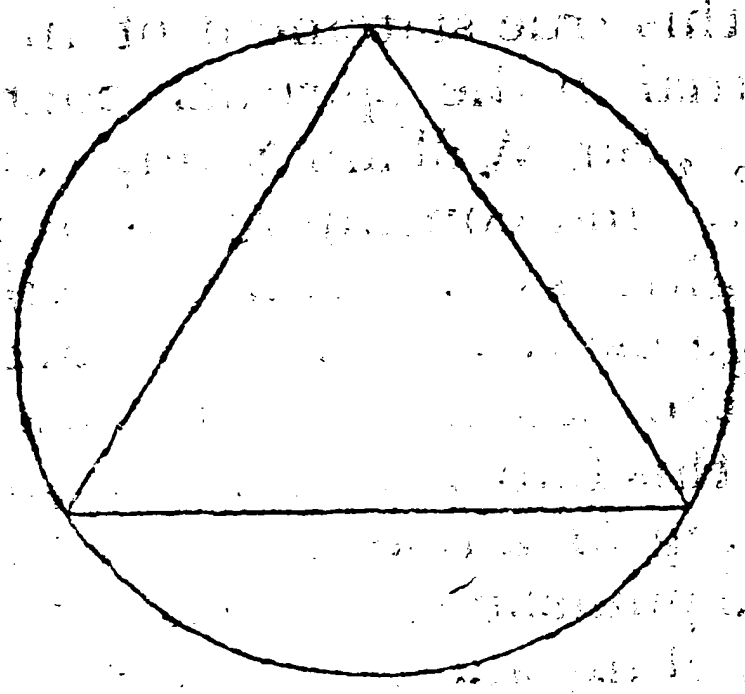
I have the honour to be, Sir,

Mount Sion, Your obliged friend and obedient servant,
Tunbridge Wells, Sept. 30, 1807. FRANCIS STONE.

P. S. I must not omit my thanks for your transcript from another periodical work of a just and humorous account by an unknown friend, of the "prosecution of Mr. Stone*." In return for the author's recorded *Distich*, "God killed God," &c. I intreat you to present him with a *Tetrastich* of my own on the favourite symbol of the Triune-Divinity†.

* Vol. ii. p. 449. † A Triangle in a circle.

Ye idolizing orthodox divines,
Who circumscribe the Deity with lines,
Know, God is one, nor is th' eternal King
(O vile resemblance!) a three-cornered thing.



NB. "Idolizing" in my, not in their opinion, and answering to Paul's definition of an idol, "An idol is nothing in the world."

LAWS RESPECTING NEGROES IN ENGLAND.

To the Editor of the Monthly Repository.

SIR,

THE accomplishment of the abolition of the Slave Trade, compared with the general situation of public affairs and the tendency of our other public measures, is indeed

A spot of azure in a clouded sky,
A sunny island in a stormy main.

And to such men as Mr. Sharp, who have exerted themselves through life to effect it, the retrospect must be a source of the most just and pure gratification. The statement in the letter of that gentleman, which you inserted last month*, of the fluctuation of legal opinion on the subject of man-slavery in England induces me to mention the early juridical opinions on this point. In Lord Coke's time the condition of villains or bondmen was so well known and familiar, that negro-slavery, then in its infancy, was easily classed under that title, and the condition of the negro being scarcely worse than that of one class of Englishmen excited little attention, and the maxims and principles which were rapidly growing inapplicable to the native were readily applied to the foreigner. This similarity of condition, however, was continually decreasing, till shortly af-

* Vol. ii. p. 345.

ter the Restoration, when the spirit of freedom was very much depressed, and that of commerce very predominant, it was determined that any action in the form which was used to recover the possession of goods, could be brought to recover possession of a negro slave, "*for that a negro man was merchandize!*" The Revolution brought in its train more just sentiments, and in Queen Ann's reign, Judge Holt decided that in an action brought to recover the price for which a negro in England was sold, the plaintiff was defeated by his own statement, for that he came to have a contract enforced, which was contrary to law, and that as soon as a negro came into England he became free. In another case, before the same Judges the court held that men may be the owners, and therefore cannot be the subjects of property, that a man could have no other right to a negro, than he could by the law of nations to a captive taken in war, that the common law takes no notice of negroes being different from other men, and that the first mentioned decision, that negroes were merchandize, was contrary to law. After Judge Holt's death, the spirit of commerce again became for its hour, lord of the ascendant, and in 1729, two lawyers were found in the persons of York and Talbot, to give that unfounded opinion in opposition to Holt's decision, and in favour of slavery, which Mr. Sharp succeeded in invalidating.

I send you this sketch to shew how variously the same law has been expounded, and to evince how much the judges anticipated the return of just sentiments on this subject at a time when our slave captains represented themselves as sailing with a fair wind by the blessing of God, obtaining a cargo of slaves by the protection of providence on their honest industry, and having a favourable passage to the West Indies through the love, and mercy, and merits of Jesus Christ their Redeemer. (Sir John Hawkins's Journal.)

I am Sir, your's,

Kingston, Aug. 21, 1807. H. N. D.

TRINITARIAN PARADOXES.

To the Editor of the Monthly Repository.

SIR,

I observe in *the Clergyman's Answer to J. M.* (p. 407.) that he objects, as might have been expected, to a very just remark

of his opponent "that the scriptures know no such compound being as the God-man Jesus Christ." Another of your correspondents on the *Decisions of Common Sense*, (p. 420.) has shewn the absurdity to which the scripture will be often reduced if we apply the notion of Christ being "very God" to various passages of the New Testament. Yet in defiance of such absurdity the God-man in all orthodox creeds and catechisms, continues to usurp the honours, so justly due, and which I trust Unitarian Christians are behind none in affectionately paying, to *Jesus of Nazareth, a man approved of God, by wonders and signs which God did by him.*

The Church of England in her second article declares "that two whole and perfect natures, that is to say, the godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man." It has been a favourite employment of orthodox divines, to enlarge upon this notion, which has been considered of such easy digestion as to be even "milk for babes." The "assembly's shorter catechism," was designed for the instruction of children, and I remember to have been taught it by very pious and affectionate parents, as soon as I could learn any thing. This "form of sound words," as orthodox dissenters often call it, declares that "Jesus Christ being the eternal Son of God, became man, and so was, and continues to be, God and man, in two distinct natures, and one person for ever." But I have now before me a manuscript, upon this subject, saved from the destruction of many things more valuable, the curious contents of which, you may be willing to preserve as a theological rarity. It is a translation from Latin, as a school-exercise, in my own hand-writing, when I was not more than eleven years of age. I will copy it verbatim, and for your satisfaction it shall be accompanied with the original.

"The astonishing extremes, or unparalleled opposites in the person of our Lord Jesus Christ, by J. R. [John Ryland.] Northampton.

I. The eternal Jehovah once an infant of an hour old.

II. The immense God, once a child of a span long.

III. The omnipresent God, filling all worlds, yet lying in a manger.

IV. The creator of all things once a creature.

V. The Lord of all worlds once a servant to poor man, and washed his feet.

VI. The true God is reputed a deceiver of the people and a liar.

VII. The mighty God, once weak as a worm, and as no man, unable to bear his cross.

VIII. The only wise God is blindfolded and buffeted as a fool.
IX. He that is God, and none else, is treated as less than nothing.
X. The holy God reckoned a confederate with the devil.
XI. God above all, (Rom. ix. 5, in the original) is sunk into the dust of death.
XII. God blessed for ever is made a curse.
XIII. The God of Abraham, Isaac and Jacob, is murdered by Jacob's children, the Jews.
XIV. The Lord of hosts is forsook by every being, upon the cross, and hath not one out of all his armies to attend and comfort him.
XV. The King of kings, sold for 3l. 15s. the price of a slave among the Jews.
XVI. The God of the whole earth becomes as poor as a beggar. 2 Cor. viii. 9, (in the original).
XVII. The God of absolute dominion over all worlds, is made subject to his own law, both in its commands and its curses.
XVIII. The supreme judge of men and angels is arraigned as a criminal at Pilate's bar, and condemned by his own creatures, his own guilty and wretched creatures.
XIX. The great giver of eternal life suffers death, the author of all pardons himself condemned to death for guilt.
XX. The author of all resurrections in the vegetable and human world, sinks down and dies.
XXI. The best beloved son of God dreadfully punished by his own Father.

Such was the manner in which his school-boys were initiated into the greater mysteries of orthodoxy, by the late Rev. John Ryland, to whose preaching I haveseen crowds resort, as to that of an eminently sound divine, whose doctrine interested, while his occasional eccentricities, amused them. Should the paper which I have transcribed be charged to eccentricity, I might safely challenge the reverend antagonist of J. M. or any other of your orthodox readers, (for I hope you have many such) to allow the premises that Jesus Christ is God and man, and then justly to reject my quondam preceptor's twenty-one stupendous conclusions. But this well-intending, and, in many respects, ingenious man was by no means singular in a fondness for "astonishing extremes or unparalleled opposites." I well remember to have read, not many years ago, a sermon on the passage, *Is not this the carpenter's son?* in which the author, a respectable dissenting minister, now deceased, was transported into a pious rapture upon this subject. Adopting the ancient tradition that Jesus had worked at his Father's trade, he described the angels as paying him divine worship and at the same time shouting, through the empyreal "The Carpenter! the Carpenter!"

It would however be unjust to the divines I have mentioned not to connect them with persons of extraordinary reputation, among whom they may be fairly classed upon this occasion. It was, I believe, an eminent father of the church who uttered that edifying exclamation, *Credo quia impossibile est;* and I think there is a similar sentiment somewhere in the "Private Thoughts" of Bishop Beveridge. Christians have often pitied the deluded worshippers of an infant-lama; and critics have deemed the wounded gods of Homer an extravagance beyond the licence even of poetic fiction. Yet the pious and accomplished Watts, before he had put away such childish things, could discover "the mighty God in a babe at the mother's breast," as he is quoted by your correspondent, p. 355. During the same days of his "younger assurance" he deplored Mr. Locke's deficiency of faith, because, after applying his mature judgment to a serious investigation of the scriptures, that great and good man could not "bear the infant Deity," and found "a bleeding God" one of the "themes too painful to be understood *."

But I cannot forbear to quote upon this subject, that ornament of our country and our race, whom, excepting an unhappy stain on his judicial purity, both poetry and prose have designated not only "the greatest" but also "the wisest of mankind." Lord Bacon, in his theological works, to a very orthodox "Confession of Faith," in which he declares that "the blessed virgin may be truly and catholicly called, *Deipara*, the mother of God." has subjoined a paper from which I shall make a quotation, which will enable me to leave my worthy old master in good company, or rather to shew that the Rev. John Ryland, in his "extremes and opposites," is only a paraphrast of Lord Bacon, in his "Christian Paradoxes."

"The characters of a believing christian in paradoxes and seeming contradictions.

2. "He believes three to be one and one to be three; a Father not to be older than his son, a son to be equal with his Father; and one proceeding from both to be equal with both; he believing three persons in one nature, and two natures in one person.

* See Horæ Lyricæ B. 2d. Watts in a poetical address to John Shute, Esq. afterwards Lord Barrington, "on Mr. Locke's dangerous sickness, some time after he had retired to study the scriptures," had called on his friend to catch the mantle of the departing sage. Yet on the publication of Mr Locke's Annotations, after his decease, the young zealous polemic, instead of doubting a tittle of all that the priest and the nurse had taught, presently charges the venerable expositor with having "darkened the glory of the gospel, and debased christianity." He however ventures to "invoke Charity" to "find him out in heaven," because he has "reason to believe he was no Socinian." Such are the laws and limits of orthodox free inquiry.

3. "He believes a virgin to be a mother of a son, and that very son of hers to be her maker. He believes him to have been shut up in a narrow room whom heaven and earth could not contain. He believes him to have been born in time who was and is from everlasting. He believes him to have been a weak child carried in arms, who is the Almighty, and him once to have died who only hath life and immortality in himself*."

Should these passages, and those before quoted offend, as they can hardly fail to do, some pious and considerate minds, let them remember that they are not the words of reputed heresy, attempting to represent, and so liable to the charge of misrepresenting, orthodoxy; but, on the contrary, the language of orthodoxy representing herself. Protestants have generally agreed to assail, either with sarcasm or grave censure, as the occasion might encourage, those professors of christianity who, "impious, eat their God." With what consistency the majority of Protestants have so assailed the Papists, I am at a loss to discover. Give me leave to explain myself and to end this "lengthened tale" by offering a remark on a passage in the affecting story of lady Jane Grey, as I find it in "Dr. Gibbons' Memoirs of Pious Women," (1. 17). I will quote the whole paragraph.

"Lady Jane was early instructed in the principles of the reformed religion, which she seriously and attentively studied, and for which she was extremely zealous, and this, together with her other excellent and amiable accomplishments, greatly endeared her to king Edward. Her dislike of popery, particularly in one of its worst abominations, that of idolatry, was shewn, as it is credibly reported of her, when she was very young. Upon a visit to the princess Mary at New-Hall† in Essex, she took a walk with the Lady Anne Wharton. Happening to

* "Works of Francis Bacon, Baron of Verulam," 4to. 1778. iii. 129. This passage has, I think, been quoted somewhere in the valuable writings of the Rev. Dr. Toulmin, to shew the strange representations to which the doctrine of a trinity gives countenance. I have also seen it a few years ago quoted, with high approbation, in an orthodox magazine, published in Scotland.

† This mansion is still standing about 32 miles from London, on the Harwich Road. Scarcely any place has been more variously occupied. New-Hall was formerly a seat belonging to the monks of Waltham Abbey. It afterwards became the property of Anne Boleyn's father, of whom Henry VIIIth purchased it, and named it Beaulieu, as his favourite palace. Here his daughter the princess, afterwards the bloody queen, Mary frequently resided. For a short time Oliver Cromwell possessed it. After the Restoration, Gen. Monk purchased it out of the reward of his treachery to the Commonwealth. See Morant's Essex ii. 13—15. It is now again a monastic residence, being occupied by some nuns who were driven from Liege during the storm of the French Revolution. It is also a school for the female children of opulent Roman Catholics.

These nuns were probably from the English convent at Liege, which Mrs. Carter visited in 1763. See Memoirs of her Life, p. 183.

pass by the chapel, Lady Anne made a low courtesy to the host, at which lady Jane testified some surprise, and asked whether the Princess Mary was there? Lady Anne answered, 'No, but I made my courtesy to him who made us all.' 'Why,' replied Lady Jane, 'how can that which hath been made by the baker be he who hath made us all?' This speech of hers, it is said, being carried to the Princess Mary, gave her a dislike to the Lady Jane, which she retained ever after."

I am persuaded that no Protestant has ever read this anecdote without applauding the ingenuity of lady Jane Grey, which, so far as appears, completely silenced her companion. Yet had Lady Wharton attempted a defence, the disputants agreeing that Jesus Christ, who was supposed to be resident in the host, was both God and man, her case would have been by no means desperate. She might easily have shewn that the distinction, however great, between a man liable to hunger and the bread which sustained him, was lost in a comparison with "him who made us all." Thus the orthodox protestant and the orthodox papist were equally justified in worshipping representations of Deity, or both involved in the same absurdity *.

I remain your's,

Sept. 8, 1807. LAICUS.

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

LETTER VIII.

To the Editor of the Monthly Repository.

SIR,

MY worthy friend in his seventh Lecture, treats "on the pre-existence and divine nature of Christ." Having put the question, "Who is Jesus Christ?" p. 152, he observes: "It is a question to which I am not solicitous to give any other answer than what Peter gave when our Lord said, *Whom say ye*

* Just as I was concluding this letter I happened to look into the Memoirs mentioned in the last note, when I found the following passage in a letter from St. Omers, written by Mrs. Carter in 1763. "On one side of the high altar is a picture with an impious representation of him *whom no man hath seen nor can see.* Over the head of the figure is a triangle. On another part of the piece, a dove, and a heart, and crown of thorns. The motto, *Vive le sacre cœur de Jesus.*" Mem. p. 172. Yet this learned and respectable lady, whose faith is described as truly orthodox, was doubtless persuaded that the Son of man, who while he went about doing good, hungered and thirsted, and had not where to lay his head, was a representation of him, *whom no man hath seen nor can see*, and whom the scripture forbids us to consider as needing any thing.

that I the Son of man am? to which this apostle answered, *Thou art Christ, the Son of the living God.*" And he apprehends that the Church of Christ "would have been more pure and peaceable, if no other confession had ever been required of its members." I think so too, provided that the terms are used in a rational and proper sense, without which a mere verbal agreement is puerile and trifling. My friend seems to think differently. "If I am asked," says he, "what precise meaning I affix to those words, the Son of the living God, I am not solicitous to answer this question." I admire my friend's prudence in the easy method which he has adopted of getting rid of troublesome inquiries. It saves much time and pains. Others who are less sparing of their labour, or who have more leisure and inclination to inquire, may perhaps observe, that the phrase, "Son of God," has various senses in the New Testament. Jesus applied this character to himself, because he was the person "whom the Father had sanctified and sent into the world," that is, whom he had chosen, and appointed to reveal his will to mankind, John x. 36. The primitive converts were called sons of God, because they participated in the gifts of the holy spirit. Rom. viii. 15. Gal. iv. 6, but to Christ the spirit was communicated without measure. Christians in general are sons of God because they are heirs of an immortal inheritance. Rom. viii. 16. 17. Gal. iv. 7, and in this sense, Jesus is "the first born from the dead," Col. i. 18. Nor can I find a single passage either in the Old Testament or the New, in which the expression, "son of God," necessarily signifies, a being, in rank and nature superior to mankind. So that I cannot accede to the worthy author's idea that it may be necessary to "wait till another stage of existence commences," in order to understand so plain a phrase.

My friend justly observes, p. 154, that "there can be but three opinions respecting Christ. Either he is the self-existent God, or a mere man like ourselves, or a being of an intermediate order between God and man." He adds, "Now without *uncharitably* regarding those who adopt the first opinion, as idolaters, or those who adopt the second, as unbelievers. I acknowledge that the third appears to me most consonant to the declaration of scripture." I have, Sir, no desire to prevent my worthy friend from selecting and professing whatever opinions he pleases, nor yet from pluming himself upon his great charity, and proclaiming it to the world, but I wish that he had not in the same sentence cast an unnecessary reflection upon others who happen to think differently from himself with regard to

the truth and importance of their respective opinions. An honest Trinitarian I respect. If he believes that Jesus Christ is the true God, he must be as much shocked at my disbelief of the doctrine, and at my zeal for the contrary opinion, as I should be at the zeal of a professed atheist. It is true charity, and not the want of it, which induces him to state to me, what he apprehends to be the nature and the danger of the delusion under which he supposes me to lie. Far from being offended, I thank him for the kindness of his intention, though I remain insensible to the force of his arguments. By parity of reason, when a Unitarian remonstrates with a Trinitarian that the doctrine of three divine persons is polytheism, and that the worship of the son and spirit is idolatry, they do not mean to reproach, but merely to state what appears to them to be a serious and important charge, in order to rouse their mistaken brethren to examine the subject with becoming attention, in hope that the light of truth may dawn upon their minds. At the same time, they carefully distinguish between christian idolatry which, though a grievous error, is perfectly consistent with purity and virtue, and heathen idolatry, which authorized and often required the practice of the most abominable vices. And Trinitarians themselves, so far from regarding these allegations as false and uncharitable, are ever most ready to allow, that if the Unitarian doctrine be true, their worship is idolatrous and unscriptural. See the Introduction to Whitaker's History of Arianism, and Mr. Proud's late animadversions upon Unitarians. I hope therefore that when my friend's charity may think it necessary to "vaunt herself" upon any future occasion, she will do it, in a less "unseemly" manner, than by casting unfounded and injurious reflections upon her fellow christians, who with equal sincerity, and an equal right of private judgment, hold different opinions from her own.

In a note, p. 156, my friend relates an anecdote of Dr. Priestley. "Conversing," says he, "once with Dr. Priestley upon the subject, he observed that the pre-existence of Christ appeared to him an absurdity. I asked him to point out wherein the absurdity consisted: but he only said in reply, that it appeared in that light to him; and to this no answer could be given." It is not very easy to see for what purpose my worthy friend introduces this anecdote. He could not surely mean to insinuate that Dr. Priestley avowed an opinion without being able to assign, what was, in his own judgment at least, a competent reason for it. The truth probably is, that Dr. Priestley regarded the pre-existence of Christ as absolutely incompatible

with his own hypothesis concerning the homogenity of man, and knowing my friend's aversion to metaphysics, he declined entering into an argument to the detail of which he might possibly conceive that his opponent would not listen, or the force of which he might not comprehend.

Previous to the exhibition of what my friend calls the "grand arguments" for the doctrine of the pre-existence of Christ, he makes a very remarkable and important concession, which however creditable to his candour, is, I scruple not to say, fatal to his argument. "I shall readily acknowledge," says he, p. 157, "that there is nothing decisive upon this subject in the three first evangelists." And again, p. 158, "I do acknowledge that if there was no other part of the New Testament extant, but the three gospels of Matthew, Mark and Luke, I could not find sufficient evidence for the doctrine which I am now maintaining."

With much *sang froid*, my friend declines to answer the questions which, to say the least, very naturally offer themselves upon the subject: "Were these evangelists ignorant of the pre-existence of Christ when they wrote? or, if acquainted with the doctrine, why did they not insist upon it in their writings? These are questions," says he, "which—I am not solicitous to answer, let those answer them who maintain that a belief in this doctrine is necessary to salvation." p. 159. Without, however, pretending to this qualification, I will take leave to volunteer an answer to both these important questions which my friend's modesty or prudence has left untouched. In the first place, I affirm without fear of contradiction, that if Christ was, as my friend maintains, "the grand agent employed by the Supreme Being in creating and governing the world, and the immediate dispenser of all things," the evangelists must have been well informed of this fact at the time they wrote their respective histories. Matthew was himself an apostle. Mark was the companion of Peter. And Luke was the associate of Paul in all his missionary labours, and did not finish his beautiful history till after Paul's imprisonment at Rome. It will not then for a moment bear a question whether they knew of the pre-existent dignity of Christ if that doctrine were true. Nor has it ever been disputed by those who have believed the fact.

But is it possible that the evangelists could have known these amazing facts and yet that in their histories of the life and ministry of this extraordinary person they should pass them over in total silence. Is it possible that a historian, with the feelings of a man, should sit down expressly to write a circumstantial account of the transactions of the Creator and Governor of

the world when he resided for thirty years upon earth in human shape, and at the same time never to let fall the slightest hint of his real essence and dignity, and never to say any thing more concerning him than they would have related of a mere human being in similar circumstances? Would not the mind of a Jew who had never heard of delegated creators and subordinate Jehovahs, have been overwhelmed with astonishment when this new and strange doctrine was first discovered to him? Would not his intellectual powers have been absorbed in amazement, when he was first informed that the person, whom he had perhaps seen a helpless infant in his mother's arms, whom he had known as a child, with whom he had conversed with all the familiarity of a friend, who was subject to all the incidents and infirmities of human nature, who was liable to hunger and thirst, and weariness, and pain, and sleep, was no less a being than the creator, sustainer and governor of the world, and the Lord of angels? Is it possible that a historian under such impressions, and sitting down to write the memoirs of such a personage, should introduce his history with a simple narrative of the genealogy of David and of Joseph? An introduction than which nothing could be more proper, if our Lord was the legitimate son of Joseph, and the natural descendant of David and Abraham, agreeably to the predictions of the Jewish prophets; but which must be most unnatural and insipid, at the commencement of the memoirs of an incarnate Creator. How happens it that three out of four of the evangelical historians, writing at different places, and for the immediate use of different and distant churches, and professing to communicate all that was necessary to be known concerning their revered Master, should agree to pass over in silence, these extraordinary circumstances? How could these evangelists answer it to their consciences and to their converts, or to their great Master himself, to omit facts, the practical influence of which, is so eminently beneficial? I marvel not that my good friend deprecates all such interrogatories as these. Upon his system they must be absolutely unanswerable. If the evangelists had the feelings of men, they could not possibly be silent, if they had known these facts: therefore they did not know them: and consequently it cannot be true that Jesus Christ is the maker and governor of the world, either supreme or subordinate.

To obviate the difficulty arising from the high importance of the facts omitted, my friend introduces a distinction unknown before in theology, as far as my information extends. He distinguishes between "primary and secondary truths," p. 226,

and in the catalogue of secondary truths, he inserts the pre-existence of, and the making of all things by Jesus Christ, and the doctrine of atonement and of divine influences. What his Arian brethren will say to this new classification of their peculiar and favourite doctrines I know not. For my own part I acknowledge no such distinction. All revealed truth must be important truth. But that is not the whole of the present question. What I contend for is, that the incarnation, or rather the incarceration of the Creator and Governor of the world in a human body, is an idea so stupendous, and to the evangelists so perfectly new, that if they were men, with the feelings of men, it must have wholly occupied their imaginations, their memories, their tongues and their pens; they could no more cease to think, to speak or to write upon the amazing subject, than they could cease to breathe. And to compose the history of this extraordinary personage without once alluding to, or even without principally insisting upon, his superangelic nature, dignity and offices, would be a moral impossibility very nearly bordering upon a physical one. And they who can believe this, ought not to reproach the Athanasians, or, the believers in transubstantiation, with credulity *.

* When it was believed at Lystra, Acts, xiv. in consequence of the miraculous cure of the cripple, that the gods had descended in the shape of men, the whole city was in a commotion, and Paul and Barnabas with difficulty prevented the priests and the people from offering sacrifices to them. All this was perfectly natural, and exactly what might be expected in such circumstances. But when the Maker and Supporter of all things actually descends into this world and appears in a human form, the men whom he chuses as his associates and disciples, knowing his superior rank and dignity, nevertheless eat and drink and converse with him with the greatest familiarity, they interrogate him, and at times reprove him, as if he had been an ordinary man. They even sit down to write his history, but take no more notice of his pre-existent dignity, attributes and works, nor of his condescension and humiliation in assuming human nature, than if no such event had ever taken place. And yet our Arian brethren see nothing in all this but what is perfectly natural and credible; nothing to excite their astonishment, or, to stagger their faith? I assume that his disciples while they conversed familiarly with him, knew at the same time the dignity of his person, from the stress which the Arians lay upon "those strong and conclusive passages which require no comment," and which my friend has alleged from the evangelist John. For either the disciples did know the superior dignity of Christ, and yet conversed with him upon terms of perfect familiarity, which is incredible, or, they were not, during his life time, apprized of his dignity, and then these texts, "the sense of which is so very plain and obvious," must have been understood by the persons to whom they were spoken in a sense very different from that which the Arians annex to them, and perfectly compatible with the simple humanity of Christ. I leave it to my friend to decide upon which of the horns of this fatal dilemma he may chuse to fasten himself. I would only observe with respect to that excellent prayer in which our Lord petitions to be received to the glory which he had with the Father before the world was, and which is thought by many to put the doctrine of his pre-existence beyond all contradiction, that the apostles do not appear to have gained any new information from it. Immediately afterwards they converse with him familiarly,

But though my friend very candidly and fairly gives up the evidence of Matthew, Mark and Luke, he apprehends that he stands upon firm ground upon the authority of John and Paul. "The grand arguments for this doctrine of the pre-existence of Christ, are," says he, p. 160, "to be found in the writings of the apostle John, who wrote his gospel *professedly* to supply what the other evangelists had omitted, and in the writings of the apostle Paul, who declares that he received the knowledge of the gospel from Christ himself, and we cannot appeal to higher authority." In this deference to the authority of these eminent missionaries of Christ, I am happy to agree with my worthy friend: at the same time, I confess that it would appear to me very unaccountable if they alone should be commissioned to reveal these extraordinary facts, concerning which three of the evangelists are totally silent. Surely then we have reason to expect that the testimony, which is produced from their writings should at least be explicit and unequivocal. Accordingly my worthy friend regards this testimony as clear and decisive. For, as to the gospel of John, he satisfies himself with producing a few detached texts as they stand in the English version, "without any, or with very little comment, because," says he, p. 167, "they do not require it. If we take them in their plain and obvious sense they are sufficiently clear: and great ingenuity, with laboured criticism, must be used by those who understand them in a different sense."

"O argument, O argument, the Lord rebuke thee," was the exclamation of the honest quaker when he was puzzled to make a reply. But notwithstanding the quaker's objection to argument, and my worthy friend's dislike of criticism, I must still believe that the diligent use both of reason and of scripture are essentially requisite to the honest and resolute inquirer after truth. If indeed my friend can prove that the public version of the New Testament is divinely inspired, and that he is himself the authorized interpreter of it, I must then bow to his

they walk with him to the garden, they desert him when he is arrested, Peter denies him in his presence, and when his disciples see him condemned and crucified, they renounce all further expectation from him. After his resurrection they converse with him almost with the same familiarity as before, and even after his ascension, and when they were endued with the holy spirit, they still represent him in their discourses both to Jews and heathens, not as an incarnate Creator, but as a MAN approved of God by signs and wonders, and gifts of the holy spirit, raised from the dead by the power of the Father, and appointed by him to judge the world. This is the conduct which the apostles might well be supposed to have observed if they regarded Jesus as only a human being; but surely, it is utterly inconsistent with the supposition that he was the creator, supporter and governor of the world, and that they were apprized of this amazing fact.

authoritative decisions. Till then I must beg leave, with due deference, both to his opinion, and to the learning and honesty of king James's translators, to judge for myself, which, out of the various interpretations of learned and inquisitive men, appears to be the most probable, and most agreeable to the connexion. I shall therefore now proceed to examine the texts cited in the order in which they stand.

1. John i. 1. "In the beginning was the Word, and the Word was with God, and the Word was God."

Here my friend himself condescends to comment, "The Logos or Word is said to have existed in the beginning and to have been with God, which argues his pre-existence." p. 163. But I beg to know what proof can be produced that the expression, "in the beginning," must necessarily signify before the creation*, or even before the birth of Christ. I am not sure that the word αρχη, is ever used in the former sense in the whole New Testament, and I am very confident that the sense in which it is commonly used by this writer is that of the beginning of Christ's ministry and of the gospel dispensation. John xv. 27. Ye have been with me from the beginning. See also John vi. 64. xvi. 14. 1 John i. 1. ii. 7. 8. iii. 11. In this sense therefore, without any pretension to *great ingenuity, or any laboured criticism*, I shall take leave to understand it here: and upon this interpretation the declaration of the evangelist is, that at the beginning of his ministry, the Word, the teacher of truth, Jesus Christ, was with God, *i. e.* he had access to him to receive divine communications.

"And the Word was God." Crellius ingeniously conjectures that the reading should be Θεϐ: the Word was God's: the teacher was divine: he had his commision from God. I, however, have no objection to the common reading: the Word was God, or a God: for our Lord teaches us, John x. 35, that "they are called gods, to whom the word of God came." If therefore, the Jewish prophets are called gods, much more is Jesus, the greatest of the prophets, to whom the spirit was communicated without measure, entitled to that high and honourable appellation.

* Probably the principal reason why the words, "in the beginning," are so currently understood to signify "before the creation, or when time began," is that they happen to coincide with the words with which Moses begins his account of the creation, Gen. i. 1. Had proper attention being paid to the sense in which this evangelist almost uniformly uses the word αρχη, this mistake could never have been committed, and had the words been translated "at the first," as they might have been, the English reader would not have been so easily misled.

II. John i. 3. "All things were made by him, and without him was not any thing made that was made."

Upon this authority, I presume that my friend regards Jesus Christ "as the grand agent employed by the Supreme Being in creating and governing the world." p. 128. My objection to this interpretation is that though the word γινομαι occurs upwards of 700 times in the New Testament, there is not one instance in which it signifies to *create*. Mr. Cappe, (Remarks on Scripture, v. I. p. 39.) observes that it signifies to be, to come to pass, to be done, as well as to be made. His translation is, "all things were by him," *i. e.* done by him, "and without him was not any that has been." His explanation is, "all things have been by his authority, and according to his direction: and of their own mere motives, and without his warrant nothing has been done by his ministers." Cappe ibid. p. 7, 8. This I have little doubt is the true meaning of the text.

III. John iii. 13. "No man hath ascended up to heaven but he that came down from heaven, even the son of man who is in heaven."

This is one of the texts which my friend leaves to speak for itself: let us impartially listen to its voice.

"No man hath ascended up into heaven, but he that came down from heaven." The son of man had not at that time locally ascended thither, consequently, this expression must be understood figuratively, q. d. No man is acquainted with the counsels and purposes of God to man, but, &c. And now methinks I hear my worthy friend indignantly exclaim, this is the way in which the plainest texts of scripture are perverted from their obvious meaning, and tortured into a sense the most remote from their true signification. And thus it is, that men who have hypotheses to defend will not believe the clearest and most unequivocal language which contradicts their favourite systems—Softly, my good friend. The interpretation I have set down is not the frigid and far-fetched gloss of naughty Unitarians. It is the approved exposition of the orthodox Beza, the learned Raphelius, and the evangelical Doddridge, who have supported their interpretation by arguments which will not easily be confuted. For my own part I adopt it with the greatest satisfaction, and only plead in behalf of the Unitarians that the liberty of interpretation which they allow to others, may be conceded to them.

"No man hath ascended up into heaven, but he that came down from heaven."

Now as the expression, "ascended up into heaven," is al-

lowed to signify becoming acquainted with the mind and will of God, we humbly conceive that the correlate phrase *to come down from heaven*, may without violence be understood as expressing a commission to communicate the will of God to mankind. Had the first clause of the sentence expressed a local assent, it would have been natural to have interpreted the second, of a local descent. But if the first clause is to be taken figuratively, as all allow, it is surely most reasonable to understand the second figuratively likewise. To descend from heaven therefore in the language of the apostle John is to be honoured with a divine commission to instruct mankind. In this sense it agrees with the analogous phrases, of being sent from God, or coming from God, which are also applied to Jesus and to John the baptist, and to other prophets, and which are universally understood as expressing, not a local mission, but a divine credential.

Let this then be considered as an established fact, and in reading the writings of John let it be constantly borne in mind that this evangelist by the phrase *coming down from heaven*, means nothing more than a divine commission to communicate the counsels and the will of God. And if this fact, which I conceive to be established beyond all contradiction, be properly attended to, it will soon appear that the fourth evangelist, whatever may be pretended to the contrary, has done as little to establish the pre-existence of Christ as the other three, and that all are unanimous in their testimony to Jesus, not as a super-angelic being, but as a teacher sent from God. This I regard as a *palmary* argument, and as affording a complete solution of every text which represents Jesus as having descended from heaven. Of these therefore any further notice is unnecessary.

IV. John vi. 62. "What, and if ye shall see the son of man ascend up where he was before?"

"To ascend up where he was before," in the connexion in which it stands signifies to ascend up into heaven. But this phrase, as Beza, Raphelius, Doddridge and many others have well observed, signifies to be instructed in the mind and will of God, to search into divine truth. To *see* the Son of man ascend to heaven, must therefore mean to *perceive* and *discern* that he is informed of these difficult and remote truths. And this I conceive to be the meaning which is best suited to the occasion and to the connexion, in which the words are introduced. Our Lord's intention was to repel from his society the multitude that followed him from selfish and ambitious motives, and in answer to

their request that he would shew them, like Moses, some sign from heaven, he tells them, v. 32, "That his Father was then giving them the true bread from heaven, which was far superior to the manna given from heaven by Moses to their fathers, for it would make them immortal." This they understood in a literal sense, which error our Lord did not vouchsafe to rectify, but proceeds to tell them that *he*, meaning, *his doctrine*, was the true bread from heaven, v. 35. The Jews being still at a loss to understand his meaning, v. 41, our Lord, without waiting to explain himself, goes on to assure them that his person was the living bread, and that they must eat his flesh, and drink his blood, in order to obtain eternal life, meaning, that they must receive and digest his heavenly doctrine. They, still taking his words in a literal sense, complain, v. 60, that such a requisition was unintelligible and impracticable. Our Lord's reply is natural and pertinent, though still couched in terms which they could not comprehend. "Does this offend you? What if you should see the son of man ascend up where he was before." q. d. What if I should disclose to you truths still more remote from your apprehension, and more offensive to your prejudices? But to his stupid and prejudiced hearers our Lord's question sounded as if he had asked what they would think if they saw him ascend to heaven after they had been eating his flesh and blood, which excited their disgust to such a degree, that they forsook his society, probably believing him to be insane. x. 20. This was what our Lord intended; though at the same time he explained to them that what he had said was to be understood, not in a literal but in a spiritual and figurative sense: that if they were actually to eat his flesh it would be of no use to them, but that the doctrine which he taught was that spiritual and vivifying food, of which he had been speaking. v. 63. "It is the spirit that quickeneth, the flesh profiteth nothing: the words which I speak unto you they are spirit and they are life."

This then appears to me to be the true meaning of our Lord's enigmatical discourse; and in the connexion in which the 62d verse is introduced it admits of a sense perfectly consistent with our Lord's proper humanity: though when considered as a detached sentence the words seem to imply a pre-existent state in heaven. But the whole discourse is highly figurative. And if any argue from our Lord's expressions in it, that he literally descended from heaven, they ought, like the Jews, to interpret literally the precept to eat his flesh and drink his blood. But if this precept is to be understood figuratively, as relating to his doctrine, then by parity of reason it was his doctrine and not his person which descended from heaven.

And here I cannot but suspect that my friend will be ready to accuse me, if not of "great ingenuity," at least, of "laboured criticism," in my explanation of this difficult text, in order to force upon it a sense contrary to its "plain and obvious" meaning. But what would be his own reply to an honest papist, who should press him with the plain obvious meaning of the words, "except ye eat the flesh of the son of man and drink his blood, ye have no life in you." I presume that he would urge, that common sense required that these expressions should be interpreted figuratively, of receiving our Lord's doctrine. This I suspect would give no more satisfaction to the catholic, who had been accustomed to the literal interpretation, than my explanation of the other text satisfies *him*. But, at any rate, let him please to recollect, that in whatever sense the expressions "flesh and blood," are to be understood, whether literal or figurative, that it is in that sense only, that this flesh and blood is described as coming down from heaven. See v. 51. We cannot allow our Arian brethren to interpret this phrase of the *doctrine* of Christ when they are arguing with the papists, and of the *person* of Christ when they are contending with the Unitarians. It is too much for them to insist upon, having "both strings to their bow."

v. John viii. 58. Jesus said unto them, "Verily, verily, I say unto you, before Abraham was, I am."

It may not be amiss to notice, *en passant*, the absurdity of the argument which is commonly drawn from this text in favour of what is called, the divinity of Christ.

The text in Exodus, iii. 4, is mistranslated in our English bible, "I AM THAT I AM, and thou shalt say to the children of Israel, I AM, hath sent me unto you." The text in John is also mistranslated, "before Abraham was I AM." And from these two errors combined, that greatest of all errors is deduced, that Jesus Christ is the "I AM," or the self-existent Jehovah. Upon such foundations rests that doctrine, which, according to a well-known symbol of faith, "whosoever believeth not, shall, without doubt, perish everlastingly."

My friend does not carry his argument quite so far. He says no more than that he argues the pre-existence of Christ, from his declaring, "before Abraham was I am." And he leaves it to his Unitarian opponents by their "ingenuity and laboured criticism" to explain it away in the best manner they can. And it will not require much of either to give it a different, and most unquestionably the true interpretation.

The word to be supplied after the verb, "I am," in order to make the sentence complete is *he*, or, *the Christ*. So our trans-

lators themselves supply the ellipsis in two passages in this very discourse, v. 24. 28, and in other texts where they were not misled by their prepossessions. See John, iv. 25, 26. xiii. 19. Our Lord in his discourse had declared to the Jews, v. 56. "Your father Abraham rejoiced to see, (that is, eagerly desired to *foresee*) my day, he saw (foresaw) it, and was glad." He does not give the least hint, either that he in person had seen Abraham or that Abraham had seen him. He only affirms, that Abraham had been gratified with a foresight of the advent of the Messiah. The Jews grossly misunderstanding, or, wilfully perverting his meaning, replied to him. "Thou art not yet fifty years old, and hast thou seen Abraham?" Our Lord, as in the former discussion, chap. vi. not deigning to notice or to rectify this absurd misrepresentation of his meaning makes a reply, perfectly relevant to, and which completely vindicates his former assertion, viz. that the patriarch might foresee his advent, because he had been, in the divine mind, constituted the Messiah, before Abraham existed. "Before Abraham was, I am he," or, "I was the Messiah:" q. d. it was fixed in the divine councils, that I should in due time appear under this character. It was no uncommon thing among the Jews, to speak of things as actually existing, which only existed in the divine determination. See Luke, xx. 37, 38. And the blessings of the Christian dispensation are often represented in the New Testament as the object of God's eternal purpose and decree. Eph. i. 4. 2 Tim. i. 9. 1 Pet. i. 20.

If my worthy friend is unwilling to take this interpretation upon the credit of Lindsey, Priestley and Lardner, he may consult the commentary of Hammond, Grotius and Beza; they will not be suspected of giving partial evidence in the case.

VI. John xvii. 5. "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."

This is the last text which my friend produces in favour of the Arian hypothesis from the evangelist John, and which he leaves without a comment, as being *primâ facie*, "strong and conclusive evidence of the pre-existence of Christ." It is hardly fair that my friend should leave all the labour of searching and explaining the scriptures to the Unitarians; it seems but reasonable, and he would certainly find it to his own advantage, though not to that of his hypothesis, if he would take his share in this honourable task. However, the Unitarians are well content to bear the burthen which he casts upon them. *Labor ipse voluptas.* And they can assure my friend that the

instruction and delight which they derive from the study of the scriptures, is ample compensation for the toil which they undergo; and likewise, that the more theysearch into, and the better they understand the New Testament, the more they are confirmed in the views which they entertain of the person and character of their revered and exalted master.

For the better understanding of the above cited text it may be observed, that the glory for which our Lord here prays, is the very same which he proposed to communicate to his disciples. See v. 22. "That glory which thou hast given me, I have given them, that they may be one as we are one."

This glory was unquestionably the glory of publishing the gospel to the world, see v. 8. 14. They were his messengers to mankind, as he had been his Father's messenger. v. 18.

Hence it follows, that the glory which our Lord desired was not any personal honour and gratification; his motive was not of a selfish and mercenary kind. Far from it. His prayer was that he might be honoured as the instrument of instructing mankind in truth and goodness, and in making them virtuous and happy; and he was desirous that his apostles might share with him in this honour and felicity.

This glory he *had* given them, that is, it was his firm *purpose* and *intention* to give it them. For they were not actually qualified and sent forth till after the effusion of the spirit on the day of Pentecost. In the same sense the Father *had* given it to him, that is, had fully *purposed* to bestow it upon him, for he was not yet in possession of it: nor had he yet altogether finished the work assigned him, the scene of his sufferings not being yet begun, though he expresses himself strongly in the past tense, "I *have finished* the work which thou gavest me to do," where he could mean nothing more than to express the absolute certainty of the event.

But what God purposes, he purposes from eternity; it was therefore his eternal purpose thus to glorify Christ. And Christ having spoken of the glory intended for him as actually given to him, might with equal propriety speak of it as given him, that is, certainly destined for him, from all eternity. And in this sense it was the glory which he had with the Father before the world was.

This way of speaking of a thing as already done which was certainly determined upon, was familiar to the Jews. See 2 Tim. i. 9. Eph. i. 4. Heb. x. 34. And in Rom. viii. 29, 30. believers are represented as actually justified and glorified, because from the beginning they were foreknown and predestinated to salvation.

The arguments which my friend produces from the Epistles of Paul must be reserved for a future communication, which I trust will close the correspondence with which I have so long trespassed upon the candour and patience of yourself and your readers. In the mean time, I am,

Sir, your's &c.

Hackney, Oct. 8, 1807. T. BELSHAM.

POETRY.

VERSES TO A GLOW-WORM, WHICH A GENTLEMAN HAD TAKEN FROM A HEDGE, IN THE ISLE OF WIGHT, AND GIVEN INTO MY CARE.

Return, poor glow-worm! to thy home;
If thou thy home canst find again,—
And ah! I charge thee ne'er to roam
Where stray the steps of cruel men.

On grassy bank, in lonely dell,
Hang thou unseen thine em'rald lamp;
And never more man's wanderings tell,
Thro' tangled brake, or marshes damp!—

For he will rudely seize thy light,
And bear thee (ingrate!) far away,
If chance no other star thro' night
Should kindly point its leading ray:

And he will scan, with curious eye,
The beauties of thy tortur'd form;
Thoughtless that e'en the worm, the fly,
Are each with tender instinct warm.

Ah! get thee to thy home once more,
I cannot hold thee thus, unmov'd;
For thou hast, sure, some little store
Of friends beloving, friends belov'd!

Thy native realm of greenest grass,
Thro' which thy greener lustre shot;
Thy kindred stars of earth, alas!
Are all too dear to be forgot!

Then thus from my confining hand,
Then thus from my tear-dropping eye,
At mercy's soft, but firm command,
I bid thee go, and homeward hie!

So, oft may I exulting view
Thy fairy moon-light magic spell;
And hail, with love and rapture due,
The shades where thou and freedom dwell!

THE NEGRO BOY*.

The African Prince, Naimbanna, (vid. M. Rep. V. 11. 491.) when in England, and under the tuition of a gentleman of the University of Cambridge, being asked what he gave for his watch, answered, "What I will never give again—I gave a fine boy for it."

When Avarice enslaves the mind,
And selfish views alone bear sway,
Man turns a savage to his kind,
And blood and rapine mark his way:
Alas! for this poor simple toy,
I sold a blooming Negro Boy.

His father's hope, his mother's pride,
Tho' black, yet comely to their view,
I tore him helpless from their side,
And gave him to a ruffian crew:
To fiends that Afric's coast annoy,
I sold the blooming Negro Boy.

From country, friends, and parents torn,
His tender limbs in chains confin'd,
I saw him o'er the billows borne,
And mark'd his agony of mind:
Yet still to gain this simple toy,
I gave away the Negro Boy.

In isles that deck the western wave,
I doom'd the hapless youth to dwell,
A poor, forlorn, insulted slave,
A *Beast* that *Christians* buy and sell,
And in their cruel tasks employ,
The much-enduring Negro Boy.

His wretched parents long shall mourn,
Shall long explore the distant main,
In hopes to see the youth return,
But all their hopes and sighs are vain:
They never shall the sight enjoy,
Of their lamented Negro Boy.

Beneath a tyrant's harsh command,
He wears away his youthful prime,
Far distant from his native land,
A *stranger* in a *foreign clime*:
No pleasing thoughts his mind employ,
A poor dejected Negro Boy.

But He who walks upon the wind,
Whose voice in thunder's heard on high,
Who doth the raging tempest bind,
Or wing the lightning thro' the sky,
In his own time will sure destroy,
Th' oppressors of the Negro Boy.

We are obliged to two Correspondents for copies of the following poem. Ed.

OBITUARY.

Joseph Peter Buchoz, M.D.—M. Pfeffel.—M. Antoine Bernard Calliard.—John Fewings.—Charles M^c Cormick, LL. B.

an. 30, at Paris, aged 77, JOSEPH PETER BUCHOZ, M. D. fellow of the College of Physicians at Nancy; born at Metz, Jan. 27, 1731. His works, as enumerated by himself in a catalogue printed in 1782, consisted of 319 volumes of various sizes. So well did he merit the title of "Polygraphus," given him by Haller. His works were chiefly relative to Natural History, and he is said to have expended 200,000 livres in printing and engraving. During the latter part of his life he was reduced to great distress; but a short time before his death the French Government granted him a pension of 1200 livres, (50l.) per annum.

March, at Paris, at the age of 81, M. PFEFFEL, publicist for foreign relations, member of the Legion of Honour and author of a "Chronological Abridgement of the History and Public Law of Germany," a work thrice printed, and which speedily acquired a high reputation. It is frequently quoted in Dr. Robertson's History of Charles Vth. M. Pfeffel had travelled through the greatest part of Europe, had been engaged in the most important affairs of his time, and was connected with the most distinguished persons; he had been a sagacious observer, and being possessed of a happy memory, was a living chronicle of the last half of the past century. He was frequently urged to continue his historical work to his own times, but he pertinaciously refused, urging that an ostensible agent in political life ought not to publish the history of the times in which he himself has lived. He was a man of an open and amiable temper, simple in his manners, and worthy in all the relations of life.

May, at Paris, M. ANTOINE BERNARD CALLIARD, at the age of 70. He was first employed under M. Turgot, when intendant of Limoges, and afterwards was secretary of legation at Parma, Cassel, and Copenhagen, and *chargè d'affaires* in the last capital. He went in the same quality to Petersburg, and was subsequently minister plenipotentiary at Ratisbon and Berlin. On his return to France, in 1795, he was made keeper of the archives of foreign relations, which post he held till his death.

His active employments did not prevent him from cultivating literature, and he possessed a very select library. He wrote Memoirs on the Revolution of Holland in 1787, and was one of the translators of Lavater's Essays on Physiognomy. He also communicated several interesting articles to the Magazin Encyclopedique, and to other journals.

A few months since at Chumleigh, JOHN FEWINGS, aged upwards of 90. This man was of the humble occupation of a tinker, but he presented a singular contrast to the corrupt manners and dissolute life of this description of itinerants. He was never known to take what is technically called a dram, nor was he ever seen in a state of intoxication; and until within a year or two previous to his decease, he uniformly followed his employment without the assistance of glasses. At this advanced period also he would (to accomodate an old customer) walk five or six miles, with his tools at his back, and return the same day.

July 29, aged 64, CHARLES M^c CORMICK, LL. B. He was a native of Ireland, and having early evinced a love for reading and information, his father, who had brought up a large family on a few paternal acres, determined to indulge this disposition as far as his slender patrimony would permit. A schoolmaster was settled in the neighbourhood who was a man of real classical learning. The excellence of the teacher, in a few years, discovered itself in the rapid progress of the scholar in Roman and Greek literature. At the same time he was not unmindful of the poets, orators and historians of his own country, while an ardent love of liberty led him to a perusal of those authors who had written on the British Constitution. At the age of 18 he came to Lon-

Thomas Michael Nowell, Esq.—Maria Duchess of Gloucester.
M. Lassus.—Le Brun.—Earl of Scarborough.

don, where having remained some time he went to Paris, in order to become acquainted with the language, policy and manners of the French nation. Returning he became a student of the Middle Temple, though the pages of Coke, &c. were not suited either to his taste or his genius. When he was on the eve of being called to the bar, his father died, and having a large family, could leave his son little besides a good example. He now passed much of his time at Oxford, either with men of congenial pursuits, or in consulting rare authors in the Bodleian Library. His first appearance as an author was anonymous in periodical publications. He compiled and translated many works, which have been well received, and of which others have reaped the profits and the fame. Those which appeared with his name were written under very unfavourable circumstances, yet they shew what might have been expected from the writer, if composed in ease and retirement. The works that bear his name are, "The History of Ch. II.—The Reign of Geo. III. to 1783. —Continuation of Rapin's History of England —Light reading for Leisure Hours.—Life of the Rt. Hon. Ed. Burke. —The British Cicero," &c. All his writings are calculated to promote the cause of rational liberty, religion and virtue. In his younger days he projected a History of Ireland, and had collected materials for the work which was patronized by the Earl of Moira, who had often befriended him. He had just began to arrange the documents he had been so long collecting, when he was attacked by a dropsy, yet his cheerfulness deserted him only when he reflected on the distress in which he must leave an amiable and affectionate wife in ill-health, in years, and without friends. During his illness, he parted with all his books to supply the necessities of the day, so that his widow was left without the means of paying even the last sad tribute to his memory.

M. M.

Aug. 8, at his seat the Retreat, near Danbury, Essex, aged 47, THOMAS MICHAEL NOWELL, Esq. eminent as a Physician and promoter of the vaccine inoculation in the North of France. In that country he was so much respected even in the time of Robespierre, that every attention was paid to himself, his family, and any one whom it fell in his way to protect. From Buonaparte he obtained permission either to return to England or travel in France.

Aug. 23, at her house at Brompton, in her 69th year, MARIA DUCHESS of GLOUCESTER. She was the widow of the Earl of Waldegrave, when she married the late Duke in 1766. The Duchess was, with the exception of Earl Cholmondeley, the only surviving lineal descendant of Sir Robt. Walpole, being a daughter of his son, Sir Edward.

The marriage of the Duke of Gloucester to this Lady, whose beauty is described as highly attractive, followed soon after by that of the Duke of Cumberland to Mrs. Horton, gave occasion to the Royal Marriage Act, which passed in 1772. This act "restrains the descendants of Geo. II. from marrying without the approbation of his majesty his heirs and successors," evidently with the design of preventing such a contamination of the blood-royal, as had recently occurred. The influence of such a power over marriage on the personal virtue of Princes is sufficiently obvious. Whether any reasons of state can justify it we shall not here discuss. It was warmly opposed by the great lawyer, Lord Camden, and the Marquis of Rockingham. The Peers, Richmond, Portland, Fitzwilliam, Lyttleton, &c. also protested against it. The Lords Spiritual, as usual, when the Court speaks, were dutifully silent. In the House of Lords the Act was passed by a much larger majority than in the House of Commons where it was opposed chiefly by Sir W. Meredith.

Lately at Paris, at the age of 66, much esteemed and regretted, M. LASSUS, surgeon, a member of the Institute, Librarian to that Establishment, a Professor in the medical school, and Consulting Surgeon to the Emperor. He was a man of extensive learning, and well acquainted with the fine arts. He translated from the English with elegance and accuracy several works on Surgery, and published several original works.

At Paris, Sept. 2, at an advanced age, the French poet, LE BRUN. He was a member of the National Institute, and of the Legion of Honour.

Sept. 5. at Bath, aged 53, the EARL of SCARBOROUGH. In this nobleman's

Sir William Staines.—Edward Miller, Mus. D.
Marquis of Townshend.

kitchen was set up that excellent admonition, " waste not, want not;" which Miss Edgeworth has taken as a motto to an interesting story in her " Parent's Assistant."

Sept. 11, at Clapham, Surry, aged 76, SIR WILLIAM STAINES, knight and alderman. He was born in 1731, in the Borough of Southwark, where his father was a stone-mason. At an early age he made a voyage as a common sailor to Portugal; was taken prisoner on his return and carried into France, remained there six months, and was so altered by the hardships he endured that, on his return, his mother did not know him. He next put himself apprentice, and at length became a journeyman stone-mason, at the same time keeping a chandler's shop in Philip Lane, near London Wall, when after working hours he would carry out coals to his customers. He soon became a little master in stone-masonry, and at length about the year 1760, was recommended to the appointment of repairing Bow Steeple. He also raised a scaffold round St. Bride's then considered a very difficult undertaking. He afterwards became stone-mason to the city and contracted for paving several streets with the then newly introduced Scotch pavement.

In 1793, Mr. Staines became Alderman of London, Sheriff in 1796, and Lord Mayor in 1801. To the first of these honours he attained by the impression which his charitable and truly excellent character had made in his immediate neighbourhood. He fulfilled his public duties with so much punctuality as to make amends for his want of early education, and to secure him great respect. As he advanced from the condition of the poor, he did not, as is too often the case, endeavour to forget them. Besides numerous private charities, he founded during his life alms-houses in his parish of Cripplegate, and at his quarries in Yorkshire. Nor did he fail peculiarly to regard those who had befriended him in his low estate. We knew a gentleman who used to bestow upon him his cast-off clothes when a poor journeyman, and whom he had the satisfaction to entertain with great courtesy at the Mansion-House, during his mayoralty.

As the source whence this excellence flowed, the Rev. Dr. Gregory attributes to his friend Sir W. Staines the character of a truly religious man; we take pleasure in quoting the following from the funeral sermon preached on occasion of his death.

" He was a sincere, I may say a devout christian; and I believe, never neglected the duty of worship, public or private. He seems early to have imbibed serious opinions. He thought much upon religion and thought for himself. The goodness of Providence was with him a favourite topic, and he entertained the most enlarged notions upon the subject. Hence he attributed every success in life to the Divine Providence, and his expressions of gratitude to that good Being 'who gave him all things richly to enjoy,' were both fervent and frequent. Yet his religion was not of a morose and austere character. His temper was social, and he entered with ease and pleasantry into scenes of innocent and temperate conviviality. His cheerfulness rendered him an agreeable companion, and conciliated a numerous circle of private friends. But if there was a feature particularly conspicuous in his character, it was his charity and active beneficence."

Sept. 12, at Doncaster, aged 76, EDWARD MILLER, Mus. D. His first attempt as an author was a pamphlet entitled, " The Tears of Yorkshire, on the Death of the most noble, the Marquis of Rockingham," who was his patron. " As a proof," says Dr. M. " how much this great and good man was beloved, 600 copies of this literary trifle were sold in the course of a few hours, on the day of his interment in York Minster." Dr. M.'s Psalms of David for the Church of England and other works composed expressly for the Dissenters and Methodists were very popular. He had been 50 years organist of Doncaster; of which town and its vicinity he published in 1805 the " History and Antiquities," 4to. Dr. M. was one of the very few survivers who performed in the Oratorios of Handel under his personal direction.

September 14. At his seat at Rainham, Norfolk, aged 83, the MARQUIS OF TOWNSHEND. He was born in 1724, had George I. for his godfather, and early embracing a military life, he served under George II. in the battle of Dettingen, in 1743. He was also in the

Miss Newton.—Mr. J. Wilson.—Mr. T. Haggerty.—R. Dawson, Esq. M.P. Mr. S. Barton.—Mr. J. Lack.—Capt. J. Macdonnell.

battles of Fontenoy, Culloden, and Lafeldt. He was with Wolfe at Quebec, of which place he took possession as commander in chief, on the death of that lamented general. In 1764, Lord T. was appointed lord lieutenant of Ireland, where he so conciliated the affections of the natives, that his birth-day has been from that period annually celebrated in Dublin. He was twice married, and has left eight children, besides the Earl of Leicester, who succeeds him. "In his private character he was lively, unaffected, and convivial. He possessed an acute mind, and enlivened his conversation with that original pleasantry which was so visible in the works of his pencil, when he chose to display it. In the earlier part of his life, he frequently indulged its humours, and was an admirable caricaturist even at the time when Hogarth flourished. No one enjoyed life more than the Marquis Townshend. He suffered indeed some heavy afflictions, but he bore them with resignation; and closed a life, protracted beyond the common date of man, with the general respect and estimation of his country."

September 14th. At Bristol, of a consumption, Miss NEWTON, niece, and only surviving relative of Chatterton. For her benefit an edition of his works was lately published by subscription.

At Maryport, Cumberland, Mr. JOHN WILSON, shoemaker, a man who, considering his occupation, was possessed of extraordinary accomplishments. He was well skilled in mathematics, astronomy, and optics. He also excelled in mechanics, so as to make, with great exactness, various philosophical instruments. All this knowledge was self-acquired, with little or no interruption of his business. He has often said, that he generally worked at his trade, fourteen or fifteen hours per day, while he was gaining the greatest part of his information. He was a diffident man, and consequently little known as a man of genius.

At Moy, county of Clare, Ireland, Mr. THOMAS HAGGERTY, farmer. He completed his 107th year on the 20th July last, and was never seriously indisposed till a week previous to his dissolution. He possessed all his faculties in great vigour to the last.

In Dublin, RICHARD DAWSON, Esq. M. P. for the county of Monaghan. He had a seat in the Irish parliament, and had been returned to all the Imperial parliaments since the Union, of which he was a determined opposer. As a senator, he was an independent assertor of every measure which he conceived would promote the national interest, and was a uniform advocate for catholic emancipation, as the only medicine which could heal all the disorders of his native land.

October 6th, at Mill Bank, Norbury, in the parish of Stockport, Cheshire, Mr. SAMUEL BARTON, aged 76 years. It may truly be said of him, that he was uniformly pious, benevolent, and just. He was a sincere Christian, a kind husband, and an affectionate father of thirteen children, who grew up to man's estate, twelve of whom are now living with a widow to lament his loss. He was a dissenter, from principle, and buried in the chapel yard of the dissenting chapel of Dean Row, near Wimslow. S. B.

October 10th. At Hackney, aged 105, Mr. JAMES LACK. He had served as a private soldier in the German wars under George I. and II. attended General Wolfe in his last moments at the siege of Quebec, and had been in 15 engagements and 25 skirmishes, and never received a wound. He flattered himself, some weeks previous to his dissolution, that he should live to the age of old Parr.

October 17th, at Berwick, aged 85, Captain JOHN MACDONNELL, many years commandant of the late Invalid Corps of that garrison. He was the last survivor of the companions of General Wolfe, at the siege of Quebec, and was the officer who rescued the French commander in chief, Montcalm, when sinking under his wounds, (of which he afterwards died) from the fury of an enraged soldiery, roused to madness by the death of their beloved general. By the papers which he secured in the French general's port folio, he rendered to his country an obligation of great national importance. No officer of his rank was ever more honoured

with the friendship of all classes of society, more esteemed for the urbanity of his manners, or more universally beloved or regretted. It is remarkable, that three military associates of Wolfe, at Quebec, occur in the present Obituary.

INTELLIGENCE.

UNITARIAN FUND.—The Annual Meeting of this Society was holden on Wednesday the 21st inst. in London. The religious services were carried on at Parliament Court, Artillery Lane. The Rev. R. Wright began, and the Rev. W. Vidler concluded, with prayer. The Rev. R. Aspland preached from Rom. x. 6—15, endeavouring to shew from this passage that the principles on which the *Unitarian Fund* is founded are precisely those on which our Lord and his apostles rested their justification, as the propagators of a new scheme of doctrines. With the conclusion of the discourse were interwoven some extracts from the writings of the most celebrated and respectable Unitarians, deceased and living, tending to shew that the promotion of Unitarianism among the PEOPLE, is the natural result of all their labours, and anticipating and (virtually) repelling objections to the Unitarian Fund. The day was unfavourable, but the congregation was respectable, and the collection at the doors very liberal.

Immediately after the service, the Society formed itself for business. J. T. Rutt, Esq. was voted into the chair. This gentleman read (with a view to relieve the Secretary) the *Report* of the committee. The congregation had been invited to stay whilst it was read. The reading of it occupied about an hour. It was highly encouraging, and was approved and received by the society, and the substance of it ordered to be printed, with such alterations and corrections as the committee should judge proper.

A motion was made and unanimously carried that Mr. Aspland should be requested to print the sermon delivered before the society; but we understood him to decline this honour, on two grounds; 1, the annual publication of the *Report*, made the printing of sermons unnecessary and, 2, it was necessary to prevent the publishing of the sermons from growing into a precedent, and no opportunity would be so favourable for doing this, as the present.

The following gentlemen were chosen into office for the ensuing year :—

Treasurer.
John Christie, Esq.
Secretary.
Rev Robert Aspland.
Committee.
Ebenezer Johnston, Esq.
Mr. David Eaton.
Mr. John Sowerby.
Mr. Thomas Freeman.
Joseph Holden, Esq.
James Young, Esq.
John Towill Rutt, Esq.
Auditors.
Mr. G. M. Davidson.
Rev. Thomas Rees.

On the motion of the Secretary, an alteration was made in the rules of the society, as far as related to the general meetings. Hereafter there will be but one general meeting in a year; and that will be holden invariably on the WEDNESDAY IN WHITSUN WEEK, when the sermon will be preached, all the business will be transacted, and the society will as usual dine together. A general offer having been handsomely made to the committee, by the trustees of *Parliament Court Chapel*, of the free use of that place of worship on any occasion, it his highly probable that the annual meeting will be holden there in future.

Several new Subscribers gave in their names to the treasurer.

THE DINNER, which was, as last year, on an economical plan, was at the King's Head Tavern, Poultry.—One hundred persons sat down to it.—Ebenezer Johnston, Esq. was in the chair; William Frend Esq. was assistant chairman at a second table. We observed many gentlemen from the country in the room. The following ministers were present: the Rev. Messrs. Aspland, Bennet, Ellis, (of Guildford,) Brown, (of Southwark.) Eaton, Evans, Gisburne, (of Soham, Cambridgeshire,) Holt, Jones, (of Trowbridge,) Marsom, Nightingale, Rees, Rudd, (of Bury St. Edmunds,) Simpson, (of Hackney,) Vidler,

Wright, &c. The sentiments and healths given from the chair, were all appropriate and pertinently introduced. A few of them deserve to be recorded: 1. The cause of Religious Liberty, and Free Inquiry all over the world. 2 (as depending on the former,) The Unitarian Fund. 3. The venerable Theophilus Lindsey. Upon this revered name being announced from the chair, Mr. W. Frend rose, and, in an impressive speech, traced the history and described the character of Mr. Lindsey. His observations made a deep impression upon the company. 4. The memory of Dr. Priestley. Some anecdotes and remarks were brought forward in connexion with Dr. Priestley's name. 5. "Our Workmen, and their Work." This sentiment being introduced by the Chairman, was explained by Mr. Christie to come from Mr. Lindsey, on a late occasion, in reference to the new Version of the New Testament.—The Missionaries here addressed the company; and their speeches (viz. those of Messrs. Wright, Bennet, &c.) were heard with heart-felt satisfaction. 6. Mr. Frend.—This health was given by Mr. Wright, with a handsome eulogium upon Mr. Frend, the disinterested, zealous, and learned defender of Unitarianism. The allusion to Mr. Frend's early sacrifices and exertions appeared to affect that gentleman considerably; as it raised the admiration of the whole of the company. Some other sentiments and names were given by various persons, all bearing upon the object of the meeting and tending to promote it. Several gentlemen addressed the company, besides those already mentioned, and their addresses were uniformly interesting. Messrs. D. Jones (of Trowbridge) and J. Gisburne (of Soham) gave a particular account of the state of Unitarianism in their respective neighbourhoods. Mr. Rees made a most animating address on the subject of the state of opinion in Wales: as also on the subject of the *Monthly Repository*, which was given as a sentiment. Other names and particulars our limits prevent us from stating.

We never witnessed (not excepting the meeting last year) such a truly pleasant christian meeting. Though the company was so very numerous, there not only was no discordance, but also the most perfect harmony. The chairman and the gentlemen of the committee contributed materially to the pleasure of the day.

The friends and managers of the Fund considered the scene at this second public dinner, as decisive of the public opinion with regard to it: and they pronounced (in the language of one of the speakers) that it had passed its ordeal.

This account is purposely moderated. Every one of the company will bear witness that the relation falls short of, rather than exceeds, the real fact.

E. & S.

N. B. Care will be taken, to give our brethren, in the country, early notice of the next Annual Meeting, at Whitsuntide, 1808.

On Wednesday Sept. 30, 1807, the ORDINATION of MR. SEAWARD, took place among the Protestant Dissenters of the Presbyterian denomination, assembling for worship in the Old-Meeting house, POOLE, Dorsetshire. Rev. Mr. Howell of Bere, commenced the service with reading the Scriptures, Rev. Mr. Fawcett of Bridport, engaged in prayer, Rev. Edmund Butcher of Sidmouth, stated the nature of a Christian Church, asked the usual questions and offered the ordination prayer Rev. Thomas Thomas of Wareham, gave the charge, Rev. T. Howe of Bridport, preached the sermon, and Rev. Joseph Cornish of Colyton, concluded. The whole service was conducted with such superior judgment, ability, and seriousness, as to afford the highest gratification to a very numerous audience.

The highly respectable characters that have composed this congregation for a series of years, have eminently distinguished themselves as inflexible friends, of both civil and religious liberty; a disposition which still prevails. After the Rev. William Lamport left Poole for Lancaster upwards of sixteen months elapsed before Mr. S. arrived. During that period the service was regularly carried on by Mr. Elson, a young gentleman of the congregation, who met with the highest approbation due to an enlightened mind, a sound judgment, and a heart influenced by every virtuous principle.

THE WILTSHIRE CONFERENCE OF GENERAL BAPTISTS.——This conference meets twice a year, viz. in the spring and fall. The spring meeting for this year was held at Wedmore in Somerset hire *, on Easter Tuesday and Wednesday; and, considering the distance which the ministers and some of the hearers had to travel, was very respectably attended. Three discourses on *given subjects* were delivered, viz. on *public worship*—*spiritual communion*—and *the rewards of the christian ministry*. The first subject was treated on Tuesday evening by Mr. Aldridge, of Lyndhurst; the second on Wednesday afternoon by Mr. Jones, of Trowbridge, and the third on the same evening by Mr. Smedley, of Downton. The morning part of Wednesday was, as usual, devoted to business, in transacting which much harmony prevailed, and the intelligence received from the different churches in the connexion was, upon the whole, pleasing. The conference closed with the celebration of the Lord's Supper, to witness which nearly the whole of a numerous company of hearers staid; and, from their serious attention, there is reason to believe it will be a season long remembered.

N. B. Wedmore is one of the churches that are patronized by the Unitarian Fund, where the assistance of that Institution has been of very essential service; and it may be proper to remark, that when Mr Jones reported the determination of the committee of that fund to continue their aid, several of the members shed tears of joy.

The autumnal meeting was held at Iwerne, in Dorsetshire, on the two last days of September, and was conducted nearly in the same manner as that at Wedmore. The *given subjects* for the three discourses were "*Faith*"—"*Resignation*"—and "*The willingness of God to receive penitent sinners.*" Mr. Jones treated the first subject on Tuesday evening; Mr. Smedley, the second on Wednesday afternoon, and, in lieu of Mr. Kingsford, of Portsea, Mr. Aldridge undertook the third the same evening. Then followed, as on former occasions, the celebration of the Lord's Supper, which, from its being done in a private house and at a late hour, naturally brought to mind the commencement of the institution by our Saviour and his disciples in the upper chamber, as well as the manner in which it appears to have been generally observed by the primitive Christians.

From the reports delivered of the state of the different churches in the connexion, it appeared that nearly all of them had had an increase since the last meeting, and that harmony and tranquillity generally prevailed; that though the society at Iwerne had hitherto been without a meeting-house, yet it was prosperous, and from the promised exertions of a few well-wishers to the cause, it had reason to expect that its present disadvantage would soon be removed.

Among other resolutions passed, it was agreed to hold the next conference at Salisbury: the order of the subjects and preachers to be as follows; "*Reconciliation*," Mr. Kingsford; "*Improvement of time*," Mr. Aldridge, and "*Christian union*," Mr. Jones.

BAPTIST MISSION IN INDIA.—We look with considerable interest towards this Mission. *Mr. Carey*, who is at the head of it, is an extraordinary man, having raised himself by his indefatigable industry from the situation of a mean artificer in an English village, to a post of literary eminence in Bengal. He is Professor of the Shanscrit and Bengalee languages in the College at Calcutta. *Mr. Marshman* and the other missionaries appear to follow very closely the steps of Carey, and either are, or promise to be, learned in Oriental languages. Their plan of converting the Heathens by putting the Scriptures into their hands in their own vernacular tongue is truly commendable; and though they inculcate the Semi-Pagan notions of a Plurality of Persons in the Godhead, of an Incarnation of Deity, of Divine Wrath satisfied by Vicarious Sufferings, and the like, yet in translating the Bible they are doing a certain good, and supplying their converts with the means, which will not, we trust, be always neglected, of becoming more enlightened than themselves. We are not

* An account of this meeting was sent up sometime ago, but happened unfortunately to be lost.

sure that the affinity which Calvinism in many of its parts bears to Paganism, may not facilitate the conversion of Hindoos and other Heathens. The Roman Catholics have always proved more successful in their missions to the Heathens than Protestants, owing to the circumstance of their barbarous doctrines, and gross ceremonies, befitting the degraded minds of their auditors. The accounts which the Baptist Missionaries transmit home, from time to time, familiarize throughout a wide circle, Indian manners, customs, mythology and history to British minds, and thus connect the colony more closely with the parent state. If their design should fail, they will have had the merit of having laid a mass of information concerning Hindostan before the public, and of having made the study of the character and religion of the Hindoos popular. The labours of the Asiatic Society interest only the learned.

In our first Volume, p. 493, 494, we gave an abstract of the 15th number of the "Periodical accounts relative to the Mission." We refer our readers to it for the sake of entering more fully into the epitome with which we now present them of the 16th number.

The head quarters of the Mission is at "*Serampore*, a Danish settlement, a little above Calcutta, on the river Hoogly." Here the Missionaries have always received the encouragement from a foreign people, which they were denied by their own countrymen. *Colonel Bie*, the Governor, who was very obliging to them, died May 18, 1805, aged seventy-five. One of them, noting his death in his Journal, remarks that "a ray of hope beamed forth at the last hour. His relations" he adds, "say that they heard him almost the whole night preceding his decease, praying most fervently to his Saviour. As a governor he was a worthy character. His mind had been cultivated by a liberal education, and his sentiments were noble and enlarged. He revered a good man, and despised modern infidelity." He was buried by Mr. Carey, who preached his funeral sermon. "All the poor natives lamented his death, exclaiming, 'Never shall we see another such a master.'" He is succeeded in the government by Mr. *Krefting*, who has been congratulated by the missionaries.

Two new missionaries have arrived in Bengal which makes the number, now there, ten. One who was on probation in England, has declined; two other probationers have been received.

A new place of worship is erecting, partly, we suppose, for the use of the missionaries at Calcutta. The mission-house has been much enlarged by the purchase of some adjoining premises.

An interesting account is given of a missionary journey, undertaken by two of the missionaries, in company with two of the native brethren, to *Dhacca*, a large city, two or three hundred miles N. E. of Serampore. On their way, the people of one place desired to know "what difference there was between Creechno (their God) and Christ; and whether they were not the same?" After arriving at Dhacca, they distributed in an hour and a half, no less than 4000 pamphlets. But they were stopped by a magistrate, who demanded their passports, which they had not, and forbidden to circulate any more tracts, as "they had created great uneasiness among the people." They therefore left the city for the country. In one village they found a congregation of Hindoo *Roman Catholics*, consisting of 500 families! Nothing is said of their history, but they are described as entertaining the same blind devotion to the priest as Roman Catholics of other countries. They did not appear however to hold their idols in high veneration. The missionaries could not help admiring the visible change which even so corrupted a system of christianity had produced in their manners. It would be worth while for the society to make inquiry into the means by which so many Hindoos were converted; so many more than have been converted by their missionaries, confessedly able and zealous men, after many years of painful labour.

The missionaries pursue their studies with ardour; some of them are labouring hard at the Chinese language. "A young Armenian, Mr. *J. Lossor*, born at Macao, and educated under native Chinese masters, is instructing them. He has been employed by a gentleman

in Calcutta, to translate the scriptures from the Armenian bible into Chinese, and has made considerable progress." Mr. Marshman informs one of his correspondents, that he has committed to memory 400 Chinese sentences, and finds the language perfectly attainable. This gentleman has also drawn up a memorial on the practicability and propriety of translating and printing the scriptures, particularly the New Testament, into all the languages of India, and distributing them among the natives. It is calculated, that for the sum of 5000l. two thousand copies in each language may be printed, bound, and circulated. The brethren have agreed to add all the Hindoo and Mussulman shasters to the mission library; also to have a lecture in the family, once a fortnight, on the languages and religions of the East.

Within a year and a quarter, *forty-two* persons, chiefly natives, have made a profession of the christian faith by baptism. The church at Serampore now consists of *eighty-two* members. A church, consisting of *eight* members, has been also constituted at Dinagepore, under the pastoral care of Mr. Fernandez, whose history is singular He was born in the island of Macao, on the east of China, of Portuguese or Italian extraction, and was educated for a Roman Catholic priest. His own good sense, however, made him, without any other help, a protestant. Two or three more churches are soon to be organized. In planting separate churches, native pastors are always to be appointed, and native deacons, that the missionaries may preserve their original character. Several of the native converts, as might have been expected, have relapsed into vice, if not idolatry.

In these "accounts" we are sorry to find nothing scarcely of Mr. Carey's. It cannot be supposed that his professorship in the college prevents his correspondence with his friends in England; and if the editors of this work have letters or journals of his, and refuse from any cause to publish them, they are surely chargeable with ill-policy. May we hazard the suspicion that Carey's communications being more sober, or rather less enthusiastic than those of others, are on that account postponed to them! At the same time, it is but justice to say, that, with a few exceptions, the articles drawn up by the missionaries offer no violence to common sense.

Some of the earlier missionaries had the good fortune to go out in a ship belonging to a religious American captain, *Wickes*, who has ever since befriended the mission. Having lately received a thousand guineas from the society to remit to India, he excited his countrymen to add something to it, and accordingly the religious public of the United States raised the large sum of 1315l. 5s. The finances of the society are in a flourishing state. The subscriptions in 1806 were, for the general purposes of the mission, 2429l. 3s. 8d. and for the translation of the Scriptures, (inclusive of the American contributions) 1573l. 14s. 9d. The balance now in hand is 1623l. 1s. 9d.

The design of giving the Scriptures to the natives of India, in their several languages, is so excellent, that we think it ought to be encouraged by all classes of Christians. And as a separate fund is raised by the society for this purpose, Christians of any denomination may contribute to this great work without being considered as supporters of the creed of Calvin. We should rejoice to see *Unitarians* throwing in their mite towards the important object, and thus proving that, provided the gospel be published, they rejoice with Christian sincerity, regardless of what are the peculiarities of the denomination which has set the scheme on foot. We consider Unitarianism as Christianity, and we believe that Christianity will in the end universally prevail: we ought therefore to regard the missionaries in India as pioneers, who are opening the way for future teachers, who will "proclaim the truth as it is in Jesus."

CHRISTIANS IN JAMAICA.—The *Christian slave-holders in Jamaica*, are equally zealous as our prelates at home, in maintaining good order and regular spiritual government. They have stepped forward at various times for the support of the church as by Law Established, and in their wisdom have lately passed a law for stopping the progress of schism among the slaves, by which, these unhappy creatures will be deprived in a great measure of the only

consolations, the consolations of religion, which European avarice and tyranny had left them. The law is denominated "An ordinance for preventing the *Profanation of religious rites and false worshipping of God*, under the pretence of preaching and teaching by illiterate, ignorant and ill disposed persons, and of the mischiefs consequent thereon." Pious legislators! worthy for your godly zeal, of the character of prophets! who could expect or desire that you and your negroes should have any thing, even religion in common! let them hold truth, and truth becomes odious; let them possess virtue, and virtue is profaned! Their worship must indeed be false, if your's be true; for they assuredly will not worship the God of "traders in the persons of men." They worship a Being who takes pity on the poor and needy, a Being to whom vengeance belongeth; of such a Being, it is politic in tyrants great and small, to prohibit the mention and the thought, within their dominions, and let them sleep on and take their rest, till they and their injured vassals shall meet together at his tribunal.

The law in question prohibits persons, not duly authorized, from carrying on worship among the negroes, under the following penalties; to a white man a fine of 100*l.* or imprisoned in the common gaol for three months, or *both*; to a free negro, a fine of 100*l.* and imprisonment in the workhouse for three months, or *both*; to a slave, imprisonment and hard labour in the workhouse for six months, or whipping, or *both, as shall be in those cases respectively adjudged.* The same penalties to persons permitting negro worship in their houses, yards, or any places belonging to them. And it is further ordained, that no persons who are licensed and qualified shall "*use public worship, earlier than the hour of six in the morning, or later than sun-set in the evening,*" under the same penalties as the white man lay under, in the former instance.

This glorious statute was passed in common council, in Jamaica, June 15, 1807, about the time that "No Popery" was resounding in all the streets of London. The Jamaicans are consistent. A half-way negative persecution is ridiculous. *Mr. Perceval.* may take a useful lesson from the slave torturers, before he again attempts to stir up bigotry and ill blood.

The effect of the law, has been the suppression of all public worship among the negroes of the baptist persuasion, and the restriction of it among the methodists; though these latter are still permitted to meet in a licensed chapel.

NEW PUBLICATIONS.

The General Union of Believers at the coming of Christ: a Sermon preached at Hackney, Aug 23, 1807. on the Death of the Rev. Daniel Fisher, D. D. By S. Palmer, 8vo. 1s.

A Body of Theology, principally practical; in a Series of Lectures. By R. Fellowes, M. A. 2. vols. 8vo. 18s.

A Manual of Piety, adapted to the wants and calculated for the Improvement of all Sects of Christians. Extracted from the Holy Living and Dying of Jere. Taylor; with a Life of the Author, &c. By R. Fellowes, A. M. 7s.

Hebrew Elements, or a Practical Introduction to the reading of the Hebrew Scriptures, 8vo. 5s.

Reflections on the Sinfulness of Cruelty to Animals, on some of the most prevalent examples of it, and on some of the most powerful motives by which it is encouraged: in a Sermon, preached at All Saints Church, Southampton, on Sunday, Aug. 16, 1807. By Richard Mant, M. A. 8vo 1s.

Sketches of Human Manners, delineated in Stories, intended to illustrate the Characters, Religion and singular Customs of the Inhabitants of different parts of the World. By Priscilla Wakefield, 2s. 6d. Half-bound.

Sermons, by Samuel Charters, D. D. Minister of Wilton, North Britain, 8vo. 7s.

Sermons on Practical Subjects. By D. Gilson, M. A. late Curate of St. Saviour's, Southwark, &c. 8vo. 8s.

A New Theological Dictionary, intended to exhibit a clear and satisfactory View of every Religious Term and Denomination, with Portraits and Plans, 8vo. 13s.

Catholic Principles of Allegiance. Illustrated by the Rev. T. Gillow, 2s. 6d.

A Brief Statement of the Grievances the Catholics in these Realms still labour under. By a Catholic Gentleman, 1s.

The Camelion; or, the Cobbett of 1802, contrasted with the Cobbett of 1807. Being an Extract from the Edinburgh Review, No. 20, printed uniform to bind with Cobbett's Register, and published by some private gentlemen, "To shew Vice its own likeness." 1s.

The Briton's Friend; or Moral and Economical Register, particular addressed to the middle and lower ranks of Society Published every Saturday, 3d.

Cursory Remarks on some Parts of a Work, entitled "Studies of Nature," originally written by M. De St. Pierre, and translated into English by Dr. Hunter. By W. Cole. 8vo. 2s.

A Collection of Hymns, for those who follow the faith and practice of the primitive Christians. By Robert Little. 1s. 6d.

The Way to Heaven Delineated; or a Discourse upon the plan of Salvation. By Samuel Moore, 2s.

Help for the true Disciples of Immanuel: Being an answer to a Book published by Andrew Fuller, on the Duty of Sinners to believe in Christ; which book is by him miscalled, The Gospel worthy of all Acceptation. Part I. By John Stevens.

A Sermon, preached at the Second General Visitation of the Bishop of Rochester, holden at Tunbridge, July 10, 1807. By the Rev. P. Mouthpenny. 1s.

The Testimony of the Spirit of God in the Faithful, a Sermon; preached July 1, 2, 3, 1807. By R. Onslow, D. D. 1s.

The Case of the Widow considered, and the Consolations applicable to it; a Sermon by W. Palmer, B. A. 8vo. 1s.

Observations on the Prophet Jonah. By a Farmer, 12mo. 1s.

Original Poems, Sacred and Miscellaneous. By Sarah Medley, 7s.

CORRESPONDENCE.

We are again under the necessity of postponing the insertion of our *Review of Books.* On the improved plan which we mean to adopt in the commencement of another volume, we shall not, it is hoped, be so frequently obliged to disappoint our correspondents and readers.

A great variety of communications has been received this month, to all of which due attention will be paid.

It is with reluctance we decline inserting the very sensible remarks of *Quondam Eborac encis;* but we consider that the subject to which they relate has been already sufficiently discussed, and that to press it farther on our readers would be imprudent. Q. E.'s paper shall be left for him at the Printer's.

J. M.'s Defence of his "Examination of the Clergyman's Remarks upon Stone's Sermon," shall appear in the two remaining numbers of the present volume.

We insert, beneath, *Mr. Marten*'s remarks upon *Mr. Bennett*'s sermon. Impartiality requires this of us, but we shall enter into no controversy upon the subject. Upon a careful examination, we see nothing objectionable in the Remarks of our *Reviewer*; and he, probably, will not think it necessary to come forward to vindicate the ordinary phraseology of the Bible from the charge of indecency.

INDECENCY OF MR. BENNETT'S SERMON.

To the Editor of the Monthly Repository.

SIR,

As a General Baptist, and a friend to free inquiry, I am unwilling that either myself or my brethren should be misrepresented. You noticed, in your Review of last month, Mr. Bennett's sermon preached before the General Baptist Assembly. I heard that sermon, and have perused it since its publication. Mr. B. has asserted in his prefatory letter, that most of his auditors gave him a patient hearing, but I believe that in this he is very incorrect. Mr. B. also observes that he could not see that any one should be alarmed at the idea of Joseph's being the father of Jesus. I believe there was no great degree of alarm excited by that idea, for several who disapproved of the performance were of Mr. B.'s opinion; and that you, Sir, are under the same misconception, is clear from your observations in the Review, where you say—"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." I believe I speak the sentiment of a large majority of the Assembly, when I say, that it was not the liberty of inquiry exhibited in the discussion, that gave such general dissatisfaction, but that such a subject should have been chosen for such an occasion; for while I am ready to admit fully the utility of free discussion in matters of religion, yet it ought to be recollected that the brethren were not assembled at that time to settle points of speculative and controversial theology. And to do the Assembly justice, it should be understood, that Mr. B.'s sermon was delivered to a congregation composed perhaps nearly of an equal number of males and females. That care which man ever discovers to preserve from annoyance the delicate feelings of the other sex, constitutes one of the highest features of civilized society, nor is there any principle in the Christian religion that authorises its votaries to intrench on so invaluable a rule of precaution, and thus violate the universally prescribed privileges of female modesty and reserve. That Mr. B. displayed considerable ability I am ready to admit, but I appeal to any one whether a subject, the discussion of which leads to the repetition of the following expressions thirty or forty times in the space of half an hour, was not improperly chosen for a female auditory, (viz.) "The fruit of thy body"—"The fruit of his loins"—"Kings shall come out of thy loins"—"Seed of David according to the flesh"—"The rod that came forth out of the stem of Jesse"—"The branch that grew out of his roots"—"Jacob begat Joseph"—"The husband of the mother must be the father of the son"—"Joseph's commerce with Mary"—"His descent is traced through the body of Joseph"—"An unmarried woman should not conceive a son"—"An eye witness to the miraculous conception"—"The connexion between the Holy Ghost and the mother of Jesus," &c &c. I say, I appeal to the good sense of any person, whether the discussion of such a subject was not highly indecorous and improper.

But, Mr. Editor, that I may not intrude too much on the patience of your readers, I shall merely add, that my personal knowledge of Mr. B. both as a man and minister, forbids the imputation of unfavourable motives to his conduct; but it sometimes happens that the zeal of good men leads them into imprudence. I have taken up the pen merely to exculpate the General Baptist Assembly from the odium so improperly cast upon them. That its members may not mistake each other's views, and that the well-intended effort of every individual may be marked with prudence and decorum, is the sincere wish of, Sir,

Yours,

B. MARTEN.

Barstong, near Dover,
Oct. 4, 1807.