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BIOGRAPHY.

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MEMOIR OF THE REV. HUBERT STOGDON.

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MR. HUBERT STOGDON, whom we have mentioned as the friend of Dr. Foster, in his retreat under Mendip Hills\*, was born in a village called Boddicot, near Banbury, in Oxfordshire, on January 9, 1692. He was the son of Mr. Robert Stogdon, a pious and faithful minister among the Protestant Dissenters, by his wife Elizabeth, the daughter of the *Rev. Francis Hubert*, called, through an easy mistake, by Dr. Calamy, *Hubbard* †; who was ejected, by the Act of Uniformity from the living of Barwick and Monkton, in Wiltshire. His mother was a lady of bright intellectual powers, united with a most virtuous and pious disposition. When he was between five and six years of age, on occasion of his father's death, in 1697, some relations came from Devonshire, the native county of Mr. Stogdon, Sen. to visit the afflicted widow and family; and on their return took with them the eldest son Hubert. From that time Exeter became, for twenty years of his life, the place of his residence, and in that city, under their care and patronage, he received a regular and pious education. For, having been first placed under the minister of the parish of Withercomb-Rawleigh, he was soon removed to the free-school in Exeter. His proficiency in the knowledge of the tongues attracted notice. His academical studies were pursued under the Rev. Joseph Hallet, Senior. In this seminary he drew respect from all; and when he had finished his course of academical learning, he received from his tutor an ample testimonial to his assiduity and progress, to his great acuteness and solid judgment, to his uncommon genius for poetry and familiar acquaintance with the Roman poets, and especially to his eager thirst after scriptural knowledge. "One thing I observed of him from his first coming to me," says Mr. Hallet, "viz. He would not entertain opinions from the judg-

\* Mon. Rep. Vol. ii. p. 3.

† Abridgment, Vol. ii. p. 762. or Palmer's Nonconformist's Memorial, Vol. ii. p. 498.

ment of others. He always called for proof. He had no notion of taking up his sentiments from human authority. Nothing would move but reason and argument."

In the 23d year of his age, he entered upon the ministry; and was for a short time, chaplain to Sir John Davy, Bart. at Credy, near Crediton. He then returned to Exeter and resided two years in that city; preaching in the former part of that time occasionally, and in the latter part of it at Thorverton.

In this early stage of his public character, he not only held the received sentiments concerning the doctrine of the Trinity, as they were stated by the assembly of divines at Westminster, but affixed to the profession of them the greatest importance, and regarded a deviation from them as extremely dangerous. He declared himself to his friends and hearers, with freedom and warmth, against the opinions of Mr. Whiston and Dr. Clarke. But his zeal appeared to be the expression of fervent love, and was softened by compassion for those, whom he supposed to be out of the way. He never despised or hated those who were in his opinion, erroneous,—would use no methods, inconsistent with integrity, to reclaim them,—nor ever betrayed the innocent freedoms of conversation.

He afterwards, by a long and deliberate reading, a diligent and candid examination of both sides of the question, with many prayers and tears, with much fear and trembling, settled into a persuasion and a view of the subject

contrary to that in which he had been educated. He left behind him a full and judicious account of the progress of his enquiries and of the grounds of his change of sentiments, in a narrative addressed to Dr. Watts: a copy of this manuscript was put into the hands of the writer of this, some years since, and was unfortunately lost by a friend to whose inspection it was submitted. A conversation into which Mr. Stogdon fell with a lay gentleman, who had been looking into the Trinitarian controversy, agitated at that time, first suggested difficulties, which puzzled him, and determined him to study the point and to read Dr. Clarke and those who had written against him. He endeavoured at first, to conceal from the public the change of opinion, which this course of study produced; but a private conversation with an intimate friend, in his own study, having been overheard, was reported and spread through the city. On this ground a clamour was raised against him; and, in the spirit and language of the day, he was stigmatized as an Arian, Deist and Atheist. As to himself, he gloried and rejoiced in the change of his opinions, and declared, that he could afterwards read his bible with more rational satisfaction and understanding than he could before\*.

The power of judging concerning the qualifications of candidates for the Christian ministry was then assumed by the assembly of the united ministers of Devon and Cornwall. It originated with the Presbyterian Hierarchy, that had been established in this king-

\* Peirce's Western Inquisition, p. 13, 42.

dom under the Commonwealth; and was still retained and exercised with a parade of authority and a spirit of persecution disgraceful to any ecclesiastical body. Mr. Stogdon had intended to propose himself for ordination at the assembly to be held in September, 1717. But the odium that, in the mean time, fell upon him, created an apprehension, that the matter would produce a division among the ministers. Mr. Nicholas Billingsley, whose liberality of temper afforded an asylum at Ashwick, in Somersetshire, to several ingenuous and candid young ministers, enquiring after the truth, was engaged as expedient to prevent dissensions in the case of Mr. Stogdon, to attempt his removal. It was not long before this, that Mr. Billingsley had heard of him; nor did he then know him, but by the ill report of some, and the good report of the gentleman who recommended this young divine to his friendship. The conduct of Mr. Billingsley on this occasion was marked with a liberality that reflects true honour on his name. It will, probably, be best stated in his own words.

“I was persuaded,” says he, “that if Mr. Stogdon came, he would have with me a peaceable retreat, though in an obscure corner of the world; and that by a successful attempt to draw him hither, I might be beneficial to myself and neighbours, by getting of such an one amongst us. I knew that I should hereby incur the censures of many, and of some, who had given me real and frequent proofs of their friendship, and very much expose myself. But being fully persuaded, that whatever Mr. Stogdon’s particular sentiments were, whether right or wrong, the same with mine, or different from them, one of

such a character could not fail of divine acceptance; and that if I were ashamed or afraid to own him, I should not know how to answer it another day; I soon determined what to do. And therefore having first proposed him to a small congregation, every other Lord’s-day assembling at Wokey, near Wells; and given them a prospect of their having, for the future, the benefit of constant worship, and being encouraged by them in my design, I sent him an invitation from them about Midsummer, 1717\*.

Mr. Stogdon acceded to the proposal, and preached to the people with so great acceptance, that on the first Lord’s day, they raised their contributions to the utmost, and wrote to Mr. Billingsley a letter of thanks for introducing to them a minister so agreeable to them, and requesting some attempts for the augmentation of their small income; which were made with success. He continued in this connexion about seven years: residing for the first four, till he married, with Mr. Billingsley; and preaching the other three alternately with another minister, at Wokey and Coleford. In August 1718, he was ordained at Shipton Mallet; “by which I only mean,” says Mr. Billingsley, “that he solemnly devoted himself to the sacred office, in the presence of many ministers and a great number of people; some of the former assisting and leading the public devotion; whilst all joined in recommending the labours of the person thus devoted to the divine direction and blessing: a sermon being preached at the same time, and an exhortation given to the faithful discharge of the ministry, then expressly and solemnly undertaken †.” Mr. Stogdon’s air and deportment on this occasion were

\* Funeral Sermon for Mr. Stogdon, p. 21, 22. † Ibid. 22, 23.

solemn and rational, affectionate and graceful.

It is not natural for the sincere lover of truth to confine his enquiries to one point. Soon after his settlement in Somersetshire, Mr. Stogdon read Dr. Gale's "Reflections on Mr. Wall's History of Infant Baptism;" and pursued his examination into the state of the controversy. The result of this investigation was a conviction, in the first place, that he had been under a mistake, as to the mode; while he some time remained in suspence as to the right of infants to that ordinance, and scrupulously refrained from preaching Infant Baptism. But he did not decline being present at the service, when performed by his friend Mr. Billingsley: and, on one occasion, was prevailed on, to assist in prayer; into which he carried a great variety of suitable sentiments of common concern, consistent with his own views, without clashing with the opinion of those around him. Though he was impressed with the force of the doctor's arguments on the baptismal controversy, yet he differed from him in his notion of church communion; for which he thought practical Christianity a sufficient qualification, while every one was left to judge of the sense of scripture for himself, and to act upon it. Persuaded that immersion was the true scriptural mode of making the profession of Christianity, he thought himself obliged to submit to it; but as he was always open to conviction, he was for two years, diverted from this compliance, by the reasonings of Mr. Billingsley: his purpose then revived, and he carried

it into execution at London, in public, which he preferred to a private solemnity; though some thought it might prejudice his interest there. But such considerations did not move him, when he perceived himself under any obligation of conscience. And through the increasing "prevalence of a catholic spirit, he did not now suffer," says Mr. Billingsley, "as he had in other cases, by a steady and inviolable conformity to the rules he had settled in his mind."

Having declared his principle about baptism, he declined an invitation, though an advantageous offer, to a congregation in the country; judging that his acceptance would prove inexpedient, as his practice in that respect must have been contrary to their's. An overture was also made to him to accept the office of assistant minister, in another respectable congregation: but, as it was proposed to him by one of them to keep to himself his judgment on some controverted points, he replied, that "he would not be obliged, but speak the truth as it came in his way," and therefore advised them to think no more of him. He was likewise, invited to a settlement in London, with a society of his own mind on the matter of baptism. But as he was resolved that none should have him upon a blind choice, and supposed that they were not aware of some of his particular sentiments, even on that question, he wrote a letter to them, which, as he suspected it would, turned their thoughts quite from him. At that time his income from the people, with whom he was connected, low as it was at first, had fallen

much lower. In 1724, he was chosen by a congregation of Pædo-Baptists, at Trowbridge, in Wiltshire; who never made the difference of sentiment the ground of an objection to him.

In the year 1721, Mr. Stogdon formed a matrimonial connection, with a lady of great discretion and an amiable disposition, who gave him the preference, notwithstanding the disadvantages of his personal appearance, to a rival possessed of a considerable estate. This union was a source of great and mutual felicity, under great trials, which they shared with each other, with affectionate sympathy, and bore not decently only but gracefully. Soon after their marriage, Mr. Stogdon bought an estate at a price, which their joint fortunes were just sufficient to answer; but before the purchase money was paid, a person, in whose hands a very considerable part of it had been lodged with confidence, failed, and the money was lost. This affliction, as the first shock subsided, was sustained with fortitude and cheerfulness; and the loss was, at length in some degree, compensated by legacies from friends. The excellence of Mrs. Stogdon's principles and the strength of her mind were particularly shewn, by encouraging him always to act according to every dictate of conscience, as the result of his religious enquiries, to what difficulties soever it might expose them; which disposition he always considered as a peculiar blessing.

In his settlement at Trowbridge, Mr. Stogdon met with universal esteem. His ministry was highly valued by those who attended on it; and great respect was paid to

him by other dissenters and by the members of the establishment. His period of service here was but short. His last sermons, (except a funeral one,) were designed to prepare the way for private and personal admonitions to those in whom he observed any thing which was amiss, and turned upon the duties of giving and taking reproofs and the obligations upon ministers, from Ezek. xxxiii. 7, 8, 9. Though death was working apace in him, he was resolved to deliver these discourses; which he did as a dying man, who must soon give account of himself and his ministrations to God.

It was Mr. Stogdon's custom to keep a diary, in which he entered, for his private use, the various instances of the conduct of providence which he had experienced, and reflexions on the review of his own temper and behaviour, or his moral and religious decays, neglects or improvements. He used to fill one book in a year. A few days before his death, he called for all these books and committed them to the flames, with these words; "By these I shall be judged; they are gone before, and I am following after to judgment."

A month before his death, in a funeral sermon for a friend, he declared his own comfortable expectation of a state of happiness, saying "when my own funeral sermon is preached, it will be much better with me, than it is now." But notwithstanding the consolatory sentiment of hope he thus expressed, as his dissolution drew nearer, he was not free from doubts and fears as to the consequences. In a sickness with which he was visited, during his residence with Mr. Billingsley, he

felt nothing of this nature, but his hope rose to joy in the glorious prospect before him, and he appeared all the hero in the agonies of pain; and longing to be dissolved and to be with Christ, he thought it needful “to check the triumphs of his soul, lest he should be transported above measure.” In his last sickness, there was a difference, very much probably, owing to the influence of bodily disorders on the mind. He himself, in a discourse which Mr. Billingsley had with him, two or three days before his end, ascribed his fears to the sense he had of the vast importance of dying safely,—and the terrible apprehensions he conceived at the thought of a bare possibility of a miscarriage. He, afterwards, owned that his fears were imaginary, and compared them to the fears of a man on the top of a great precipice, though he was, by a chain or some other way, effectually secured, and knew himself to be so. At the same time, Mr. Stogdon expressed a rational evidence and satisfaction as to his safety: “He hoped and believed that in a few days it would be better with him than ever;” and, “that at the resurrection he should walk on his high places.” He was far from falling into the superstition of those who receive the sacrament on a death-bed, to supply the deficiencies of a good life; yet he desired that it might be administered to him, “willing thus to commend his soul to the

dear Lord that bought him.” “The mixture of pain and pleasure which attended it,” says Mr. Billingsley, “I think, I shall not in haste forget.” I shall only observe, that his behaviour on that occasion, was most decent and solemn. The first thing he said before it, and as he took the bread, was in these words; “I die in the sentiment, in which I lived:” the last thing he said when he had taken the cup was this, “I expect to drink no more of this fruit of the vine, till I drink it new with thee in thy kingdom.”

He made the happy exchange on Tuesday, Jan. 2, 1728, in the 36th year of his age, which he would have completed, if he had lived a week longer. On the Friday following, he was interred in the parish church. His burial there was disputed, on the pretext that the remains of such a person were unworthy to be deposited in consecrated ground. But the minister of the parish freely consented to it, as did the church-wardens, who had been always very friendly to him. The funeral sermon, from Isa. xliii. 3. was preached, at the request of Mr. Stogdon, both as to the preacher and the text, by his friend, Mr. Billingsley; first from the pulpit of the deceased, and in the evening of the same day, from that of the Rev. Thomas Lucas, Pastor of the Baptist congregation, in Trowbridge, to a larger auditory.

[To be concluded in our next.]

## THE SAY PAPERS.

[In publishing these papers and furnishing out a monthly miscellany for our readers, we shall be constrained to disregard chronological order. As they are not otherwise connected than as Mr. Say is the principal personage in most of them, this will be no great disadvantage. The letters are printed *verbatim et literatim* from the autographs or attested copies; omissions are signified by asterisks; injuries done to the papers by time and accident are stated.

EDITOR.]

No. IV. *Letter from Mr. Say to Mr. N. Carter of Yarmouth.*

— V. *Letter from Dr. John Evans to Mr. Say.*

— VI. *Letter from Dr. Doddridge to Mr. Say.*

— VII. *Letter from Rev. R. Urquhart to Mr. Say.*

— VIII. *Extempore by Dr. Earle.*

— IX. *Succession of Ministers at Yarmouth.*

## No. IV.

Mr. Say to Mr. N. Carter \*, Yarmouth.  
*Bednal Green, Ap. 7th, 1709.*

Sir,

We sett out on our Journey on the day we had purpos'd, and coming the following noon to Portsm<sup>o</sup>, we viewed the Grandeur of the Royal Ships, the Docks, the Stores and Fortifications of that important place; and after a short visit by the way to my friends at Southampton, we past on to Sarum: and, contenting ourselves with a slight run thro' the City, we took a stricter survey of its Cathedral, the neatest and most regular Structure of that kind in our nation. We ventur'd to climb near the utmost height of its Spire, which is more than twice so high as the Monument. Near to this City is the noble seat of the be-

loved E. of Pembroke; famous for the beauty of the Building, the fineness of the Paintings, and the Curiosity of the Water-works.—From hence, fetching a little Compass, we left the direct road to Frome, to observe the Stonehenge; that odd and unaccountable work of Men, or Goblins, as Superstition believes; which appears to be the rude Monument of some signal Victory gain'd on that place, by the vast number of little Hills thrown up all over the Plains for two miles together, where the dead bodys were probably buried.—At Frome we saw the manner of drawing Iron Wire to the utmost fineness for the making of Cards; a secret till of late unknown in our Nation, and now almost peculiar to this Town: Saw the Women and the very least of Children gainfully imploy'd in making the Cards themselves: Saw the use of those Cards, for dressing and mixing the Wool, the Wool wrought into Cloath, the Cloath sheer'd of its coarser nap, and the Hott-presses, to give it a graceful Gloss and fitt it for the Merchant.

From hence, over craggy rocks and deep Sloughs we ascended Mendip, whose Bowels are rich w<sup>th</sup> veins of Lead.—We were let down thro a narrow bore or well, by a rope that claspt round our Thighs, 15 fathom under ground, among Rocks and in darkness, to view by the weak light of a Candle which each held in his hand, the manner how the ore ran between the Quarrys of stone; how they follow'd those Quarrys; blew the Rocks asunder by Gunpowder, and digg'd out the embryo of that useful metal. This prepared us to enter w<sup>th</sup> more courage the formidable mouth of Ochy Hole, a wondrous Cavern of 310 yards length, formed by the course of time, and a River under ground which rises at once out of the earth in the innermost recess. We view'd without much horror the extravagant Shapes and various figures in the Kitchen, the Hall and the Cellar (so they call the several partitions of that prodigious Cave,) to w<sup>th</sup> the old woman that led us in

\* Mr. N. Carter appears to have been a gentleman of great respectability. He was born July 10, 1635. He married, Feb. 21, 1677, Mary the daughter of Charles Fleetwood, and grand-daughter of Oliver Cromwell, who died in October 1697. He died without issue 1722. He was uncle to Miss Sarah Hamby, whom Mr. Say married.

gave astonishing names.—With more pleasure we traversed the streets of Bristol; saw its rarities of Nature; its works of art and of Charity; and admired that little emblem of London. We return'd by Bath, whose waters are too well known to be mentioned here, and came two days after, unseasonably, to Oxford on Good-fryday, and were forbidden the keys of its noblest Library, the Schools, and the Musæum Ashmoleanum.

With regret we left the place, and entered the castle of Windsor on the day following, and were charm'd with the beauty and magnificence of its noble Rooms as rebuilt by King Char. II. and adorned by the noble hand of Verrio. And here it was that we were fully convinc'd of the miserable performance of the Architect that undertakes Blenheim Castle, the rising seat of the D. of M. w<sup>ch</sup> may appear indeed with something of an air of greatness without, but will strangely disappoint us as soon as we come to view it within. This we saw in our way to Oxf.

We have particular reason to be thankful that in so long a Journey and chiefly of Pleasure or Curiosity, and amidst so many dangers in a difficult road, we returned well to this City, both Men and Beasts.—It was late on Saturday night, before I got to B. Green, and long after the penny post was gone for the City, or I had writ then. I hope to see you the beginning of next week, and design to begin my Journey for Lowestoft to morrow or Thursday. My thanks and service to my friends at Yarm<sup>o</sup> (for I suppose Mr. Daliel is now mostly there also.) I saw Mr. Manning, Mrs. Mary and Mr. Caswell to day, the former of w<sup>ch</sup> send their duty to you and all to Mrs. Hamby.—My service to her.

I am Sir,  
Your obliged Serv<sup>t</sup> and Friend,  
S. S.

No. V.

Letter from Dr. John Evans\* to Mr. Say, at Ipswich.

London, Jul. 27, 1727.

Rev<sup>d</sup>. Sr.

I presume upon old acquaintance and your known character to apply to you with some others, in obedience to the commands of my L<sup>d</sup> Townshend and

\* Dr. Evans, author of the "Christian Temper" and other useful publications. He was pastor of a Society of Protestant Dissenters in New Broad Street, behind the Royal Exchange.

the Duke of Grafton, in reference to the ensuing election. It is intended to make a vigorous opposition on the Whig side for knights of the Shire in your County. Mr. Holt is already agreed on for one Candidate, the other will speedily be fixed. Great dependance is had on the unanimous concurrence of the Dissenters, which I thought I was safe in assuring my L<sup>d</sup> Townshend there was little reason to fear. The temper of y<sup>e</sup> next Parl<sup>t</sup> we cannot but be sensible is of the utmost consequence; and after the many expressions of favour we have received from our gracious Sovereign, certainly no Dissenters will be indifferent about promoting the electing of such who are firm in his interest and zealous for those measures which his late Majesty of blessed memory, and his present Majesty have engaged in. It is earnestly desired that you will use your best interest for Mr. Holt, and that our Friends will reserve their other Vote till they see who stands with him. Mr. Baxter, to whom you will please to make my service acceptable, will I doubt not concur in his endeavours.

I am, dear Sr,  
Your affectionate bro<sup>r</sup>. & serv<sup>t</sup>.  
JOHN EVANS.

No. VI.

Letter from Dr. Doddridge to Mr. Say, at Westminster.

Northampton, Oct. 21, 1735.

Rev<sup>d</sup>. and dear Sir,

A Letter from you would have been acknowledged as a favour, had it been only to tell me that he (*you*) yet retained some remembrance of me, especially when you have the goodness to add that you thought with pleasure of the Hours we spent together. I am sure to me they were hours of great delight and great improvement, and I return you my hearty thanks for so friendly and so condescending a visit. How much am I then obliged to you for the kind and charitable occasion of yours, that (*than*) which nothing could in present Circumstances have been more seasonable.—

Mr. Steffe's youngest Son is a lad of as promising a Genius as any one I have under my care. He made a progress in Greek while at a neighbouring School, beyond what I have commonly known,



and before he had spent one year in the study of it, master'd it so far as to read over the whole 24 books of the Iliad in the original in less than a month, at his leisure time examining most of the words with a critical exactness by the assistance of the Clavis Homerica. He writes very elegant Latin, and is on the whole a fine Scholar, and which is yet more important, I hope a serious Christian. His good Father writes on all occasions like a Gentleman, a Minister and a Friend, but I plainly perceive he is much straitned with his great Family, especially as the oldest Son with me had last Winter a very long expensive illness. I hope the abilities of this youngest (Mr. John Steffe) join'd to his Father's character and circumstances would secure \* \* \* \* \* from the Fund, but have not yet been able to obtain \* \* \* \* \* the present I give him his education, which I only mention as an argument that I am thoroughly convinced that he deserves encouragement, and I \* \* \* say I have not amongst 24 at present under my care one whom I should sooner mention on this occasion than he. He has been with me about a Quarter of a Year, and behaves and improves very well.

Since I had the pleasure of seeing you here, I have found the blessings of Life multiplied upon me in a very agreeable manner. God has given me an excellent Family of Children; I would thankfully own his goodness in that respect, and on the flourishing and peaceable state of the Society under my care. I should rejoice in a second visit from you and I am sure my People would be very glad to see you in the Pulpit. When I come to London again, if you can find me before I am otherwise engaged I will, willingly give you a Sermon, tho' I fear it will be pro Aureis Ærea—I heartily wish you abundant service in yr present settlement, and pray that many years of extensive service may be added to your most valuable Life. I am,

Dear and Reverend Sir,  
Your most affectionate Brother  
and obliged humble Servant,  
P. DODDRIDGE.

I was at Lady Russells on Lord's Day night, she has had a severe return of her illness, but is thro' mercy better; she inquired after you very kindly of Miss Calamy \* \* \* \* \* agreed to dine at Maidwell with us.

\* Here the

No. VII.

Letter from Rev. Rob<sup>t</sup>. Urquhart to Mr. Say, Westminster.

*Soham, near Newmarket,  
Cambridgeshire,  
Febr'y. 21, 1742—3.*

Reverend Sir,

Before I left London, you was pleased to desire me to let you hear from me after I had been some time in this country, w<sup>h</sup> I look upon to be no less my duty than honour to comply with. Hitherto thro' y<sup>e</sup> Divine goodness, I am acceptable. The people, tho' poor, appears to be sincere and well meaning; some of the meaner sort followed the Lay Antinomian preachers, while they had no minister of their own, but have not been to hear them since I came. This corner of the country is terribly infested with Antinomianism, the bane of Christianity, and most zealously supported by leather-apron preachers, who have turned their stalls into pulpits. They are declared enemies to a regular and ordain'd ministry, and a Presbyterian with them sounds as ill as a Papist. I have been importuned by the people who invited me thither to settle among them, but have declin'd declaring my sentiments 'till I have the pleasure of seeing you, which I think will be, God willing, some time in April, when I must advise with you, if I do settle here, about my ordination, whether it be proper to be performed here, or at London.

I forbear making mention of the many obligations I lye under to you, w<sup>h</sup> tho' I can't requite, yet hope never to forget. I can't be suspected of flattery in this; I wish there were more of your character, that did as little need and as much despise it as you do. My sincere respects to Mrs. Say and to Miss. May God prolong your life for a blessing to them and usefulness to mankind, w<sup>h</sup> none more ardently wishes than

Rev<sup>d</sup>. Sir,

Your most obedient and most obliged humble servant,  
ROB. URQUHART.

No. VIII.

Extempore, by the Rev. Dr. Earle, on Diplomas being sent to him, and his friend the Rev. Dr. W. Harris, from Glasgow, in 1765. (Added to the collection by the present proprietor.)

MS is torn,

Since Dunces now are Doctors made,  
 As well as men of skill,  
 What does the title signify?  
 I'll tell thee, honest Will:  
 The same as trappings to a horse,  
 Which, be he fleet or jade,  
 Not for his own but rider's sake,  
 So wond'rous fine is made.  
 So when our universities  
 Doctorial honours give,  
 'Tis not *our* merit to declare,  
 But *their* prerogative.

## No. IX.

Succession of Ministers at the Old  
 Meeting, Yarmouth, Norfolk.  
 [Communicated to the Rev. S. S. Toms,  
 by a Friend.]

1. *Rev. Wm. Bridge*, called to the pas-  
 toral office, Sept. 10th, 1643, died May  
 12th, 1670.—The first Minister.

2. *Wm Shelarake*, was ordain'd Pastor,  
 Jan. 2, 1672, remov'd or died, in 1687.

3. *James Harriott*, chosen Jan. 1688,  
 died June 7th, 1704.

4. *Eleazer Birch*, chosen May 8, 1707,  
 discharged Aug. 31, 1710.

5. *John Brooke*, chosen Oct. 30th,  
 1711, removed to Norwich 1719.

6. *Peter Goodwin*, chosen 1719, re-  
 moved in 1730.

7. *Ralph Milner*, settled at Yarmouth,  
 1731, died 1761.

8. *John Whiteside*, chosen upon the  
 death of Mr. Milner.

9. *George Walker*, chosen assistant  
 Minister early in 1762, removed to War-  
 rington in 1772.

10. *Mr. Beynon*, chosen in 1772, still  
 Minister, 1795\*.

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## MISCELLANEOUS COMMUNICATIONS.

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### THOUGHTS ON THE UNITY OF GOD.

*To the Editor of the Monthly Repository.*

SIR, Jan. 2, 1809. The existence of God appears from his visible works; for as there can be no effect without a cause, and the material universe presents no objects to our senses but what are effects, the whole being a vast combination of effects, which must have had some cause distinct from what visibly appears, no sufficient visible cause being discoverable, we are necessarily led to the conclusion, that an invisible Being exists who is the first cause of all things. This Being must be intelligent, capable of design; for in every part of creation evident marks of design appear, and in the constitution and arrangement of the whole, the most perfect intelligence, the most comprehensive design, is manifested. This Being must be powerful; for the most astonishing power is displayed in the magnitude, diversified forms and wonderful organization of his works; in the regular and efficient laws by which they are governed, the vivifying principle which animates his creatures, and the intelligence communicated to them. This Being is manifestly good; for the communication of life and so many gifts are unequivocal proofs of goodness: benevolence of design, and beneficence of conduct, appear throughout the creation.

One divine Being, possessed of infinite wisdom, power and goodness, must be capable of produc-

\* *Mr. Beynon* is still minister at Yarmouth, 1809. From this list, it should appear that *Mr. Say*, who is stated in our Brief Memoir of him, (p. 6.) on the authority of the *Prot. Diss. Mag.* (vol. I. p. 298.) to have been settled at Yarmouth, was never considered as minister in that place.

ing every thing that appears in the visible universe; only one such being need be supposed to exist, to enable us to account for the whole phenomena of nature, and it is irrational to suppose more causes than are necessary to enable us to account for every thing we perceive. The supposition of more than one such infinite person is not only unnecessary, it is useless and irrational. It is useless; for a multitude of such persons could effect no more than one, as every thing that is possible can be done by one that is infinite. It is absurd to suppose the existence of more than one absolute infinite person; for infinity must comprehend every divine attribute in the utmost perfection; consequently, a plurality of such persons could possess no more perfections than what are possessed by one such individual person, nor be capable of any operation, or of producing any effect, or in any higher degree, than what one such person is capable of performing and producing. A plurality of such persons can be no greater nor any thing more, than one such person is; for as there can be no degrees in that which is infinite, it can admit of no addition by an increase of persons. It is difficult, if not impossible, to form distinct ideas of three infinite persons in one divine essence, without supposing three gods; for what is a distinct person but a distinct intelligent being?

When we survey the creation, we discover a unity of design in its various parts; they are connected together and fitted to each other, as parts of one stupendous whole. This unity of design

shows them to be the production of one individual Being, of one will, of one hand. If in the Divine essence there are three distinct persons, they must either be independent of each other, or two of them at least must be dependent on the other. If independent of each other, are they not three Gods? and is it not unaccountable that a unity of design should appear throughout the universe? If each of them be the Creator, how can creation be the work of one being? If each be not the Creator, how can each be properly God? If two of the divine persons be dependent, how can each of the three be really God? for dependence is incompatible with proper Deity. If all the three be self-existent, and co-eternal, how can one of them be a father, and another a son? Who can solve these difficulties? Yet solved they ought to be, before the doctrine of the trinity is admitted. How can that doctrine ever be reconciled with the light of nature and the dictates of reason? Surely, the works of God will never lead us to conceive of more than one first cause, one infinite subsistence; the supposition of more seems to me irrational, and it is absurd to suppose divine revelation to contain any thing irrational.

If any of the readers of your truly excellent Repository, will attempt to solve the above difficulties, without crying out against reason, and throwing dust in my eyes, by talking about mystery and doctrines of revelation which cannot be understood, they shall have the thanks of

A CONSTANT READER.

LUDLOW'S CHARACTER OF IRETON THE ORIGIN OF POPE'S  
EPITAPH ON GAY.

*To the Editor of the Monthly Repository.*

SIR, Sep. 18, 1808.

I was lately looking into the Memoirs of General Ludlow, that consistent and enlightened republican, who could discover and reject a despot in a Protector, as readily as in a King. I mention his work however at present with reference, not to politics, but to poetry. In a passage which you may deem worthy of quotation for its own sake, I have, I think, discovered a source of imitation by Pope, who is now well known to have been indebted for phrases and sentiments to writers of all descriptions, while he has generally the merit of having improved what he borrowed. I am not aware that the following probable instance of such imitation has ever yet been mentioned.

Ludlow, having noticed the death of Ireton, the son in law of Cromwell, and Lord Deputy of Ireland for the commonwealth, which happened in 1651, has the following passage:

"Some of General Cromwell's relations, who were not ignorant of his vast designs now on foot, caused the body of the Lord Deputy Ireton to be transported into England, and solemnly interred at Westminster, in a magnificent monument, at the public charge: who, if he could have foreseen what was done by them, would certainly have made it his desire that his body might have found a grave where his soul left it, so much did he despise those pompous and expensive vanities; *having erected for himself a more glorious monument in the hearts of good men*, by his affection to his country, his abilities of mind, his impartial justice, his diligence in the public service and his other virtues; which were a far greater honour to his memory, than a dormitory among the ashes of kings, who for the

most part, as they had governed others by their passions, so were they themselves as much governed by them."—Ludlow's Mem. 8vo. I. 384.

The words in this passage which I have marked as Italics, may, I think, be fairly supposed to have suggested to Pope the following concluding lines in his Epitaph on Gay:

"These are thy honours! not that here  
thy bust  
Is mix'd with heroes, or with kings thy  
dust;  
But that the worthy and the good shall  
say,  
Striking their pensive bosoms—*Here  
lies GAY.*"

I quote these lines from the first volume, (p. 363.) of the projected edition of Pope, by Wakefield, who subjoins the following note, on the last line, which he has marked as a quotation.

"*Here*: in this bosom. Others may be reposed in tombs and sepulchres, as their proper memorials: but *Gay* is enshrined in the *bosoms* of the virtuous."

It is well known, and has been justly regretted, by the lovers of English literature, that Wakefield, for reasons which he deemed satisfactory, abandoned his design after the appearance of the first volume; publishing the further materials he had collected under the title of "Observations on Pope." In that volume, (p. 127.) is the following additional note, on the concluding lines of Gay's Epitaph:

"This thought is originally in *Crashaw's* epitaph on Mr. Herrys:—  
'Enough: now, if thou canst, pass on:  
'For now alas! not in this stone,  
'Passenger! whoe'er thou art,  
'Is he entomb'd, but in thy heart.'"

—“Hackett in his Epitaphs, i. 193, remarks however, that he found, in an old collection of Latin and Greek verses on the death of Henry Prince of Wales, two lines which it is not impossible Pope had seen.

Angle! tuum tumulus sit cor, titulus  
siet iste:  
Henricus princeps mortuus—Hic situs  
est.”

Ludlow and Pope might both have seen *Crashaw* and the verses on Prince Henry; but I am persuaded that had Wakefield observed the passage on Ireton, he would have given that as the most probable origin of the concluding lines of the Epitaph on Gay. Nor would he have been scandalized, as Johnson or Warton might have been, to trace the excursions of his favourite poet even into the *Memoirs of Ludlow*.

I cannot forbear to remark, how the story of Ireton strikingly displays “the chissel’s slender help to fame,” in the case of a public man, when compared with the pen of the historian which can, as was elegantly attributed to the lyre of the poet,

“To long posterity his praise consign,  
“And pay a life of hardships by a line.”

Ludlow’s praise of Ireton will probably be read while the English history is an object of attention, though the monument raised to him by the pride or affection of Cromwell was soon overthrown, the sanctuary of his grave violated, and his body exposed at Tyburn, with those of Bradshaw and the

Protector himself. So little did the men who returned to power at the Restoration partake of the admired sentiment,

“That British vengeance wars not with  
the dead.”

Even Blake, the naval champion of England, was no longer allowed the truly enviable chance of mixing his dust with the sacred ashes of kings.

By the order of the Protector, he had been deservedly honoured with a public funeral and interred in a vault, built on purpose, in Henry the VIIIth’s Chapel. In 1661, there was a royal mandate to cleanse the Abbey-Church from the pollution which it sustained by giving a burial to those who had acted or died for the Commonwealth. According to Wood, no republican historian, the body of Blake was now cast into a pit, which had been dug in the adjoining church-yard as a common receptacle on that horrible occasion\*.

The republicans, whatever might be their defects, appear to advantage on this point. They offered no indignities to the body of Charles, nor, I believe, excepting the occasional licences of the common soldiery, did they carry their hostilities into the graves of their opponents. That magnanimous triumph over the dead they left for the royalists, to grace the return of “regular government.”

Your’s,

ADJUTOR.

\* “His body was then (Sep. 12, 1661,) taken up, and with others buried in a pit in St. Margaret’s Church-yard adjoining, near to the back-door of one of the Prebendaries of Westminster; in which place it now remaineth, enjoying no other monument, but what is reared by his valour, which time itself can hardly deface.” A Wood, Art. Blake, Fast. Oxon, 2d. Ed. i. 205.

## WORKS OF SOCINUS.

*To the Editor of the Monthly Repository.*

London,  
SIR, January 1, 1809.  
Your correspondent S. P. in the Mon. Repos. for March last, having in his account of the Polish life of Socinus, offered to favour your readers with a list of the works of that eminent reformer, I shall be much obliged if you

will, through the same channel, inform S. P. that some of the constant purchasers of the Monthly Repository request him to have the goodness to redeem his pledge as soon as convenient.

I am Sir,

Q. R.

MODE OF DETERMINING THE CONTROVERSY CONCERNING THE  
MIRACULOUS CONCEPTION.

*To the Editor of the Monthly Repository.*

SIR,  
The manner in which a very important question has lately been taken up, has excited me to request the favour of you to insert these few lines in your valuable publication: and, as the question has long dwelt upon my mind, I feel some satisfaction in the hopes, that an opportunity is offered of its meeting with a candid and impartial discussion. Your publication seems to me to be admirably adapted for this purpose: for you admit of the insertion of sentiments contrary to your own, and thus enable your readers to judge in the best manner of the truth of any position, which is laid before them. Happy would it have been for the Christian world, if a similar disposition had prevailed some centuries ago among the disciples of Christ! They would not then have exhibited those shocking scenes of Christians persecuting Christians for a difference of opinion. Wherever such a spirit prevails, there is the worst of heresies. A persecuting Chris-

tian is a heretic, who can have no apology for his conduct; for he must know, that the Christian religion is the religion of love; and if he turns it in any way whatever into the religion of hatred, he is guilty of rebellion against his lord and master.

I desire then, Sir, to have nothing to do with persecuting Christians, to whatever sect they may belong. Whether they use fire and faggot like the papists; or fines and imprisonments like some protestants; or injure a man in his trade or calling like other protestants, whether the Christian persecutes an individual with the laws on his side or without the laws on his side, I enter not into discussion with him. I wish to agitate the question with one only, who is a real lover of the truth, as it is in Jesus; who embraces it upon conviction; and is ready to lay aside any error, the moment it is pointed out to him, and he feels that he had embraced an improper opinion.

I must observe to you, Sir, that I was born and bred in the church of England; and that I did not renounce its communion on any other ground, but because in my opinion its worship is unscriptural, inasmuch as in that church prayers are offered up to other beings, besides the God and Father of our Lord Jesus Christ. Believing that there is only one God, the God of Jesus Christ, I could not frequent a place, where a very different worship is offered up: and if I accidentally enter into a church by law established, it is only from the same motive of curiosity, which may occasionally lead me into a popish chapel or a Jew's synagogue.

In the church of England is a creed, vulgarly called the apostle's creed, though it is well known, that it is not the work, and I firmly believe it not to be the creed of any apostle. In this creed, which I was early taught to repeat, it is said, that Jesus was born of the Virgin Mary; and when I renounced the communion of the church of England, I retained the belief, that Jesus was born of a virgin; but, without giving up the opinion myself, I am clearly of opinion, that a man may be a very good Christian, whether he believes Jesus to

be the son of a virgin or the son of Joseph and Mary. In short, I now believe, that the question of the birth of Jesus is, like that on many facts in nature, one in which is ample room for difference of sentiment; and they are not to be praised or blamed, whichever side they take, provided that they have taken due pains to make themselves masters of the subject, and speak upon conviction. Among your correspondents it is not improbable, that some will be found, who entertain opposite opinions on this point; and I should wish to see it fairly and candidly discussed. If you will give me leave, I would point out the way, and shall readily take my share in the discussion, not grudging any labour that will be required in the parts, as I now lay them before you.

The conception of Jesus, was either natural or miraculous. The affirmers of the miraculous conception are called upon for their proofs; and I would suggest in the first instance, that the proofs should be preceded by a simple declaration of the names of the persons, who believed or were supposed to believe in this miraculous conception in the following periods.

<i>Believers upon proof.</i>	<i>Supposed to be believers.</i>	<i>Unbelievers.</i>
From the birth of Christ to A. D. 30. — — — —	— — — — —	— — — — —
From A. D. 30, to the destruction of Jerusalem. — — — —	— — — — —	— — — — —
From the destruction of Jerusalem to A. D. 100. — — — —	— — — — —	— — — — —
From A. D. 100. to A. D. 170. — — — —	— — — — —	— — — — —
From A. D. 170, to A. D. 230. — — — —	— — — — —	— — — — —

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It is unnecessary to go beyond the year 230, as we know what strange prejudices were entertained in the third century on the subject of religion. We know for certain that the doctrine of the miraculous conception was not believed by many Christians in the first century: when it is ascertained who were the persons believing in this doctrine for 230 years, we shall have some grounds to go upon as to the credibility of the fact. I remain, Sir,  
Your constant reader,  
INDAGATOR.

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REV. D. WATSON AND REV. R. BARBAULD.

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*London, Jan. 23, 1809,*  
The Rev. Daniel Watson, M.A. Rector of Middleton Tyas, Yorkshire, of whom there are particulars, M. Repos. vol. iii. p. 11. 375. published an Historical Catechism, (on scripture history I suppose,) in which he is said to have followed Bishop Law, pretty closely.  
The Rev. Rochemont Barbauld, whose life and character are so elegantly portrayed in the Supp. to M. Repos. vol. iii. p. 706. published a sermon in 1792, as follows: "The Duty of promoting the Welfare of the Rising Generation: represented in a Sermon preached at St. Thomas's, Jan. 2, 1792, for the Benefit of the Charity School, in Gravel Lane, Southwark. 8vo. pp. 23. 6d. Goldney, Paternoster Row." Did he publish nothing more? Three or four years ago, he preached the Annual Sermon of the Southern Unitarian Book Society at Lewes, Sussex, which he was importuned to publish, though his modesty prevented his compliance with the request.  
X. Y.

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MR. DILLWYN'S FURTHER REMARKS ON THE CIVILIZATION OF THE INDIANS IN NORTH AMERICA.

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*To the Editor of the Monthly Repository.*

Walthamstow,  
SIR, 1st. Mo. 9th, 1809.  
Observing (M. Repos. vol. iii. p. 669.) that Joshua Brookes is not satisfied with my observations (p. 602.) on his objections to the conduct of the people called Quakers, in their publications relating to the civilization of the Indians, I beg leave to occupy another column or two in a brief recapitulation of the facts alluded to by us.  
Very soon after the treaty of Greenville, in 1795, had terminated the Indian wars on the North Western Frontier, and established the boundary between the Indians of those parts, and the adjacent territory of the United States; two of our American yearly meetings (namely those held in Philadelphia and Baltimore,) appointed each a committee to pursue such measures as should appear most likely "to



promote the civilization and well-being of the Indian natives." Both of them proceeded immediately; and in 1805, they separately reported to their respective constituents the progress they had made. The Society in England being informed, in the usual course of correspondence, of the benevolent design which had engaged the attention of their American brethren, had from time to time encouraged them to persevere, with an assurance that whenever pecuniary aid should appear necessary, it would be cheerfully furnished. The exhausted state of the American Funds appropriated to this purpose requiring the aid of further contributions, each of those yearly meetings in 1805, on receiving the above-mentioned reports of their respective committees, directed them to be immediately published for the more general information of their members, deeming it not only due to the body at large, but also a likely means of exciting liberality in furnishing the additional pecuniary assistance required. Printed copies of these reports soon reaching England, and being immediately reprinted and spread, the yearly meeting held in London in 1806, recommended a general contribution in this country, in consequence of which, about 7000*l.* was remitted to America, as I formerly mentioned.

Such, and such only, were the publications whereon J. B. could with the least shadow of propriety ground the charge stated in his first Letter (M. Repos. vol. iii. p. 491.) of a disposition in the Society, to assume the exclusive merit of the rational mode of civilization alluded to, without any reference to the

government of America. My former Letter was intended to show that the approbation of that government was as strongly and respectfully referred to in the reports above-mentioned, as in any documents of their nature could be considered proper; nor can I yet conceive, that in the reports of transactions, declared to have the national sanction, though entirely insulated as to the particular object, as well as its attendant expence, and merely published for the information of our own Society, the occasion called for any thing more.

Of the uniformly favourable disposition of the government of the United States, ever since their establishment, to the amelioration of the condition of the Indians, and of the more recent annual appropriation of a considerable sum to the purpose, on a frontier much exceeding a thousand miles, the Society here, in constant correspondence with their transatlantic brethren were fully informed; and the repetition of such information in transmitting intelligence of proceedings relative to a comparatively insignificant district, must have been regarded as superfluous. In reports published with the evident intention of exciting the liberal contributions of their own brethren, it was certainly unnecessary to state how much had been done by the government with similar views, and the amount of the national appropriation as certainly did not preclude the necessity of recourse to the bounty of individuals.

If any of our literary reviewers have been too lavish in their encomiums on the conduct of our religious society, in the pursuit of

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the objects in question, I hope they *only* are answerable for the excess.

On the grounds I have premised, and on no other that I can conceive, J. B. in his first letter expressed his sorrow that our society "do not appear to give honour to whom honour is due, and therefore are guilty of *injustice* and *piracy* in the moral world," and in his reply to the few observations I offered in such an accusation, I find him yet indisposed to acknowledge that it was advanced on a too superficial perusal of the documents whereon I suppose it to have been founded. And however the judges to whom we now mutually appeal may decide, this letter as far as concerns myself, must close the subject.

Of the epithets he objects to, I am sure I intended the application of neither to him personally. The term *arrogant* could indeed only apply to a pretension, which if proved, I doubt not we shall readily unite in reprobating; and I did not even suspect a difference in our sentiments of the invidiousness of an attempt to appreciate the comparative merit of those engaged in any benevolent undertaking, without a knowledge of the circumstances and sacrifices attendant on it.

If I expressed myself in any degree constructive of personal disrespect, I wish to assure him, nothing was farther from my intention. I believe I am personally acquainted with the deputation he met on their way to the

Miamis in 1802, and that he may be equally confident that he misunderstood them, as to the amount of any legacy left to the society for the purpose stated.

As to the progress of Indian civilization in other parts of the United States, and particularly in the extension of its benefits to the frontier of the Southern States, I am sure our society both here and in America sincerely rejoice in the success of their *national* endeavours. And we should as gladly anticipate the extent indicated by some late intimations in the American newspapers, that "the Cherokees are anxious to form an additional state in the federal union." Nor, I trust have we ever been backward in bestowing commendation on the former labourers in the same field. In that class, the names of *Mather*, *Mayhew*, *Elliot*, the *Brainerds*, and many others of various religious denominations as well as the services of the Moravian brethren, who have also strongly evinced a benevolent attachment to the aboriginal inhabitants of my native country, are yet gratefully recollected. And if J. B. will favour the public with any intelligence of farther sacrifices, by whomsoever made, on the altar of humanity in their favour, I shall consider it as amply compensating me for the little collision of opinion which has introduced a correspondence of this kind.

Wm. DILLWYN.

## CHARICLO, ON THE ASCENSION OF CHRIST.

*To the Editor of the Monthly Repository.*

SIR, *Diss.*, Oct. 14, 1808.

As you have at length announced for publication, a letter addressed to you about five months ago, under the signature Chariclo, you will perhaps, in the course of the next five months, find another nich for the curiosities of the same enquirer.

His present solitudes respect the date of the ascension. It is well known, from the concurring testimony of the evangelic writers, that Jesus Christ took leave of his disciples in Galilee, and there separated from them on a misty mountain-top. But, although the account, at the beginning of Acts, (ch. i. v. 9.) which, as coming from Peter, is probably the original one, relates that "a cloud received him out of their sight;" there is nothing in the narrative to preclude the suspicion, that Jesus re-descended the mountain on the other side, and continued his progress in the direction towards Damascus. At least, there is strong scriptural ground for suspecting, that, for nearly five years after his secession from Galilee, he must have resided in the neighbourhood of that city.

Saint Paul's testimony is positive (1. Corinthians, xv. 8.) to his having seen Christ, at a later period than the other disciples and apostles. This later period cannot well have preceded the conversion of St. Paul, which is acknowledged to have been at least five years posterior to the crucifixion. The conversion as relat-

ed in Acts, (c. ix. v. 3—6.) was preceded by an actual interview with Christ in the neighbourhood of Damascus. It seems natural to infer that Jesus had there chosen his abode. It may be added, that a second coming to Jerusalem is repeatedly alluded to as an object of his intentions. Now the idea of this second coming which John (c. xxi. v. 22.) and others announce, could hardly have occurred, unless to persons, who knew that Jesus Christ was resident actually within a passable distance from Jerusalem. This sojourn might be kept a secret, except among particular friends; least the police should again forget out his person and attempt a repetition of that atrocity, which failed to terminate his existence. There is an account in Eusebius, which tends to favour the surmise, that from Damascus, Jesus removed to Edessa; and that he preferred the invitation of king Abgar to the mere protection of king Arctas. The correspondence, which motived this final establishment, does not enable us to guess how long the arrangement endured; yet surely the gospel of John cannot have been finished much before the year sixty of the Christian æra; and would not have been finished as it is, if the ascension of the spiritual part of Christ's nature, whether preceded or no by a dissolution of his body into its elemental mould and gasses, had already been known to the evangelist.

CHARICLO.

## PULPIT ASPERSIONS.

To the Editor of the *Monthly Repository*.

Bath,

SIR, January 10, 1809.

The late season of religious festival has doubtless been attended in many places, with much public discussion of *orthodoxy, heterodoxy* and *infidelity*. This cannot have escaped the observation of those, who from motives of fair enquiry, occasionally attend the religious assemblies of *different societies*. I am one of that number; not from any difficulty I find in embracing, in a shorter way, those truths of the gospel which appear to me chiefly necessary for the faith of a christian, but with a hope of witnessing an increase of rational and *scriptural faith*, accompanied by *growing charity*.

The season of the nativity of Christ, and also that of his death and resurrection, may naturally, and from pious motives, often excite peculiar reverence respecting his name and offices among men. But whoever considers, as he ought, the real character of the Son of God, what he said of himself, and what he taught for the instruction and government of others, will see abundant cause for the cultivation of an *uncalamnating* and charitable disposition.

Sorry I am to say, that in these days of the increase of dissenting congregations in this country, a censorious, rather than a charitable construction of the exercise of the rights of private judgment, seems to be gaining ground. All descriptions of protestant dissenters, inclusive of the church of England, (which is but a partial dissenter from the mother church of Rome) will verbally agree as

to their *rights* of private judgment, and condemn, in terms nearly alike, the exertion of any controuling power against them, respectively. But in the use of that independence which they so justly claim, there seems to be indulged a most inconsistent licence of *abuse* and *disparagement*. This practice is most remarkable among those sects which lay claim to the greatest share of *evangelical* religion. Indeed no small proportion both of the written and extemporaneous sermons, at this season of the year, are remarkable for abounding more in the *censure* and *abuse* of different societies and tenets, than in the enforcement of useful christian faith and that *personal holiness*, without which no man is warranted in expecting the acceptance of his maker!

That in the church of England this spirit of censure should be found, respecting *all dissenters* from her articles and communion, is not wonderful. She is a church of national emoluments, or rather a church holding forth a kind of *lottery* of emoluments; and her jealousy may be ever expected in proportion as her teachers, who are watching for the prizes, see themselves *rivalled* in the public estimation. Vulnerable as she feels herself in different articles of her professed *faith and practice*, she cannot be expected to be easy under exposure and dissent, while the fears of a professed reformation are excited, a reformation, which, if once commenced, may spread too far, and endanger her present degree of security. Her frequent cries of *the church in*

*danger*, her anathemas against *error*, her complaints of *atheism* and *infidelity*, and her solemn warnings against *heresies*, are quite in character, although it cannot be denied that many of her teachers are too well informed to be real believers in trinitarian mysteries and Athanasian absurdities.

But some of the boldest and bitterest invectives against simple scriptural believers are to be heard, as I have heard them, from popular teachers, in the different Calvinistic and anti-Calvinistic sects, but among the former especially. Their jealousies of each other, respecting *modes of baptism*, and the degrees and dispensations of *faith* and *grace*, and *means of salvation*, are ever keeping them in an uneasy ferment, and engendering apparent ill-will, while the different degrees of arrogance, too often arising from ignorance in teachers, influence the members of their congregations accordingly. Many are thereby led, as the really *blind*, "by ways which they know not." Deluded women, without the means of better knowledge, are often thus made implicit believers of what the scriptures do not teach; they become snatterers in divinity over their snuff-boxes and tea-tables; their children are confused with opposite catechisms, and hymns which none can be supposed ever to understand; all, however, professedly grounded on "the word of God," which is their common description of the whole bible. The word of God, as thus defined, is made to sanction alike all notions of faith, however wild or contradictory. These things, in the present imperfection of human society, in which religious frailty is involved, we must not hope to see

wholly corrected; and wherever sincerity, even in error, is accompanied by common benevolence, we must endeavour to be content; there is abundant reason for this, seeing the Almighty himself bears with innumerable imperfections in us, and in all his accountable creatures.

But when in the *pulpit*, the place commonly held the most sacred on earth, we see the professed ministers of the gospel giving way to vague and visionary, envious and reproachful doctrines, it becomes some of us observers to notice their improprieties, by way of caution to the inconsiderate, among their hearers, and by way of reproof to them who grossly offend. This may be at least worthily attempted, from time to time, through the channel of such a publication as *this*. For the present I will state a few public occurrences of peculiar complexion, which have lately fallen under my notice.

A certain popular "evangelical" preacher of the establishment, in Bristol, was lately speaking to his audience on the death and resurrection of Christ, from this passage; "Whosoever loveth not our Lord Jesus Christ, let him be Anathema Maranatha." After dwelling variously on the different obligations of love to Christ, he thought proper to illustrate his subject, by "the love which would be excited in the minds of his dearly beloved brethren, by the appearance of their beloved Nelson, returning, covered with wounds, and the glory of conquest, from the battle of Trafalgar!" This was undoubtedly sublime evangelism! For the final salvation of his audience, they were to pray

to God the Holy Ghost, that through the blood and atonement of God the Son, they might be made acceptable to God the Father." Should any reader of this *Repository* not discover an essential agreement between the style of prayer here prescribed, and the practice of prophets, and apostles, and of Jesus Christ himself, who taught the language of prayer, it may be because his *evangelical* eye is not opened! These sentiments of the preacher were accompanied by a sufficient quantity of invective against *Arians* and *Socinians*, as absolute *infidels*, who must of course be "anathema maranatha."

A chapel teacher of this city, of the *Arminian* persuasion, lately introduced the hackneyed subject of infidelity, "alarming infidelity," by warning his people against swarms of *Arians*, *Socinians*, and other *Unitarians*, who were to be found in the country; men who never read their bible, but who talk their infidelity by rote, like *parrots*, understanding nothing of what they talk, and whereof they affirm, &c. Another popular chapel oracle here, with equal assurance, and the better to give a negative explanation of his text, ("Immanuel—God with us,") asserted that it was "a text of which *Arians* and *Socinians* can make nothing—they have no *Immanuel*—they know not what it means—they have no *lively*, or *any* sense of the subject—wherever their assemblies are found, nothing but darkness and death are found among them—Christianity has been destroyed by *Arians* in the west, and by *Socinians* in the east," &c. Thus it is become fashionable to cram the illiterate

the guise of *orthodoxy* and *evangelism*, with arrant *falsehood* and *abuse*, the tendency whereof is to obstruct and destroy that essential part of Christianity, brotherly kindness and charity of sentiment; but *these*, it should seem, are of small account, in comparison of the *evangelical* benefit that is to be conferred on mixed congregations by slander and untruth.

Some persons, of almost any assembly, who hear such sentiments, may know better than to believe them, and may silently disapprove; but, unwilling to oppose their teacher, *in contending for the true faith*, they say little about his *indiscretions*; while the generality of such congregations, being ignorant of theological facts, take for truth what is thus shamefully conveyed to them! The effect, undoubtedly, is to excite the most odious sentiments of brother Christians—of men who not only *do* read their bibles, but read them with particular attention; men who take their principles of Christianity from the real teachings of Christ himself; and who, because they find his teachings correspondent with the ancient divinity of good and holy men, with the commands of the Almighty, who changeth not, and with the full conviction of their own minds, refuse to receive trinitarian illusions, the inventions of priests, and the impositions of councils, which have corrupted the doctrines of genuine Christianity. Such *Bible-reading men* are always ready to vindicate themselves on Bible principles, and to appeal to the authority of Christ himself for the soundness of their Christianity. They contend, on the *fullest* and *fairest* evidence, for the simple, eternal unity of God,

for the divine character of Jesus Christ, and for the importance and effects of his mission. On *scripture* foundation, they strictly profess to stand in their acknowledgment of the benefits of the *birth* of Christ, the promised Messiah—his *life, doctrines, death, resurrection* and *ascension*; his heavenly offices—a *general* resurrection from the dead—and, finally, a future judgment of the righteous and the wicked, in which Jesus Christ shall bear his essential dignity, “to the glory of God the Father!” So contrary to truth, and so full of calumny and abuse, are modern representations!

Let us hope that observations and avowals like these, by being frequently made, may have some tendency to check the evil so justly to be complained of, and that if any *denial* of them should be attempted in this impartial Repository, by stating wherein Unitarians are *unscriptural*, a further opportunity may be afforded for sober and serviceable explanation.

JULIUS.

N. B. The writer, who gives his real name to the editor, will be answerable for any *facts*, which he states as such.

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EXAMINATION OF A PASSAGE IN HERODOTUS, IN REPLY TO  
CHARICLO.

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*To the Editor of the Monthly Repository.*

SIR, Feb. 4, 1809.  
Chariclo's reference, (p. 27.) to the passage in Herodotus (Lib. ii. § 141.) is no more satisfactory to me than was his former loose assertion. When I have assigned the reasons of my dissatisfaction, it will be for you and your readers to judge whether I “*affect* a doubt, in order to preserve the appearance of having raised a difficulty.” The whole section in the Euterpe I shall give in English, as your learned readers can readily turn to the original. The historian is narrating the succession of the Egyptian kings.

“After him, the priest of Vulcan, whose name was Sethon, came to the throne. He treated the army with contemptuous disregard, supposing that he should never need its support. Besides other marks of dishonour, he

deprived the soldiers of their estates; for, under the former sovereigns, a select allotment of twelve *aroura* [an Egyptian *aroura* was a square of a little more than 60 English yards] had been assigned to each man. Some time afterwards, Sanacharib, king of the Arabians and Assyrians, led a large army against Egypt: and the Egyptian troops, on account of their own injuries, refused to act. Reduced to this extremity, the priest betook himself to the temple, and before the statue of the god deplored his perilous condition. In the midst of his lamentations, he fell asleep; and, in a dream, the god appeared to him and assured him that he should suffer no calamity in opposing the army of the Arabians, for that he himself would send him avengers. Confiding in these visions, the

king collected such of the Egyptians as were willing to accompany him, and encamped at Pelusium, where the pass is into the country. His attendants consisted not of any soldiers, but were a mere rabble of pedlars, artisans, and the lowest of the people. When they arrived there, they found that a multitude of field-mice had by night over-run the enemy, and had gnawed their quivers, their bow-strings, and the straps of their shields, so that on the next day, they fled, destitute of arms, and many of them fell. A stone statue of this king is still standing in the temple of Vulcan, holding a mouse in his hand; and with this inscription, **WHOSO BEHOLDS ME, LET HIM REVERE THE GODS.**"

This is the passage in which, according to Chariclo's hardy assertion, "Herodotus minutely describes one of the statues in the temple of Jerusalem!!" But as he considers Hezekiah and Sethon to be "the same person," he makes no difficulty I presume, in transforming the temple of Vulcan at Memphis, into the temple of **JEHOVAH** at Jerusalem.—— Let it be observed however, that this story of Sethon was among the traditions related to the father of history by the priests of this very temple; that he mentions this temple, describes it from his own accurate observations, and adduces the authority of its priests, many times in the *Euterpe*; (*vide* § 3, 99, 101, 110, 136, &c. and in the *Thalia*, §. 37.) and that in this temple he saw the numerous statues of priests and kings, to which the priests appealed as evidences of their pretended antiquity and exaggerated narratives.

(*Eut.* §. 143, 144.) Indeed to one who compares the passages referred to, there can remain, I conceive, no doubt that Herodotus saw the statue of Sethon which he describes. It cannot be proved that he knew even of the existence of Jerusalem; though it may be deemed probable that he slightly mentions it in two places (*Eut.* 159, *Thal.* 5.) under the name of Cadytis.

I still therefore, maintain that the text of Herodotus furnishes no just ground for the construction put upon it by Chariclo; a construction which outrages all rational probability, and violates all historical evidence.

That the story of the deliverance of Sethon, was derived from the facts related in the Jewish history, and was moulded by the Egyptian priests, as was their manner, into a shape convenient for them, cannot be thought an unreasonable conjecture. It is fully discussed by Larcher, who was no friend to the scriptural history, in his notes on the passage in Herodotus, and by Rosenmuller, jun. on *Is.* xxxvii. 36. Without entering into the detail and examination of contending opinions, I shall briefly state what appears to me to have been the order of the facts.

1. Hezekiah was supposed to be in alliance with the king of Egypt. *Is.* xxxvi. 6. Sennacherib, therefore makes war upon both.

2. The Assyrian monarch lays siege to Lachish, a city, the position of which seems to manifest it to have been his intention first to invade Egypt, and afterwards to reduce Jerusalem. From Lachish he sends Rabshakeh with a



large detachment, to keep Hezekiah in check, and offer him insulting terms. Is. xxxvi. 2—10.

3. Sennacherib, having either taken Lachish or thinking proper to raise the siege, marches to Libnah; from which place he dispatches other officers with propositions to Hezekiah, Rabshakeh having returned *re infecta*, ch. xxxvii. 8, 9.

There are objections to admitting that this לִבְנָה was Libnah in Judea, about 20 miles south-west from Jerusalem. It is read *Lobna* in the Chaldee Targum, LXX. and Vulg. Extreme difficulties often attend the determination of proper names in ancient history, especially from the custom of *translating* their signification which unhappily prevailed. Pelusium is a Greek name, and we know not what was the Egyptian. Upon the whole, I think Larcher's conjecture very probable, that this Libnah was no other than Pelusium itself.

4. Sennacherib was engaged in the siege of Pelusium when he heard that Tirhakah, the Cushite king, was preparing to attack him. This is positively affirmed by Josephus, (*Ant. Jud. lib. x. c. 1. §. 4.*) and it strongly supports the preceding supposition about Libnah.

5. In this situation he was when "a messenger of Jehovah," (probably a pestilential disease, or a burning wind, the *Simoom*) destroyed 180,000 of his men; and thus delivered Egypt from the immediate, and Jerusalem from the more remote danger. Is. xxxvii. 36. The Egyptians, or Tirhakah, might complete the discomfiture, by attacking the miserable remnant of diseased and dying Assyrians and Arabs.

As I have the misfortune not to understand German, I cannot avail myself of Chariclo's reference to Michaelis's Version and Commentary. It will be esteemed a favour if he will communicate to the Monthly Repository a translation of the passage. In the mean time, I will present him with the following from Rosenmuller. "*Michaelis* is of opinion that some Egyptian, wishing to express in hieroglyphics the catastrophe of the Assyrian army, employed the figure of a *mouse*, which, according to Horapollo, was the *symbol of destruction*. Hence came the fabulous narration in Herodotus."

I am Sir, &c.

S.

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GLEANINGS, OR SELECTIONS AND REFLECTIONS MADE IN A  
COURSE OF GENERAL READING.

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No. IX.

*Bishop Jewel's Memory.*

Instances of extraordinary memory have been given in the *Monthly Repository*, in Mr. Threlkeld (vol. ii. p. 169,) and bishop Sanderson (vol. iii. p. 590.)

VOL. IV.

Another instance equally remarkable is bishop *Jewel*, who is chiefly known as the champion of the Reformation, and whose works in an immense folio, the writers of this remembers seeing and perusing when a child in the chancel

M

of his parish church, in an obscure part of the country, but who was a prodigy of memory. This faculty he too is said to have acquired in a great degree by art. He seldom forgot any remarkable thing that he heard; and generally entered it in his common-place book. He could repeat exactly whatever he had written after a single perusal. During the ringing of the bell he got a sermon by heart, and delivered it at church without the least hesitation. His custom was to write only the heads of his discourses, the other part being so strongly imprinted on his mind that he frequently said, "If ten thousand people were quarrelling or fighting all the while he was preaching, they could not put him out." To try his ability, his old tutor, Dr. Parkhurst, proposed some of the most difficult and barbarous words in a calendar; and John Hooper, bishop of Gloucester, forty Welsh, Irish and foreign words; but after reading them only once and a short recollection, he repeated them all by heart, backward and forward. And in the year, 1563, Sir Nicholas Bacon, Lord Keeper, having read to him the latter part only of each of ten lines out of Erasmus's paraphrase, in a confused and imperfect manner, he sat silent a little while, and covering his face with his hand, immediately rehearsed all those broken parcels of sentences, in the direct and contrary way, without any hesitation. What is still more surprising, he professed to teach this art to others, and he taught it his tutor, Dr. Parkhurst, at Zurich, who, in the space of twenty-eight days, applying himself only one hour each day,

learned all the twenty-eight chapters of Matthew's gospel, so perfectly, that he could repeat any verse in it, if he knew what went before and what followed it.

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 No. X.

*Truth a Contraband.*

Father *Fulgentio* preaching at Venice on Pilate's question, *What is truth?* told his hearers, that at length, after many searches, he had found it out, and held out a New Testament, and said that there it was in his hand; but then he put it in his pocket, and coldly said, *But the book is prohibited.*

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 No. XI.

*A Bigot.*

This word is formed from the German, *bey* and *Got*, or the English *by God*. Camden relates that the Normans were first called *Bigots*, on occasion of their duke Rollo, who receiving Gissa, daughter of king Charles, in marriage, and with her the investiture of the dukedom, refused to kiss the king's foot, in token of subjection, unless he would hold it out for that purpose; and being urged to it by those present, answered hastily, "No, by God;" whereupon the king, turning about, called him *Bigot*; which name has passed from him to his people.

It should seem, then, viewing the subject etymologically, that a *bigot* is one who, in the strength of his pride, curses and swears in the name of God. There is a great deal of this spiritual profaneness, or, in other words, *bigotry*, in the world.

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 No. XII

*Burial Service.*

Many of the appeals to the Committee of Deputies in London,

for protecting the civil rights of the Dissenters, have for their object the great privileges of burial in consecrated ground, and with the use of the ritual of the church of England. Ought the deputies to take up such cases? But if dissenters in common be charged with ridiculous inconsistency in this *mortuary conformity*, Unitarian dissenters, in the same circumstances, have to answer for a violation of principle as well as of decorum. The office of burial is strictly Athanasian; and shall he who has boldly refused, in spite of temporal penalties, to worship more than one God while living, go to his grave, when dead, under the patronage of a plurality of Gods? Were the gleaner a priest of the established church, and as such called upon to perform trinitarian rites over the body of an avowed Unitarian, he would be prompted at the conclusion of the strange service to take up the taunt of the funereal poet,

“Men may live fools, but fools they cannot die.”

The burial service of the church of England is one of the most objectionable of her forms. Many of her own ministers have felt the grievance of performing, and acknowledged the immorality of pretending to approve it. It is a well known fact, that Archbishop Sancroft (a conscientious non-juror, and high enough in reason in points of faith,) was so dissatisfied with this office of burial, that he declared to Archbishop Tillotson, that his scruples on this score had been the cause of his never taking on him a cure of souls.

## No. XIII.

*Glory of God reflected from Hell.*

Pres. Edwards published a sermon on the *justice of God in the damnation of sinners*. This was a bold subject, but the following passage outdoes it. Here, not God's goodness, but his *mercilessness*, is his *glory*. It is taken from Reynolds's *Inquiry concerning the State and Economy of the angelical World*, quer. xxxix. p. 303. If any reader wishes not to be made to shudder, let him pass over this article.

“So high and great, so incomprehensibly supreme is he (God), that ten thousand times ten thousand most miserably tormented spirits shall not in the least be pitied or regarded by him to all eternity. Ten thousand times ten thousand most doleful sighs, and shrieks, and groans, and yellings, and roarings, and howlings, under the most exquisite tortures and anguish of spirit, shall not meet with the least pity or compassion to all eternity! O the dignity of that being, who has an everlasting hell to be the representation or triumph of his grandeur! There he rides in magnificent, though gloomy state, and marches over a world of damned heads, with most uncommiserating disregard and disdain.”

## No. XIV.

*Mr. Pitt panegyricized by Mr. Clarkson.*

Mr. Pitt was a speech maker, and could declaim as well upon the enormities of the slave trade as upon the horrors of Jacobinism. His eloquence in behalf of the Africans, in the years 1790 and 1792, captivated both his friends and enemies. But why, it may be asked, did he not use his almost irresistible influence to abolish the evil he so pathetically deplored? Was he strong only on the side of tyranny and aggression? It must be a subject of melancholy reflection to his admirers to think, that

after all his declarations and protestations, he permitted the British slave trade to increase from an importation of 25,000 to an importation of 57,000 negroes in two years, ending 1798, by the capture of the Dutch and other settlements. If he had issued in 1797 the order of council 1805, above 30,000 negroes per annum would have been saved!—What Mr. Pitt, who was prime minister of this country, with boundless power, for twenty years, could not, or would not, effect, was accomplished by the Fox and Grenville ministry, which existed not so many months. But with them the matter was taken up on principle, and they staked their very being upon it. One of their first measures was to restrict the trade; they went on impairing it by degrees, and pledging the house, and preparing the country for its annihilation; and their very last act was the glorious bill which wiped away this disgraceful traffic. And have they to divide the honour of this benevolent work with their predecessors, who, while they talked about it, did nothing to forward it? Let Mr. Clarkson answer this question, who, with an impropriety most glaring and injustice most shameful, dedicates his admirable “History of the Abolition” equally to the manes of Pitt and Fox. Mr. Fox’s friends disdain the compliment, and the dedication will ever be an eye-sore in a work, which, in other respects, benevolence would contemplate with unalloyed pleasure.

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No. XV.

*Dr. Chandler’s choice of Friends.*

Did Dr. Chandler undesignedly describe his own faulty ambition of great connexions, in the fol-

lowing passage, in his sermon on “Christ the friend of his obedient disciples?”

“What are the qualifications of the persons one would wish to be esteemed and beloved by? *I can speak for myself, and I believe, for you also; persons of superior rank and dignity, purity of heart, sanctity of character, distinguished wisdom and knowledge, amiableness of temper, extensive usefulness, and liberal sources to gratify the friendly, generous disposition.*” Sermons, vol. iii. 327.

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No XVI.

*Theological Dilemma.*

Lord Bolingbroke’s philosophical works, which were once esteemed so formidable, that every divine of any eminence answered them, but which have been so long and so much decried in point both of composition and of matter, that nobody scarcely reads them, afford many examples of the occasion which a corrupt scheme of Christian theology gives to infidelity to justify itself and to triumph. The following passage (from Works, vol. v. p. 175.) points out a strange dilemma into which the orthodox christian brings himself, by his doctrine of Jesus Christ being in his death an atoning sacrifice for the sins of mankind.

“The Messiah came; and God did for fallen man what he would not do for fallen angels according to a remark of Archbishop Tillotson. He sent his only son, who is one and the same God with himself, into the world, to suffer an ignominious death, and by that sacrifice, to redeem all the sons of Adam from the consequences of his wrath, which the sin of Adam had entailed on the whole race of mankind. Christian theology discovers in this mysterious proceeding, the love of God to man, his infinite justice and goodness. But reason will discover the fantastical, confused, and inconsistent notions of Jewish theology latent in it, and applied to another system of religion. This love will appear partiality as great as that which the Jews assumed

that he had shewn, in preferring their nation to all the nations of the earth. This justice will appear injustice in all the circumstances of the fall, and in the redemption of man, by the propitiatory sacrifice of an innocent person. This goodness will appear cruelty when it is considered that the propitiation was made by tormenting and spilling the blood of the victim; and, in short, injustice and cruelty will appear inconsistently united in this circumstance, "that mankind could not have been redeemed, if the Jews had received, instead of crucifying the Messiah; and yet that they were rejected then, and have been punished ever since, for not receiving, and for crucifying him."

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ON THE DISCIPLINE OF A CHRISTIAN COMMUNITY. LETTER II.

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*To the Editor of the Monthly Repository.*

SIR,

In my last I supposed, that several persons born and educated in those sects in England, which worship three persons as God, had been converted to the faith, as taught by Jesus Christ and his apostles, and had determined to worship only one God, the God and Father of our Saviour. They had also determined to follow the scriptures only as their guide; and no longer to be bound by those traditions, which had been set up by fallible men, and which are appealed to by the teachers of the different sects, as of equal if not paramount authority with the words of revelation. In consequence of this determination the bible is before them, not as a subject of endless discussion, but as containing simple plain rules, evident to the well-intentioned mind, and to be implicitly obeyed without deviation, in every instance to which the rule is applicable. If a rule is not plainly applicable, I mean, if the application is not obvious to a man of a very ordinary capacity, it cannot be pressed into the service; for our Saviour's yoke is easy and his burden is light: his religion is made not for philosophers and learned men, but for the great bulk of mankind:

and perhaps it will be found that all the evils by which Christianity has been oppressed, are owing to philosophers and the learned. To get rid of their sophisms and their frauds is now a very difficult task: the mind, entangled in the net of controversy, struggles to be free; but its very struggles frequently render its escape impossible.

Our Christians then in forming their society, will naturally look first to the words of their master, to see whether he has given any directions upon this head. They do not find any positive rule laid down by him, but they find a direction to keep them from error in a very material point. "Be ye not called Rabbi, for one is your master even Christ." "The gentiles exercise dominion over one another; but it shall not be so among you: but he that would be the greatest, let him do the part of the least." And that his disciples might understand his precepts, he, their master, did the most menial office for them, and thus taught them with what dispositions they ought to be affected one towards another. Hence in this Christian society, it is evident, that no individual can arrogate to himself any dominion, pre-eminence, authority, or ju-

risdiction. Whatever may be his rank, his learning, his riches, his power in the world, they give no claims of pre-eminence in this body. Humility is the leading feature, and no Christian is likely to abase himself more than his Saviour did, who had, if he had thought fit to claim it, the greatest right to every species of condescension on the part of his followers.

Being left free by their Saviour, they look to the actions of his apostles, and the writings they have left behind them. No general rule is here to be found on the formation of societies, but they find general directions, which cannot but be of use: such as these; "let every thing be done with decorum and in order:" "do not make vain distinctions between rich and poor;" a precept admirably enlarged upon by the apostle James, but unhappily too much neglected by Christians. Hence our brethren will conclude, that they are at liberty to form their society in the manner which they shall think best adapted to attain the ends of a Christian union, provided that they keep constantly in mind, that Christ is their head, and do not allow to any individual to arrogate to himself any pre-eminence or authority over his brethren.

But, though no rules are laid down, as they are in the Mosaical law for the service of the temple, and in fact it would have been inconsistent with Christian liberty to lay down such laws, yet there is in the writings of the apostles, and in the history of their actions, sufficient knowledge imparted to us of the form of their societies. Directions are given also on the description of persons suited for the various offices in their com-

munities. We may collect from these, that for the conduct of the affairs of some of their societies, were the following offices; those of bishop, elder, deacon, deaconess, angel or messenger: and it seems to me, that the mode of conducting a society by these officers is better than any other that has been since adopted. The constitution of a Christian congregation, where the number admitted it, was as follows.

The whole was under the management of a committee of elders, of whom one was called the bishop or overseer, he being the president of the committee, and also president of the general meeting, whenever one was necessary. The establishment of such a body of men is well calculated for the order and decorum that become a Christian society. A large number of men, however well disposed, cannot attend to their concerns. If all direct in every concern, the confusion must be infinite. Without infringement of Christian liberty, a certain number may be selected; and they will of course be vested with the power of directing the concerns of the society, in the manner that is generally agreed upon. When a committee has been formed, it is equally prudent, that a head should be appointed, that regularity may be observed in its meetings, and loss of time may be avoided, by one person being appointed to take the chair, who will thus be better qualified to superintend the meeting, than he who is seldom or by accident called to it.

On the number of elders to form a committee, the scriptures are perfectly silent. They could not have determined this point, with-

out entering into such minutiae, as are inconsistent with the whole tenor of the gospel; and hence it is evident, that in following the scripture plan, the number must be left to the discretion of the society. Wherever the society is numerous enough (for the society may be too small to require a committee, as when only two or three can be found to meet together) the number will be easily fixed upon. I should imagine, that a bishop and ten elders would be quite enough for any community: for it is to be deeply fixed in mind, that this is not a worldly society, where men are ambitious of posts, either for the honour or emoluments annexed to them; the persons elected into our committee mean to discharge its duties, and there will be no fear of absence but from some unavoidable cause. Supposing then that eleven is the number fixed upon by the community, we are to consider in what manner, and for how long a time they are to be appointed.

But here I am aware, that some persons will be apt to cry out, What! shall we admit bishops again among us, after having seen the mischiefs and cruelties exercised in the world by the tyranny of the church of Rome? I reply, be not deceived by a name. I am not thinking now of an individual puffed up with popish pride, decorated by popish titles, and not to be approached but with servility or meanness. The bishops I propose are men, who have the prototype of their character in the great bishop of the congregation and shepherd of the flock, our Lord Jesus Christ. The abuse of the name and character of a bishop is no argument against its

scriptural use. With popish bishops we have nothing to do. They may be essential to popery. We are to look for bishops suited to the Christian community, and such may be found, though the character has been for so many years grossly abused by popery, and made subservient to the basest purposes of worldly policy.

Again it will be said, what a number of bishops shall we not have, and we may see a mechanic or a tradesman supporting this character. To be sure we shall, and why should we not? Many thousands would be in England; but they would very few of them be known out of the limits of their respective communities: and as to their occupation in life, I do not observe that this is once adverted to in the qualifications laid down by the apostle for this office. They have learned Christianity but ill, who have the vulgar worldly pre-possessions respecting the employments of life, and, if our Saviour and his apostles were not taken from the rich, the powerful, or the learned classes of life, it little becomes their disciples to despise any man on account of his employment. Let me recommend again the perusal of the General Epistle of St. James on this subject: and, if any peculiar caution in the election of a bishop is necessary, it might be to take great care, not to elect a man particularly distinguished for either his riches, his rank, or his learning, unless some very striking circumstance made it necessary. I may hereafter give my reasons for this restriction, and in the mean time remain, Sir,

Your constant reader,

F.

## BIBLICAL CRITICISM.

OBSERVATIONS ON THE USE OF THE WORD ΠΝΕΥΜΑ, IN  
CHRIST'S CONVERSATION WITH NICODEMUS.

*For the Monthly Repository.*

As often as I peruse the brief, but interesting conversation between our Lord and Nicodemus, related by St. John in his 3d chapter, I am surprised at our translators having rendered, in the 8th verse, the original word πνεῦμα by *Wind*. And I am equally surprised to find so many able and learned critics, and among them Arch-bishop Newcome, Dr. Harwood and Mr. Cappe, adopting this translation: as they could not, one should imagine, be ignorant how the word πνεῦμα was understood and rendered by the learned critics and fathers of the Christian church; as well as at what period, and on what particular occasion, the word, which had always been properly and generally translated *spiritus*, was translated *ventus*.

Some time ago I had a MS. put into my hands by a friend, supposed on good grounds, to have been written by the learned Dr. Waterland; which is a dissertation expressly on this subject; which is taken *ab imo*; for the learned critic shows, how the “text has been interpreted in the most early times, and so on downwards to this very day.”

I shall venture to make a very free and liberal use of this valuable MS. especially by referring to

those ancient authors whom the Dr. quotes at large, and in their own words; the necessary limits of this paper, allowing me only to *refer*, not to *recite*.

But although I shall, in point of authorities, make unreserved use of the MS., I shall not do this in other respects; as I differ extremely from Dr. W. as to many doctrinal explications and applications, not only of the text in question, but also of others with which it is connected.—Here follow the text in question, and the two different translations.

John, ch. iii. v. 8. Το πνεῦμα ὃ πρὸς θελεῖ πνεῖ, καὶ τὴν φωνὴν αὐτῆ ἀκούεις, ἀλλ' ἐκ οἴδας ποθεν ἔρχεται, καὶ πρὸς ὑπάγει. ἔτι, ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.—Translations. The wind [spirit] bloweth [breathes] where it [he] listeth [wills or pleases] and thou hearest the sound [voice] thereof, [his] but canst not tell whence it [he] cometh, and whither it [he] goeth: so is every one that is born of the spirit\*.

The first author cited by Dr. W. is Clemens Alexand. of the 2d Cent. in his Excerpta Theodoti. who thus expresses himself, “God, whose spirit breathes where he will: for the power pervades not in regard to substance; but according to power and virtue, &c †.

\* This rectified reading is that of our Anglo-Saxon, above 800 years ago. Such also is Wicklif's about 350 years since. And it seems to have been first altered into what it is now, by W. Tindal, who translated the N. T. into English about 1526, and died a martyr abroad in 1536. MS.

† Excerpta Theod. Sect. 18. p. 79. Edit. Oxon.



Origen of the 3d cent. says, *from Thee by him, i. e. the Son, I understand in my own mind, though I conceive it not in my imagination. For in thy spiritual things I am dull according to the saying of thy only begotten: Marvel not that I said unto thee, ye must be born again. The spirit breathes where he will,*" &c ||.

The anonymous author of a Discourse against Re-baptizing, referred by good critics to the 3d cent. twice cites the text.—In the first he pleads, *“that since the spirit breathes where he will, he may sometimes come on the unworthy, as he did upon Saul.”* In the second, he cites the text again, understanding the first words of it as before, of the *holy spirit* †.

Cyril the elder, is supposed to have written his Catechetical Lectures about the year 348, he quotes the text as follows, speaking of regeneration in baptism: *“Bodies”* says he, *“are generated by the visible parents; but souls are regenerated by faith; for the spirit breathes where he will.”* And in another lecture, he produces this text in part. *“Nicodemus understood not the coming of the spirit, and it was said unto him: the spirit breathes where he will, &c. †”*

We go on to Hilary of Poitiers, who in 356 began a work, in which he addressed himself to God. *“That thy holy spirit is*

Athanasius, who wrote soon after the Macedonian controversy, about the year 364, barely cites the text in proof of the divinity of the holy spirit, as Hilary had done. He, in other places, lays great stress on the article το prefixed to πνεῦμα, as a good general rule whereby, to know when the word denotes the *Holy Ghost* §.

Didymus, who flourished about the year 370, is by Maldonate, Calmet and others, reckoned among those who understood the text, not of *wind* but of the spirit ¶.

About the same time lived Optatus, who cites this text, and takes in John iv. 24. and says, *God is spirit, or the spirit is God, and breathes where he will*—Also Apollinaris Junior, who flourished about 373, speaks to the same purpose, saying, *“the spirit is unsearchable in his operation, doing all things as he will”*\*\*.

Nazianzen, about the year 379, speaks thus: *“What? will you not reverence even the power of the spirit, breathing upon whom, and when, and in what measure he will ††?”*

\* Orig. de Princip. l. i. ch. 3. p. 61. tom. 1st. Ed. Bened. Ib. in Corder. Cat. in John. p. 90 & 91.

† Auctor de Rebaptiz. int. Op. Cyp. p. 364. Ed. Bened.

‡ Ibid. p. 366. Cyril Cat. p. 17. Ed. Bened. Ibid. p. 17. & Cat. xvii. p. 273.

|| Hil. de Trinit. l. xii. Ed. Bened.

§ Athan. p. 651—655. Ed. Bened.

¶ Did. de sp. sancto, p. 495, to 504. inter Op. Hieronym. Tom. iv. Ed. Benedict.

\*\* Opt. l. ii. p. 42. Ed. Paris. Apollin, in Cord. Catn: in Johan. p. 90.

†† Naz. Orat. xxiv. p. 430—431. and Orat. xxxvii. p. 610.

The case is the same with Ambrose, who wrote about the year 381\*.—Gregory Nyssen, who wrote about the same time, twice cites the text, and is of like count with Athanasius and Nazianzen.—Jerom very briefly discovers his construction of the text, about 397; where he says, “*the spirit breathes where he will; the earth is the Lord’s, and the fullness thereof.*” Austin, about 397, quotes the text, understanding it likewise of *spirit* in the proper sense; as he does constantly in all his works †.

Thus have we brought down the old construction nearly to the end of the 4th century: and not a single instance, or authority is to be found to countenance the new. But about this time, the matter took a turn: and the occasion of it is rather curious, though by no means unusual among contending polemics. Chrysostom, who favoured the new, and Austin who rejected it, both agree as to the ground of the change.—There had been a scruple of long standing, arising from the 12th verse of this 3d ch. of St. John, where our Lord says; *If I have told you earthly things, &c.* The doubt was, what our Lord could mean by these *earthly things*. Surely (thought some) not baptism, which must be a *heavenly mystery*, taken in the whole. Origen had very acutely solved the difficulty, by observing, that *earthly* meant no more than things done on earth; and that the Greek word ἐπιγεια; not γήινα (as the objection supposed) in strict propriety, could bear no other meaning; and cer-

tainly baptism was a thing done on earth. This just and clear solution was either not remembered, or did not satisfy some, whose high veneration for baptism would not permit them to call, or to think it an *earthly thing*, under any, the most favourable softening. Therefore they thought of the ambiguity of the word *spirit*, in verse the 8th, and construed it *wind*; in order to make out some *earthly thing*, and save baptism harmless.—The Arians and Macedonians on one side, and the Catholics on the other, warmly contested the matter; and as Polemics are too apt to do, sought in the old and N. T. for texts, which by any stretch, warping, or contraction, would best support their respective cause and system.—Yet, notwithstanding a few interpreted the text of *wind*, the generality interpreted it of *spirit*. And certain it is, that this old construction prevailed as *generally* almost before the 15th cent. as the new one has done since.—Thus far, respecting authorities; which though many, respectable and of the highest estimation, yet we must in this, as in other cases of like nature, resort to scripture, reason and fair criticism, to determine the true meaning and import of any part, or of any particular text.

The learned author of the MS. has given a pretty diffuse commentary on the whole of this interesting dialogue between our Lord and Nicodemus; in order to show, by its subject, nature and connexion, how necessary it was to affix the same meaning to the leading word, in every part of

\* Amb. de Sp. Sancto, l. iii. ch. x. p. 677. Tom. ii. Ed. Benedict.

† Agust. ad Simp. Tom. ii. Q. 2. p. 104. Tom. vi.

it. But it seems quite unnecessary to recite this commentary, or to offer any other. For I must confess, that after the few following observations, were I to attempt further illustration of the subject, I should feel as if I was endeavouring to demonstrate a self-evident proposition.——Yet it may be proper just to remark, that ἀνωθεν both in v. 3. and 7. should be rendered, *from above*. Dr. Harwood says, it *never signifies again*. Vid. his G. T. and his Lib. Translat. note in loc. And also; that ὁ ὢν ἐν τῷ ἔρανω should be rendered, who *was*, not *is*, in heaven. ὁ ὢν is thus properly translated ch. ix. 25. v. also in ch. 12. v. 17. Ib. in loc.

It may be questioned, whether this interesting conversation did not end with the 15th verse; and that what follows to the end of the ch. is the evangelists's own. See Cappe's Crit. Rem. vol. i. p. 212, &c.

Now when we consider all these learned authorities on the side of the primitive, appropriate and literal meaning of the word in question; and also the *particularly singular and notable occasion*, on which this leading word was rendered by a term which changed the literal into a figurative signification, and that by no means illustrative of our Lord's discourse; we cannot suppress our surprise at the continued adoption of it by the most learned and acute modern commentators and divines; more especially those before-mentioned. Strange, that these enlightened and sagacious men did not clearly perceive, that πνεῦμα is the *subject matter*, of

our Lord's whole discourse. And that, as if to guard it from all ambiguity and mistake, the word is used before and after the text in question; and properly translated *spirit*! And that changing, and converting the term from a literal into a figurative sense in the intermediate and connected verse, was repugnant to all the established rules of universal grammar, as well as to all the principles of logic and legitimate criticism; and not to be paralleled by any instance whatever, drawn from the writings of any author ancient or modern, profane or sacred.

But further—how can we in oral discourse make any one sensible that we use the same word in two distinct, nay opposite senses, if we do not by other words, notify it? In written discourse, this is altogether impossible. By what rule therefore can it ever be determined, that the sacred historian used πνεῦμα for *spirit* in two other parts of this discourse, and for *wind*, in the text in question? Besides, let it be remembered, that the evangelists when speaking of *wind*, never use πνεῦμα, but ἀνέμος. Nor is the remaining part of this text applicable to the *wind* in any just sense whatever. And it fails most miserably, when considered as an illustration of the doctrine which Jesus meant to enforce. In short, there is not an example in the whole N. T. of the word πνεῦμα, much less τὸ πνεῦμα being used for *wind*. And had the sacred historian meant *sound*, he would not have used φωνήν, but ἦχος as in \* Acts, ch. ii. v. 2.

\* See also, Mat. ch. vii. v. 25, 27. and ch. ii. v. 7, 24, 31.—Mark, ch. xiii. v. 27.—Luke, ch. vii. v. 24. and Mat. ch. viii. v. 26.—ch. xiv. 24, 30, and 32. Mark, ch. iv. v. 37, 41. and ch. vi. v. 48, 51.—Luke, ch. 8. v. 23, 25.—John, ch. vi. v. 18.

When we consider these particulars, and reflect on the *occasion* that gave rise to this forced, unnatural and inapplicable term of *wind*; what a lamentable instance do we contemplate of men's torturing and wresting scripture, in order to serve a present turn, or to support any hypothetical or preconceived opinion?

Although it is of great importance to ascertain and settle the just and precise meaning of any particular text or portion of scripture, it is so more especially respecting such as have frequently been introduced in support of particular doctrines, which may have no very good foundation, either in any one text or part of scripture, when fairly and impartially considered.—Such I humbly apprehend to be the case, respecting the particular portion of the sacred writings now under consideration; and the doctrines which some serious and even learned Christians have built on them. We find nothing in this whole discourse of our Saviour, to countenance the doctrine, which some have contended it contains, of sudden, divine and irresistible impulses, and instantaneous illumination and conversion. No preter-natural, inward, undefinable sensations, and those violent emotions, described so pathetically by some, as the pangs and throes attendant on regeneration or the new birth. The calm emanations, the mild and persuasive influences of the spirit of God, are never represented as descending or operating like a tempestuous torrent of *wind*. All is calm and orderly, though great

and sublime; easily to be comprehended (as our Lord remarks) by the spiritual, though not by the carnal mind.

Nor does the mysterious and inexplicable, not to say incomprehensible doctrine of the *personality* of the holy spirit, derive any proof or support from the whole, or from any part of our Lord's discourse. He is here speaking of the spiritual nature of the kingdom of God, or kingdom of heaven\*, which he, as the promised Messiah, was to establish. And the spirit here mentioned, must, as in other places, mean the spirit of God; by whose assistance alone our Lord declares most expressly, he was enabled to work the miracles he performed: saying, "*that of himself he could do nothing.*" That spirit which spake to and by the mouths of Moses, the patriarchs and prophets of old; and, in the latter ages, by the great Messiah. That spirit which, with respect to the universe, is the creating, all sustaining; in Providence the great superintending, controuling and directing spirit; and, in the glorious and extensive plan of redemption and salvation, is, by way of eminence, justly denominated the *holy spirit*, and *spirit of God*; which is of him alone; and the ways of which, He alone knoweth, and directeth; but which, by a common figure of speech, is said to breathe on whomsoever he will.

This is all in nature, providence and grace properly resolved into the divine energy of God alone; that mighty, pure, undivided, incommunicable essence,

\* On this important subject, consult Cappe's learned and satisfactory discourse in his Crit. Remarks, vol. i. p. 131, &c.

essential, eternal, unchangeable; who sitteth on the throne of supreme dominion without a rival, participant, competitor or equal, *God over all, blessed for evermore.* And very observable is it, in the present view of this subject, that our Lord claims no other union with God, than that which he prays might subsist between his disciples and himself\*. And the great apostle assures us, that the

Son of God, when he has discharged the last solemn office of his mediatorial kingdom, that of judging all mankind, shall deliver up his government into the hands of him who is the beginning and the end; of whom and through whom are ALL THINGS; and who, in the most eminent and emphatical sense in nature, providence and grace, is ALL IN ALL. SECUNDUS.

VINDICATION OF THE IMPROVED VERSION.—1 TIM. III. 16.

To the Editor of the Monthly Repository.

SIR, Feb. 6, 1809.

It were to be wished that Theologus had not hazarded the criticism in your Repository for January, p. 38 and 39, on 1 Tim. III. 16. Most assuredly *ὅς ἐφανερώθη ἐν σαρκὶ ἐδικαιώθη ἐν πνεύματι* must be translated, *He who was manifested in the flesh was justified by the spirit*, unless the want of the article before *σαρκὶ* and *πνεύματι* may suggest some variation. The *antecedent* is included in the relative in Greek as well as Latin, as a thousand instances would shew, or, which is the same thing, the antecedent is omitted without creating any obscurity. Even *our* old authors employ *who* in the same manner, though with less propriety, as the English language scarcely admits such an ellipsis. The reading adopted for the N. V. is unquestionably good Greek also, while the translation is perfectly correct.

This cannot be said of the words which Theologus has given as those which the N. V. expresses. *Ὅς φανερώθεισ ἐν σαρκὶ ἐδικαιώθη*

*ἐν πνεύματι* either is *not* Greek, or is the very sort of phrase to which his observations would apply. Here the verb to which the relative should be the subject is lost, or, an antecedent cannot be found, the very thing complained of. *Ὁ φανερώθεισ ἐν σαρκὶ ἐδικαιώθη ἐν πνεύματι* would be good Greek, but is neither more nor less than *ὅς ἐφανερώθη*, &c. as every school-boy, who has read four pages of any Greek author, must know. The proof would be humiliating to your correspondent and to me.

The other remarks of Theologus may be ingenious and are left to their own weight. Without feeling any personal interest in the N. V. as one of the editors, like another correspondent in the Repository, I thought it right to rescue an admirable attempt from an unfounded censure, which recoils with tenfold weight on its author.

I am, Sir,

Your constant reader,  
PRIMITIVUS.

\* John, ch. 17, more especially the 21st. v.

DEFENCE OF "STRICTURES ON THE IMPROVED VERSION," WITH  
FURTHER STRICTURES.

*For the Monthly Repository.*

The explanation of the design of the Improved Version, given by one of the editors in your last number, might be deemed a sufficient apology, if it did not militate against the title page, which holds forth that work as an *improvement* on the received translation. If that version abounds with instances of false taste and critical infidelity; if, instead of more adequately representing, it in many places unhappily perverts the original, it is of little consequence to the public and to the interests of true religion, whether the original translator or his editors be the author. The work does not sufficiently answer to the title it assumes; the editors have sanctioned the errors they had liberty to change; and they stand responsible to the tribunal of criticism.

In his remarks on "Theologus," your correspondent says, that in 1 Tim. i. 4. *οικονομιαν dispensation*, and not *οικοδομιαν edification*, is the true reading. For this assertion he should surely give his reasons; for it is not supported by the undivided authority of manuscripts and versions. The Clermont MSS. reads *οικοδομιαν*; the Syriac version, and the Latin vulgate support it; Wetstein has received it into his text; Mr. Wakefield, and even the primate, have rendered it in their respective versions, as the genuine reading. What does the editor then mean by saying positively that *οικονομιαν* is the true one? Is it recom-

mended by the context, or by a better sense? I think the contrary is the case. "The meaning is," write the editors in a note, "that idle questions concerning the fabulous genealogies of the Oriental philosophy would rather lead to trifling and endless disputes, than to a practical knowledge of the Christian dispensation." But could Timothy be so absurd as to suppose, that the knowledge of fables or genealogies in the Oriental philosophy, contributed to a knowledge of Christianity, especially as those fables were directly opposed by their base authors to the new faith, and expressly designed to lead men away from embracing it? Or could St. Paul be so absurd as to admonish his young friend on a point wherein he knew no admonition was necessary? The danger which demanded the advice and authority of the apostle was this: the Gnostics prided in their superior knowledge, and impudently claimed all exemption from moral obligations, maintaining that the design of the new dispensation, did not consist in purity, piety, and benevolence. It is in regard to their arrogance in this respect that the writer elsewhere says, 1 Cor. viii. 1. "Knowledge puffeth up, but love edifieth;" and in the verse succeeding that in question he writes, "The end of the commandment is *charity*." This was a matter of the greatest moment, and the early Christians were in

peculiar danger of losing sight of it. The apostle brings it home to the views and bosom of Timothy, by referring to the well-known end of the gospel, which was reformation and improvement in all the branches of godliness. He cautions him against the specious doctrines of the impostors, because they produced *questions*, i. e. angry disputes and violent animosities, and not that divine edification or godly improvement, which the faith in its purity was calculated to produce. The writer repeats the same admonition in two other places of this very epistle, see 1 Tim. iv. 7. vi. 4. and his meaning in those passages is surely the best guide to ascertain his meaning in this. It is worthy of observation, that the editors by adopting *οικονομιαν*, oppose it as meaning the gospel to *ables* and genealogies; whereas the word used by the apostle evidently stands in opposition to *questions*, their unhappy effects. The term expressive of the gospel, in contradistinction to the false doctrines, is *faith*. And the apostle dissuades his pupil from the former by their bad consequences, and recommends the latter by its divine effects.

The epistles were all of them letters, which the authors addressed to the respective churches; and they contain not abstract or speculative matters, but turn on matters of practical importance and actual occurrence, and these were the false tenets and vices which were introduced into and propagated with too much success by the Gnostics. The development of these tenets from the fathers, and a comparative view of them with the apostolic writ-

ings, must consequently be the only rational and effectual way of elucidating what is obscure and ascertaining what is doubtful in them. Yet the editor holds forth to ridicule an attempt of this kind, as the effort of an imagination which is disturbed and haunted by silly dreams. Had he and his coadjutors pursued this course they would have given much better proofs of sound critical talents than are to be met with in the Improved Version. Ignorant of, or inattentive to, the peculiar circumstances in which the apostles wrote their letters, they have in various places mistaken the original, or if they are right, they are right only by accident. The following verse (2 Tim. iii. 16.) is, I doubt not, faithfully rendered, "All scripture given by inspiration of God, is profitable for teaching, for reproof, for correction, for instruction in righteousness." Yet on the first view, it is liable to a very specious objection; for needed the apostle to say, that all scripture given by inspiration of God is profitable for teaching! &c. Were there any so ignorant or illiterate as not to know this? But this objection vanishes, if it be considered that the apostle is here laying down a criterion between the impostures of certain false teachers, and the real writings of inspiration. The former were subservient only to the purposes of their vile authors, and therefore unworthy of credit. On the contrary such as had no sinister ends in view, but were calculated to reform vice and enforce virtue, come recommended by an unequivocal mark of inspiration.

The editors have thus rendered,

Phil. ii. 9, 10. "Wherefore God *on his part* hath very highly exalted him, and *of his favour*, rewarded him with that name which is above every name; that in the name of Jesus every knee should bow, of beings in heaven and on earth and under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." The writers, it appears to me, have been very unsuccessful in this passage; and their want of success arose from a want of acquaintance with the object of the apostle. The Gnostics, by maintaining the Christ to be God, consistently enough held him forth as an object of worship. Against this doctrine the apostolic writer guards the Christians at Philippi, by representing God as the only proper object of divine homage, and the name of Jesus as the only medium through which it was to be offered. Verse 10, therefore, should be thus rendered, "That in the name of Jesus every knee of beings in heaven, and on earth, and under the earth, should bend, and every tongue confess Jesus Christ to be Lord, *to the glory of God the Father*," i. e. every knee should bend to the glory of God the Father. Here the proper object of religious glory is God, and Jesus himself but the name in which this glory is to be offered to the Supreme Being. The editors very properly changed *at* the name of Jesus, for *in* the name of Jesus. But they left the passage still more absurd than they found it, having separated the first, by their preposterous punctuation, from the concluding clause. To bow *at* the name of Jesus and *in* the name of Jesus,

must necessarily mean the same thing, unless another object is specified in the context.

The apostle guards in more direct terms his friend Timothy against the homage, of which Jesus Christ, as supposed to be a God, was deemed worthy. In 1 Tim. i. 15, 16. he represents the object of Jesus in coming into the world as being to save sinners, and conferring everlasting life on those who believe in and obey him. The conclusion was then natural, that he was to be worshipped by all those who received this blessing at his hands. But the apostle prevents the inference by subjoining this prohibitory clause: "But to the king eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever." He then insinuates that the existence of one Divine Being, and the worship of him alone, were the fundamental principles of the Jewish prophecies; and he recommends it to Timothy, who had been previously instructed in them, to *arm* himself with these, that by means of such divine armour he might be able to maintain a successful combat against those who pretended to be the friends, but were in reality the enemies, of the faith. This fine and decisive passage is thus unhappily rendered in the Improved Version, "These are true words, and worthy to be received by all, that Christ Jesus came into the world to save sinners, of whom I am a chief sinner. However, for this cause I obtained mercy; that in me, a chief sinner, Jesus Christ might shew forth all long suffering, for an example to those who should hereafter believe on him to everlasting life. Now to



the king eternal, immortal, invisible, the only God, before whom all things were created, and by whom all things are sustained, and to whom all glory and honour be ascribed for ever and ever. Amen. This charge I commit unto thee, son Timothy, according to the prophecies which went before, concerning thee, that by them thou mightest war a good warfare." &c.

THEOLOGUS.

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## REVIEW.

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

POPE.

ART. I. *The New Testament, in an Improved Version, upon the Basis of Archbishop Newcome's New Translation: with a corrected Text, and Notes Critical and Explanatory.* Royal 8vo. pp. 640. Two Maps. 16s. 1808. J. Johnson and Longman and Co. London.

Whatever opinion is entertained respecting the execution of this work, every one must admit the importance of the object; and we presume that few of the friends of what is called rational Christianity (which we believe to be scriptural Christianity,) have been without considerable interest in the undertaking.

The Christian scriptures, however faithfully translated, and however faithful the text of the original, cannot from the nature and period of their composition, be free from difficulties. That such difficulties do exist, we are not disposed to regret. The common order of providence is not without them; and some of these are more overpowering to the human understanding than those which concern the Christian revelation; but it requires no extensive acquaintance with the human mind to perceive, that some of the most exalted affections could have no place in the heart, if all

were clear and were *obviously* just and good,—that, as man is constituted, the culture of moral excellence requires the existence of difficulties in what we know of the dispensations of God. And why should we expect the more peculiar occurrences in the grand order of Providence to be free from them? or that the records of revelation should have been miraculously preserved from all those causes of obscurity and perplexity which must ever accompany all human methods of communication? or that every intellect when employed upon those records, should be miraculously preserved from the darkness and error to which every one is more or less subject, when examining the works and ways of him whom we cannot search out unto perfection? It is not perhaps too much to maintain, that if there had been no such causes of obscurity and perplexity, the records of the Christian revelation would have

been less attentively studied, and less cordially and extensively adopted as the rule of life, than they are at present.

The difficulties which necessarily result from the nature of the records, from the peculiar circumstances under which they were composed, from the intellectual biases of the authors, and the character and situation of those for whose use they were intended, have been greatly increased by the ignorance and prepossessions of the readers, and by their inattention to some of the most plain and obvious principles of criticism.

Ignorant or unmindful of the phraseology of the times, the peculiarities of the particular composition, the prevalent opinions and practices, and above all, the religious opinions and phraseology of the Jews, persons have supposed that the N. T. writers used words and expressions in the same sense, with the same latitude and force of expression, with which they themselves employ them; and have accordingly interpreted the scriptures in a way inconsistent, not only with the allowed principles of reasoning on other subjects, and with the most obvious deductions from what we know of the nature and attributes of God, but also with the express representations of other parts of scripture. What is obscure must be interpreted, if it can, by what is clear; but the plan which theologians have too frequently adopted, is to interpret the passages which are obscure by their own pre-formed opinions, (without first examining whether they were or could be the opinions of the writer,) and then to transform the

most simple truths into mysteries, in order to make these also suit their system.

It may with strict truth be affirmed, that a correct translation of the N. T. is fundamentally requisite for a correct and generally diffused understanding of that important volume. Even those whose attention is considerably directed to the original, necessarily have their interpretation of it much warped by the ideas which are forced upon them by a translation, the words of which are familiar to them from their infancy, and which they continually hear in public worship, and probably use in their families and in private. But the unlearned reader will derive his knowledge of the N. T. almost entirely from a translation; and in so far as that translation is incorrect, (whether from the want of the requisite information, or from the theological biases of the translators,) will his notions on the subject be defective or erroneous. We have no doubt that some of the most glaring departures from Christian truth, are principally supported by the words of the authorized version, where the phraseology of the original would justify no such interpretation. And separate entirely from errors as to Christian faith, there is a no small number of cases in which the illiterate must form false ideas of the import of words and phrases, in consequence of the changes which have within the last two centuries taken place in our own language, or of the translators having been ignorant of, or inattentive to, the peculiarities in the phraseology of the original. If to these considerations be add-

ed a fact, which is indisputable by any competent judge, that the text on which the common version is founded is capable of much improvement, and that we possess a text whose claims to correctness are almost indefinitely superior to those of the received text, one would expect that no one could doubt the expediency of endeavouring to furnish the English reader with a translation, founded on that more correct text, and uniting the simplicity of the Old Version with greater fidelity to the original.

We can easily understand, for we have felt, the reluctance with which modes of expression are given up, which long use, and casual but deeply interesting associations, have endeared to the mind; but we will not insult our readers by supposing, that in order to retain them, they would sacrifice fidelity to the original writings of the apostles and evangelists, by adhering either to a false reading, or to an erroneous translation of a true one.

It is an opinion which has for some time been gaining ground among persons whose minds are open to conviction, and who make a correct acquaintance with the scriptures their aim, however widely they may differ in the result of their inquiries, that the authorized version admits of many important corrections, and that it is much to be desired that a correct translation of a correct text should be within the reach of all who desire to found their opinions of faith and practice upon the scriptures. Such considerations, strongly supported by the conviction, that in several important instances the common version

authorizes opinions which have no sufficient foundation in the original scriptures, and sometimes where the original gives no countenance whatever to them, induced the London Unitarian Society to place the object among those to which its exertions should be principally directed. Their first aim, as we are informed in the Introduction to the Improved Version, was to re-publish Mr. Wakefield's translation. The causes of their relinquishing this design, are given in the Introduction; and as it is probable that the work is accessible to all our readers, we refer them to it. We should have been pleased to have found there a detailed account of the progress of the work which was finally resolved upon. Perhaps all is said which was absolutely necessary; but a large proportion of the subscribers, never saw the reports of the committee, and they would have been glad to possess the means of information respecting the degree of exertion employed upon the important undertaking, and the means which were actually taken in order to render it as correct and beneficial as possible. We may be told that the work itself shows what has been done; and we admit it, but we nevertheless beg leave to suggest the desirableness of printing in a cheap form the several reports of the committee, for the information of those to whom they have been, or are inaccessible.

But to return: in 1806 the society, disappointed in their first hopes, yet retaining the opinion that it was preferable to employ some version already published as a basis, than to attempt a version entirely new, fixed upon that of

Archbishop Newcome; partly from a conviction of its simplicity and general fidelity, but principally from its being founded on the valuable text of Griesbach's first edition. With truth only as our aim, and the importance of the object as our motive, we feel ourselves obliged to dissent from the plan adopted. We wish the common version had been adopted as the basis, and Newcome's as the general guide in correcting it; care being at the same time taken, scrupulously to reduce the version to a correspondence with Griesbach's second edition. On this plan as we apprehend, every valuable end that could be effected by that now adopted, would have been equally answered; and one of great moment would have been obtained in addition to them,—the Improved Version would have met with a more cordial reception among that very respectable class of readers, who from long habit have formed a decided and generally judicious taste for the phraseology of the Common Version, and with a view to whose benefit it would have been highly desirable to change only when a change was a real improvement in perspicuity or in fidelity to the original. It is reasonable to suppose, that the primate had in view to forward his long wished for object, the revisal of the common translation by public authority. Whenever that is done, it will be highly expedient, that every change should be made which is called for by minute attention to the strictest rules of translation, and to the structure and peculiarities of our own language: but in all private efforts of this kind to forward the great work of diffusing

scriptural knowledge, more we are persuaded is to be done, by changing only where change is necessary, in order to give the meaning of the original more faithfully and clearly.

But if some other version were to be adopted as the basis, no one could be more proper than Archbishop Newcome's: it retains a large portion of the simplicity of the common version; it is indisputably more faithful and perspicuous; and it is founded on a much more correct text. The adoption of this by the society, determined the general complexion of the projected work; and it must have given great satisfaction to all who were acquainted with the value of Newcome's Version. That satisfaction would have been greatly increased in the minds of many, if the society, while determining the plan of their important undertaking, had laid down as a regulating principle in the alterations to be made upon their basis, that wherever the departures of Newcome from the Common Version were not rendered necessary by a regard to fidelity and perspicuity, the translation adopted in the Common Version should be restored. The grounds of such satisfaction, as far as respects ourselves, we have already sufficiently stated.

All this however was preliminary to the actual commencement of the undertaking; and with our objections, the committee who were appointed to put the plan of the society into execution, have as such, no concern. The principle by which they were to be guided in their labours, was to make no other alterations on Newcome's Version, than what upon

the whole appeared to be necessary. We are not informed who the original committee were; but we perceive from the report inserted in the Repository, vol. i. p. 383. that it was afterwards increased by the addition of all the ministers who were members of the society. Their assistance, and it is believed that of some other gentlemen, was requested by a circular letter, and those members of the committee who resided in London and took an active concern in the work, seem from the reports, as well as from the result of their labours, to have devoted themselves to the due discharge of the trust. In their last report they say, "the committee make no apology for the length of time, being upwards of two years, which has been occupied in the preparation of this work. They are conscious of their own unremitting attention to it, and that they have advanced with as much rapidity as was consistent with the nature of the undertaking, and with the respect due to the numerous and respectable subscribers to it."

The readers of the Improved Version certainly have no right to expect from the editors of it, more than they have all along professed as their principle, which indeed was determined by their constituents. Some few may regret that an entirely new version was not attempted; and we are convinced that a more prevailing source of regret is, that the Improved Version is not more like the Common Version: but the editors have a full right to reply to both parties, 'allowing the general desirableness of the plan actually adopted, ascertain how we have executed it.'

In our farther remarks we shall keep this principle in view, so far as the exertions of the committee were limited by it. On at least one important point, where we presume they were at full liberty to pursue their own views, we shall express our decided dissent from those which they have followed; and we shall take notice of cases, in which they do not appear to us to have succeeded in improving upon their basis, and perhaps may be led to point out others in which it might have been improved where it is left unaltered: but we do feel the general value of their labours; and believe that an important service is rendered to the cause of truth by what is done. There is nothing however, in the undertaking which precludes farther improvement. The editors themselves never hold it up as a perfect, but only as an improved version; and though provision is made for preventing useless innovations in this publication of the society, yet by the very provision useful changes are encouraged; (see the Fifth Report of the Committee.)

We have seldom assumed the critical office with a more impressive feeling of the delicacy of our task; and we shall rejoice if we succeed in the estimation of the truly candid, in following the pointings of a love of truth and fidelity, and the general duty which a critic owes to his reader, without violating that which he owes to his author.

Our plan in the prosecution of our task will be to consider, first, the text employed; next, the variations from the basis of the whole; and lastly, the notes. In the consideration of these objects, we may possibly trespass a little

upon the patience of our readers; but the great importance of the work itself, and the increasing spread of our Repository, render it desirable to make our examination of the Improved Version as complete as our circumstances will allow.

Respecting the Introduction, we have little to say. It is evidently drawn up by the hand of a master; and exhibits the clearest general view of the subjects of which it treats, that we have ever seen. It is concise, but compre-

hensive and correct; and it has given, and will give, to many to whom the discussion of those subjects was before inaccessible, distinct and highly useful ideas respecting them. If the work were not accessible to every one, we should be tempted to make copious extracts from the Introduction; as it is, what we have said must suffice; and in our next number we hope to continue our critique according to the plan which we have laid down.

ART. II. *Sermons for the Use of Families.* Selected by James Hews Bransby. 2 vols. 12mo. pp. 512. 1808. Longman and Co.

“This publication,” says the editor in his preface, “is designed to supply Unitarian Christians with some serious impressive discourses, unexceptionable to them in point of religious doctrine, and calculated to assist in forming and strengthening habits of enlightened devotion and active virtue.”

The utility of such an undertaking will scarcely be disputed. There are undoubtedly many volumes of excellent practical discourses in the world, and many selections have been made for the use of families; but few or none of these have been perfectly consistent with rational views of Christianity. Unitarians have unavoidably been much occupied in defending their principles. Their numbers have hitherto been comparatively small. On these accounts, the sermons and practical treatises published immediately by them, could not be numerous; though no denomination of Christians could attach to the practical part of religion greater importance. In

this state, they were obliged to resort to the sermons and treatises of other divines, profit by what they could approve of, and reject what appeared to be erroneous. But of late many serious and judicious discourses have been published on principles strictly Unitarian. Still there was wanting for the use of families a set of discourses on the most important practical subjects, adapted to every understanding and calculated to make an impression on the conscience of every hearer. This defect we think well supplied by the present selection. We therefore heartily wish that the undertaking may be duly encouraged. Unitarians who are desirous to promote a temper and conduct consistent with their profession, cannot perhaps do better for that end, than to patronise this valuable selection of practical sermons. They are thirty in number, and come recommended by the revered names of Drs. Priestley, Jebb and Clark of America; of the late Mr. Kenrick,

and Mr. Turner of Wakefield; and of other distinguished, pious and sensible writers; from whose works they have been selected. The discourses by living preachers, whose names are concealed, are every way worthy of the collection in which they appear.

ART. III. *Sermons for the Use of Families.* By W. Hazlitt, A. M. In two Volumes, 8vo. pp. 725. Johnson. 1809.

These volumes contain thirty-eight sermons on important subjects of practical religion. They are well adapted to inculcate just sentiments and a truly Christian practice. There are perhaps few by whom they will not be understood, nor any of whose attention they will be found unworthy. Whoever wishes to read with a view to his moral improvement, will not regret the purchase of these volumes, or the time spent in their perusal. They will impart to him "that wisdom which is better than gold," the knowledge of pure, genuine and rational religion. In conjunction with the preceding article, they furnish a valuable stock of practical sermons to parents and masters of families, by means of which they may at all times be enabled to instruct their dependants, in the most necessary and fundamental truths of the Christian religion. They are plain, serious, judicious, and of a moderate length. By way of specimen, we shall give an extract from the sermon "On Prudence," Vol. I. p. 258.

"The truly prudent man will be more anxious to commend himself to God than to the world, and will be more intent upon those riches that never fail, than upon those that are transitory and perishing. He will not therefore deny or abandon the truth to obtain wealth or honours, nor to escape poverty, reproaches and distresses. Nor will he conceal the truth, whenever there is a convenient opportunity for making it known, and the prospect of bringing over a single advocate to it, to please men, or to acquire a fashionable popularity. For prudence is consistent with honesty and uprightness of heart, and a noble zeal to diffuse light in the world. Indeed those men who are applauded for their trimming, their studied evasions, and their mean compliances with the humours of the ignorant, the prejudiced, the proud and designing, are not properly speaking applauded for their prudence, but for their timidity, duplicity and indifference to truth. In short, true prudence has no relation to a dastardly, grovelling spirit of any kind. It is not penurious, but watchful and cautious; it is not covetous, but sober and thoughtful; it is not mean and hypocritical, but unwilling to give needless offence, or wantonly to rush into the snares which are spread for the unwary. It avoids every evil which can be avoided, and neither inflicts pain on ourselves or others, but where this is necessary to attain some useful and worthy end. It fixes our chief affections on the future joys of the righteous, and the blessing and favour of God throughout eternity."

ART. IV. *An Essay on the Nature and Discipline of a Christian Church.* By R. Wright. 12mo. pp. 12. 3d. D. Eaton. 1808.

An excellent plea for peace and unity, drawn up at the request of the Committee of the Unitarian Fund.

## MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

*The Christian's Survey of the Political World.*

A FAST DAY has intervened since our fast, and we had the satisfaction of hearing, that the appropriated prayers for the day, were not written in the strain, which was so peculiarly offensive in some publications of this kind, some years back. If at any time the human mind should be kept from the agitation of bad passions, it is at the moment when men present themselves before the majesty of heaven. They are addressing prayers to the god of love: how shocking must it be then to apply terms fit only for a Moloch, a Mars or a Bel-lona! How far fast-days are suitable in a Christian country may admit of a doubt; but there can be no doubt, that if they produce dispositions unsuitable to the Christian religion, they ought to be exploded. We are taught to pray for our enemies. Of course, to go into a church with a desire of revenge against the French, with a spirit of implacable resentment, is to turn our prayers into curses against ourselves. We may add also that, if the fast-day does not produce a disposition towards peace; nay, if it is ordered, when there is a determination not to listen to any terms of peace, the proper use of the fast-day would be to pray to God to soften our stony hearts, and to create in us dispositions worthy of the religion which we profess. How far fast-days have been, or not, a mockery of God's justice, in this and other countries, is a question well worthy the attention of kings and princes. It is a very awful thing to appear in the presence of the living God: and if the appointment of a fast-day is an outward acknowledgment of his authority, still if there is nothing but an outward acknowledgment, the day is worse than useless: the true test of a fast-day is the disposition, that it has created in us towards our enemies.

In this kingdom, however, an employment was given for the fast-day, which to judge by London, must have very much operated against the solemnity. The newspapers have been filled of late with some very extraordinary transactions, and an interesting examination

took place in the House of Commons, the night before the fast, relative to the Duke of York, and one of his late mistresses, which excited the greatest attention. This business has occupied completely the thoughts of the country; so that all the important transactions, that have lately taken place, have sunk before it. The question is, whether the Duke of York has been privy to the negociations that have taken place with his mistress, relative to places in the army; for as to those relative to civil appointments, they do not seem to be of so much weight. Yet many of our readers may perhaps feel a degree of astonishment, that it has been thought adviseable by persons of high rank, officers of the army, dignitaries of the church, to make application to Mrs. Clarke, the mistress of the Commander in Chief, to obtain preferment.

Whatever their astonishment may be, very extraordinary facts have come out; namely, that Mrs. Clarke has received solicitations for her interest, and has received money for her interest; that according to her account the Duke of York was acquainted with these circumstances; and that her establishment was of such a nature, and her receipts from the Duke of York so inadequate to it, that she could not have carried it on without these helps. These things have led to very extraordinary examinations, and to the production of letters, which have by no means tended to raise the character of the Duke of York in the estimation of the public. Gross abuses have certainly existed; the detection of them has been difficult; the remedy in future is not easily to be discovered, nor if discovered can it easily be applied. If it tends to a general inquiry into the mode of giving away civil, military and ecclesiastical promotions, there may be some chance that merit will take the precedence of connexions or money. But the arguments against such an improvement in our system are too obvious for us to expect that this reform will be speedily announced to the world.



This and other circumstances of the same kind has however led many persons to the formerly much agitated question, the reform in the House of Commons; and it is proposed, we understand, to endeavour to procure a substantial representation of the people, and the shortening the duration of parliaments. The aim is certainly good, and we cannot but applaud the intentions of those, who propose such a measure. But, let the representation be changed in any manner, to make the electors more numerous, and the duration of parliaments be shortened, still, if the members of the House of Commons may hold place or pension, or be the means of obtaining places or pensions for others, or for themselves within a limited time after a dissolution, the House of Commons cannot possibly perform that duty completely, for which it is instituted. It is contrary to the nature of man, to suppose him to be capable of giving an unbiassed judgment on a variety of questions, when they interfere with the views of those, with whom his interest is combined.

The petition is not before the house, which has been expected, respecting free toleration. The excellent pamphlet, entitled, "Intolerance the disgrace of Christians, not the reproach of Christianity:" has led many we believe to entertain better views of this subject, than they had been used to from the prejudices of their education and manner of life. But it will be difficult to create that interest, which the merit of the question demands. With a worldly politician, who cares nothing at all about religion, Christian arguments are of no avail. But in a Christian country, one would hope, that there is a sufficient number of persons, willing to accede to the commands of their Saviour, and no argument of politics can weigh against them. As the abomination of the slave trade was removed by repeated efforts, so we doubt not, that by perseverance, the nation will be brought to a due sense of the unchristian spirit of those statutes, which were passed in former times in favour of intolerance.

Abroad, affairs are in great uncertainty. On one side it is supposed, that the Spaniards will be able to make a strong resistance in the south of Spain: but on the other it seems decided, that almost all the north and middle are reduced to complete subjection to the French arms.

What may be esteemed worse is, that the march of the English has by no means tended to increase the friendly disposition towards the Spaniards, and from all we can collect, the mass of the Spaniards are far from being zealous in the cause of their late king. This is not to be wondered at, as they have had so little reason to rejoice in the government of the Bourbons, and the French held out to them deliverance from many evils, under which they at present groan. In this situation of affairs, Buonaparte has left Spain, and returned to Paris, a circumstance which implies that in his opinion the great conflict is over, and nothing now remains, but a trifling war, which may easily be carried on by his general.

How far the French have got into Portugal, we do not know, but probably by this time the whole of the country is reduced. A grand exhortation to resistance has been published at Lisbon, but the English both there and at Oporto, have either fled, or are on the point of quitting the country. The restoration of the ancient Portuguese family, seems now to be impossible, and the extreme imbecility of their former government by no means renders their return desirable. To whom the French emperor will give this kingdom is yet uncertain; and, whether he will leave the Peninsula under one head, or divide it into separate principalities must depend entirely on his own judgment of the expediency of either measure.

Buonaparte returns to his own kingdom in triumph, and he may now revolve the future destiny of Europe in his mind. Turkey presents to him a scene of action. The empire is torn to pieces by faction, and what is the real state of parties cannot be ascertained. As yet they have been left to themselves, but every thing seems to portend, that foreign powers will take the advantage of their dissensions, and tear from them their European provinces. Happy will it be for this country, if Buonaparte carries his intentions into that quarter; but his views seem to be extended farther, and the French interest is strong in Persia. By late accounts it should seem, that the ambassador sent by the East India company into Persia has not been permitted to advance towards the capital; that a very great number of French officers are in the country; that they are very assiduous in casting cannon, pre-

paring ammunition, and exercising the troops. If the Persians are to make an irruption into India, the conflict will be very different from that, which we have been accustomed to with the weak troops of India. The injury to India by such an invasion will be very great; as the natives will be subject to all the horrors of war, without any prospect of advantage; for by the mildness of the company's government, they are now in a happier state than any of their neighbours.

The accounts from Sweden are little to be depended upon. The king has not as yet made war against us, but in what state he is with respect to Russia and France is uncertain. It is said, that his subjects feel some disquiet at the losses their country has sustained, and there seems to be no probability, that Finland should throw off the Russian yoke. Among the conjectures that the north affords us, one is that the king of Prussia, who is on a visit to Petersburg, may receive a compensation for his losses, by an exchange of his present ill-fated dominions for Sweden. This may be in the secret councils of the two great emperors: but neither kingdom will be a gainer by the exchange of monarchs. Of Finland we know little, or how far its inhabitants are satisfied under their new master. Their lot however is probably fixed, and there seems to be no chance of their re-union to Sweden. Little has occurred with respect to the rest of Europe. Sicily is still under its old king, but preparations are making by the king of Naples to bring it to an union with his government.

If we cross the Atlantic, we find the Americans firm in their attachment to the embargo, though this is not pleasing to the inhabitants of the sea-coast. They have elected a new president and vice-president, but this does not seem likely to produce any change in their political relations, with respect to Europe. Of Spanish America we know little, and the disputes between the governor of Jamaica and the island are not yet settled.

In the houses of parliament have been some debates, but of no very great consequence: the time and attention of the House of Commons have been completely absorbed in the question of Mrs. Clarke and her royal paramour. Mr. Wardle introduced the subject in a very able speech, in which he represented the danger to the country from corrup-

tion, his decided enmity to it, and his firm resolution to combat it in every quarter, whether high or low. He disclaimed all enmity to the Duke of York, and maintained, that it was not a party question, but what required the concurrence of all sides, that justice might be done to the country: he then laid down five cases, as the basis of his charges against the Duke of York, and moved that a committee should be appointed to take them into consideration, Great joy was expressed by several ministers, that the charges were brought into a tangible shape, and that the Duke would now be relieved from the load of obloquy, that had been circulated against him in various libels. They courted publicity, which they said, was also the wish of the Duke, and paid him very high compliments for his conduct as the head of the army. They could not believe, that upon enquiry, any thing would attach to his royal highness. One member talked in a very high strain, declaring it to be his opinion, that a conspiracy existed to ruin the royal family in the public estimation, and by running them down, to destroy the constitution. That it was carried on by jacobins, and that they abused the liberty of the press, a liberty which might be useful, but whose licentiousness was extremely dangerous. Another talked of the great responsibility, that the mover of this question had incurred, that infamy must attach somewhere, and disgrace must fall to the share of either the accuser or the accused. This latter doctrine, as well as the insinuations against the liberty of the press, was properly combated by the independent members of the house, who declared it to be the duty of a member, who had just grounds to believe, that corruption existed in any department of the state, to bring it before the house; that the member, who brought forward such a question required and deserved the support of the house; that impartiality was to reign in the discussion, and every precaution should be used, that the ends of justice might be obtained; and that a servant of the state, however high his dignity, was not to be screened from enquiry. After a considerable discussion, it was unanimously agreed, that the question should be referred to a committee, and afterwards it was determined, that it should be a committee of the whole house.

*Miss Price.*

In consequence of this resolution, witnesses were summoned to appear at the bar of the house, and many have been examined; officers of the army, members of the House of Commons, Mrs. Clarke and several ladies, and persons who had been concerned in money transactions with Mrs. Clarke, or had been her servants and tradesmen. From them it appeared that Mrs. Clarke had lived in a very sumptuous manner with the Duke of York, to which her allowance from him was by no means adequate, that she had been engaged in the sale and exchange of commissions in the army, which she was supposed to obtain, and which she affirmed she did obtain from the duke, that considerable sums were advanced to her for these purposes, and besides, that she procured for money employments in other departments. With these things according to the statement of Mrs. Clarke, the Duke was perfectly well acquainted, and applications were made to her on the ground of her influence with him

by persons of distinguished eminence, both in church and state. It appeared that a foot-boy who used to wait on her and the Duke of York, was rewarded by a commission in the army, he was now on the staff; and a member of parliament high in the confidence in the Duke, had a son who was made lieutenant colonel by the time he was of age. Such a scene of things in short was laid open, that perfectly justified Mr. Wardle in the enquiry that he had moved, and the public curiosity is excited to the utmost, to know in what manner these very extraordinary things will terminate. Much time was employed on the character of Mrs. Clarke, who seems to be a woman of very great talents, but all the circumstances concur to give a great degree of credit to her testimony. It is evident that corruption has prevailed to a very great extent, and that the interference of the house is necessary to prevent similar abuses in future.

## OBITUARY.

*Further Particulars respecting Miss Price.*

Of this very excellent person, an obituary was inserted in our last number, but it may be acceptable to the friends of genuine piety and rational religion, to know some further particulars of her. Her piety was without austerity or ostentation, her "zeal without bigotry, and her candour without indifference." None more truly deserved to be styled "an Israelite indeed without guile;" as such, her character cannot be too well known, or her memory too carefully preserved.

Miss Price, like her mother before her, held for several years the office of a governess over an endowed school, the arduous duties of which she discharged with such punctuality and faithfulness, as to command the universal esteem of her pupils; this situation though less lucrative than some others which she might have filled, and which her great talents well merited, she chose to retain, because it enabled her with perfect freedom to afford an asylum to a venerable father, who is now in the 82d year of his age, and who most deeply

deplores the loss of so valuable a daughter. It was stated in our last that she had not been long in connexion with the particular Baptists before she became dissatisfied with some of their leading doctrines as well as practices; and it should be observed that she became so, not in consequence of debating with persons of different sentiments, but by a close and impartial examination of the scriptures. In this state of mind she eagerly sought for Christians after her own heart, but none could be found among the religionists of her own neighbourhood, whom she described in a letter to the writer of this memoir, as "possessing zeal without knowledge, and enthusiasm bordering on madness." "How different," said she, "from the beautiful simplicity of the apostolic age." At length however she heard of a small congregation of *very inquisitive people*, at a place called the *Engine*, near Swansea; she paid them a visit in the year 1796, and was readily admitted a member. Here she found a people determined to call no man on earth master in religion,

*Further Particulars of Miss Price.—Mrs. Fordham.*

but resolved to search the Bible for themselves, and to study its contents with minds unshackled by human creeds or formularies. They held meetings purposely for searching the scriptures, and for debating on religious topics, and by this procedure they passed through almost as many revolutions as the celebrated York Baptists, to whom indeed they have all along borne a striking resemblance. Their first leaders were Independents, but they soon became Baptists, which they still continue to be: they afterwards exchanged Trinitarianism for Sabellianism, and Calvinism for Arminianism; and at one time they were strongly inclined to Sandemanianism, for they adopted the Sandemanian definition of faith, broke bread every Lord's day evening, and deemed *washing of feet, anointing the sick, &c.* to be gospel ordinances. It is but justice to them to say, that throughout all their changes they manifested the humble disposition of sincere inquirers after truth, and that their debating societies were never turbulent, but in the highest degree decorous and edifying. The few that now remain of them are settled in Universalism and Unitarianism, and their society is classed with the General Baptist churches that have lately so much increased in Wales. As Miss Price's habitation was between forty and fifty miles from the Engine church, it was but seldom that she could join her friends, yet she visited them as often as she could, and some of their preachers (for they had two or three) occasionally visited her; but as this happened but very seldom, she laboured under great inconvenience as to an acceptable ministry. The introduction of Wesleyan preaching lately into her neighbourhood, gave her some relief, and with several of the preachers in that connexion she was on very friendly terms; one of them, a Mr. Woodall, visited her in her illness, and also delivered an impressive discourse on her death, at Caerphilly, on the Sunday after her interment; the audience was numerous and so affected that there were but few dry eyes in the place. Such was the excellence of Miss Price's character that she commanded universal esteem; her company was always highly entertaining and instructive, and it was eagerly sought for by rich and poor, churchmen and dissenters;

her advice was prudent and seasonable, and her admonitions gentle but yet convincing.

Though she was well known to favour Unitarianism, and blamed by many for being "too nice and particular" in her opinions, yet some of those that were the most remote from her in sentiments were constrained to admire her sense and piety, and several Calvinistic ministers in their travels that way, were unable to resist the temptation of calling to see so intelligent a person; many of them will readily testify that some of the best hours of their lives were spent under her roof. The disorder which so suddenly terminated her existence was an inflammatory sore throat, but neither she nor her friends apprehended any danger in it, for two medical gentlemen had declared to her there was none, yea on the very day in which she died she had been down stairs, and eaten a better dinner than in the whole preceding fortnight! Alas! how uncertain is life! and how imperfect is man's judgment! She was interred with respect and decency, though without any pomp, to which she always had great aversion. Upon further inquiry we find that she had attained the 46th year of her age, being one year more than what was stated in our last.

D. J.

1808, April 10, at Sandon, near Royston, Herts, in the forty-second year of her age, MRS. FORDHAM, wife of Mr. Elias Fordham, of that place.

Of this lady we have received the following instructive and interesting account, communicated by her nearest relation to a friend, with liberty to insert it in our Repository.

Mrs. Fordham's parents were members of the Church of England, but she was early placed under the care of a worthy female relation, a Dissenter of the Calvinistic persuasion, of whose well-meant endeavours to impress her mind with serious religion, she was accustomed to speak in the language of gratitude. She was now however, frequently both wearied and disgusted with the tedious length, particularly on the sabbath, of religious services, the greatest part of which she could not understand.

As she advanced to years of reflection her objections to the creed in which she had been educated continually in-

*Mrs. Fordham.*

creased. She could no longer reconcile herself to the opinion of our utter inability to perform any duty acceptable to God, without supernatural assistance first bestowed, while the doctrine of the absolute unconditional election of a few only to happiness, and the consequent reprobation of the far greater proportion of the human race to certain and everlasting misery, filled her with a chilling horror every time the idea of God was presented to her mind. Such indeed was her experience of the injurious effects of those popular doctrines, that she always spoke of them as fraught with the most serious ill consequences, and ranking among the grossest corruptions of Christianity. I am aware, however, from my own experience, and candour commands the observation, that there have been orthodox professors who have escaped these feelings of horror on the contemplation of their system, having probably looked at its milder, rather than its terrific parts.

Mrs F. had fallen into the too common error that Calvinism and Christianity were synonymous. Thus when she began to exercise her own reflections on religious subjects, many objections arose in her mind against the Revelation itself. She was afterwards grieved at the recollection that for years she had neglected to examine the validity of the Christian Scriptures, and to read any of those excellent defences of Revelation with which this age abounds. Yet, as she always firmly believed in the existence and government of God, and the absolute necessity of virtue to present and future happiness, she endeavoured to persuade herself that it was of small consequence whether she believed these important doctrines on the principles of reason or the authority of Revelation. Persuaded also, that the New Testament contained the most admirable system of morals, and the most powerful motives to a holy life, she never mentioned her suspicions to her acquaintance, better pleased that they should believe in Revelation, than participate in her painful scepticism; for during this period of her life the human condition wore a gloomy aspect. She would sometimes conclude with Johnson, that sin and misery greatly preponderated, the world appearing as though forsaken by its author.

She acknowledged with devout gratitude, her deliverance from this most uncomfortable state of mind, by being disposed to read with attention the scriptures, particularly the four gospels, which she always regarded as the most interesting parts of the New Testament. She had been accustomed to read, during several hours in a day, frequently works which required considerable attention. Thus she had the advantage of bringing to the study of the scriptures a mind not unfurnished nor unexercised. She was fearful, at the commencement of her enquiries, that her objections would not be easily removed, but happily found, as she advanced, that the evidence of the divine origin of the scriptures constantly gained upon her mind, till at length she attained a complete conviction that no man could have spoken or acted as Jesus did, unless he had been taught of God. To suppose a person long imprisoned in some dreary habitation, possessing, at the same time, a taste for the beauties of nature, then suddenly placed upon a point commanding the most enchanting scenes, may serve to give some idea of her enjoyments. From this time the scripture became the great "man of her council," and she meditated therein day and night. It not only became light to her own faith, but illuminated the whole creation around her.

While the subject of this memoir formed her notions of Christianity from the popular creed, the Redeemer appeared in awful majesty the minister of wrath, at least to the many, exhibiting the Father of the creation as an austere master reaping where he had not sown. But when she examined for herself the Revelation by Jesus Christ, the Apostle of our profession appeared clothed with salvation, proclaiming the great Eternal equally the father of *all*! not selecting a few and abandoning the many, but loving an erring, offending world, and sending his Son to redeem it. She saw, however, no foundation for the modern opinion of Christ's having satisfied law or justice to make way for the communication of mercy, or the more moderated representation of his sufferings being a medium through which mercy is destined to flow. Conversing upon this subject she would remark, that in the original commission of Christ to his apostles, the direction was, to teach the

Mrs. Fordham.

remission of sin, in his name, the same name or authority by which they wrought miracles. Yet here, where we might expect to find it, there is no intimation of violated law, or justice being satisfied. The same observation she considered equally applicable to Peter's exhortation, Acts iii. 19.

She also observed that whenever our Lord speaks on the subject of repentance, either with or without a parable, the pardon of sin is invariably represented as the free unpurchased grace of God, and that even characters of ordinary moral attainments, were ready to forgive those who had treated them injuriously, when they perceived their repentance, and a desire to repair the injuries they had committed. She would often repeat the words of our Lord, If Fathers, being evil (imperfect), know how to give good gifts to their children, how much more the Father of our spirits!

While Mrs. F. thus rejected the popular doctrine of the interference of the Son of God to rescue man from his Father's wrath, let no one suppose that she thought lightly of Christ in the plan of our salvation. There were few passages of scripture which she repeated oftener, or with more emphasis than (John iii. 16.) God so loved the world as to give his only begotten Son, &c. Some injudicious Christians boast of exalting Christ; her desire was neither to exalt nor to debase him, but humbly to receive him as he is exhibited in the gospel. She gratefully meditated on his work and sufferings, while the revealed fact that God had promised to forgive sins when repented of and forsaken, fully satisfied her, and was the ground of her rejoicing.

Of the extent of divine forgiveness she had the most enlarged ideas. The doctrine of endless misery to the greater part, or even to an individual, of the human race, appeared in her view so uncongenial to the character of God, that she often expressed her astonishment that it should have ever been so generally received. A perfectly benevolent being, she would reason, could have no motive in creating the human race but the ultimate communication of his happiness. Perfect wisdom must have foreseen all that would result from his creating power. Knowing the dire consequences, would his benevolence

have permitted him to create a race of beings, whose future eternal condition must be so *tremendous*. That sin was a malignant disorder from which human beings must be purified here or hereafter, was her firm conviction. Yet that, however *tremendous* future misery may be (and from the language of scripture there is every reason to believe it will be *tremendous* indeed) from the nature of man, and the perfections of Him that made him, it must be *remedial*. Her benevolent nature would frequently exult in the transporting thought that sin and misery would be annihilated, and all the erring race of man, at some distant period (a period awfully long when compared with our present existence, but short when compared with eternity) be restored to its benevolent parent, and all rejoice in his fatherly love. Had the apostles a commission to teach the popular doctrine, could they, she would argue, with this truth, the endless misery of the great mass of intelligent beings, in their view, have exulted in the height, depth, length, and breadth, of the love of God, or have described him as the Saviour of all men, especially of them that believe.

While the mind of Mrs. F. was thus invigorated by the just views of religious truth which she had acquired, her health had been gradually declining. During a trying stage of her illness she made a visit to Bath. Here a short acquaintance took place with Mrs. H——, a lady highly connected, and who had been educated in the principles of high-church orthodoxy. From serious conviction and a sense of the importance of religious truth, she had now left the Establishment and joined the Unitarian Dissenters. Such a step, in some instances, would evince but little virtue. In her case it was far otherwise. She was under the necessity of making great and painful sacrifices; nor did this determination take place till after the laborious investigation of several years. Could this excellent rational Christian be induced to leave behind her an account of her life, such a statement of the force of truth would do great service to the cause of pure and uncorrupt religion. The subject of this memoir frequently spoke of the pleasure she derived from the society of this lady, and regretted the necessity of its short duration. It was in her hands she

## Mrs. Fordham.

first saw the life of that truly great and good man Dr. Priestley, and through her means became acquainted with the writings of his upright fellow-labourer in the gospel, Theophilus Lindsey.

The benefit which Mrs. F. received from her visit to Bath was such as gave us, at least for a short period, some hopes that the unwelcome opinion of medical gentlemen was ill-founded. It was too soon perceived that their judgment was correct. They had however, as usual, purposely misled their patient respecting the nature and danger of her disorder. After much consideration I thought it my duty to undeceive her. The only effect was an increase of cheerfulness. She thanked me for the information, and said she was at times fearful that her life might be suffered to linger out for years in a way burdensome to herself and others, for when she ceased to be of service to her family she ceased to wish for the continuance of life.

From long indisposition Mrs. F. was much abstracted from the world. With the exception of her children's improvement, she felt little interest about it, habitually contemplating moral and religious principles. Her resignation and contentment were strongly marked in her countenance and noticed by her acquaintance. So powerfully was her mind impressed with the idea that all events were ordered by infinite wisdom and kind design, that she often expressed herself willing to live in pain while it pleased the author of her being, yet fully content to have life terminated, as she expected to receive it again to great advantage. Upon one occasion regretting she could be of no use, I repeated a sentiment of Milton's, that—

“They also serve who only stand and  
“wait;”

she replied, I hope my protracted affliction and death will be of more service than my life. She laboured, indeed, to make them so by her conversation and advice to all who surrounded her, particularly her servants and children. As she was frequently in expectation of death, she more than once took leave of her elder children. On one occasion she said, My child, do not you think the pains of a sick bed sufficient without adding to them the dread of futurity? Great as my sufferings are, they are supportable, as I have no dread of death.

Live to God! live to your own conscience! and then you will have nothing to fear.

When favoured by intervals of bodily ease, Mrs. F. thought it her duty to relieve the gloom of a sick apartment by relating any entertaining anecdote which occurred to her recollection. At such times she was as much disposed to gaiety as during any period of her life. Though long incapable of active engagements, her mind, ever intent upon doing good, was continually forming plans for the benefit of her children. Her directions frequently referred to regulations after her decease. Of this event she spoke with pleasure, often saying that she should gain a stage of us, as some of her near and dear friends had done of her (mentioning particularly her niece, Miss Martha F. to whom she was much attached), but adding, we shall patiently await your arrival, meeting to part no more. As her strength diminished, she was able only to read the scriptures, and now and then a little in her favourite author, Cappe, but received increasing pleasure from the conversation of her friends; and was much gratified by their kind attentions, often inquiring when they were gone, if she had acknowledged their kindness. For those of her family who so affectionately and unweariedly waited upon her, she prayed that God would give them friends so to attend them in their illness. Thus, in all she said and did, would she exemplify the great Christian law of love.

Towards the conclusion of Mrs. F.'s illness, her sufferings were great indeed, yet I have heard her say, that such had been her uniform good spirits, the pleasure of pursuing her religious inquiries, and, she hoped, the improvement she had made of her affliction, that the last two years she reckoned the most valuable and happy of her existence. At another time, when she was speaking in the language of great contrition, I remarked to her, what was precisely the fact, that whatever had been the defects of her character, they lay upon the surface, that few through life had manifested such thorough integrity. She replied, afflictions are like a furnace, to which they are compared. They shew us much alloy where we least expected it. I hope I am thankful that the latter end of my journey has been thus rugged.

*Mrs. Fordham.*

When from increasing debility she could no longer read, she wished that the Psalms might be read to her. Their descriptions of the divine character as merciful to the penitent and upright, exactly comported with her ideas, but the denunciations in some of them she could not reconcile either with the Jewish or Christian dispensation, and wished not to hear them. The last week of her life was truly afflictive, not that her patience failed her, but her sufferings increased. She would sometimes say, Though death has no terrors, yet the bye-ways and avenues to death puzzle me; besides the newness of the scene may perhaps confuse me. After great pain, she would say, I am thankful pains are not immortal. Upon one occasion she exclaimed with more than ordinary energy, O my heavenly Father, trample me not to atoms! already all my bones are broken! Am I not thine by creation, thine by the choice I have made of thee? As if fearful of impatience, she immediately added, in the same tone of energy, Bless the Lord, O my soul. During the last few days of her life she frequently beckoned me, and in a low voice said, I feel my pains come on so quick and so strong, and my faculties so feeble, I wish to have suitable petitions and portions of scripture often repeated to me lest my patience fail. O may I descend into the grave without ingratitude and without a murmur. Thus was she diligent to the last to "be found of God, in peace, without spot and blameless." She was heard frequently to repeat suitable texts of scripture and detached verses of hymns, particularly those of Watts, and recommended the continuance of the custom of requiring proper portions of scripture to be committed to memory by the children, observing that she felt in her present circumstances the benefit of that early part of her education. Thus she continued, alternately praying and praising till she slept the sleep of death. Her remains were conveyed to Kelshall church-yard, where the following inscription, as expressive of her character and sentiments, is designed to be placed over her grave:—

"A Christian upon rational conviction: Equally averse to bigotry and enthusiasm: A lover of the good of all persuasions: In conduct truly exemplary, though humbled under a recollection

*Mr. John Davys Browne.*

of much defect and error, she cheerfully confided in that abounding mercy which graciously accepts of sincere repentance and improving holiness. Her long and severe afflictions she endured without a murmur as the kind and salutary discipline of her heavenly father. Amidst the painful dissolution of all mortal attachments, she anticipated the eternal happiness of heaven, indulging the benevolent hope that in the dispensations of perfect goodness, the future sufferings of the wicked would become remedial, and the whole intelligent creation be constituted virtuous and happy."

Should the foregoing narrative be the means of leading any of our Christian brethren to think more charitably of those whose religious creed differs from their own, or dispose any individual of any creed to value more highly our common Christianity, as affording principles able to sustain the mind under affliction, and in the nearest prospect of death, it will greatly gratify the narrator. Should any of his old religious connections deign to read this imperfect sketch, he can assure them it contains a faithful account of the religious principles of the deceased, and that the uniform comfort those principles afforded her are not overstated, as many besides himself can testify.

E. F.

*Sutton, Dec. 11, 1808.*

1809, January the 3d. Died at his house in Fetter-lane, after a long and gradual decline of strength and health, which he endured with exemplary fortitude and patience, Mr. JOHN DAVYS BROWNE, attorney at law. He was a gentleman of great skill and knowledge in his profession, and attended to the duties of it with unwearied assiduity. He did not confine himself however to the ordinary routine of official business, but studied the great principles of law in respect to their tendency and design, and accurately investigated the means by which laws are calculated to answer the purpose of their enactment, and the causes which occasion their insufficiency and failure. He was a strenuous admirer of the British constitution in its genuine form, unincumbered by the additions which have in the course of time stripped it of its excellencies and tarnished its lustre. Equally averse to anarchy and despotism, he was the warm advocate of the just rights of mankind,



*Mr. Simon Tincknell.**Mrs. Catherine Mather.**Mrs. Greaves.*

and wished the prerogatives of the sovereign and the privileges of the people to be preserved with vigilant jealousy inviolate. In his religious inquiries, he was unable to resist the forcible arguments of that celebrated illuminator of the human mind, Dr. Priestley; and though brought up in the faith of the established church, he became convinced that its creed was erroneous and its doctrines unscriptural, and its mode of public worship unworthy of a well-informed Christian. Accordingly, for the last eleven years of his life, he discontinued his attendance upon its ordinances, and united himself to the congregation assembling in Essex Chapel, at that time under the care of Dr. Disney, whose conscientious resignation of his preferment he ardently admired, and with whose ministerial services as well as those of his successor Mr. Belsham, he felt himself enlightened and edified. He was a friend to innovation accompanied with real improvement in every instance, and was highly gratified with the labours of that society, which favoured the public with an Improved Version of the New Testament; as he had been before with the pains which his brother took in publishing Selections of the most useful and valuable parts of the Old and New Testament, in the language of the most improved versions then extant. The more his knowledge of theology increased, the more satisfied he became with the opinions entertained by that description of Christians now usually denominated Unitarians, and his faith remained firm and unmoved in the pure, personal unity of the divine Being, and his original inherent placability to penitent and reformed offenders to the last moment of his life.

January 30, at Wedmore, Somerset, Mr. SIMON TINCKNELL, aged 69 years. His death has occasioned a severe loss to the General Baptist church assembling in that place, of which he had been a leading member for many years. His manners were those of a plain farmer, and his religious opinions were strictly Unitarian; he had adopted them chiefly in consequence of examining the scriptures, and reading authors on both sides of the question, and was never backward in avowing and defending them. This confirms us in the

opinion, that the middle and lower classes of society are capable not only of understanding but even of defending the Unitarian doctrine.—Mr. Tincknell has we understand bequeathed a certain sum for the support of the cause at Wedmore.

D. J.  
1809, February 9. Died at her daughter's, Goswell-House, Goswell-street. Mrs. CATHERINE MATHER, in the 85th year of her age. Nature gradually declined, and at length sunk exhausted into the grave. Her remains were interred at Worship-street, by the Rev. J. Evans, who improved her decease the succeeding Sabbath, at Leather-lane, from Psalm xc. 10. Throughout a long life she was active in discharging the duties of the Christian religion, and felt its consolations at the close of it. Resigned to the will of her Maker, she with her characteristic calmness and placidity yielded up her spirit to God who gave it. She has left behind her *five sons* and *two daughters*, and it was her happiness to live to see them comfortably and respectably settled in the world. They were all present at the delivery of the funeral discourse, though some came from distant parts of the kingdom. They will not fail to cherish her virtues and revere her memory. *The memory of the just is blessed.*

*Islington.*

E.

February 10. Died at Aulcester, in Warwickshire, Mrs. GREAVES, late of Kingscoughton. She had been lingering for these last twelve months with an incurable and painful disease, which she sustained with exemplary Christian fortitude, frequently intimating it was only a link of that mysterious chain of events which is held in the hands of an *all-wise* and *benevolent* God. She was a tender mother, and her greatest solicitude was the promotion of all her children's happiness. Benevolence and sympathy towards all in distress was the most conspicuous trait in her mind. She ever made it an habitual practice of bestowing some small donation on every object that solicited at her door, and when chided for this promiscuous relief, she would reply that if "they do impose upon me, it does not alter my motive and intention in the opinion of *He* who *knoweth* the imagination of the

She was well convinced she was rapidly advancing to that state which the living know nothing of, but cheerfully resigned all to *Him*, who cannot but do right.—A few hours before her departure, she felt the king of terrors near at hand, and expressed herself “she did not think of leaving them quite so soon” but commanded them all in an energetic

thoughts and *searcheth* the hearts of all.” tone, to “love and assist one another through this probationary and ever fluctuating scene of things;” and immediately expired without a struggle.—May her last injunction make a lasting impression on all, and especially them to whom it was given. T. G.

20, *Quebec-street, Oxford-street.*

## INTELLIGENCE.

UNITARIAN FUND.—It is our intention to review in our next number the several publications relating to the UNITARIAN FUND, and to give a concise view of the objects and proceedings of this institution, with an answer to objections. Meantime we take pleasure in informing the numerous inquirers concerning it, that its operations are by no means languid, and that its funds are in the highest degree prosperous. New and interesting cases have come before the Committee, wherein the assistance of the Fund promises the most signal benefit to the cause of truth. A second mission into Scotland is in contemplation. Several recent instances have occurred of remarkable and edifying pecuniary liberality towards this society. In the month of October last, Mr. Aspland, the Secretary, went by invitation to Tenterden, in Kent, under the promise of an effort being made to promote the interests of the Fund, and the result was, that the friends of truth in that place collected no less a sum than *forty-five guineas*, in donations, and life and annual subscriptions, to the society. In the month of January also, in the present year, the committee for managing the concerns of the New Meeting, Birmingham, in which the Rev. Dr. Toulmin, and the Rev. John Kentish, are joint pastors, very liberally resolved, that one of those gentlemen should be requested to preach a sermon, and make a public collection in behalf of the Fund. This service was performed by Dr. Toulmin, and nearly *twenty pounds* were raised, and have been transmitted to the treasurer. Some life-subscribers have this year presented donations, some of them considerable; and one gentleman in the country, who has just become acquainted with the Institution, by means of this Magazine, has commenced an *annual*

*subscription of five guineas.* We mention these facts partly to gratify our feelings, partly to confer the feeble reward of our praise upon such exemplary liberality, but principally to shew the friends of the Unitarian doctrine, and particularly the supporters of the society in question, that the zeal manifested in the cause of Popular Preaching, on truly Christian principles, has not been a momentary ebullition of fervour, but is a steady attachment founded on principle, which is increasing, and will increase more and more unto the perfect day.—As the subscriptions for the current year are now due, the subscribers are requested to forward them, as may be convenient, to the Treasurer; subscribers in town will be waited on by Mr. Marsom, who at the instance of the Treasurer, has kindly undertaken the office of Collector. Subscriptions and communications are received by John Christie, Esq. Treasurer, Mark Lane; the Rev. Robert Aspland, Secretary, Hackney; and by the members of the Committee.—N. B. An inquiry sent to the M. Repository makes it necessary to add, that the *Second, Third, and Fourth Reports of the Committee*, are still on sale, and may be had of Messrs. Longman and Co. Paternoster Row, and of Mr. D. Eaton, 187, High Holborn; the two first at 6d. each, the last at 1s.

PROPOSED CHEAP TRACT SOCIETY ON PRINCIPLES OF PURE MORALITY AND GENUINE CHRISTIANITY.—Since our last, a considerable number of names of subscribers, and of subscriptions, has been transmitted to the Editor, to forward the establishment of the above society. The outline of the plan has been already given; the plan itself must be matured by the judgment of the subscribers. It is not intended that this proposed insti-

tution shall interfere with the Unitarian Book Societies; and therefore, it will probably be a part of the plan, that tracts, directly controversial, shall not be adopted for distribution; and that all the tracts shall be sold at prices which will suit the usual venders and purchasers of the humblest articles of literature. It remains to be determined by the subscribers, at a general meeting, whether subscriptions shall be considered as gratuities to enable the society to sell its tracts at a low rate, or as purchase-money intended to procure tracts equivalent to the amount of such subscriptions. To the general meeting, which

will probably be held in the course of the ensuing month, all persons who have given in their names, being resident in London or its vicinity, will be invited. Persons wishing to be summoned to this meeting, who have not already notified their wish, are requested to send in their names and addresses without delay. Communications are also invited from persons friendly to the measure, who may be unable from distance, or other causes, to attend the proposed meeting. Address as before, the Editor of this work, at the Printer's; or the Rev. Robert Aspland, Hackney.

ANNUAL REPORT OF THE TRUSTEES OF THE MANCHESTER NEW COLLEGE, REMOVED TO YORK.

*Manchester, Dec 1, 1808.*

In presenting their Annual Report to the Public, the Trustees are persuaded that the Subscribers at large will sympathize with them in sentiments of the deepest regret for the death of their late excellent Visitor, the Rev. W. Wood; whose cheerful piety, amiable virtue, extensive learning, and unwearied concern for the interests of this Institution, rendered him peculiarly well qualified for the office which he held in it, and gave to the advice which he was at any time called to offer, to the Trustees as to its management, or to the Students with regard to their conduct and behaviour, a peculiar energy and weight. Those who recollect the glow of animated benevolence which lighted up his countenance, whenever he appeared as the advocate of pure and undefiled Religion, and particularly, when he addressed his admonitions to the young, or even simply expressed his solicitude for their improvement and welfare, will be best able to appreciate the loss which the Institution has sustained.

The warmth of his attachment to its interests further appears in a bequest of books to the Library of the Institution; which referring to a Schedule now where to be found, the Trustees have the satisfaction of acknowledging their obligations to his Sons and Daughter for the great liberality with which they have expressed their readiness to fulfil the intention of their venerable Father, by presenting to the Library whatever Books in Theology &c. may be thought likely to be useful to the Institution.

The Friends of the Institution will have great satisfaction in observing the favourable state of its Funds. But lest the large balance which appears in the Treasurer's hand, should have the effect of relaxing the exertions of its Friends, it will be proper that it should be attended to, that many of the Subscriptions and Benefactions which are found in the annexed Statement, belong in strictness to the accounts of the former year, but did not arrive in time to be included in the last Report; and that of those a considerable number were given with a particular view to providing for a third Tutor; that of the remainder, several were contributed with a view to the Establishment of a Permanent Fund; the interest only of which shall be applied to the objects of the Institution, and that until such Fund becomes capable of sustaining this increased expense, the Trustees will not think themselves authorised to engage any Gentleman in that capacity. To show, however, their earnest desire to accomplish this desirable object as speedily as possible, they have resolved to appropriate towards the establishment of such a Fund, all the Benefactions which have been received during the last two years, to which they have the satisfaction to add the very liberal Benefaction of 100l. from Samuel Jones, Esq. of Greenhill, near Manchester. An example which, they hope, will have many followers.

The Trustees have all along been in possession of a fixed property in Buildings and Land, part of which produces the annual sum of 141l. 15s. and at the

last Annual Meeting of the Trustees, a Committee was appointed for converting the remaining part into two additional Dwelling Houses, by which they had hoped considerably to increase their income. The Committee, however, found that the object could not be accomplished for the sum to which they were restricted; they therefore thought it advisable to enter into a negociation for the sale of the whole property, which is now on the point of being completed.

The additions to the Funds of the Institution, which have been made by Congregational Collections, have also been considerable, and this mode of providing for its exigencies appears to the Trustees particularly desirable; for though the more opulent Members of our Body will very probably choose to give the Institution the sanction of their names, and entitle themselves by their personal subscriptions to take an active part in the management of its concerns; yet the state of personal subscriptions must always be fluctuating, and without repeated special applications will inevitably decline. Congregations, on the other hand, have a continual existence; annual Sermons, delivered with an express view to the support of our interest, have the advantage of directing the attention of all, and especially of the young, to the principles of a Protestant Dissent; and an opportunity is afforded to those who may find it inconvenient to give a sum which they would choose to appear in a subscription List, to make such smaller contributions as may suit their respective circumstances. On this account, the Trustees are desirous to return their thanks to those Ministers who have preached sermons for the benefit of this Institution, and earnestly to request that they will persevere in their exertions to procure a continuance of this important aid. And they beg leave to recommend a similar measure to the attention of other Ministers and Congregations throughout the Kingdom.

The Trustees have the satisfaction to state that they have been successful in procuring the services of the Rev. Theophilus Brown, M. A. late Fellow and Tutor of Peter House, Cambridge, as Classical and Mathematical Tutor in this Institution in the room of Mr. Kerr. The number of Divinity Students during the Session was seven, Mr. William Turner, whose course is now completed; Mr. Hunter and Mr. Madge, (both of the Exeter foundation,) in

the fourth year; Mr. Astley, Mr. Smet-hurst, and Mr. Robberds in the third; and Mr. Dean in the second.

The number is the same during the present Session, Mr. James Yates, (son of the Rev. John Yates of Liverpool,) from the University of Glasgow, having entered (but not on the foundation) on the fourth year of the course pursued in this Institution. Another young person was expected, but his friends made a change in their determination respecting him too late to make arrangements for the admission of any one in his room. The number of Lay Students is six.

The Trustees have the satisfaction to announce, that they expect to be able to admit eight Divinity Students on the Foundation, during the ensuing Session. But the expenses hereby incurred, together with the salaries of the Tutors, and the necessary incidental expenses, will require a stated Income of at least 700*l.* It is therefore of great importance that the exertions of the friends of the Institution should be continued in its favour.

The Trustees have great pleasure in reporting the high satisfaction expressed by all those who have attended the Annual Examinations of the Students at the close of each Session; and being convinced that it is of great importance to afford every encouragement to attention and diligence, they have resolved, as a testimony of their approbation, and an excitement to further exertion, to give annually three honorary prizes to the three Students of the first, second, and third years, who shall be reported by the Tutors to have been most distinguished for diligence, proficiency, and propriety of conduct. The first prize to be a medal of the value of three guineas; the second, books of the value of two guineas; the third, books or a mathematical instrument of the value of one guinea. The Students in the fourth and fifth years will, it is presumed, need no other stimulus to advancement in knowledge, religion and virtue, than what will be continually before them, in the contemplation of the duties of the honourable and important office to which they have devoted themselves.

The Trustees beg leave to conclude this Report by announcing that the Rev. William Turner of Newcastle-upon-Tyne, is appointed Visitor; and that Ot-tiwell Wood, Esq. having resigned the Office of Treasurer, the Trustees, (under the highest sense of obligation to Mr. Wood, for the services he has rendered to

the Institution) have appointed Mr. George William Wood to succeed him in that office.

Letters respecting the admission of Students may be addressed to George William Wood, Esq. Manchester; to the Rev. Charles Wellbeloved, York; or to

the Rev. W. Turner, Newcastle-upon-Tyne; by whom and by Messrs. Jones, Loyd & Co. Bankers, Lothbury, and Mr. Kinder, No. 1, Cheapside London, Subscriptions and Donations are received.

GEO. WM. WOOD,  
Treasurer.

Statement of the Funds of the College, June 30, 1808.

	£.	s.	d.
Estimated value of the late Academical premises in Manchester . . . . .	4000	0	0
Amount of the Permanent Fund . . . . .	241	1	0
Balance in the Treasurer's hands . . . . .	530	9	9½
Subscriptions in Arrear . . . . .	46	4	0
Total . . . . .	£4817	14	9½
Benefaction from Rev. T. Lindsey omitted by accident . . . . .		20	0 0
	£4837	14	9½

ACCOUNT OF GLASGOW THEOLOGICAL LIBRARY.

On the 14th. of September, 1808, there was instituted in the city of Glasgow, A THEOLOGICAL LIBRARY; the design of which will be seen in the following abstract of the regulations.

The preamble states, that "Religion is one of the most important and sublime subjects which can occupy the mind of man, and there is none on which our judgment ought to be formed with greater attention; hence there is none that should be more open to liberal discussion. The vast variety of religious opinions which prevail in the world, and the artful manner in which the subject has in all ages been laid hold of by designing men, are at once proofs of the importance of the subject, and of the necessity that every man should think and judge on it for himself. To answer this great end it is proposed to provide a fund of rational religious information, by establishing *A Theological Library* in the city of Glasgow, to be open to all who may be inclined to take the benefit of it, and subject themselves to the following regulations."

Article 1st. fixes the entry at 2s 6d. and declares that it never can be raised above 10s. and that no future subscribers may have the power of making a monopoly of the institution, to the exclusion of their poorer brethren, this article is made unalterable.

Article 2nd. provides for the permanent support of the library by a quarterly contribution of 1s. 6d. from each member.

Article 3rd. determines the application of the funds, declaring that they shall be principally applied in the purchase of books calculated to disseminate rational religious knowledge; but that part of them may be applied in the purchase of books, of approved merit, on any other subject.

Articles 4th. and 5th. vest the management in a committee, consisting of a president, six directors, treasurer, secretary, and librarian; and defines their offices.

By Article 6th. there is to be four general meetings held annually: and Article 8th. states the object of these meetings, which is principally to receive the report of the committee, and to vote in books agreeably to the state of the funds.

Article 7th. states, that committee meetings shall be held monthly; and that "a special meeting shall be held on the Thursday previous to each general meeting, when the treasurer shall lay a state of his transactions before them for the purpose of being audited and settled, and that the balance in his hands may be ascertained. Report thereon to be laid before the general meeting. They will also prepare, to be laid before the general meeting, a list of such books as they would recommend for the use of the library, &c."

Article 9th. relates to the admission of members, which is by paying the entry-money to the treasurer, and producing his receipt at the library; the

person so doing signs the regulations, and becomes a member accordingly.

Article 10th. allows a transfer of right, and the person to whom the transfer is made must sign the regulations, and pay 1s. in name of entry.

By Article 11th. "no member who is in arrears is entitled to receive any books from the library until all the arrears are paid."

Article 12th. provides for the permanence of the society by an unalterable law, declaring that "the society shall never be dissolved, except with the unanimous consent of the whole members."

Then follow seven rules for the librarian, the substance of which is, that he

shall be responsible for the books. That each subscriber shall be entitled to have at one time, one volume of folio, or of quarto, or two volumes of any one book in octavo and under. That books in folio may be kept six weeks at a time; in quarto, four weeks; in octavo and under, two weeks; and a single number of a book, review, or magazine, four days. A penalty of a halfpenny a day is fixed for keeping books beyond the time specified; and if any book be lost or injured, provision is made for a compensation. A regular list is to be made of every book lent out to the subscribers: and they are entitled to receive them in the order of application.

#### A COMPLETE LIST OF NEW PUBLICATIONS ON MORALS AND THEOLOGY IN FEBRUARY, 1809.

##### I. *Select List.*

Memoirs of the Life and Writings of the late Rev. W. Wood, F. L. S. and minister of the Protestant Dissenting Chapel, at Mill-hill, in Leeds. To which are subjoined, an Address delivered at his interment, on Tuesday, April 5, and a Sermon on occasion of his death, preached on Sunday, April 10, 1808. By Charles Wellbeloved. 8vo. 6s.

The Christian Name. A Discourse addressed to the Congregation assembling in Mill-hill Chapel, Leeds, on Sunday, October 30, 1808; on accepting the Pastoral Office in that place. By Thomas Jervis. 1s. 6d.

Two Discourses on the Origin of Evil. Founded on the History of Cain and Abel, and on the Reply of Jesus Christ, relative to the Man born blind. By T. Drummond. 1s. 6d.

Two Sermons, preached Jan. 1, 1809, at Hanover Street Chapel, London. By Joseph Nightingale. 1s. 6d.

Discourses on the Genuineness, Integrity and Public Version of the New Testament: containing the principal instances in which, in the judgment of Griesbach, the received text is incorrect. By Lant Carpenter, L. L. D. 1s. 6d.

A Preservative against Unitarianism; in a Letter to Lant Carpenter, L. L. D. occasioned by his Discourse delivered at Bristol, before the Society of Unitarian Christians, established in the West of England, entitled "Errors respecting Unitarianism considered," &c. By

Daniel Veysie, B. D. Rector of Plymtree, Devon. 12mo. 1s.

##### 2. *Sermons in Volumes.*

Sermons on Interesting Subjects. By the late Robert Cautts, Minister of Brechin. 8s.

##### 3. *Single Sermons.*

A Sermon preached in the Scotch Episcopal Chapel, Dundee, on Sunday, Feb. 21, 1808. By the Rev. H. Horsley, A. M. 1s. 6d.

The Duties of the Episcopal Office: a Sermon preached in Bishop Skinner's Chapel, Aberdeen, October 30, 1808. at the Consecration of the Right Rev. George Gleig, L. L. D. to the office of a Bishop of the Episcopal Church of Scotland. By the same. 1s. 6d.

A Sermon preached at Lambeth Chapel, at the Consecration of the Rt. Rev. William Lort Mansell, D. D. Bishop of Bristol. By John Barlow Seale, D. D.

A Sermon preached in the Parish Church of Stillorgan, on Sunday, Oct. 30, 1808, and published at the Request of the Stillorgan Charitable Institution, for promoting the Comforts of the Poor. By the Rev. Robert Dealtry, L. L. D. Prebendary of Wicklow, &c. 1s. 6d.

##### 4. *Biography.*

The Life of St. Neot, the oldest brother of King Alfred. By the Rev. John Whitaker, B. D. 8vo. 10s. 6d.

Memoirs of William Paley, D. D. By G. W. Meadley, Bishopwearmouth. To which is added an Appendix, containing some of his minor Tracts, Letters, &c. 8vo. 9s.

5. *Controversy.*

Hints to the Public and the Legislature, on the Nature and Effects of Evangelical Preaching. By A. Barrister. Part III. 8vo.

The Credibility of the Jewish Exodus defended against some Remarks of Edw. Gibbon, Esq. and the Edinburgh Reviewers. By the Rev. W. Cockburn, A. M. 8s. 6d.

Six Letters, on the subject of Dr. Milner's Explanation relating to the Proposal made in the last Session of Parliament for admitting the King's Veto, in the Election of Roman Catholic Bishops. Addressed to the Editor of the Morning Post, and first published in that Paper. By A. B. With an Appendix. 3s.

Strictures on Dr. Milner's Tour, and on Mr. Clinch's Inquiry; with a new Plan for obtaining Emancipation for the Catholics of Ireland. Humbly submitted to their Friends in Parliament. A conciliatory Tract. By the Rev. Edward Ryan, D. D. 2s. 6d.

A Rejoinder to the Rev. T. Hill's Brief Strictures on Mr. Bennet's "Remarks relative to the Origin of Moral Evil;" exhibiting the Passive-power hypothesis, in its Application to the Nature of Sin in General, and to the Doctrine of Original Sin in particular. By W. Bennet. 1s. 6d.

An Essay on the Equity of Divine Government, and the Sovereignty of Divine Grace; wherein particularly the Latitudinarian Hypothesis of Indeterminate Redemption, and the Antinomian Notion of the Divine Decrees being the Rule of Ministerial Conduct, are carefully examined. By Edward Williams, D. D. 10s.

*London Female Penitentiary.*

A Defence of the L. F. P. in Reply to the Charge of "Dangerous Tendency," brought against it by Mr. W. Hale. By W. Shrubsole. 1s.

Prostitutes reclaimed and Penitents protected; in answer to some unreasonable objections made against the Tendency and Principle of the L. F. P. By W. Blair, Esq.

The Remonstrant; being a Letter to Mr. W. Hale, in reply to his Address to the Public, upon the injurious Tendency of the L. F. P. By G. Hodson. 1s.

Letter to W. Hale, Esq. upon his Remarks on the Dangerous Tendency of the L. F. P. By R. Hawker, D. D.

Cursory Remarks upon a recent Pub-

lication, entitled "An Address to the Public on the Dangerous Tendency of the L. F. P." By Juvenis. 1s.

The L. F. P. Defended; or a Reply to Mr. Hale's Pamphlet upon that Subject. By James Clarke. 1s.

6. *Miscellaneous.*

Familiar Discourses upon the Apostles' Creed, the Lord's Prayer, and the Litany. By a Dignitary of the Church. cr. 8vo. 6s.

An Address to the Parliament of Great Britain, on enlarging the Accommodations in Parish Churches. By the Rev. Luke Booker, L. L. D. 8vo. 1s. 6d.

7. *New Editions.*

The Holy Bible, with various Readings and Explanatory Notes. By the Rev. John Hewlett. Pt. 1. R. P. Plates 9s. Demy, Plates 7s. and, without Plates, 5s.

A Survey of the Wisdom of God in the Creation; or a Compendium of Natural Philosophy. By the late Rev. John Wesley. 5 vols. 12mo. 1l.

An Introduction to the Study of Moral Evidence; or of that species of Reasoning, which relates to Matters of Fact and Practice. With an Appendix, on debating for Victory and not for Truth. By James Edward Gambier, M. A. Rector of Langley, Kent. Second Edition enlarged. 12mo. 4s. 6d.

NOTICES.

A portrait of the Rev. THOMAS BELSHAM has been taken, (by Mr. Howard, a respectable artist) under the direction of the Society for publishing the "Improved Version of the New Testament," as a testimony of their gratitude for the learning and labour displayed by him in editing that important work. From the above portrait, it has been determined to have an engraving by Schiavonetti, 15 inches by 12. The price to subscribers will be, proofs 1l. 1s. and common impressions, 10s. 6d. The engraving will be finished and ready for delivery in the course of the ensuing spring. The first applicants will have the earliest impressions. Subscriptions are received by the Rev. Jere. Joyce, Highgate.

Mr. PARK's edition of WARTON'S HISTORY OF ENGLISH POETRY is in a state of great forwardness. The editor's plan is not only to revise both text and notes, and free the extracts from the charge of inaccuracy, to which they

have hitherto been subjected, but also to supply a continuation in furtherance of Mr. Warton's plan. The very copious annotations on Warton's History, by the late learned antiquary, the Rev. George Ashby, together with the various MS. observations left by that acute critic Mr. Ritson, are in the hands of the present editor, and so far as the purposes of correction and illustration can be served, will be appended to notes of Mr. Warton.

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## CORRESPONDENCE.

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We cannot help congratulating our readers upon the increasing sale of our magazine. A very considerable addition to the monthly sale was made the last month. It is matter of regret that some of the numbers of the first and second volumes, are out of print, or nearly so; but it is our intention to reprint them, as we find it convenient, when the price of paper shall have sunk to its ordinary level.

The following communications are intended for insertion:—Chariclo's "Christian Polytheism further defended, in reply to J. H."—E. T. "To Chariclo,"—"New Publications recommended," by Marcus.—"A Constant Reader," on the Spirit of Theological Controversy.—B. on the Causes of the Decay of Presbyterian Congregations.—M. W. on the Improved Version.

The following are under consideration:—Mr. Marshall on the Pursuit of Truth.—Defence of Dr. Watts's Psalms and Hymns, by Antidote.—"A Noncon. of the Old School," on the Numerousness of Congregations.—Letter to a Student for the Ministry.—A Constant Reader's question to Mr. Allchin.—Juvenis's Inquiry concerning the Arian Hypothesis.—"The Christian" on Mr. Belsham's and Mr. Marsom's Interpretation of 2 Cor. viii 9.—Absalom Philips's comparison of the Christian with the Jewish Religion in point of Ceremonies.

The following are inadmissible.—U. X. on the Churchman's Controversy.—Zetetes in Reply to Stevesus.—"A plain Man's" verses, his poetry not being so good as his divinity.—"On the Observance of Fast Days by Dissenters," which came too late to be inserted before the Fast-Day, and is too long to be interesting after it.

"A Recent Discoverer," is informed that the Second, Third, and Fourth Reports of the Unitarian Fund are not out of print, but may be had at Messrs. Longman's, or Mr. David Eaton's, 187, High Holborn. The First Report was never published. The editor is not able to answer his inquiry, In what other places of worship in England, besides Essex-street, London, an Unitarian Liturgy is used? But he here states it, that correspondents may if they please give the required information.

We cannot see the inconsistency which Mr. Lawn endeavours to point out, in Mr. Belsham's Letters to Mr. (now Dr.) Smith.

In our next will appear a Review of the following articles:—Publications of the Unitarian Fund.—Improved Version.—Life of Paley.—Wellbeloved's Memoirs of Wood.

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### ERRATA IN THE LAST NUMBER.

- Page 35, l. 13 from the bottom, for *Stutter*, read *Hutter*.  
 43, l. 2 from the bottom, for *Bil'es*, read *Biel's*.  
 44, l. 20 from the top, for *Ps. xvii.* read *Ps. xxvii.*  
 do. l. 8 from the bottom, for *alike signify "having a divine commission;"* read *are alike to be interpreted by John i. 9. vi. 14.*  
 51, l. 9 from the bottom, for *in the praise*, read *in her praise*.  
 52, l. 19 from the top, for *illness.* *Though*, read *illness, though*.  
 52, l. 24 from the bottom, for *outline of character*, read *outline of her character*.