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BIOGRAPHY, ORIGINAL LETTERS, &c.

THE SAY PAPERS.

No. XVI.

ORIGINAL LETTERS OF MRS. SHEPPARD'S.

Letter III.

To Mrs. Say.

England, Bangor Court, Sept<sup>r</sup> ye 18.  
Saturday.

Dear Madam,

I am, thank God, safe arrived in dear, good old England, after having gone through great and variety of troubles in a foreign land, and escaped innumerable dangers at sea. I landed at Wapping the fourth of July, and was at the captain's house a week, till my sister came out of the country to receive me here. I came with the same I went over with; being determined to trust my life with no other, being assured of his skill, sobriety and conduct, and knowing I should be treated well by him, his obligations being great to the family I left; and his personal knowledge of me and my family, and some friends in England, conspired to my advantage. I had one of the best ships under me that go those hazardous seas. We were just a month, to an hour, in our passage, having not one day a fair wind: the first two weeks it was fine, smooth weather, till we came to the north seas, and the rest of the time was very tempestuous bad weather: we did not see the sun in nine days; but three days the tempest was so great that it broke our main-yard in the middle, which is the chief support of the ship; and in that distress, all being disabled from doing their duty on deck, the captain sent them to prayers under deck, and the ship was left to the mercy of winds and waves to toss her at pleasure, and the

next day we were just upon a lee-shore. I thought of instant death all this time, and had the utmost need of all the religion and philosophy I could call to my aid, to support and enable me to bear and contain myself in these calamitous circumstances; and, thank God, I was still and composed within, and thinking every moment the little wooden world I was in would be swallowed up. I was glad there were no other passengers besides myself, lest they should disturb me by their fears and terrors or violent behaviour; for I had enough to do to bear with myself. I saw the captain but once in this hurricane, and he told me he hoped there was no danger—I only said, “I hope not, Sir, how do you?” for he had enough on his head and hands, and I was cautious of discomposing him, or asking questions. When the storm was abated, the men fell to work to get up another stick, in the room of that we lost; which the captain happened to have by mere accident, never going with a supply but toward winter before; but it was well for us we had it. I saw the sea in all its horrors; the immense waves, higher than the top of the ship, flying over us and upon us, and the ship as it tossed and reeled, emptied on one side and then filled on the other, the heavens looking black and the water like snow. The ship was in danger of splitting by the force of the waves against it; but it pleased God (as St. Paul says,) we came safe to land after my perils at land and at sea. Lowestoft was the first English

land I saw, and the captain sent for me up to see the garden of Eden, and I was in a rapture at the sight, and burst forth in these words :

O! England! sweet and pleasant soil,  
All other lands are but thy foil!  
Long banish'd have I been from thee;  
Endured much on earth and sea;  
But if again on thee I tread,  
And find a place to rest my head,  
No more from thee will e'er I part,  
Till Death has struck me with his dart!

—then made my exit immediately, leaving the captain and ship's crew laughing and staring, not presently concluding what sort of mortal I was; some thinking the Devil was in me—others an angel; which opinion prevailed I know not, and 'tis certain I care not: in the zeal and glee of my heart I vented my rapture.

I was so ill for the first 5 weeks I came ashore, that I was confined to my chamber, and forced to undergo discipline to bring my constitution to rights again, that suffered so much from the extremity and change of climates, both these, at sea and here, tho' I bore it very well at sea, and was not sick at all; I am a very good sea-woman. I have had a bleeding at my nose for three days, which frightened me a little, not being us'd to it; I attribute it to the violent motion of the ship and my fright together, but believe it did me no harm but rather good, (for people often bleed to prevent the effects of a fright you know,) for my arm could not be opened, and nature threw it off that way. Thank God, for this week past I have been quite well. I've long wished to be able to write to dear Mrs. Say; I long to know how you do and all your's, and friends at Ipswich, for I think 'tis fifty years since I heard aught of you.

I shall give you some account how I came to leave Sweden. There is none can give a right account of the circumstances of a family, but those that are in it; such was my unhappy case, I found every thing different from what I had heard, except the gentleman himself, and he indeed answered his character, in every tittle, that I gave of him to my friends in England. But he has the misfortune to have a wife the very reverse of himself, and a foreigner, that makes him unhappy in every thing, and in particular in the education of his children. He was long before he got her

consent to have an Englishwoman, she having a dislike to all nations but her own, and all their customs; add to this, she has had a sordid education herself, and is very silly, and ill-natured to the last degree, and miserably covetous; and for the last four years has been crazy at times, or mad you may call it. She will not let any thing be altered in the children, tho' I went there to reform them both in body and mind, and teach them what it was my place to do. Mr. Campbell was in hopes she would have let him have the over-seeing of me, being his country-woman and understanding him, and she not understanding me, nor I her; and if we did, he knew her inability to give any direction in the education of his children, he knowing a Swedish one to be the worst, and they having suffered so much by it; for they bring them up to very little else than lying and stealing, and all manner of vile enormities in words and actions; these are the vices of the country, for there are few exempt: some, I hope, have escaped the contagion; and there may be fifty if a prophet should intercede for the city;—Mr. Campbell is one. So ignorant are the Swedes, that they rarely know before twenty who made them, so that they know not their sin, and do every thing without shame or remorse; they have the constant example of mothers and maid-servants; for the men are not half so prone to it as our sex, but a father's instructions have but little force when they are not regarded by the wife, and he has so little of the children's company too. As soon as I had taught them English enough to understand me, I made it my business to tell them, in the mildest terms, the wickedness and folly, and the meanness of such practices. With two of them it had the desired effect; but the two oldest,—I was to them as their enemy because I told them the truth, and could never have the pleasure to see I had reduced them in any thing, they are so headstrong and brutish; and instead of reforming, they committed but the more wickedness, and joined with the maids oftentimes to do me the greatest injury they could invent, as breaking locks and stealing what they could get. On my threatening them to complain to the magistrates of the city for redress, they brought me most of them again. I had before acquainted their parents with it; the father was greatly troubled at it, both on their account and as

mine, and rebuked them severely, and boxed the lesser of the two, which the mother was much disturbed at, and said she did not believe they had taken the things, and if they had, it was nothing, and he chid them for nothing. I told him, if I was liable to such outrages, and could have no redress, how was it possible I should stay, when I could not do my duty by them, and they were taught to disregard me; and if it could not be remedied, I took his money for nothing, and his children were ruined in soul and body, and my peace broken and my health marred, and I was disappointed every way but in himself; and that, could I have foreseen it, I could not have come if he would have given me five hundred pound. This was in three months after I went there. He sighed bitterly, and said he would endeavour to make me easy; but, alas! poor good gentleman, it was not in his power, without he had put her away that was the source of all; and so when my captain came, I was determined to talk with him again, and to go for England if it could not be altered.

Mrs. C. was besides this a constant plague to me with her furious temper, and did not know herself what she would have, but was always giving orders and contradicting them again, and saying she did not say so; that I was always at a loss what to do, for she would let me do nothing of myself, and knew not herself what she would have: I thought she was bad enough to be confined. Mr. C. used often to send her out of my way, but she returned again. I have that happiness and command over myself, as to bear the greatest injuries and provocation without being outwardly moved in the least. My patience has been greatly exercised, but I trust it has been for my good, and that strange land and terrible sea I've pass'd through, have been my way to a better land and country: and as I am safe here, I am glad I went; and if I had not survived, I should have been better taken care of; for now I am at a loss again, and enquiring for a post, but shall not expect, till I'm laid low. I am obliged to be at expences, which makes me the more solicitous about being fixt, which will suit my circumstances better. My sister lives with a single lady that loves her much, but cannot afford to give her her board entirely, so she pays an easy gratuity for it, she having left off business, for fear of

losing what she had. They have the best company and the brightest conversation; and I have their company, for which I stay, or might be, for what it stands me in here, any where else as cheap or cheaper; but this charge I can't help at present; it is heavy to me, (this between you and me only,) for what I've earned with the hazard of my life, is going for the support of it: but this is in your ear. I hope God will provide some way for me.—But to return to my going for England.

The captain coming, I told Mr. C. my grievances, and that I had written to my friends there, to tell them that it was impossible, as the case stood, I could continue in Sweden. He said he would try to keep me once more, and begg'd I would not send the letter; for he thought me in all respects well qualified to educate young ladies in all housewifely ways, as well as the polishing part, both as to their minds and manners, and all sorts of works. I told him I was pleased I had his approbation, and said I had taken all the pains and care I could to discharge my duty both to God and himself, to his children and to my own conscience; but feared I could never live in his family as the case stood. He talked and reasoned with his wife for several days, but he might as well have talked to a hog, for she insisted on her own way; so three days after I sail'd, to the grief of some, but the joy of her perhaps: however, we parted well. It was a grief to me to leave my two pretty, dear creatures to be ruined, that loved me, and profited by my instruction. They are all very beautiful children, and excellent capacities all; but the two eldest turned as I told you.

I was in Denmark two days, at the Sound, from bad winds. I have eaten my bread in three nations now, but hope this will be my last resort. My acquaintance here tell me I must write a book, and call it the Lady's Travels in Sweden and Denmark: I've seen and heard so much, and given them by writing and mouth such an historical account of things, that they say I entertain them, and divert and instruct them so much, that it must sell well: I laugh, and tell them my business is to provide for myself and get money. Perhaps I shall suppose them in earnest one time or other; so pray give my service to Mr. Say, and tell him that when I've finished my narration, shall expect him to cor-



rect it and amend it, before I produce it.

I thought I had another side of paper, or had not run so far. Dear, sweet Madam, beg Mr. Say to write immediately to tell me how you all do. O! that I could but see and converse with you,

but I can add no more but love and service to all your's, &c.

From your sincere and unalterable Friend and humble Servant,  
MARGARET SHEPPARD.

Every shrub in England is sweet.

LETTER IV.

*Banger Court, March ye 20.  
Saturday.*

Reverend Sir,

I can't help telling you that you are a correspondent according to my own heart. Your epistles are so delightfully long, and full of pith and marrow, and cook'd in so elegant a manner, that they can't but please the nicest palate, and they contain a variety of dishes seasoned to all tastes. You may perceive by this short account I give, I make a magnificent entertainment of them. I am sorry you are not satisfied, and so out of humour with yourself, and I must say (with submission) without any colour of reason with regard to your inner man; as for your outer man, I am much concerned you have any cause to complain of any pain or uneasiness there, for my own part I shall always have great regard and esteem for the month of February, it having produced good fruit agreeable to my fancy and taste. It is no matter of wonder to me, that people of superior reason and judgment should allot peculiar months to perform any extraordinary thing their genius should then pitch upon; I could never believe it to be either whimsical, or extravagant or fantastic, tho' I confess I never heard so much before. To instance small things with great, tho' I could never pretend to any thing more than what is in common with the rest of my species, being much in the middle way, yet I always had two darling months in the year, in which I ever chose to communicate my thoughts more freely to my select fellow creatures, as then pleasing myself better than at other times; and, when debarred that gratification, I had a constant recourse to pen and paper, to note my thoughts and manner of reasoning on the subjects then chosen; so I concluded to call April and September my only months in the year that I reasoned and acted more particularly like a reasonable being. My September month was always grave and solemn; but the other very much interrupted; the airy element chiefly pre-

vailing in that season of the year. It has often happened my most passionate part has in April been to be more displayed in the view of the world, and am apt to think it will be so now, for, as far as I can judge at present, I shall remove to Greenwich, to be teacher at a school there, at Mrs. Walters's boarding-school, in East Lane. I cannot say I like it for divers reasons, one of which is, it does not look as if it was for a continuance, she often keeping her teachers no longer than for a summer, the winter she saying she has no occasion for any, her own daughter being able to supply that place for that time. Her design is obviously to save charges, and her own daughter to have all advantages at the latter end of the year of the young ladies' friends. I have another depending, which is to wait on a lady of great quality. I like all things but one that present themselves at present; the terrible one thing is, she turns the night into day, and reverses the course of nature, for she is seldom in bed till six of the clock in the morning. She is a very religious person, which is rare in any, but more so in her station, that if I should live with her I should be tempted to wish she had less; for she will not go to bed without her prayers, and requires her woman to read her prayers to her, and after that will read herself to her other domestics if it be five o'clock in the morning. They curse her for praying, and I cannot bless her I am sure; and then I think my health can never suffer such hours. I shall wait on her this week, and then I believe give her my answer, that I have considered of it, and dare not undertake it. This lady is a Dissenter in heart, but her lord and master will not allow it in her practice. Thus am I divided, not knowing sometimes which to take, there are such odd circumstances attending them both. I could but make the best in both cement in one. I should be in no perplexity or doubt in my mind, thus stands the case, I'll hope for better luck still, and that hugs me up in



support the present time with all its attendant evils.

I saw Dr. Hunt two days since; he desired me to give his service to you, and say that he will take care of what you wrote about as soon as Mr. Maison's will is decided; about which at present there is a law suit in controversy, the event of which is not yet known, nor will be some time.

The title of the pamphlet you wished to be informed about, is Dr. Waterland's Answer to Tindal's Christianity as old as the Creation; and the Dr. is answered again by Dr. Middleton of Cambridge; he is the supposed author. Foster's book, the Usefulness, Truth, and Excellency of Christian Revelation defended, against the Objections contained in a late Book, intitled, Christianity as old as the Creation, is printed, J. Noon, at the White Hart, near Mercer's Chappel. The other, Middleton, is called a Defence of the Letter to Dr. Waterland against the false and frivolous Cavils of the Author of the Reply, printed for J. Peele, at the Lock's Head, in Amen Corner, price one shilling. And the other is a letter to Dr. W. containing some remarks on his vindication of Scripture, in answer to a book intitled, Christianity as old as the Creation, together with a sketch or plan of another answer to the said book; this at Peele's likewise. I have given you the titles verbatim, for I have read them all, having them lent me, and Tindal's too, that has made such noise in the world. I meet with nothing in it that shakes me in the least; the author shews a great deal of wit and sense, I will not call it good sense, because the design of it is evil, or should have called it so. There is an Appendix to Foster's, to clear up things a little, but the Appendix I have not seen.—So much for books; but I forgot to tell you Dr. Hunt does not print till next winter, he designing something more full and complete; and his friends, and I amongst the rest, persuade him to subscription, and fancy he will go near to comply, for I know many will subscribe that are not in the least known to the doctor, nor ever will be, they being in the establishment; and many dissenters will, tho' not known to him either; I wish him good success, for he has a wife and five children. He is an ingenious, learned, worthy, modest, well-bred gentleman; he is one I have a good esteem and regard for, and so I think

have most that have the happiness of being acquainted with him. He preaches often on a Saturday to some seven-day people, and tells some ladies of my acquaintance that he will preach any sermon that we will chuse; so we have pitched on one that is as good as ever I heard, I think the words are, "Keep thy heart with all diligence, for out of it are the issues of life." He is a very clever anatomist indeed; no surgeon can exceed him in a literal sense.

I am glad that any thing I could say could any way divert or amuse you. As to my northern lover, upon the whole I believe it was best for us both as it was. I take notice you are exceeding courtly, and abound with complaisance when you talk on that head. I can by no means approve of St. Barnard's method of cure; he might be a saint I'll allow; but he understood little of natural philosophy; if he had, he would have known that he only run out of the frying-pan into the fire, which must needs increase his malady instead of what he intended. To whisper you a seeming paradox in your ear, that you may cease your wonder, the northern climates are much more prone to that passion, than the more warm regions, which I will leave to the learned to assign the reason of, it being out of my way of reasoning.

Alass poor Q—y! I pity the mortal; and am much inclined to your sentiments, and fear he wants both bread and liberty, or he would never be so eager to depart his own land. He must take his wife and help people that island, and cultivate it in process of time. He came once even to see me, but stayed not long. I very much interceded for as much of his company as he could while in town, but I never saw him after but two minutes at the door, with Mr. Copping who could not then stay. Mr. C. thinks it will be much for his advantage, and that he may make out of two hundred pounds a thousand in a little time; but others think 'tis only castles in the air. I wish him sincerely well and happy wherever he goes.——I recollect you are so very obliging as to tell me you begin to think the time long until I send the narrative of my travels. I do assure you, I should have gratified you before now, had health and time permitted, but the want of both must plead my excuse, tho' now I am in a pretty good state of health, but I have so much to do with both that I fear it must be deferred much longer,

till my mind and body can be more steady and fixt, which when that will happen I cannot at all apprehend, for I am like the troubled sea that cannot rest, (which in a literal sense I've experienced long and often,) or like Noah's dove that can find no rest for the sole of my foot.—I am well pleas'd you approve of my rejecting those offers made me. I receive great consolation by acquitting myself well to those to whom I would approve myself in all respects. We do not always judge aright for ourselves, yet we think it very hard to be denied that liberty. I often wish in many intricate affairs in life that perplex my resolution, that something superior to my own species were immediately present to terminate my resolves, I too often judging I have not fixt on the best and properest method by the ill success of my choice: this is one great reason why life is more embitter'd to me; yet at other times I am well satisfied with all my determination, as thinking it was and will be all for the best. 'Tis but rare I am in so much good humour with myself. I could say much more on this subject but have not room. I am in hopes of a cover'd frank to-morrow, but would break off now.

I should like to have your scheme of Divinity. I am pleased you differ from the orthodox, for to me 'tis a senseless heap of jargon, that I can have no reasonable just ideas of, tho' for many years I was as orthodox as any, and was very

safe then I believe: but 'tis some years now since I have had other sentiments of things, and more enlarged notions, and I think I've changed for the better. I can't but say I think I was easier then in many points than I have been since, for there is a vast pleasure in enthusiasm. Even now at times the distemper is apt to return upon me, and, what may appear strange, I even now am apt to indulge it; 'tis the pleasure that results from it. I live in hopes of your sketch or scheme of Divinity, which I hope you will favour me with when you have finished what you design, which I shall think long to see. I was much concerned for poor misses illness, but hope now by your account of her, that she will enjoy a better state of health than formerly. It is now high time to conclude I think, for I am sure you must be tired as well as myself, so shall bid you adieu with much love and service to dear Mrs. Say and miss, and take the same yourself from your's sincerely, M. S.

P. S. I have been reading the life of King Charles the Twelfth of Sweden, which is exceedingly entertaining. 'Tis wrote with so much spirit and life, and an uncommon hero to tell the life of. 'Tis wrote by a Frenchman. The King was a great predestinarian, and 'tis sure a very proper doctrine for a soldier and a sailor: it has been wrote two years. I had it in English, but it was translated to me in the reading, which I thought better.

## LETTER V.

*Fair Lawn, Kent, August ye 12.*  
Reverend Sir,

I received your's just as I was beginning to think that my good dear friend, Mr. Say, had drop't my correspondence. I was some time before I would permit myself to entertain such a thought, but after a severe conflict it would jump in, and I could not thrust it out, till I got your's, which I perceive by the date did not reach me so soon as it should have done, tho' we have a post-boy belongs to the family to bring and carry all letters to my lord's seat at Fair Lawn, in Kent; where I have been now more than five weeks. I came a fortnight before the highest power, she having another woman beside myself to attend her. The reason of my coming before, was to see and overlook the under servants, and to take care of matters, &c. for I came

not to the seat at first, but to another house of my lord's, a quarter of a mile off the other, till the other was ready to receive us, which has had a very considerable addition of building to it. It was very large before, but now there are three hundred rooms in it, and has had all sorts of curious workmen both foreign and English to complete the noble fabrick. And now they are making up the old furniture anew, and all sorts of mechanics supplying it with new where it is wanting. It is most finely situated for prospect, in some of the houses in the garden being able to see forty miles at a stretch, and with a glass to see divers gentlemen's seats very plain. I think the prospect exceeds his cousins, the Duke of Newcastle's, in Surry, so much talk'd of for prospects. The house is seated on the brow of a hill, and a vast plain, be-

fore you, and on a hill on one side of the house, you have a view of Sussex. Some parts of the gardens are twice as high as the house: the state gardens are fine, but the wilderness is inimitable! both art and nature seem to outvie each other, such beautiful cascades and surprising views come in a few steps advancing, and such charming shady walks of all breadths and lengths, and most of the upper offices of a house contrived in a wild and yet regular manner, in greens of various sorts, that the sun has not shined on for some hundreds of years I suppose. The yews and firs that make the entrance to the apartments are cut curiously, and the tops of them are higher than the most high houses. Adam's prayer, in Milton, is always with me when I take a survey so vast and wide of this habitable fine part of the globe, that the Supreme Being has given to the children of men, and in dear England whatever can to sight or thought be formed, and at liberty to feast all his senses, but the same bar as was to our first parents in Paradise, and because they will indulge their unruly passions, they enjoy not, or care not for all these things—I enjoy them more than the Lord of them.

They live in a very grand way, all the upper men servants as a duke's:—master of the horse, clerk of the kitchen, man cook and two women under him, butler and one under him, lord's gentleman and two under livery men under him, two gentlewomen housekeepers in the country, and their underlings and separate business, two stewards an house, one and another. I think there are about forty servants in the house and out of it. We have at our table six gentlemen, some in silver lace, and all drest and ruffled out fine. My lord is a fine gentleman in person, and generous and noble, and of a great house and family, and heir to the Newcastle estate. My lady is likewise on her mother's side of a great family, her mother being a duke's daughter, and she a heiress, but badly educated in one sense, tho' very good in another, for her parents being extremely pious educated her so, and she is so, to be even vicious in that way, for extremes are always so I think. You may wonder perhaps and stare eagerly at my paper to see how I shall make that out; she is so in the confusion and disquiet of all her family, and more so to those about her person. My lord loves to go to bed

soon and time soon, and eat at orderly hours: she is the contrast of him, for when dinner's on table, she is at her morning prayers, and will not stir tho' she knows it, and is stayed for; and then will eat by herself, which just makes him craz'd, and is the occasion of a great deal of sin in him, because she makes him so very angry, and this is her constant way. She goes to bed at three, four, and five o'clock in the morning, and when she does lie with him disturbs him, and angers him in that, and lies in bed till twelve or one o'clock, and is read to by me or the other servant, in the Bible chiefly (she says I read the best of any woman she ever heard, so I've a large share.) She goes a visiting at eight or nine at night, sups at one or two in the morn in her own room, and then one or both of us wait on her and the chambermaid, the livery-men bringing the things to the door, and we take it in, for she is never waited on by livery-men, only the gentlemen wait below stairs, and she will never be by herself, so that one or both of us are always with her when she has no company. The hours are better in the country, my lord will insist more on it there, having no pretence of company to hinder her. Her woman's place is the worst in the family for fatigue, and no advantage, and great wear of all things.

They have a very good chaplain, and one only son about eighteen years of age, very sober and good, and a great deal of wit and sense; but she is always talking to him so much about his soul, and in such a silly, ridiculous manner, that he don't mind or regard what she says, nor cares to come in her way very little. If he is merry and arch, she rebukes him as thinking it sinful, and so she does her lord, that she rather gives them great pain than any pleasure. They might be all happy and her family, if she would be herself. She prays with us too at four, or five in the morn, because she thinks it her duty to do it, it is a great pain to us and nothing else. She is beside this of the most obstinate, fierce nature imaginable; whenever she hears of a sober servant and a Dissenter, (for she will have none else) she will see them for herself tho' she has no dislike to the other, which is a terrible way to those about her, for they know nothing of the matter. Give her her due, she has treated me very well ever since I've been with her, bating some few oddities;



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but considering how much she abounds with them to all, and terrible to those about her person, I think myself well off that I've escaped so well. She talks of putting her other woman off, and sometimes of having another, and sometimes not; but if she has not another at Michaelmas when this goes, I fear it is impossible to hold it, being always then in waiting day and night, nature can't hold that out without a reliever. She is very much pleased with works of various kinds which I've done for her, and the quickness of my hand, and with me in other respects as much I know; but she is of that deceitful temper, that there is no trusting to her a month to an end, (this under the rose.) She is in short a very bad good woman. She had this gentlewoman that is with her but four months before she hired me to be in her place, unknown to her; but she being a very spirited person, told her her own, as they say, and call'd her religion in question, and being pricked inly, she has continued her ever since, tho' has led her a dog's life. What has been, may be, for she used to do so heretofore. Sometimes she will have but one, and when that has been like to die, with sitting up and tending, and can do no more, then she takes another. She buried a young woman three years since, worn out with watching, and she was fond of her too. God knows how it will fare with me, but I fear I shall not be able to bear it. They keep that house in town 'till Michaelmas, so direct for me there till then, and after, to the Right Honorable Lord Vane's at Fair Lawn, near Seven Oaks, in Kent, by way of London, and let not y<sup>e</sup> writing be read thro' the paper, dash it on the outside, not that I know it is so, but to prevent curious people.

My lord I hear likes me very well, and when I come in his way, is very civil. You tell me you are not allow'd to tell me the reason of your writing, and yet 'tis a letter of business. This is very dark, and all the light that I can see is, that I am in hopes you have been thinking of something that may be more certain and easy than this will be.—I am afraid all our servants are courtiers, continually in fear of each other, and given to plot and undermine one another, and cry out rogue first, then another accuses them and so on, yet complaisant to their faces, but cut their throats behind their

backs. The little time I've been in the family, I could fill sheets of the rise and fall of the servants in it, for they are always active, jealous, and fearful. The woman about my lady and her sweetheart laid their heads together in what manner to root me out. They could charge me with no vices, nor any of my words, being always civil and on my guard; however, they contriv'd to represent me to my lord as one that could not work well, for she had been forced to pick out something I had done, and I was not capable of mending lace and of making ruffles, and shew'd him some of my doing, (bad enough to be sure,) that the woman had done herself on purpose. I heard nothing of this of a long while, till my lady told me that she hoped I would take more care of my lord's ruffles, than I had done, for she was told I could work exceeding well, but she found it was false. I told her all the ruffles I had made for my lord were not set on, but I had them by me, and that there must be some mistake, and shew'd them her. She said nobody could do them neater. So it all came out, and justice took place; the man that contriv'd it was turn'd away, and you may think the woman is not very agreeable to me. I said as little to her as I could say, and that with calmness and sedateness; but I know her now, and it has been in my power often to say truth of her, that she would not stay a day after, but I always scorn'd those reprisals, for I've excus'd her a hundred times when I could with any colour of reason say the best. Thus stands the case, good dear Sir; you may be a judge yourself.—You are so exceedingly friendly and kind to interest yourself in what concerns me; that I shall not ask pardon for my troubling you with this account of myself. I rejoice at every thing that gives you pleasure, that you were so pleas'd and entertain'd with the two doctors. We have every thing here that all the elements can afford us in great plenty, but we all want content from the highest to the lowest, which is all.—My paper is full, and I can add no more, but my best love and affection to dear good Mrs. Say and miss, and best wishes attend you all, which comes from the heart of

Your sincere Friend,

And much humble Servant,  
M. SHEPPARD.

# MISCELLANEOUS COMMUNICATIONS.

## THE UNITY OF GOD.

Before we conform our minds to the notion of a plurality of persons in the Godhead, we should enter on the preliminary consideration of what God is.

God then is essentially  
Omnipotent,  
Omniscient,  
Omnipresent,  
possessing, inherently and illimitably, every attribute of infinite power, wisdom, and goodness;

Capable of pervading at once, and actually pervading without an effort, the whole immensity of space, and every the minutest part and particle of the universe.

In the idea of his infinity is included that of his superintendence over, and administration of, all things, whether formed on the grandest, or most diminutive scale.

God is perfect.

Nothing unnecessary can enter into the Deity's mode of existence.

Can there be a necessity for a Being, infinite and universal in power, knowledge, and operation, to have an accessory? an equipollent associate?

If there be two persons, each of them God, each of them must be a Being infinite and universal in power, knowledge, and operation.

Each of them must fill the universe.

Each of them must be a cause eternally operating the same identical effects.

Can there be a necessity for such a concurrent, two-fold, identical operation?

Can it by possibility subsist?  
God is all in all!

Can two individuals be, each of them, all in all?

If there be two persons in the Godhead, each must be entirely, absolutely, universally, and wholly God. There can be no partition of divinity.

But, as there is unquestionably but one God,

Can there be two wholes? Can the totality of the Godhead reside in each of two distinct persons?

If two persons are individually God, must not each individual be God,—and, if so, how can they be other than, numerically and positively, two Gods?

God is a Spirit.

He fills the universe.

Compare the universe to a vessel filled with one body of air.

Can it contain another?

Is it possible to think too highly of God?

Do we conceive so highly of God in contemplating two persons in the Godhead, as in raising our minds to the contemplation of One, concentrating in himself the whole Deity?

Is not, therefore, any other conception of the Deity a derogation from it?

G. I. S.

J. D.

MR. DRUMMOND ON THE REFUSAL OF BURIAL TO CHILDREN  
OF UNITARIANS.

*To the Editor of the Monthly Repository.*

Ipswich, Oct. 19, 1809.

SIR,

In answer to the inquiry of your Correspondent, relative to the proceedings of the Committee, in consequence of a clergyman at Ipswich having refused burial to a child, because she had been baptized by an Unitarian dissenting minister, I beg leave to inform him, that nothing farther has been done, and probably nothing farther can be done.

Two or three nearly similar instances have been submitted to the consideration of that respectable body of delegates, and the opinion of Sir W. Scott has been obtained, as to the legality or illegality of such refusal.

Permit me to state, that, although in the opinion of that learned civilian, the refusal of burial under the circumstances alluded to, is *not legal*; yet, since the avowed advocates for liberty of conscience, cannot urge compliance from a clergyman who declares, that he thinks himself conscientiously obligated to refuse burial according to the forms of the establishment, all that remains desirable is, that the Unitarians in every part of the British Empire no longer delay to provide burial places for themselves.

It still appears to me to admit of litigation, if the being interred in consecrated ground were considered by us of the slightest consequence, whether the burial grounds of the established church are not the heritage of the inhabitants of each parish; or whether the payment of the church-rate

does not qualify such inhabitants to moulder in the common cemetery.

In each instance submitted to the consideration of the committee, this *right* appears to have been at least tacitly acknowledged; for the relatives of the deceased have been suffered to deposit the corpse in the church-yard, and the refusal has been limited to the reading the burial service over the grave.

It may, however, excite some discussion, whether, if such *un-ceremoniously-buried Christians* should be dug up by those who are vulgarly termed *resurrection men*, the penalties of the law against violating consecrated ground would be incurred by those who stole a body over which no funeral rites of the Established Church had been observed.

Having seriously considered the subject from the time of the Rev. F. Griffen's having refused to read the service over the child interred in St. Peter's, Ipswich, I am inclined to admit the force of the arguments which have lately appeared in two Letters addressed to the Bishop of Peterborough; and conceive, that the Church is not obligated to acknowledge as its members, those who have not been regularly received into its pale. Although we may impute the conduct of those clergymen, who have lately exercised their supposed right, to an illiberality unworthy of the present age, it would be equally illiberal in us to attempt compulsion, were the law more decidedly in our favour.



According to the Rubric, lay baptism is valid, in cases of necessity; but to secure the validity, I apprehend that it is requisite the church service should be used; and although a dissenter baptizing in the name of the Father, Son, and Holy Ghost, might by special favour or courtesy be tolerated, the imitation of the Apostles, who baptized in the name of the Lord Jesus, would, it appears, be severely reprobated.

The infant interred at Ipswich had been baptized in the latter mode; and, on a presumption that Unitarian baptism was not valid, was, in consequence, deposited without the church service being read over it. In the course of a few months, a child of another branch of the same family died also: the latter had been baptized agreeably to the canons of the establishment; the infant was taken up and removed into the church porch, whilst the service was read over its relative, and then deposited in the same grave. I shall offer no comment on this circumstance, especially as the gentleman, who conscientiously refused to bury the first, declares, that he will not refuse in any similar future occurrence. If he was conscientiously influenced in one instance, a consistent conscientiousness, would, I presume, incur no disgrace.

I perfectly agree with the remarks in one of your former numbers, that it would be more becoming the character of Unitarians to be unsolicitous about a service over their dead bodies, which they did not consider perfectly corresponding with the genuine principles of Christianity during their lives.

The greater number of the burial places are now composed of mouldered human bodies; and it would be the means of suffering numbers of our predecessors to become dust and ashes without interruption, if in every town some spot of ground were set apart for the interment of dissenters. Why not appropriate some large garden or field, with walks and trees, that the living might have a promenade well adapted for peripatetic meditation, as well as exercise. Lincoln's Inn and Gray's Inn Gardens might be considered the models, and under the superintendence of a gardener and a gravedigger, the ground might be kept in neat simplicity, and the gates opened to all orderly persons at certain hours of the day.

In the opinion of many, burial places ought to be selected on the outside of a town: but may we not consider deep graves effectual securities against any pestilential effects? and that the mass of earth, through which any vapour must filter, serves by a chemical process to render it innoxious? The apprehension alluded to may be considerably abated by observing the healthy state of grave-diggers in general.

It is probable that some people would not be inclined to mingle with the ashes of those of different religious sentiments; but it would contribute to promote the spirit of liberality, if the ground was of such easy access, that every description of persons might bury their dead according to the rites they prefer; no objection being made to a Roman Catholic, or a member of the Church of England, any more than to a Jew or a Mohammedan, &c. should it be the

wish of their connections to deposit their dead according to their own formalities in such ground.

I should probably have adopted some other signature, had not the anecdote relative to the second bu-

rial appeared to require some attestation.

I remain,

Your's respectfully,  
T. DRUMMOND.

REMARKS ON MR. PARKES'S PAPER ON THE INDESTRUCTIBILITY OF MATTER.

*To the Editor of the Monthly Repository.*

London, Feb. 10.

SIR,

I have before me the paper written by Mr. Parkes in the Repository for January last, on the Indestructibility of Matter; and while he details those instances in which new combinations are made by those various particles that have suffered decomposition, and by which a regular supply is constantly provided of every thing needful to the convenience and necessities of the inhabitants of this world, I am pleased and instructed: but when he goes on from these facts, to infer "a strong and satisfactory analogical argument in favour of human resuscitation," I can proceed no longer with him.

He introduces the inference from the facts he has detailed, with the remark, that man is indued with powers capable of perpetual and indefinite improvement: if he refers to the species, I accord with him; if to the individual, I request his proof; for experience daily instructs us, that the human being, like all other productions animate or inanimate, proceeds from the imbecility of infancy to the vigour of full maturity, and thence, by regular progress, to the imbecility of old age. Now, in what period of the decline, does man possess the power to retard the progress? or, when

in maturity, what individual possesses such means to continue his faculties so vigorous, as to be perpetually capable of endless and indefinite improvement?

Every instance in which he has traced the progress of original properties, when set at liberty by any cause sufficiently powerful to overcome the affinities that had united them together, has led him to discover their indestructibility and tendency again to combine: but where is the instance in which they have combined, so as to have produced the same individual plant or fossil?

And here is the point on which the whole argument must rest. All the particles of the human frame may be proved indestructible, and they are conceded to be so; but where is the evidence that after they are discerped by the putrefactive process, they will again be united, and produce the same identical being? The indestructibility of the parts of which I am composed, might as plausibly be urged to prove, that I have existed from the earliest period of the creation, as that I shall ever live again; for as there exists no evidence that the creative power of the Deity is yet exerted, every particle of which I am composed has probably existed since matter came into being, which is

certainly a period more remote than that from which I date the commencement of my existence.

If a future existence had been denied on the ground, that all that had formed the human being was annihilated by death, then the facts adduced by Mr. Parkes might be admitted as satisfactory to prove the futility of such an argument, but to that to which he has applied them, they will not give any support.

I am aware how anxiously the human mind is seeking after natural arguments to support its hopes of immortality; not one, how-

ever, that it has yet discovered, will bear a close examination. The truth is, if Jesus Christ be not risen from the dead, all our hopes and expectations are indeed vain; for no appearances in nature can authorise the conclusion, that after the destruction of the whole man at death, the particles of which he is composed will be again so combined, as to produce those feelings which constitute identity, and which are the pride and happiness of his existence.

I am, Sir,

Your's,

G.

**DIALOGUE ON ENDLESS PUNISHMENT.**

A Calvinist and an Universalist being in company, a conversation ensued on the doctrine of endless punishment, of which the following is the substance.

U. If you will admit one thing, which I see not how you can avoid admitting, I will undertake to prove, that to say punishment will be endless, is, in fact, to say it will be no punishment at all.

C. What is it you require me to admit, in order to your undertaking to prove so strange a position?

U. Will you admit that future punishment will be inflicted solely on account of, and that it will be proportioned to, the crimes of the punished committed in this life?

C. Yes, I must admit that; for we are plainly told in Scripture, that the wicked will be punished for the deeds done in the body, and that every one will receive according to his deeds: nor do we read of any other crimes for which they will be punished.

U. Then I undertake to prove,

that to say their punishment will be endless, destroys the idea of any thing real in their punishment.

C. I wonder by what kind of reasoning you can attempt the proof of so novel an assertion!

U. To render the subject the more tangible, if I may use such an expression, have you any objection to my comparing crimes and punishments to certain weights?

C. I at present see no objection to your doing so.

U. Suppose then we call sins ounces, and say each sin is an ounce, and shall be followed by a pound of punishment; do you object to that proportion of punishment to crime?

C. No; I will allow you to reason on that ground.

U. Say then, here is a man who has committed a million sins, and he dies without repentance, we compare his punishment to a million of pounds weight. May I proceed?

C. You may; I dare not assert



that every one who has died impenitent, committed so great a number of crimes, as many sinners have died very young.

U. According to the plan of reasoning you have allowed me to adopt, a million of pounds of punishment is all such a sinner as I mentioned has to endure, all that justice will inflict on him, during the whole period of his suffering.

C. Well, what then? how do you hence prove that his punishment cannot be both real and endless?

U. First, suppose the million pounds of punishment are inflicted in a million years, some part of it must be inflicted in each successive moment of that period of duration.

C. Undoubtedly; for there will be no intermission of suffering.

U. Then what quantity of punishment will he have to endure in any given moment?

C. I know not; you probably have made the calculation.

U. If a million of years elapse during the infliction of the punishment, only one pound of it, to keep up the metaphor on which we have agreed, can be inflicted in a single year; and if you find the number of seconds in a year, and the number of grains in a pound, after dividing the former by the latter, you will find there will not be the four-hundredth part of a grain of punishment to be inflicted in any given second. But what is a million years when we are talking of absolute eternity? We may suppose the punishment to be a million of million of years in inflicting, in which case, according to the metaphors we have agreed to use, and the case we

have supposed, there will not be the four-hundred-millionth part of a grain of punishment to endure in any given moment of that duration: and still a million of million of years bears less proportion to absolute eternity than a single moment does to a million of ages. It is on this ground I assert, after what you have admitted respecting the proportion between crime and punishment, that by contending that it will be endless, you destroy its reality: the same as if you put a glass of the strongest spirits into the sea, and let it mix in the vast ocean, you lose it; nor can it be perceived in any part of the water; so by extending a punishment, proportioned to temporary crimes, to an endless duration, you lose it, and render it imperceptible by diffusing it throughout the boundless ocean of eternity.

C. Your reasoning is ingenious and specious, but not just and solid.

U. What! do you object to the justice and solidity of it, after what you admitted in the outset?

C. Your reasoning supposes punishment will be a positive infliction; but I conceive the future sufferings of the wicked will arise from their state of mind, and their crimes which will be upon them.

U. Be it so; it will not be the less a punishment from the righteous Governor of the Universe on that account; for he hath constituted human nature what it is as such, and connected causes and effects in the moral world, so that sin shall produce suffering proportioned to its malignity and the degree to which men proceed in criminality. And undoubtedly he

both arranged all things according to the most perfect principles of justice, and will not lay upon man more than is right.

Thus far the conversation was carried on, and the parties separated good friends; though each retained his former opinion.

**A CHURCHMAN'S REASONS FOR BEING A CHURCHMAN.**

*To the Editor of the Monthly Repository.*

Oct. 3, 1809.

SIR,

As many of your friends have expressed an opinion that I am not justly entitled to the character of a churchman, I presume to offer you my reasons for a contrary opinion; believing that they are not the reasons of an insignificant individual alone, but of thousands who attend the public worship of the church of England.

It is but too common for dissenters to charge all who conform to the church, with disingenuous motives. They are so bigoted to their own opinions, as to conceive it to be impossible for any thinking man, to worship by the national forms, unless drawn to it by interest or fashion. It may be true, that those who hold or expect civil offices, have an inducement, as a qualification for such offices, to conform to the church, and thus make the outward forms of religion subservient to their temporal interest. This, however, does not apply to me, and there are thousands to whom it does not apply, who are men of the profoundest thought, who yet attend the national worship. To suppose the contrary, argues a mind of the narrowest cast. Indeed, with the single exception of official bias, every man of any mind, who wishes to make religious pretensions subservient to his temporal interest, ought to join some of the sects; for it is easy to obtain dis-

tingtion in small societies; and the zeal of the sectaries will incline them to encourage and support their adherents. In the vast community of the established church, no one can expect to find patronage, on account of his observance of her rites; his conformity to them cannot, therefore, favour his secular interest. One of the richest merchants which the city of London ever boasted, and who had been the artificer of his own fortune, being asked one day by a friend for his advice, how he might best forward his secular interest, asked the inquirer where he spent his Sundays. I go, said the inquirer, to the church. Why, said the merchant, I never could make any friends there, but I have met in the meeting-house my best patrons and protectors, will you go with me? No, said the inquirer, I will not sacrifice my religion for gain.

But it may be said, if you be not a conformist to the church for the purpose of secular advantage, you are so from fashion. To this charge I plead not guilty also. I am nothing from fashion; that consideration has no weight with me in even the smallest concern. The opinions of the multitude, as such, I never respect, because they are never respectable. Absolutely retired, and perfectly unambitious, my choice of religion cannot be influenced by the customs of the world. He who adopts

the conduct which is fashionable amongst any set of men, must do it for the praise which attends such practice, and this supposes that he excites sufficient notice by it, to obtain such praise. The bustling prater of the meeting-house is likely to obtain this praise from his little senate, if he solicit it, and that senate is all the world to him; but the silent conformist to the national worship, must be an idiot indeed, if he expects that such conformity shall obtain for him either distinction or praise.

Are you a churchman, then, because you believe every proposition contained in the thirty-nine articles, and every sentence of the common prayer? No indeed! I am a layman, and whatever it may be necessary for a clergyman to believe, I think that it is by no means necessary that my faith should be so extensive. I believe in the infallibility of no human composition, whether it be that of Luther or Calvin, Cranmer, Wesley, Watts, or Priestley. I think it no reproach to attend the worship of a church, and yet not to believe in all the doctrines which her more celebrated members have professed. I think public worship to be a useful, a respectable, a venerable practice, and if it be necessary that every man, of any number who assemble for public worship, should be of one opinion on religious subjects, there could be no public worship; for there never yet were found two reflecting men, who thought alike on subjects of religious inquiry.

If it be necessary for a layman to believe in all the doctrines which have been more generally professed in the church which he attends, I fear the priest must of

ficiate alone, whether he belong to the establishment, or to any class of dissenters. Dr. Johnson has said, that "to be of no church is dangerous;" but, according to this scheme of required faith, to be of no church must be the dangerous situation of every thinking man. If you be of the church of England, you must believe in Cranmer. Then I am not of the church of England. If you be a dissenter, you must believe in Knox, or Baxter, or Watts, or Gill, or Gale, or Sandiman, or Priestley. Then I am not a dissenter. I believe in none of these.

But if you do not believe in the articles of the established church, you ought at least to think her common prayer absolutely unexceptionable. If even this be demanded as essential to public worship, I can find no public worship in which to join. Let us turn to the meeting-house. Can I know that that prayer is unexceptionable, which I have never heard, which I have never read, and which I am to hear now for the first time, either bursting from the mouth of the preacher, or read from his own unpublished notes? To say more on this subject were ridiculous: he who is not struck with the simple statement of the fact, is impervious to rational remark. But you may attend at Essex Street, and pray by Dr. Clark's improved form. I do not believe in Dr. Clark, and there is much of his improved form that I cannot entirely approve. For thinking men, therefore, there is either no public worship, or it must be permitted that they join in prayers, some parts of which they cannot approve of. He who expects to find such agreement as



amongst men, on subjects of religion, as this argument supposes to be necessary, expects what was never yet discovered, and what will never be found.

If then I attend any place of worship, I must worship with those with whom I differ in faith, and why may I not attend the national church? But as you attend the church, and yet do not believe in her articles, nor think her prayers unexceptionable, why do you not join the dissenters, you can but differ from them, and perhaps in no greater degree? I would join them, if I had by religious forms any secular interest to promote, any vanity to gratify. Their religion does not, in my mind, so well suit a retired and quiet layman. I know the church, I know the dissenters. As many an Englishman, after indulging in foreign travel, settles in his native country with increased satisfaction: so I, born and educated in the church, have made a voyage of observation and discovery, and am again, with perfect content, snugly found in my own domestic seat.

With the greatest admiration of some dissenters, and with the highest respect for many more, I object to the general and prevailing spirit of every sect, a spirit which is, perhaps, inseparable from sectaries as such. The spirit of every sect is narrow, bigoted, and proselyting. This spirit is not confined to their clergy: every member partakes of it, or if any do not, he is considered as utterly unworthy of his place amongst them. The sermons of the dissenting clergy are full of the accusations of others, and of the church; plain practical discourses,

without party zeal, are uncommon amongst them. They think themselves injured, and they are always retaliating. I cannot approve of this; and from this spirit their very prayers are not free. Now, I have sat in the same church for years, and have never heard a sermon against any dissenters. The church has, doubtless, her bigots, but I hear them not. The thing may be well accounted for; and it is a fact, that the general spirit of the church and the clergy, is less narrow, more mild, and more favourable to a liberal spirit of philosophy, than that of the dissenters. I know that dissenters are ever talking of liberty and toleration; but it is liberty and toleration for themselves which animate them; for they are more intolerant to the opinions of others, than even the less candid of the established church.

I think, too, that all the professors of Christianity, agree in whatever is important to be believed; and I therefore very seriously object to the IMPORTANCE which dissenters attach to those points on which they differ. In the church I hear little about them from the pulpit, and I am pleased that I hear little. That true candour, or if you please toleration, which excepts to no man for his honest opinions, to which every virtuous man is alike welcome, is, in my mind, of infinitely more importance, than any tenets which have distinguished any sects; and that candour, that toleration, (do not frown my dissenting friends!) I have not found in the whole circle of nonconformist churches. How vast, how confounding, are the questions in-

volved in speculative religion! how limited are the human faculties! God forbid! that my children should be ever taught to call this man good, and that man bad, for his opinions concerning infinities. I do not wish to revive the controversy, which you have forbidden again to blot your pages; but I would return my thanks to Mr. Allchin, and inform him that his arguments have my most re-

spectful attention, and that, to me, they want nothing but the power of conviction.

With all possible good will to all dissenters, and the most sincere wish that the Test and Corporation Acts may be repealed by a British Legislature, and not by a French Emperor, I still must take the liberty of subscribing myself,

A CHURCHMAN.

#### ON THE DECLINE OF PRESBYTERIAN CONGREGATIONS.

*To the Editor of the Monthly Repository.*

SIR,

Allow me room to say a word or two on a subject canvassed in your last number, the decline of *Presbyterian* congregations as they are called, a fact which I for one deeply lament. These societies, whether we look to the eminent men who have been at the head of them, (some of the first names which modern theology can boast,) or to the manly, serious, rational, and liberal principles, upon which they were founded, have been an honour to our country; and I cannot help considering their decline, as a symptom of the decline of rational religion itself. It is a little remarkable, that just when your correspondent is accounting for the declining state of *Presbyterian* congregations, a rival magazine, the *Evangelical*, is employing itself on the other hand, in shewing, why the places of worship in that connexion, are every where so crowded. The writer has the good sense, in a miscellany by no means renowned for that quality, to suppose it possible, that the peculiar excellence of the evangelical doctrines, may not be *all* the attraction to

these crowded audiences, and mentions various causes of a different nature, such as curiosity, fashion, worldly interest, the desire which many have of getting to heaven without doing any thing for themselves, the energetic and impassioned style of evangelical preaching, the animating effect of excellent singing, &c. &c. By glancing his eye over these, your correspondent will discover reasons enough for the decline of *Presbyterian* congregations. I have not the least doubt, that the sectarian spirit which your correspondent recommends as a specific for their revival, and the amusement which many take in certain curious speculations, are amongst the reasons which make the orthodox societies in general, and some few of the *Socinian* congregations, better attended than those where practical religion is almost the only point attended to. But an important question occurs, what do we go to places of worship for? I go, says one, to hear sound doctrine preached; by which he means to hear the Trinity ably defended, human depravity painted in terrific colours, the all-sufficiency

of Christ's satisfaction shewn, and his own election to eternal happiness proved. I go; says another of an opposite party, to hear the Trinitarians refuted, and the tables handsomely turned against them, to listen to learned discussions every Sunday on a number of curious points; and to find out how much of what was believed in former times, may now be dispensed with. A third (and if he belongs to a less numerous class than either of these, so much more the pity!) says, I go for the simple purpose of my own practical improvement, and that of my family; I wish to hear the great doctrines and precepts of Christianity ably, judiciously, and seriously exhibited and enforced. I resort

to the house of God, that I may join in his worship in a rational and devout manner, and I prefer that chapel or meeting to all others, where the minister is in earnest in his work, and practises what he preaches. If a decrease in the number of such hearers as these be the cause of the decline of the class of dissenters called Presbyterians, I grieve that it should be so; but, better pray and hear almost alone, or with a few select friends, than for the sake of having a greater number of fellow worshippers to entangle one's self in party squabbles and unedifying speculations.

Your's, &c.

A Rational Dissenter of  
the Old School.

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ON THE DECLINE OF PRESBYTERIAN CONGREGATIONS.

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*To the Editor of the Monthly Repository.*

York, Oct. 20.

SIR,

I have been particularly interested by the inquiry of your very respectable correspondent from Liverpool, [p. 323] respecting the causes of the decline of Presbyterian congregations, erroneously so denominated; and think it must be admitted, that those which he has enumerated, together with some others which are subjoined by M. H. [p. 321.] and in a second excellent paper signed Sabbanus, in your last number, [p. 485.] have all of them, directly or indirectly, had their share in producing the effect. The subject must surely be admitted to be of great moment, by all who reflect, that, without the privileges of free inquiry, as almost exclusively enjoyed in these congregations, the mind can never make

progress in the developement of important truth, but must for ever remain "tied and bound" by those debasing fetters, which ignorance, prejudice, and the violent vindictive passions of party zeal, in ages of mental and moral darkness, have forged and imposed upon it. If such restraints would not now be endured on those subjects of philosophical investigation, which principally regard the comfort, improvement, and happiness of the present life, in natural philosophy for instance, in the practice of medicine, or of chemistry, whence is it, that the being freed from them on subjects of infinitely greater importance, on those which are inseparably connected with the interest and happiness, not alone of a few fleeting years, but of a life which shall never end, is not esteemed



an inestimable privilege? If we could succeed in candidly pointing out, and clearly stating, all the various causes of this ill-omened mental phenomenon, we should probably have advanced, one step at least, towards its cure.

In order to attain more precision in our ideas, we will first enumerate the various causes adduced by the writers above mentioned, and then endeavour to separate those which apply almost exclusively to these congregations, from those which in some degree operate in producing secession from religious associations, of every denomination.

The principal causes assigned by your Liverpool correspondent, are the following :

1st. The luxuries and depraved manners of the age ;

2. Excessive fondness for free inquiry, leading to an undue use of this privilege ;

3. The opinion that attendance upon public worship is neither useful nor obligatory ;

4. The alteration which has taken place in our ideas respecting the nature of the sabbath, and the manner in which it ought to be employed ;

5. The alteration in our domestic habits, hours, &c.

6. Change in the dress of females ;

7. A persuasion that an attendance on public worship is unwarranted in the gospel, and improper.

By Sabrinus :

1. The want of those principles which demonstrate the important privileges of their own sect ;

2. A species of spurious liberality ;

3. The want of a sectarian spirit ;  
And lastly, by M. H. the too refined language of Unitarian ministers.

In respect to the greater part of these causes, it is obvious to remark, that their operation is no otherwise exclusive on the congregation of the meeting-house, than as they give birth to, and are afterwards closely connected with, that general defect in religious principle and practice, which, if they do not immediately induce a total absence from all religious assemblies, will assuredly preponderate in favour of those, which are most splendid, most fashionable, and generally esteemed the most creditable. As far as relates to these, therefore, it does not appear what change in the manner of preaching in the meeting-house, would be likely to produce any salutary effect. The minister, it is presumed, already bears his testimony against the evils of luxury ; of depraved manners ; of plausible apologies for non-attendance on divine worship ; against improper attire ; and against those inferences respecting the observance of the Sunday, erroneously deduced from that liberty in the observance of the Jewish sabbath, from which Christ has made us free. I can hardly admit, that even the second cause adduced by Sabrinus, namely, that of " a kind of spurious liberality," operates exclusively on the dissenter, already such. He may indeed plausibly persuade himself, wishing to go with the multitude, that if every denomination of Christians, whose general conduct is virtuous, will equally share in the favour of their Maker, there can be no good rea-

son assigned, why he should continue to incur the reproach of heresy and schism; but is not this also the plea of the enlightened but spuriously liberal churchman? 'I acknowledge indeed,' is his language, 'that there are many things in the establishment which I disapprove, but why should I therefore leave it? for where shall I find perfection? I believe that virtue is all in all, and wish earnestly that there were no longer any invidious distinctions of sect or party, but that all were lost in the common name of Christian.' All this, as *Sabrinus* justly observes, sounds very well, and is certainly true with certain exceptions and limitations; but both parties seem equally to forget, that strict integrity, not only in our dealings, but in our words, and even in those actions which are considered as the expression of internal sentiment, is an essential part of virtue; neither do they take into their account, that by habitual attendance on the established church, they act in direct contradiction to the very principle on which they ground their apology; for, surely, by so doing, they not only contribute to the support of a sect, but to one which most vehemently anathematizes and dooms to eternal perdition, whoever shall presume to differ from it.

The second cause assigned by the *Liverpool inquirer*, viz. 'an undue fondness for curious, rather than useful speculation;' for those wide excursions into the regions of metaphysics or of fancy, whether the congregation cannot accompany the minister, and are therefore either wholly uninterested, or constantly in danger of

mistaking his meaning, and of drawing very mischievous inferences, it must be acknowledged, is far more appropriate to the meeting-house; and I am ready to admit, that it is an evil of great magnitude. It were vain to inquire into its various causes, or to enumerate the extensive injury to simple unadulterated Christianity, which is the result. The propensity would best be restrained, if not wholly subdued, were the preacher sufficiently to reflect, that the pulpit is not the place for curious and doubtful investigation, however ingenious; that the improvement of the untutored understanding in truths that are plain and obvious,—truths, which expand and elevate the mind; soften and amend the heart, and produce their corresponding effects in holiness of life and sanctity of manners; such as the life, the preaching, the death, the resurrection, and final remuneration of our Divine Master, in all their bearings and consequences, are the great ends of the gospel ministry.

The further cause assigned by your other correspondent, *M. H.* in his very sensible, well-written paper, for the little success of the rational preachers of Christianity, bears analogy, in some respects, although in others it essentially differs from the one above stated, by your correspondent *B.* namely, the too-refined language of their compositions. His proposal of an evening lecture, professedly for the benefit of the poor, the untaught, and the ignorant, might, in some places, be adopted with considerable advantage, and it certainly seems worth the trial; but it may yet be questioned, even

if this were attempted, whether it would still succeed in the hands of persons of learning, refinement, and retired habits, unless they could occasionally so mix with the lower orders of society, as accurately to appreciate, and fully comprehend, the extent of their mental, moral, and religious capabilities. The situation and circumstances of many dissenting ministers are highly unfavourable to this. Residing chiefly in large towns, where the real state of the poor cannot be so easily ascertained as in the country, having generally a scanty subsistence, and frequently a large family to support, it usually becomes necessary that the minister should improve his income, by teaching a school, or taking pupils,—employments, either of them, necessarily engrossing a great portion of his time, and leaving him little

leisure for any further exertions, than those of his regular weekly compositions for the desk and the pulpit. That this is a fact will readily be admitted, and also, that many a worthy minister is already sufficiently worn down by the common routine of duties, which necessarily devolve upon him. It is very easy, Mr. Editor, to perceive the evil, but not so easy to point out a remedy: hoping that some of your correspondents more competent to the subject will endeavour to do this, and having already sufficiently trespassed upon your time and patience, I will not at present enter upon the other causes of decline, which I wish to investigate, but will conclude by subscribing myself, an ardent well-wisher to the true interests of genuine Christianity.

C. C.

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DECISIONS OF COMMON SENSE ON THE DOCTRINE OF ORIGINAL SIN.—LETTER III.

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*To the Editor of the Monthly Repository.*

Sept. 5, 1809.

SIR,

There are several passages of Scripture, which are often quoted, and seem to be much relied on, by the advocates for the doctrine of original sin, which, however, on the most careful examination, appear to me to have no relation to the subject. Without making any pretension to critical knowledge, as a plain man I send you what appears to me the decisions of common sense on such passages.

Psalm li. 5. *Behold, I was shapen in iniquity, and in sin did my mother conceive me.* This passage, detached from its connexion, and arbitrarily explained, seems

most to suit the purpose of the advocates for hereditary depravity of any words in the sacred scriptures. I have been told that some men of great learning contend, that the original will bear a different rendering in the above place; but of this an unlettered man can be no judge: he can only exercise his reason on the scriptures, as they are presented before him. Common sense dictates, that it is very improper to detach a sentence from the writing in which it stands, and construe its meaning contrary to what is by all acknowledged to be the sense of the writing at large, and the intention of its composition.



It is acknowledged by all Christians, that the 51st Psalm is a penitential one, and that it was composed by David to express his guilt and sorrow for the great iniquity he had committed. Is it then to be thought, that, if truly penitent, he would make use of language calculated to excuse himself, or at least extenuate his crimes? The thing is impossible. If his words be construed literally, he charges his depravity upon his mother, and upon God, and shifts the blame of it from himself; for he could have no hand in his own conception, and elsewhere he says that God fashioned him in the womb. Job xxxi. 18. *From my youth, he [the fatherless] was brought up with me as with a father, and I have guided her [the widow] from my mother's womb,* seems to be a passage of similar construction. This latter passage, even the advocates for original sin, will acknowledge to be figurative, to contain what is called an hyperbole, and that it only means that Job had been very benevolent, or that he had habituated himself to benevolence, from the earliest part of his life. How, then, can they refuse to admit, that the former is also figurative, and contains an hyperbole, that David only meant to confess the greatness of his sin, or his having early in life formed evil habits? If David was made sinful in the womb, how did he know it? who informed him that was the case? David simply speaks of himself, *I*: and by what authority do men make his words an universal proposition, descriptive of the state of all mankind? It is clear, in the Psalm, he speaks of no person but himself, confesses no iniquity but his

own: hence common sense decides, that however his words be construed, they cannot fairly be applied to any one but himself, and, of course, teach nothing respecting the universal depravity of mankind. It would be just as proper to apply the words of Job to all men, and to prove from them that all are born good and benevolent. In Psalm lviii. 3. the wicked are said to go astray as soon as they are born; but as it is evident, the wicked could not go astray before they were capable of walking or acting, all agree that the words are figurative; but why not admit that the passage in Psalm li. 5. is equally figurative? It is also to be observed, that in the latter Psalm, there is not one word about Adam or his sin; hence, it is absurd to suppose, the Psalmist had any such thing in view.

Job xiv. 4. *Who can bring a clean thing out of an unclean?* That this passage has nothing to do with original sin, common sense concludes from the context, not at all referring to sin, or moral depravity, but solely to the frailty of human nature, the shortness of life, and the troubles incident to it. Besides, however construed, these words can be no proper foundation of any doctrine, as Job sometimes reasoned unjustly, and darkened counsel, for which God reproved him. Chap. xxxviii. 2.

John iii. 6. *That which is born of the flesh, is flesh.* Common sense can perceive nothing more in this passage, than that what is descended from man, is simply human; that what is spiritual, cannot be derived by natural generation; and concludes there

must be a sensible lack of proof, before such a passage can be quoted as favourable to original sin.

Ephes. ii. 3. *And were by nature children of wrath.* It has been taken for granted, that by nature in this place, Paul means natural generation, and concluded that all are born under the wrath of God; but common sense dictates that Paul ought to have suffered to explain himself, by the different passages where he uses the word nature being heard, and by a comparison of them, his sense of the term nature ascertained. On examination, common sense discovers, that Paul in several places uses the word nature to express the light of nature, or the circumstances in which those were placed who had no divine revelation, or were uncircumcised, as in Rom. ii. 14. and 27. 1 Cor. xi. 14. In the above passage he mentions their being by nature the children of wrath, as the consequence of their [evil] *conversation in times past in the lusts of the flesh; of their having fulfilled the desires of the flesh and of the mind;* but it is impossible they should have pursued such a course before they were born; consequently, common sense concludes, that Paul did not mean to say, that they were born children of wrath, or that they were such by natural generation; but either that their conduct had been such, that the light of nature condemned them, or that, by their evil courses, they had become such characters as might, according to a usual figurative mode of expression, be denominated children of wrath. As those who are truly enlightened are called children of light, those who are taught by di-

vine wisdom, children of wisdom; so common sense can perceive the propriety of calling those, who have filled themselves with condemnation and wrath, children of wrath; and that their being said to be such by nature, shows they were not made such arbitrarily, but became such by the moral nature, or character, they acquired. All this common sense can easily approve; but it revolts at the idea of God's being angry with those, who never were capable of offending him, and of their being made children of wrath, before they have done any thing amiss.

Having stated the decisions of common sense, on some of the principal passages of Scripture, commonly brought to support the doctrine of original sin, as specimens of what its decisions are, on the supposed proofs of that absurd notion at large, it does not seem necessary to enlarge any further.

None of the detached passages alleged in support of the above doctrine, except those quoted in my former letters, make any mention of Adam, or of his fall, or of any thing derived from him: and the context, in every instance, shews, that the writers could not refer to the supposed hereditary depravity of mankind. Hence it is concluded, that the doctrine of original sin is without foundation in Scripture, as well as incompatible with the character of God, and contrary to the dictates of common sense. Having finished what I have to say on this subject,

I remain,

Your's, &c.

RUSTICUS.

TO MR. ABSALOM PHILLIPS.

Ealand, Aug. 11, 1809.

Permit me, Sir, to request your attention, to some remarks on your late letter to the Editor of the Monthly Repository; premising, that the great question, between those who believe in Jesus, and those who reject him, is to be decided, not by empty sneers, but by solid arguments. Unitarian Christians, Sir, cannot speak disrespectfully of the venerable Lawgiver of the people of Israel. They acknowledge the wisdom, the equity, the humanity, of his institutions: and among them have been found some of the most able defenders of his divine mission. You, Sir, however, must have noticed a prediction of this venerable man, contained in your own Scriptures, that the LORD would raise up unto his countrymen a Prophet from among their brethren, like unto him. And, in whatever respects some of the succeeding prophets may be thought to have resembled Moses, yet it appears to us Christians, that no prophet has ever risen in Israel so much like unto Moses, as Jesus of Nazareth. Do you appeal, in proof of the divine mission of Moses, to the excellence of his doctrines? or to the miracles which God wrought by him? or to the fulfilment of prophecies which he delivered? We Christians contend, that we have precisely the same evidence of the divine mission of Jesus; to which we add this farther circumstance, not to be paralleled in the history of Moses:—that, after having been put to death by those who would not receive him, he was raised from

the dead, and appeared among the living; as is manifest from the testimony of credible witnesses. On the ground of this evidence, we acknowledge Jesus as a teacher sent from God. And it appears to us, from the records of his life, that he always considered Moses as a messenger from God, and that he appealed to the writings of Moses, as establishing his own claim to that character. As to the question, whether the ceremonial laws of Moses are abrogated by the Christian dispensation, it appears to us, that the observance of them was not enjoined upon any Gentile, even after he became a Christian, (excepting in a few instances, in which a conformity to some of them was recommended to the early Christian converts, that they might not give offence to their Jewish brethren;) that it was enjoined on your own people only to prevent their adopting the idolatrous practices of the surrounding nations; and that (in regard to your own countrymen) it has not been formally abolished, but rather, been rendered impracticable, by your removal from Canaan, and by the destruction of the temple; but that it *may* be set aside even in regard to *them*, if, on your expected return to your own country, it should be found no longer necessary. That the religion of Jesus is a spiritual religion, we argue from the very circumstance which has drawn your censure upon it; namely, the vague and indeterminate manner in which its ritual precepts have been given; which shews, we think, that in the estimation of



Jesus himself, positive institutions, though of his own appointing, were small matters when compared with the important duties of piety and benevolence. The accounts we have of the institution of the Lord's supper, have been given us by three of the Evangelists; beside which, we have another, by the Apostle Paul, who assures us, (and why should we not believe him?) that he received it from Jesus himself. Now, surely, it is but the part of candour and equity, to compare these accounts together, and to supply from one of them the deficiencies of another. If this be done, it will presently appear, that, after the conclusion of the paschal supper, Jesus distributed some bread and wine amongst his Apostles, of which they were to partake in remembrance of him; and Paul expressly tells the Corinthians, that this ordinance was to be observed until the coming of their Lord. As to what you insinuate concerning John, you, Sir, ought to have informed yourself as to the posture which at that time was generally used by your countrymen at table; and then you would have perceived, that John (who was reclining at the right-hand of Jesus) did no more than lean side-wise towards his Master's breast, for the purpose of asking him a question in a whisper, and that there is not the smallest reason for supposing, that he was lying asleep, on the bosom of Jesus, a great part of supper-time. And now, Sir, give me leave to ask, what solid objection can be made to the institution of a rite, so plain and easy as that of the Lord's supper, with the view of keeping in the remembrance of his first disciples, a

friend to whom they were so much indebted, and of perpetuating, through future generations, the memory of his labours and sufferings for the benefit of mankind? I mean not, Sir, to depreciate an institution of Moses, when I ask, is not the introduction of a salvation, which is finally to bless the whole world, both of Jews and Gentiles, at least as worthy to be commemorated by a special rite, as the deliverance of your ancestors from the destroying angel, and from their bondage in Egypt? As to the question, who shall administer this ordinance? I answer, I see no reason, why the right of doing this should be confined to any particular body of Christians whatever, though in general it may be best to leave it in the hands of those who are chosen to take the lead in other religious services. As to the question, how often it shall be administered? I answer, this must be left to be determined, by every society of Christians, as particular circumstances shall render convenient: though, as an individual, I cannot but wish that it were celebrated every Lord's day, according to the custom of early times. As to what you insinuate, that it is the practice of a very respectable dissenting minister to carry the Lord's supper from his own house to another, I am convinced, that you are mistaken, and that no such custom has ever prevailed among Dissenters. The elements of this ordinance are in the houses of most persons, or may easily be procured; so that there is no need of their being carried about from one house to another, by any minister whatever. Few ministers among

Dissenters, I believe, have ever made a practice of celebrating the ordinance in private houses; though, for my own part, if any professing Christian, who has been in the habit of attending upon it in public, is confined to his own house by long sickness or infirmity, I see no sufficient reason why such person should not join with some Christian friend in partaking of it at home. In regard to the expressions used by Paul, when reproving the Corinthians for the irreverent manner in which they attended it, nothing more need be replied, than that they were the result of the occasion that led to them, and are hardly applicable to a time when such customs as the Apostle censures, do not prevail. And now, Sir, permit me to intreat, that you will again take the New Testament in your hands; with a disposition, not to cavil at it, but to observe the real character and conduct of that Jesus, who is the great subject of it. Be intreated, to read it attentively, and to take notice of his doctrines and precepts, whether they were not every way worthy of God; of his life, whether it was not a pattern of excellence; of his miracles, whether they were not most beneficial, and sufficiently well-attested; of his prophecies, particularly that of the destruction of Jerusalem and the temple, (as the punishment of your ancestors for rejecting and crucifying him,) whether they have not been signally accomplished; of the proof exhibited that he was raised from the dead after his crucifixion, whether it is not sufficient to satisfy every impartial inquirer; and of the history and writings of his Apostles, whether

these do not plainly show them to have been upright and pious men, and well-informed as to the facts, which they attest, and sealed with their blood. And be pleased to remember, that, in order to the acknowledgment of Jesus as the Messiah foretold by your own Scriptures, it is not necessary to degrade or vilify Moses; since Jesus himself bore testimony to that illustrious man of God; and since the religion of Jesus is founded upon that of Moses, and indeed is no more than the continuance and perfection of that series of divine revelations which began with your renowned legislator.

I cannot conclude, Sir, without expressing my sincere regret, on account of the unjust and cruel treatment, (alluded to in your letter,) which your countrymen have, on many occasions, received, from persons, who called themselves Christians, yet had nothing of the Christian about them but the name. Let me assure you, that many, as well as myself, look forward with eager expectation to the time, when those that remain of you shall be re-established in the land of Canaan, (according to the assurances of your own prophets;) the twelve tribes united under the government of a prince of the house of David; and all of you (I trust) converted to the faith of Jesus, and living on terms of cordial friendship with Christian nations, then reformed from their corruptions, and brought back to the pure doctrine and benevolent spirit of their great Lord and Master.

Be pleased to accept of every good wish for your whole nation, from

AN UNITARIAN CHRISTIAN.

A CONSTANT READER'S REPLY TO AN INCONSTANT READER'S  
DEFENCE OF THE TRINITY.—LETTER I.

*To the Editor of the Monthly Repository.*

Sept. 5, 1809.

SIR,

It does credit to your impartiality, and stamps high value upon your Miscellany, that it is open to men of all parties, and that they can be heard in it, whatever side of a question they wish to defend. This your correspondent, who signs himself *an Inconstant Reader*, admits to be proper, and avails himself of it. This admission implies a censure on all the reputed orthodox magazines in the kingdom; for if it be, "proper," that a reply should appear in the same magazine in which a religious doctrine is attacked, as your correspondent says it is, then all those editors act improperly, who will admit attacks, but will admit no reply to them. How often have Unitarians been both attacked, and grossly misrepresented, in Trinitarian magazines! and when they have attempted to defend, or even to explain themselves, their communications have been rejected. I challenge the Inconstant Reader to mention a single Trinitarian magazine in the kingdom, in which an Unitarian is suffered to appear, much less to write with the freedom he has used in his communication in your last number. He cannot point to any such work. No, Sir; it is the glory of the *Monthly Repository* to stand alone in the admission of the free discussion of all subjects. Your correspondent has made a reply to my *Thoughts on the Unity of God*, which he has arranged under 15 heads, (see p. 492, 493,

494,) on which I beg leave to make a few remarks.

1. Under his first head he says, "It was useless to prove the being of a God, by way of exordium to an argument against the Trinity." This shows his disposition to find fault, even when the thing asserted did not contradict his own opinion. I, however, am still far from thinking it useless, as all the evidence we have of the existence of God, leads to the idea, that only one such being exists. This writer seems to think, that the evil which exists and abounds in the creation, may be urged as a proof that some badness or malevolence exists in the Deity, as much as his communicating life, and so many gifts, can be urged in proof of the divine goodness; and hence intimates, that my system contains as insolvable difficulties as that of the Trinitarians. This I deny; for the evil which exists in the creation is very far from counterbalancing his infinite goodness, and bears no proportion to the rich beneficence which flows throughout all his works. The evidence of divine goodness is so full and conclusive, that not a man can be found, who believes there is a God, who will not admit that he is good, and that there is no evil in him. I can conceive how all the evil which exists may be consistent with the goodness of God, and be made subservient to the good of his creation; but I cannot conceive how that which is numerically one can be numerically three, and that which is



numerically three at the same time be only numerically one. It would be extremely arrogant to say, that an almighty and infinitely wise Being cannot make all the evil which exists subservient to good; but, with the utmost humility it may be said, even omnipotence cannot make what is numerically three to be at the same time only numerically one; because it involves contradiction.

2. This writer charges me with misrepresenting trinitarianism, but he has not produced a single proof in support of his charge: he has, indeed, taken for granted, that anti-trinitarians are in the habit of misrepresenting their opponents, and declaimed on such supposed mis-statements; but he ought to have recollected, that charges without proofs are slanders. He asserts, that all my argumentation against many Gods is ridiculous, when directed against trinitarianism: and why? because, forsooth, after trinitarians have asserted, that there are three persons, or intelligent agents, each of which is by himself God, they add, there is but one God; or, as this writer chooses to express himself, "That while there is but one God, he has revealed himself to us as existing with the Unity of his essence in the threefold distinction of Father, Son, and Spirit." If Trinitarians choose to maintain contradictions, their opponents ought not to be blamed for that, nor deterred from refuting the polytheistical part of their system. If this writer can prove, that God "has revealed himself as existing with the Unity of his essence in the threefold distinction of Father, Son, and Spirit," he will gain his cause, and I chal-

lenge him to the proof. It may be attended with some difficulty for him to prove, that God "with the Unity of his essence" exists as a Son; and it may be proper for him to show, if God be a Son, who is God's Father; for every Son must have a Father: and it will not be amiss for him to use less abstruse and mysterious terms, than he has done in his present statement.

3. This opponent charges me with arguing on the Unity of the Deity, in a loose, unsatisfactory way; but, however loose and unsatisfactory my remarks may be, he has not dared to look them fully in the face, nor to attempt an answer to the questions which I put for the solution of trinitarians, and this I now challenge him to do. As to his saying, he believes both the Unity and Trinity from the word of God, a Catholic may say he believes transubstantiation from the word of God; but what do such assertions prove? If he choose to believe contradictions, and father them on the Word of God, I cannot help it; but when he blames me for finding fault with his creed, he ought to give me something more than mere assertions.

4. I had argued that only one infinite person is necessary to enable us to account for every thing that appears in the visible universe, that consequently it is irrational to suppose the existence of more than one such person, especially as a plurality of such persons could not effect more than one; for he who is infinite, can do every thing that is possible even for Deity to do. This was the substance of my argument, which this writer, under his fourth head, turns

into ridicule, and says it is derived "from a sophism, slipping into the argument by a logical legerdemain, the term *infinite*, without any thing to introduce or authorize it." It was easier for him to declaim thus, than it was to show the necessity of more than one infinite person to enable us to account for the phenomena of nature, or to prove the rationality of his own hypothesis, of a plurality of infinite persons. Legerdemain tricks are wrapped in mystery, as trinitarianism is, and have no affinity to the simplicity of Unitarianism.

5. My opponent finds fault with me for confounding the terms being and person; and that, truly, because Trinitarians have said, that three persons make but one being, though themselves say the subject is a mystery, and must be believed without being understood, and have not attempted to define the difference between a real being, and a person who is an intelligent agent. Yet, because I cannot perceive the specific difference between a being and a person, which our opponents have not explained, and never can explain, this writer concludes I am only fit for "logomachy." Let me ask him, whether each of the persons in his supposed trinity, be not a real being? A whole and entire being? Will he say, the Father is only the third part of a being, the Son only the third part of a being, and the Holy Ghost only the third part of a being, and that the three taken together make one being? But I suppose he will shield his darling hypothesis, in the first title given to the mother of harlots, *mystery*: and, indeed, what he contends for has ever been

part of the creed of the Apocalyptic strumpet. However, he ought to define the specific difference between person and being, before he blames others for not perceiving it. I really think, that those who make it an essential article of religion, to believe that one is three, and that three are one, are more fit for *logomachy* than I am.

6. Under his sixth head, this writer has aimed at showing, that a plurality of divine persons can do more than one; but we have barely his word for it: he has quoted no Scripture, nor made even an attempt at argument: he has indeed said, that "the Trinity has infinite advantages" in the plan of human redemption, and he has assigned to each of the divine persons his sphere of action; but he ought to have proved, that one infinite person could not carry into effect the whole plan of redemption, by such agents as he chose to employ, as well as the three persons of his Trinity. If he denies that he could, he limits his powers, denies his infinity.

7. Instead of this writer's admitting the impossibility of forming distinct ideas of three infinite persons in one divine essence, to be any objection to the Trinity, he regards it rather as a proof, that it accords with every thing in Deity; because we can form no ideas of the abstract nature of God, or the manner of his existence; but these are very different subjects: the abstract nature of God; and the manner of his existence, are not revealed, consequently are not objects of faith; but the doctrine of the Trinity is assumed to be a doctrine of revelation, of course lies open to in-

investigation and scrutiny: and whilst insisted on as an article of faith, we have a right to call for the explanation and proof of it. When this writer asks, "Is it not difficult, if not impossible, to form ideas of the Deity, or any of his attributes?" I answer, by no means; for if so, God must remain unknown to his creatures. We can conceive of his existing, of his wisdom, power, goodness, &c. This advocate for the Trinity seems disposed to involve every thing in darkness, for the sake of his favourite notion of three infinite persons, and to think, the less intelligible a subject is, if it relates to God, the more likely it is to be true!

8. Under his eighth head, my opponent half admits the impropriety of the word person, as used to express the distinctions of the Trinity, and seems to blame me for not knowing that the orthodox do not maintain the absolute propriety of it. Why then do they continue to use it? If they do not think it strictly proper, why not lay it aside? Why, he tells us, "They only adopt the word as the best which human language affords to convey the scriptural idea." So then the Scriptures do not use the best words which human language affords to express the doctrine of divine truth; for it will not be pretended that the phrase *three persons*, or the word *Trinity*, can be found in them! Orthodox men, it seems, are grown wiser than *Moses* and the *Prophets*, *Christ* and his *Apostles*! since they were instructed by the disciples of *Plato*. They know better what terms to use to describe the Divine Being, than all the inspired messen-

gers of God! The fact is, until men adopt unscriptural articles of faith, they will not want to express them in unscriptural and unintelligible language. This writer would have it, that the terms knowledge, power, &c. or any other term, when applied to the Deity, is as improper as the phraseology used to express the Trinity; but this he merely asserts, and it is incapable of proof: indeed, if he could prove it, the unavoidable conclusion would be, that in reality we can know nothing of God.

9. What this opponent says under his tenth head, (there is no ninth,) leaves my argument unanswered; for his calling it illogical, merely because a third supposition might be made, which supposition would destroy the idea of independence in Deity, is no answer. I used the word independent in its plain, obvious sense, therefore it needed no definition: and what he says is mere evasion to get rid of an argument which he could not fairly meet. To say that what is applicable to persons is applicable to simple attributes, is certainly untrue; for a mere attribute is not an intelligent agent; yet I have no hesitation in saying, I conceive of the divine attributes, not as distinct component parts of Deity, but as his one infinite excellency displayed in different ways, or, as Dr. Paley has well expressed it, as modifications of his goodness. I am far from supposing them to be jarring elements, which needed harmonizing, or reconciling.

10. He evades the argument for the divine unity, derived from the unity of design which appears throughout the creation, by as-

serting that each of the divine persons wills and does the same things; but could he suppose his bare assertion was to supply the place of all proof?

This communication being sufficiently long, I shall reserve the

remainder of my reply to the *Constant Reader's* defence of the Trinity, for another letter.

I remain,

Your's, &c.

A CONSTANT READER.

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REPLY TO "*AN ARGUMENT AGAINST CHRISTIANITY*."

*To the Editor of the Monthly Repository.*

SIR,

Your readers cannot be surprised, that in the only work open to free religious inquiry, the doctrines of rational Christianity are attacked both openly and covertly; that a *Churchman*, *Chariclo*, and now a man who calls himself a *Jew*, are desirous of throwing their darts at the doctrines and institutions of the Gospel. I much suspect, that this *Jew* is of the same *tribe* with the two persons above mentioned; but however that may be, I will, with your leave, make a short remark or two upon his curious letter. He says that, "as forms and ceremonies are necessary to religion, the only question is, whether Jesus or Moses, as an institutor of divine ordinances, is to be preferred." Now this does not rest the question at all upon fair grounds. It by no means follows, because forms and ceremonies were necessary in the Mosaic dispensation, that they should be so in the Christian. The very nature and spirit of the two dispensations are essentially different; but Mr. Phillips places the New Testament upon the same ground with the Old; the teachers of Christianity with Aaron and the Levites, baptism and the Lord's supper with circumcision and the passover, the laws of a state, with the rules of

an assembly met together only for the purpose of worshipping God. The following extract from one of Robert Robinson's admirable Sermons, will mark a few of the material points of dissimilarity between Judaism and Christianity: "The Jewish Church was national, all the females were members of it by birth, and all the males were admitted members at eight days old by circumcision: but the Christian Church consists only of believers, and no person can properly be admitted a member of it, but by a profession of faith and repentance; and every person making such profession, hath right from the Lord of the Church to all the benefits of his community. - The Jewish church was confined to the little country of Judea, but the Christian church is of all countries, and in Jesus Christ, 'whether we be Jews or Gentiles, bond or free, we are all baptized by one Spirit into one body.' The men who officiated in the Jewish worship were a distinct order, of one family, and on account of their attendance upon the worship of God, were supported by a tax on the people; their persons were held sacred, and their presence necessary for every act of worship: but the worship of Christians consists only of prayer and praise, and any



Christian who is able may be a mouth for the rest; and as for public instruction, any person who can may give it, provided he have the consent of his brethren; for they who officiate in the Christian church, are not a sacred order, nor a separate family, but Christians may elect whom they please, to preside in their assemblies, to instruct, and to administer ordinances, and all under the great law, 'Freely ye have received, freely give.' The religion of the Jews was splendid and costly, that of the Christians plain and simple. Nothing but prayer is necessary to prayer, and 'where there are two or three gathered together in the name of Christ, there is he in the midst of them.' "

From all this, is it not most evident, that the ordinances of Christianity must be very different from the ceremonies of Judaism? It was necessary, where a continual round of costly rites was to be practised, of particular days to be observed, that the directions should be detailed with the minutest accuracy and precision. The Jews were a peculiar people, set apart from all the rest of the world: there was a complete wall of separation between them and the Gentile nations; their customs, laws, practices, and ceremonies, were singular and unique. These very circumstances were of themselves

sufficient to render necessary the most minute detail, the most accurate explanation from their legislator; but the 'easy yoke' and the 'light burden' of Christ rendered these entirely unnecessary among his followers. One of Mr. Phillips's charges against our Saviour, is, 'that his institutions were made regardless of time, place, and manner.' This, in my humble opinion, is one proof of their excellence. His preaching was subject to none of the restraints of peculiar days, places, or postures. He used all places indifferently, as they suited his purpose. Whenever an opportunity offered, that was the time he chose to convey instruction to the people, and 'convenience for the time was consecration of the place.' But that 'his commands were given with that mysterious ambiguity, which is calculated to mislead,' I do deny; and I believe, that Mr. Phillips will not find it very easy, notwithstanding his laboured attempt to involve the words of Paul in obscurity, notwithstanding the hard and, to me, unintelligible words which he has coined for the purpose, to make the words of Christ, "Do this in remembrance of me," either ambiguous, mysterious, or calculated to mislead.

I am, Sir,

Truly your's,

FAIR PLAY.

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EDITIONS OF GRIESBACH.

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*To the Editor of the Monthly Repository.*

*Hackney, Nov. 9, 1809.*

SIR,

I beg leave to correct an erroneous statement in a matter of fact, in my first Letter of animad-

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version upon the Quarterly Review, published in the Repository for July, p. 380. It is there mentioned, upon what I then believed to be sufficient authority, that "the

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presses of both our universities are now vying with each other in publishing correct editions" of Griesbach's Greek Testament. I have since learned, with much regret, that I attributed to the Cambridge press an honour, to which it has no claim. At Oxford only, if I am rightly informed, has any use been made of this inestimable treasure of sacred criticism. The learned Professor White published last year from the Clarendon press, an elegant edition of the Greek Testament, in two volumes, into the margin of which he has introduced the various readings, which, in the judgment of Griesbach, were preferable or equivalent to those of the Received Text. Also, the University printer is engaged in printing, but not at the University press, a correct edition of the first volume of Griesbach's New Testament, complete, with all the Notes, and various readings. The second volume is printing in London. It will, I presume, be an acceptable piece of intelligence to many of your readers, that a very beautiful and correct edition of Griesbach's Text, with various readings selected by the author, has been lately published at Cambridge, in New England, by Messrs. Wells and Hilliard, from an edition printed by Griesbach at Leipsic, A. D. 1805, a copy of which was carried over to Bos-

ton, two years ago, by Mr. Buckminster, an eloquent, learned, and liberal minister of that city. This edition, published under the auspices of the university, is to be used as a text-book by the divinity students of Harvard College.

Mr. Wells, who is a gentleman of great ability and learning, and of a most liberal and enlightened mind, who received his education at Hackney College, and is now settled as a bookseller, in an extensive line, at Boston, has also published a very handsome edition, in 8vo. of the Improved Version of the New Testament, with all the Notes. It is pleasing to see the spirit of inquiry diffusing itself through the Western Continent. This may be considered as one of the happy effects of Dr. Priestley's emigration. And it cannot be doubted, that when the Scriptures are studied with unbiassed minds, and with proper assistance for the interpretation of obscure phraseology, the simple, unadulterated doctrine of Christianity will soon appear with irresistible evidence, and that error will vanish like the dew before the meridian sun, in a country, where the corruptions of Christianity are not supported by the arm of civil power.

I am, Sir,

Your humble Servant,  
B.

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TWO PROPOSITIONS.

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*To the Editor of the Monthly Repository.*

SIR,

Give me leave to request the favour of you to afford a place, in your

very valuable and impartial Repository, to the two propositions, written underneath, of which evi-

dently only one can be true, though both may be false. One of them was uttered before a learned university in this island, by a very learned professor of divinity: the place I shall leave to the conjectures of your readers, till your

next; when I shall take the liberty of sending you some farther remarks; and, in the mean time, remain, with the best wishes for the success of your work,

Your constant reader,

THEOPHILUS.

*Kirk of Scotland.*

With respect to that system of doctrines, which is adopted by the Kirk of Scotland, I must here again appeal to the proofs hereafter to be given, and again state the result. On the strength of this appeal, then, I can venture to assert, that, when the doctrines of the Kirk of Scotland, as taught in the Confession of Faith, and Book of Discipline, are duly examined, they will be found in all respects conformable with the sacred writings. To dissent, therefore, in this country, from the doctrines of the Established Kirk, is to dissent without a real cause. Indeed, there are many, who dissent without knowing the difference between our doctrines and their own; nay, without knowing whether the doctrines be different or the same. But this dissent is dangerous in every view. It is dangerous to the person who adopts false notions in religion; it is dangerous to his neighbour; it is dangerous to the state. The religious dissensions in the Greek Empire, by diminishing its strength, prepared its downfall by the Turks: and God grant, that the religious dissensions among ourselves, which unavoidably produce dissensions in the State, may not ultimately affect the downfall of Britain.

*Church of England.*

With respect to that system of doctrines, which is adopted by the Church of England, I must here again appeal to the proofs hereafter to be given, and again state the result. On the strength of this appeal, then, I can venture to assert, that, when the doctrines of the Church of England, as taught in the Liturgy, the Articles, and the Homilies, are duly examined, they will be found in all respects conformable with the sacred writings. To dissent, therefore, in this country, from the doctrines of the Established Church, is to dissent without a real cause. / Indeed, there are many, who dissent without knowing, whether the doctrines be different or the same. But this dissent is dangerous in every view. It is dangerous to the person who adopts false notions in religion; it is dangerous to his neighbour; it is dangerous to the state. The religious dissensions in the Greek Empire, by diminishing its strength, prepared its downfall by the Turks: and God grant, that the religious dissensions among ourselves, which unavoidably produce dissensions in the State, may not ultimately effect the downfall of Britain.

## REVIEW.

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

POPE.

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ART. I. *An Exposition of the Historical Writings of the New Testament, with Reflections subjoined to each Section. By the late Rev. Timothy Kenrick. With Memoirs of the Author.* 3 vols. Royal 8vo. Price 2l. 2s. Longman and Co.

That the gospel is so partially received as the rule of life, may be, in no small degree, ascribed to an injudicious and absurd method of investigating its records. It has too long been usual to enter upon the study of the Scriptures, with a desire of accommodating them to a certain preconceived system of opinions, the truth of which, however repugnant they may be to the plainest reason, is assumed as the basis of inquiry; the veneration of successive ages having rendered them sacred. Of late years, men eminent for piety and learning have employed their labours in the interpretation of the Bible, upon juster principles, disdaining all authority but the rules of sound criticism. The darkness is, in consequence, passing away, the true light begins to shine, and a most animating prospect discloses itself to the benevolent mind.

Mr. Kenrick having, from the purest motives, chosen the Christian ministry, as the employment of his life, resolved faithfully to fulfil what he conceived to be its duties. He applied himself, with exemplary ingenuousness and diligence, to the study of the sacred oracles; and, during a connection

of more than twenty years with the united congregations of Protestant Dissenters, in Exeter, it was his constant practice—a practice, the importance of which is not duly felt even by preachers who sincerely love the truth—to make an exposition of the scriptures a part of his public religious instruction.

The contents of the volumes now before us, which are printed at the request and expense of those for whose use Mr. Kenrick composed them, were delivered from the pulpit. While, therefore, we pronounce them no frail memorial of departed talents, fidelity, and zeal, they are interesting, as a pledge of cordial friendship, affection, and gratitude.

The common translation, as we are told in the advertisement, has been taken as the basis of this Exposition, and variations from it are distinguished by Italic characters and inverted commas; the additions to it, in the form of glosses, &c. being in Italics, but without inverted commas. The work is divided into sections, a short commentary is subjoined to every verse, which seemed to require illustration, and each section closes with such practical



reflections as naturally arise from the topics comprehended in it.

For the purpose of rendering this publication more useful to the reader, four indexes have been added to it. These are formed with unusual accuracy. The first contains the principal subjects treated of in the Exposition, the second the principal subjects of the reflections, the third the texts of scripture incidentally quoted or explained, and the fourth the names of the authors to whom any reference is made. To the editor's judgment we are likewise indebted for two chronological tables: the former framed on Dr. Priestley's hypothesis, (which was adopted by Mr. Kenrick,) respecting the duration of our Lord's ministry, and the succession of its events; the latter exhibiting Dr. Lardner's dates and arrangement of the Acts of the Apostles.

The gospel of Mark is omitted in this work; because, though in Mr. Kenrick's opinion, it is "a separate and independent history," it bears a very near resemblance to that of Matthew. In the illustration of Luke's narrative, only those incidents and discourses are noticed, which neither of the other evangelists has recorded.

No exposition is given of the account contained in the respective histories of Matthew and Luke, of the miraculous birth of Jesus Christ. "With the exception of the preface to Luke's gospel, the author did not look upon the chapters in question, as the productions of those evangelists, but as fabrications by an unknown, though early hand."\*

In explaining the history of our Lord's temptation, Mr. Kenrick adopts, and illustrates with admirable perspicuity, the hypothesis of the late Mr. Farmer, considering it as "a symbolical vision, intended to represent to Christ, under the image of the supposed great adversary of mankind suggesting temptations, the trials to which he would be exposed in his public ministry." Mr. Kenrick rejects the literal acceptance of the transaction, as being absurd in itself, dishonourable to the benevolent Father of the universe, and inconsistent with the plain doctrines of revelation. Reference is made, in a note, to an ingenious pamphlet by the late Mr. Dixon of Bolton,† who regards the history in question, as designed to "represent the workings of our Lord's mind after his appointment to the office of Messiah." Within these few years, several learned critics have viewed it in the same light. On this supposition, it is not easy to interpret the phrase, "Jesus was led up by the spirit," which, on the other hand, resembles the language used in Scripture to announce a divine mission. In a note subjoined to Matthew iv. 11. we meet with the following remark: "Luke, in the parallel passage, (iv. 13.) says, *leaveth him for a season*, which accords very well with the opinion of Mr. Dixon, above referred to; for similar temptations no doubt again occurred; but does not very well suit Mr. Farmer's hypothesis." Mr. Farmer's solution of the difficulty, however, it must be allowed, is plausible, if not

\* Preface, p. 7.

† "The Sovereignty of the Divine Administration vindicated." 1766. This Pamphlet is become scarce.

satisfactory. These temptations being figurative predictions of trials, which Jesus was afterwards to encounter, it was natural, he observes, to close the history of the former by taking notice of the relation which they bore to the latter. If *for a season* be the true rendering of the words (*αχρι καιρου*) the evangelist meant to intimate that *after* that season, Christ was to be actually assailed by the temptations which were now foretold. If the passage should be translated, *until the season*, it refers to the season itself, appointed for the accomplishment of these predictions.

After all, the most rational scheme for elucidating this part of Scripture has its difficulties. Difficulties, indeed, we might reasonably presume would attend the relation of so remarkable and grand an event, especially if we advert to the sublimity and boldness of eastern imagery.

On Matt. viii. 17. "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses," rather, "*he took away our infirmities, and removed our sicknesses.*" Mr. Kenrick makes this sensible and pertinent remark :

"The passage of Isaiah, (liii 4.) which is here referred to, is thus translated in our English version, 'Surely he hath borne our griefs, and carried our sorrows;' which has been usually applied to the sufferings which Christ endured for our sins; but we see that Matthew, who no doubt understood the original better than any person of the present day, applies this passage to the case of Christ's removing, by his miraculous power, the infirmities and sicknesses of mankind."

We transcribe, with pleasure, our author's observations on Matt.

xiii. 10. "And the disciples came and said unto him, Why speakest thou to them in parables?"

"That is, Thou teachest us many things plainly, when we are by ourselves; but before the multitude thou speakest in parables, which, because the moral is not added, have something in them perplexed, and difficult to be understood. This part of our Saviour's conduct has been made a serious objection to his religion: for it has been said, that the Christian law is delivered in fables; whereas, a rule of conduct ought to be expressed in the plainest language. This charge, however, is not well founded. The rules of a good life, and of our faith and hope, Christ had delivered before in the plainest words; as appears from chapters v. vi. and vii. of this evangelist, as well as from the other books of the New Testament. These are the parts of Scripture which have properly the force of laws: the things which Christ explains by fables are of another kind, which he calls the mysteries of the kingdom of heaven, in which he partly unfolds the nature of the divine dispensations, but principally foretells the reception which the gospel would meet with from different persons, and the progress that it would make among Jews and Gentiles. For the purposes of prophecy, it is acknowledged on all hands, that some obscurity of language is requisite."

Matt. xiii. 49, 50, "So shall it be at the end of the world. The angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

"These two verses," says Mr. Kenrick, "contain the moral of the parable, (*the net which gathered of every kind,*) by which it appears, that the design of it is the same with that of the weeds or tares and good grain, and that they are both intended to represent that professing Christians would have bad men as well as good among them, and that they would continue with them until the end of the world, or the day of judgment, when God would separate them from the just, and send them into a place of punishment."

We are of opinion, that *our*

λεια του αιωνος should be translated *the end of the age*, meaning the conclusion of the Jewish dispensation. This form of speech occurs five times in Matthew's gospel, and bears uniformly the same sense.\* It is not used by either of the other evangelists. We find it once in the Epistle to the Hebrews. "Christ was manifested once for all, to put away sin επι συντελεια των αιωνων, at the completion of the ages." Heb. ix. 26. This cannot, in reason, be interpreted of any appearance of Christ which is yet future. In our apprehension, both the parables in question refer to the escape of the faithful, and the destruction of the wicked in the general ruin, at the coming of Christ to judge the Jews, by the subversion of their state. Matt. xvi. 27, 28. will throw light upon the passages.

The following animated reflections are suggested by Matt. xv. 30, 31.

"How surprising and various are the miracles of Christ! The diseased and afflicted assemble round him from every quarter of the country, and form a wretched meeting of the most disgusting and miserable objects, which the imagination can conceive: some, deprived of the use of a limb, and incapable of moving at all, or without great pain; others, from some of those accidents to which human life is ever exposed, with limbs cut off, presenting their mangled bodies, without a finger, an arm, or a leg; some, like the brutes, incapable of speaking, and only able to express their thoughts by mute signals; others, blind from their birth, who had never yet seen the glorious light of the sun, or the cheerful face of nature, more helpless and incapable of directing themselves than a child; others, whose wild looks, incoherent discourse, and extravagant actions, too plainly discovered that reason no longer presided in the

soul, and that all was confusion and disorder within: such were the wretched objects, with which Jesus was surrounded; men labouring under the greatest of human calamities, and their spirits, where they were capable of reflection, oppressed with disappointment, and despair of relief by any natural means; sufficient to move the compassion of the most obdurate heart. But the scene suddenly changes: the bodies of the diseased are restored at once to a sound state, and every thing that is painful or offensive disappears at the presence of the Saviour. With what rapture must he who had lost a limb, or to whom it was rendered useless, perceive it restored in a sound state! How would he exercise his newly-acquired member! With what pleasure would he lift his new hand, and leap upon his new leg; scarcely believing what he felt and saw, for joy! How eagerly would the dumb exercise his tongue in the newly-acquired faculty of speech! How would the blind behold at once all the beauties of creation! No one can conceive the wonder and joy which must pervade every heart on such an occasion, any more than the grateful acknowledgments which they would make to their kind deliverer, or the pleasure which he must feel on beholding the happy effects of his power.

"Well might the surrounding multitude glorify God for producing so wonderful a change, and permitting them to behold it; and justly may we join our thanksgiving to theirs, when we learn such things, in a less perfect manner, from history."

Matt. xviii. 20. "For where two or three are gathered together in my name, there am I in the midst of them."

"The name of Christ," says Mr. Kenrick, "is often put for his religion. To be gathered together, therefore, in the name of Christ, is to meet for the purpose of promoting his religion.—Those who assembled together with this view, however few they might be in number, might be assured, that their prayers and other services would have the same force, as if he himself were among them. There seems to be nothing in this passage, to countenance the idea

\* In Matt. xxiv. 3. and xxviii. 11. Mr Kenrick translates συντελεια του αιωνος, *the end of the age*, and makes some good observations on the phrase,

that Christ is personally present, in every place, where his followers assemble.

We are rather inclined to think, that this verse is intimately connected with the verses which precede it, that the promise is limited to the apostolic age, and that it relates to the powers bestowed on the apostles, after our Lord's ascension, to work miracles in his name.

The explanation of Matt. xix. 29. is singularly happy:—"And every one that hath forsaken houses or brethren or sisters, or father or mother, or wife or children, or lands for my name's sake, *from attachment to my religion*, shall receive an hundred-fold, and shall inherit everlasting life."

"Christ here speaks of the more excellent blessings and advantages, which his followers would receive in the present world, in the place of what they might lose. This appears from the express words of Mark, (x. 30.) and from the last clause of the sentence, in which the reward of eternal life is mentioned, in addition to what had been said before. The construction of the passage is likewise illustrated by the event: for in the place of one house which they might lose, they had the free use of many houses; for a few brothers and sisters, an innumerable multitude of the disciples of Christ; for their children, as many as they converted to the faith, who regarded them as their fathers in Christ; for lands, all the wealth of Christians, which became common."

Mr. Kenrick supposes, that the parable of *The labourers in the vineyard*, (Matt. xx. 1—16.) is designed to show, that "at whatever time men come to the belief of Christianity, whether early or late, their rewards will be the same; their merit consisting in obeying the call whenever it was given, and the time of the call, depending upon the will of him who made it." We much doubt whether this be the proper inter-

pretation. It will not explain what appear to be material incidents in the story; the dissatisfaction of the labourers who were called in the morning, and the severe remonstrances which that dissatisfaction occasioned. It is surely far more natural to understand by the *early labourers*, the Jews, who, we well know, were filled with unreasonable envy and discontent, and even rejected the gospel, because the Gentiles, received *at a later period* into covenant with God, were admitted to the enjoyment of equal Christian privileges with themselves. In this sense, our Lord's prediction, "the last will be first, and the first last," was signally fulfilled; and, if our view of the subject be correct, it is manifest, that the familiar Jewish adage, with which the parable closes, "many are called but few chosen," in other words, "all do not recommend themselves to the divine favour, by the improvement of their advantages," is very pertinently applied. Mr. Kenrick is unable to affix to this clause any meaning consistent with his notion of the parable: he therefore thinks, after Bishop Pearce, but on slender authority, that it is an interpolation, inserted here from Chap. xxii. 14. Such conjectural emendations of the text are to be admitted with extreme caution.

We copy the judicious remarks on Matt. xxii. 45. "If David then call him Lord, how is he his son?"

"The Pharisees expected that the Christ would be a temporal prince, who would possess great power and splendour; but they had no conception that his superiority to David could be so great, as to entitle him to the appellation of his Lord. They were not, therefore, able to an-



over this question; but what perplexed them occasions no difficulty to us; for when we consider the extraordinary communications of power and knowledge which were made to the son of David, while in the world; the authority to which he is exalted, since his death, being made head over all things to the church, and appointed governor of a kingdom, which is to know no limits but the boundaries of the world, and entrusted with authority to raise the dead, and, among the rest, his ancestor David himself, and to dispose of their future condition; we immediately see that he is unspeakably superior in dignity to any of the kings of Israel, not excepting the most illustrious of them, David and Solomon; so that David, foreseeing his glory, might well be induced to call him his Lord.

"It is plain from this passage, that the Jews expected that the Messiah would be a man; for had they conceived of him to be God, equal with the Father, or some super-angelic being, they would have found no difficulty in answering our Saviour's question. To ask why one who was a man should call him, who was God, his Lord, would have been a question so plain, as hardly to deserve an answer."

Mr. Kenrick's reflections on Matt. xxiii. 27. to the end, are at once pathetic and instructive.

"We have here a striking example of the benevolence and humanity of Christ. When speaking of the vices and hypocrisy of the Scribes, there appears an asperity in his language, which approaches to harshness; not arising from any malevolence of temper, but from an honest indignation; yet, when he comes to speak of the sufferings of this unhappy people, his heart melts into compassion; he forgets the injuries they were now intending, and would afterwards commit, against himself, and nothing has place in his breast but pity for the sufferers. And is it for Jerusalem that he thus weeps? the city where his most inveterate enemies resided, and which was to be the scene of his cruel crucifixion and death? How great is the magnanimity of the Saviour! One might suppose from his language, that it was for a friend or a brother. Thus let us learn to weep over the follies of those, who may hate and persecute us for our attachment to the cause of truth and

righteousness: they, and not we, are the objects of pity. The calamities to which they expose themselves, are much greater than those which they inflict upon us."

Matt. xxv. 46. "And these shall go away into everlasting punishment, but the righteous into life eternal."

"This passage has been supposed to prove, that wicked men will be for ever miserable and everlastingly tormented; for all admit hence that the future life of the righteous will be strictly eternal; yet the same epithet is applied in the original, although not in our translation, to the punishment of the wicked: one must therefore be as durable as the other, i. e. everlasting; and those who are everlastingly punished must live for ever, to endure that punishment. But, to say nothing here of the utter inconsistency between the supposition of a creature's enduring eternal misery, and all our ideas of the divine mercy and goodness, or of the disproportion between the offence and the punishment, upon that system; I shall only observe, that a punishment may be said to be in the strictest sense of the word eternal, although the being upon whom it is inflicted be no longer alive, if that punishment be permanent and never removed. It may likewise, in a popular and scriptural sense, be said to be eternal, if it last for a very long and indefinite period."

Alw102, the word here employed, it is acknowledged by all, must sometimes necessarily be understood in a very limited sense. The future happiness of the righteous is always spoken of by the sacred writers, as everlasting. It is represented to be such in so many passages, and in so great a variety of expression, as to leave no doubt, whether the term should be taken in its strict and proper meaning. When, on the contrary, this or any similar epithet is applied to the punishment of the wicked, a subject with which it is seldom connected, the presumption is, that it should be understood in a qualified sense, and we

are to interpret it agreeably to the general tenour of revelation. In fact, the question respecting the duration of future punishment must be determined, not by any criticism on the word eternal or everlasting, but by other considerations, which it is not within our province at present to discuss. *Kολασις*, be it observed, in its usual acceptation, signifies chastisement or corrective punishment. Hence, this passage seems favourable to the cheering belief, that the intense sufferings of the impenitent, beyond the grave, are designed, in a long course of time, to subdue their guilty habits, and will ultimately bring them to the love and obedience of their Maker. Such, as the Editor informs us, in the preface, was Mr. Kenrick's persuasion, during the last years of his life. Mr. Kenrick has himself avowed it, in an elegant and convincing discourse, entitled, "Natural and Moral Evil considered, with Reference to the Infinite Benevolence of the Deity."\*

By the *cock-crowing*, mentioned in Matt. xxvi. 74. Mr. Kenrick understands, the sounding of the trumpet employed to announce

the hour of the night. For this ingenious idea, which our author ably supports, he acknowledges his obligations to a paper by the late Rev. Thomas Fyshe Palmer, in the Theological Repository. The few contributions which Mr. Palmer made to that valuable work, discover no ordinary acuteness and skill in sacred criticism. Mr. Kenrick is also indebted to him for his explanation of Matt. vi. 7. He supposes, that by the words, *μη βαττολογησητε*, our Lord intended to caution his disciples against "enumerating in their prayers many particulars in reference to their worldly wants—a practice, which prevailed amongst the heathens, who seem to have imagined, that if they mentioned many things to their Gods, they should be sure to obtain some of them."

In the comment on Matt. xxvii. 19. it is justly remarked, that "as the powers possessed by Jesus were of a very extraordinary nature, and must have been known to Pilate's wife by common report, we may easily imagine that he might become the subject of a dream, without any divine interposition."

(To be continued.)

ART. II. *History of Dissenters.* By David Bogue and James Bennett. [Concluded from page 505.]

To the remark of a Roman author, that *history is agreeable in any dress*, the work before us furnishes an exception. A total disregard to unity in the subject, clearness in the arrangement, and

purity and simplicity in the style, has rendered it disgusting: nor is it less characterized by the absence of that discriminating judgment which ought to pervade historical productions. Great gene-

\* See the first volume of his "Discourses on various Subjects, relating to Doctrine and Practice," No. XIII.  
† *Phryx the younger*.

tal powers of mind are essential to an eminent historian : and whoever undertakes to frame a narrative of any sort, should possess the sound good sense that will preserve him from flagrant violations of the laws of reasoning and writing.

By most persons, *argument* is thought to be one thing, and *history* another. Mr. Bogue and Mr. Bennett, it seems, are not quite of this opinion. In a performance entitled, a "History of Dissenters," they have inserted a hundred pages containing *reasons for dissent*; and, to complete the incongruity, they have stated these reasons in a form resembling dialogue, and by the aid of fictitious interlocutors. Had the principles of nonconformity never been represented before, or not represented with superior temper, discernment, and effect, the digression had been pardonable.

Why, too, have these gentlemen burdened their volumes with "the lives of eminent ministers and private Christians"? They plead, that "the inspired writers, while engaged in the history of the world and of the church, insensibly slide into biography, and exhibit a sketch of the character and conduct of the most eminent saints." But where, even according to the statement of our authors, is the similarity of the cases? In the narratives occurring in the Old and in the New Testament, biography does not interrupt history, or history, biography : they are mutually and closely interwoven ; whereas such an interruption cannot but be perceived by every reader of this work. Mr. Bogue and Mr. Bennett themselves experienced the difficulty of se-

lecting, and the invidiousness of omitting names : and, for this reason, if for none besides, they should have refrained from trespassing on the province of the biographer ; especially as the *Nonconformists' Memorial* is neither inaccessible nor uninviting. Their list is, unavoidably, meagre, and their choice partial. And, under the articles *Barter*, *Warren*, *W. Marshall*, *N. Taylor*, and *R. Cromwell*, they have indulged much more to local, personal, and party feelings, than became *historians* of the *dissenters*, and have thus given further proof of their incompetence to the office. (Vol. ii. pp. 186, &c.)

A moderate share of taste and judgment would have preserved their style from the quaintness, affectation, obscurity, and puerilities by which it is deformed. In a few instances, they have shewn that they can write simply and naturally, and reason strongly : and, in this view, we refer with pleasure to the account of Wickliffe, in Vol. i. pp. 30—32 ; and to the representation, in p. 209, of the general office and duties of Christian ministers. It is seldom, however, that they can restrain their fondness for false ornaments of language. We doubt not that whoever of them composed the following sentences (Ib. p. 178,) in praise of liberty, was far from being dissatisfied with his performance :

"In the praises of liberty, only Eloquence herself is qualified to write. Among sublunary blessings is there one which can bear a comparison, or which has a more benign and powerful influence on the formation of the human character? What an important figure the little barren spot of Greece makes in the history of the ancient world! How much superior in words and deeds were



its people to the millions inhabiting the extensive regions of Asia! But to what can it be attributed? &c. &c."

All this is very true, and, perhaps, may be considered by some as very fine. Yet we beg leave to inform Mr. Bogue and Mr. Bennett, that the declamation which would be barely tolerable in a school-boy's theme, is miserably insipid and misplaced in *history*.

When Scripture is quoted, whether in history or elsewhere, let it be pertinently quoted.

In vol. i. p. 3, these authors cite Isaiah xlix. 1. "Listen, O isles, unto me, and hearken, ye people, from afar," as a prediction that the gospel would be conveyed to islands, and, among these, most probably, to the British Islands. It is evident, that they form this conclusion from the word *isles*. But had they consulted Parkhurst on the Hebrew noun so rendered, or Blayney's Notes on Jeremiah, p. 14, or Lowth's and Rosenmüller's translation of the passage, or the works of Joseph Mede, pp. 363, 364, they would have found that the citation is nothing to their purpose. The verse is a parallelism; the latter clause explaining the former. Nor are the sense of Scripture and its sound in the English version necessarily the same.

Ib. p. 9. They seem to regard the Redeemer's injunction, to go out into the highways and hedges, as an injunction to engage in field and village preaching. Is this command, then, which makes part of the parable of the marriage supper, to be received literally? We are no enemies, in certain circumstances, to field and village

preaching; but we are solicitous, that, neither this, nor any other practice, be attempted to be supported by misinterpretations of the Scriptures.

Ib. p. 312. Representing the connection between the Church of England and the king, they say, "in him alone (the king) she (the church) lives and moves and has her being." It is not, we confess, without the strongest displeasure, that we have read this misapplication of language, sublimely appropriated to the Creator and Preserver of mankind. What would have been the feelings and the style of these gentlemen, had some writers whom we could mention made this wanton use of scriptural expressions?

Ib. p. 373. Mr. Bogue and Mr. Bennett apply two texts which regard inspired preachers to the doctrines of men, like themselves, who, assuredly, are uninspired.

Vol. ii. p. 2. These authors maintain with propriety the importance of a well-educated ministry. Now, such an education must be understood to include a competent acquaintance with scriptural criticism, and with the genuine text of Scripture. And it is not a little remarkable, that while Messrs. B. and B. are thus insisting on the necessity of academical and theological learning, they speak of the flock of God, which he hath purchased with his own blood, and prove that they are ignorant of the true reading of Acts xx. 28.

Ib. p. 47. They describe the guilt of at least a million of people, who were compelled by the test law to take the sacrament,



and, "in consequence of doing so, have appeared before the tribunal of Jehovah, chargeable with the crime of eating and drinking damnation to themselves, not discerning the Lord's body." But do these writers seriously mean to insinuate, that the condemnation to which the Apostle adverts, in 1 Cor. xi. was eternal, and not temporal?

Their estimate of characters is frequently incorrect.

To the memory of the Stewarts they give no quarter; nor allow, as judicious historians will do, for the effects of situation, education, connection, &c. (vol. i. p. 77 and *passim*.) Much, very much, there, no doubt, was to be condemned in the unhappy princes of this race: but in the circumstances of Charles the First, there was also much to be pitied. His son and first successor was, we think, the worst of the line, and indeed the worst monarch that ever sat upon the English throne; as even the early discipline of adversity was incapable of rendering him moderate, humane, wise and virtuous.

On Oliver Cromwell, excessive praise is bestowed by our authors, who are unwilling to admit that he deceived any party; (vol. i. p. 93;) though (in p. 154) they have related an instance in which he made religious distinctions and prejudices subservient to political ends, and gave some of his officers reason for supposing that he acted from one set of motives, while, in truth, he acted from another. The protector was sagacious and disinterested in the appointment of his servants, and went beyond the views and practice of his times in toleration: witness, his treat-

ment of Hiddle, which Messrs. B. and B. would have done well to have recorded. His character, too, was better than that of many of his contemporaries: yet it was greatly mixed; and if he began his career with a sincere love to religion, he seems to have ended with a predominant love of authority and power.

Cranmer, whose faults were those of the age and of the church, rather than of the man, is censured pretty heavily by these writers. (Vol. i. p. 48—&c.)

Nor does Tillotson, excellent and amiable as he was, obtain their approbation. They repeat, without animadversion, the opinion of Whitfield respecting him, that he "knew no more of religion than Mahomet;" and they add, as their own, that "a man will not catch the distinguishing features, the essential spirit, of the gospel from the works of Tillotson." (Vol. ii, p. 356.) It matters not that his discourses exhibit much of the temper of his divine master: Tillotson was no follower of Calvin!

The memory of the late primate of Ireland is not more honoured in their eyes. Respectable, indeed, they style him: but then he was no Calvinist: *Unum hoc—doleo tibi deesse*. "Had he possessed the religious sentiments and the ardent zeal of his progenitor, (Henry Newcome,) he would have been more instructive as a theological writer, and a thousand times more useful to Ireland, as its primate." Truly, this decision of Mr. Bogue's and Mr. Bennett's is as well considered as it is modest! Yet the life of the venerable prelate was passed in diligent and successful efforts

in protestant knowledge of the holy scriptures; and he is the author of a practical work (*Observations on our Lord's Character and Conduct*) inferior to none that have been published, for strength of reasoning, fervour of devotion, purity of language, clearness of illustration, and usefulness of design. Vol. ii. p. 39. (note.)

Writers that cannot appreciate the excellencies of Archbishop Newcome, may be permitted to reserve their charity for Daniel Burgess, who, whatever his merits, appears, like some of the popular preachers of our own day, to have been, pretty much, a pulpit jester, and whose ill-timed sallies and repartees our historians awkwardly attempt to vindicate. (Vol. ii. p. 278.) Cowper, we hoped, had settled this point, in some well-known lines, abounding with strong argument and satire.\*

Busby is contemptuously styled (vol. ii. p. 210) "this king of Lilliput, who is said to have ruled by the ferula." With the same propriety and taste they might have observed, that "he kept the school of Tyrannus," (p. 434.) The vulgar opinion of Busby's character is, probably, unjust. It has never appeared that his discipline was severer than the faithful superintendence of a large seminary required: he was distinguished by skill, learning, and success; and we collect from the life of P. Henry, that he was conscientiously attentive to the best interests of his scholars.

It will not be deemed wonderful, that our authors say little

more of Firmin, than that he was a Socinian, (vol. ii. pp. 334, 335,) or that they speak (i. p. 115) of the purity of John Calvin's life, and pass over his treatment of Servetus, than which, a more cruel and malignant act does not stain the annals of persecution.

In vol. ii. pp. 161, &c. Mr. Bogue and Mr. Bennett have favoured us with a confession of their own faith, for the purpose of shewing that its articles were preached by the primitive non-conformists, and with the farther view of thence concluding, that real religion prevailed among our ancestors. This is an inverse method of reasoning. We should infer the existence of piety from its fruits, from the habitual devotion, the humility, the fair dealing, the charity, and mutual forbearance of which it is productive: these writers infer its existence from a given set of principles being previously embraced. And the proper question is, are these principles inculcated in the Scriptures? Not, were they taught by the puritans and reformers?

"Dr. Campbell, of Aberdeen, strenuously exhorts his students to form a system of divinity for themselves from the sacred Scriptures, without consulting commentators, or previously studying systematic writers in theology," (vol. ii. p. 219. note.) The dissuasive is excellent, so far as it regards systems of divinity, which, as might be expected, find strenuous advocates in the present historians of the dissenters!

These gentlemen are not perhaps aware of the exact nature of the services rendered by Sherlock

(vol. ii. p. 335) in the Trinitarian controversy, to the cause of truth: he exposed the absurdity of the Socinians, their worship of a man; and, in opposition to the Sabellianism, that is the concealed Socinianism, of his opponents, he made the only consistent statement which it is possible to make of Trinitarianism—a statement, that, in fact, amounted to *Trinitheism*.

The authors before us refer (vol. i. pp. 297, 298) to the system of the congregational brethren, agreed on at the Savoy. We shall request our readers to consult the account given of it by Neal.\* Neal, himself an independent, a man of exemplary sense and candour, and a correct and intelligent writer, (would that he had been the model of Messrs. B. and B.!) plainly intimates, that there was much enthusiasm and fanaticism in the proceedings of that assembly.

Mr. Bogue and Mr. Bennett deny that the shadow of evidence is furnished, that Dr. Owen was opposed to Richard Cromwell, or took any share in his deposition, (vol. ii. p. 231.) But, really, the affair of Wallingford-house is somewhat mysterious. On the one hand, we have Dr. Manton's assertion; on the other, we have Owen's denial. And, the evidence being thus balanced, candour will lead us to decide in favour of the accused party; especially as it is possible, and may be probable, that Dr. Owen's words did not relate to the protector. We shall avail ourselves of this opportunity of correcting

what appears to us a mistake, in a statement of the very respectable editor's of the *Nonconformists' Memorial*, (vol. i. 201. 2d edit. note,) who says, "Mr. Baxter stands excused from any intention to propagate falsehood concerning Dr. Owen, by what Mr. Sylvester relates in his preface, viz. that he wrote to Mrs. Owen, &c." Now, it was not Baxter, as Mr. Palmer seems to suppose, who made this communication to Owen's widow, but Sylvester, to whom, therefore, the merit of such caution ought to be ascribed: "I wrote," says Sylvester, "with tender and affectionate respect and reverence to the doctor's name and memory, to Madam Owen, &c." (Sect. vii. of Preface to Baxter's *Life and Times*.)

Much commendation, as might be imagined, is given, in these volumes, to the ejected ministers. Of the value of their works, men will judge differently, according to their several tastes and opinions. But Protestant Dissenters, of every denomination, will cordially unite in honouring them for the rich sacrifices which they made to conscience. We recollect that Echard, one of the worst of all writers pretending to be historians, endeavours to represent their secession as no considerable loss to the Established Church. To such a decision, however, we oppose the impartial testimony of Locke, whose words are, "Bartholomew day was fatal to our church and religion."

We have not time to notice all the passages in this work, which call for remark and animated ver-

\* Hist. of the Puritans, vol. ii. 190, 191, (Toulmin's ed.)

sion; and our remaining observations will neither be numerous nor long.

Vol. i. p. 135. No mention is made of Mr. Robinson's address to the younger members of his church, on their embarking for North America: it is admirable for piety, simplicity, affection, and the liberal spirit of a *Protestant*; and Neal thought it worthy of preservation.

Ib. p. 175. Having spoken of a Quaker, who visited Sultan Mahomet the Fourth, near Adrianople, our authors add, "two others went to convert the Pope himself, beyond which there seemed but one step which they could go." This wretched attempt at pleasantry, even were it suffered to pass in conversation, should never have found its way into history.

Ib. p. 292. They allow a champion for dissenting principles strong colouring, as well as animation and earnestness. Surely his colouring ought not to be stronger than truth will warrant!

Vol. ii. p. 21. We have heard that Mr. Jollie was averse from teaching mathematics in his seminary, least the study should render his pupils sceptical. The aversion did no credit to his judgment. A good mathematician is, as such, more likely than any other man to discriminate between the nature and degrees and limits of different kind of evidence.

Ib. p. 26. It appears that Mr. Owen, in the theological disputes among his students, would not allow the opponent to the truth to stand forth in his own person, and to bring the arguments and

objections as his own, but desired him to mention them as the arguments of the sect by name. Messrs. B. and B. approve of the restriction, which was admirably calculated to make the pupil a slave to the system of the tutor.

Ib. p. 200. Some historians have a resistless inclination to relate omens. Echard possessed this property in common with Livy; and our authors, who often betray indications of it, inform us, that "one of those auspicious omens, which are frequently supposed to announce future eminence," accompanied the birth of John Flavel. A pair of nightingales made their nest close to the window of the chamber where his mother lay-in, and with their delicious notes sang the birth of him, whose tongue sweetly proclaimed the glad tidings which "give songs in the night." The story is not found in Calamy. What shall we think of writers who relate it with the utmost gravity? We are reminded by it of Horace's *non sine dis animosus infans*. But the same licence is not conceded to historians as to poets.

Ib. p. 321. Societies for the reformation of manners and the suppression of vice, appear to us more commendable in their motives, than their proceedings. And for dissenters to call the constable\* to support religion, is sadly inconsistent.

Ib. p. 349. The affair of the French prophets, Messrs. B. and B. consider as of an ambiguous complexion, and think that it should be thrown into the heap of unaccountables. But where is the ambiguity? Nothing can be

\* Jortin's Tracts, vol. i. p. 369.



clearer, than that they were gross enthusiasts; who, ceasing to be persecuted, soon ceased to be important.

Ib. 350. These authors regard the praise bestowed by the Church of Rome upon Bishop Bull, for his famous work on the Trinity, as a suspicious honour. Why suspicious? The Church of Rome is always pleased when Protestants appeal to the fathers rather than to the Scriptures: and so far as Scripture is concerned, she supports her doctrine of transubstantiation by the very same mode of interpretation which certain Protestants employ in proof of the Trinity. She has even the advantage over them; inasmuch as she carries the principle to its full extent.

Ib. 453. Our historians inform us, without any observation, that many of the people of New England attributed the first peopling of the Western hemisphere to the aid of the devil, who thought, by removing a part of the human race thither, they would be placed out of the reach of the gospel. Does the faith of Messrs. B. and B. embrace this absurd and blasphemous opinion? So the coolness with which they record it, might lead us to suppose.

In the cases of Henry the Fourth, Arundel, (vol. i. 39, 40) and Bishop Morley, (vol. ii. 192) and other persecutors, Mr.

Bogue and Mr. Bennett manifest a disposition to anticipate the decisions of the day of final retribution: and when they record the death of Cranmer, (vol. i. 50,) the fire of London, (vol. i. 101,) and similar events, (vol. i. 66—&c.) they represent some in the light of retaliation, and others as divine judgments. Let them read Luke xiii. 1—6.

The manner also in which they propose their arguments against the Established Church, is frequently coarse and violent. It is, surely, possible to combine firmness and modesty in a statement of the principles of Protestant nonconformity. Even in our utmost zeal against intolerance, we must be careful not to give cause of suspicion that we ourselves are intolerant: nor must it be forgotten, that bigotry is more commonly the offspring of error than of vice.

Our authors, who, complacently enough, speak of their historical labours in connection with those of Mosheim, Campbell, and Jortin, (Pref. p. xxxi,) and broadly intimate that their own work is valuable, (vol. ii. p. 238,) have brought down their narrative, such as it is, to the death of Queen Anne. They would consult their reputation, as well as the honour of the general body of men to which they belong, by consigning the remaining period of the history to persons more qualified to do it justice.

Art. III. *Letters on the Miraculous Conception: a Vindication of the Doctrine maintained in a Sermon, preached at Belper, in Derbyshire; in Answer to the Rev. Mr. Alliott, and the Rev. Mr. Taylor. By David Davies.* 8vo. pp. 83. Mason, Belper; Eaton, London. 1809.

Mr. Davies's Sermon, reviewed M. Repos. p. 509. drew forth it seems two champions of orthodoxy,—Mr. Alliott, an Indepen-

dent preacher at Nottingham, and Mr. Taylor, a "Free-Grace-General-Baptist" minister, at London. These gentlemen do not

seem to have overpowered Mr. Davies by extensive learning, or forcible reasoning. We wish he had been less affected by their unhand- some insinuations and uncharitable accusations. He has shewn himself, in his reply, to be no less able in vindicating, than he was bold in asserting, the true Nazarene doctrine.

**ART. IV.** *The Unity of God, the Doctrine of Reason and Scripture, and the Foundation of Virtue and Happiness: a Discourse delivered in the Unitarian Chapel, Mansfield, May 14, and in the High Pavement Chapel, Nottingham, July 2, 1809. By Joseph Bull. 8vo. pp. 19. Eaton, London.*

We are sorry that misrepresentation should have followed the delivery of this sermon: if it be published as it was delivered, it ought not to have given offence to any candid, intelligent hearer.

## POETRY.

*On laying the first Stone of the New Meeting House, at Hackney, sacred to the One God the Father. Oct. 16, 1809.*

“Father of all,” to thee this pile we raise,  
To celebrate thy undivided praise;  
Sacred to thee, Jehovah, God alone,  
With pious zeal we consecrate this stone.  
Look down from heav’n, accept thy servants’ zeal  
In thy great cause, and their desires fulfil.  
O \* “Let thy work with joy to them appear,  
And may their children see thy glory here.”  
O may this house, from superstition free,  
“The house of pray’r” and pure religion be!  
Here may each heart with warm devotion glow,  
And God on men the richest gifts bestow;  
May truth unsullied here her cause maintain,  
And far from hence extend her glorious reign:  
No heathen deities thy servants own;  
No triune worship shall insult thy throne:  
No human dogmas here the conscience bind;  
No creeds that shackle and enslave the mind:  
But ev’ry mind and ev’ry conscience free,  
Shall join, thou Great Supreme, to worship thee.

J. M.

\* Psalm xc. 16.

### THE EXILE:

O! woods of green Erin! sweet, sweet  
was the breeze  
That rustled, long since, thro’ your wide-  
spreading trees!  
And sweet was the flow of your waters  
to hear;  
And precious my cabin, the home of my  
dear!  
For then thro’ your groves, by your wa-  
ters I walk’d,  
And with Norah of love and of happi-  
ness talk’d;  
While, calm as the moon-light that  
show’d her mild charms,  
My child, softly sleeping, lay press’d in  
her arms.  
But now that I visit thee, Erin, again,  
Tho’ years have pass’d o’er, they’ve  
pass’d o’er me in vain:  
Thy woods and thy lakes, and thy moun-  
tains no more  
Can awake such fond thrills as they  
kindled before:  
Still green are thy mountains, still green  
are thy groves;  
Still tranquil the water my sad spirit  
loves;  
But dark is my home, and wild, wild  
its trees wave;  
For my wife and my infant are dust in  
the grave!

A.

**TO LIBERTY.**

Night o'er the earth in solemn grace  
 Had thrown her sable veil,  
 Arrest was all the feather'd race,  
 And hush'd each whisp'ring gale.  
 The moon, refulgent queen of night,  
 Had silver'd all the rills,  
 Shed o'er the meads her pallid light,  
 And shone upon the hills:  
 When a young blooming swain intent,  
 Beside a fount reclin'd,  
 Thus midst the solemn scene gave vent,  
 To thoughts that fill'd his mind:  
 "Hail! liberty! of ev'ry art  
 "The queen: 'tis thou alone  
 "Whose heav'nly shield can blunt each  
 dart,  
 "From haggard Mis'ry thrown.  
 "Each Grecian was by thee upheld  
 "On Marathon's dire shore,  
 "When all on fire, they strew'd the  
 field  
 "With blackest Persian gore.  
 "In vain the choicest works of art,  
 "The crown and glitt'ring crest,  
 "Can yield enjoyment to that heart,  
 "Where thou art ne'er a guest.  
 "For me, remote from gaudy strife,  
 "Let but my blessings be,

"While journeying on this toilsome life,  
 "My cot, my flocks, and thee.  
 E. DUNCANNON.

**SONNET TO POESY.**

What time on Malvern's summit rides  
 the storm,  
 Frowning majestic on the coming day:  
 Bring me, O Poesy, thy angel form:  
 While rapid rolls thy heav'nly eye a-  
 round,  
 O'er the wide empire of thy mental  
 sway;  
 Nature sublime with sullen grandeur  
 crown'd,  
 May some small portion of thy fire  
 convey;  
 And then uprising to thy course re-  
 nown'd,  
 (Oh! 'tis beyond the feeble voice of fame,  
 And every earthly dignity and name!)  
 Creation's every feature to pourtray,  
 And all a poet's excellence to claim.  
 Give me such magic powers, propitious  
 fate,  
 And oh! how I'll despise the monarch's  
 little state!

*London.*

MARY.

## INTELLIGENCE.

THE REPORT OF THE MANCHESTER NEW COLLEGE, REMOVED TO  
 YORK, AT THE TWENTY-THIRD ANNUAL MEETING, AUGUST  
 25, 1809,

The Trustees of the Manchester New College, removed to York, have great satisfaction in laying before the public so favourable an account of its present state. The appointment of deputy treasurers in our provincial towns, has been attended with great advantages, especially as the office has been undertaken in most places by gentlemen who have manifested the most active zeal to promote the interests of the institution. The additions which have been made to the list of subscribers, in consequence of their exertions, will be observed with pleasure by those who are anxious for its success. The permanent fund also has received some very handsome donations, amounting in all to 223l. 18s. The trustees have also to return their thanks to various congregations, whose col-

lections, several of them very considerable, have made a large addition to the funds of the institution.

From all these causes, it is not to be wondered at, that a considerable balance should appear in the treasurer's hands. This balance is, however, rather nominal than real, as it will be nearly exhausted by the alterations which are now making in the late Academical Buildings at Manchester, the treaty for the sale of which, referred to in the last Report, having failed, the committee have been at length obliged to recur to the original plan of converting the centre-building into two houses. These are nearly completed, but at the expense of more than 600l. It is expected, however, that the income will be advanced by this plan in much greater proportion,

and that thus an important addition will be made to the permanent funds of the institution.

The trustees, anxious to render their exertions answerable to the liberality of the public, have determined to make provision, without delay, for completing the plan of education originally contemplated by the friends of this institution. Being deprived of the services of the Rev. Theophilus Browne, who is removed to Norwich, they have therefore engaged the Rev. William Turner, M. A. as Tutor in the mathematics and natural philosophy; and they expect that the classical department will shortly be undertaken by Mr. John Kenrick, son of the late excellent Mr. Kenrick, of Exeter, a gentleman, who, they persuade themselves, will execute the duties of his office to the great advantage of his pupils. They trust, that when three regular tutors shall have entered upon the duties of their several departments, the great fatigue and labour of the superintending tutor will be diminished, and he will be more at leisure to devote his chief attention to the theological part of the course.

The number of students during the last year, was thirteen; seven of whom were intended for the ministry. Of these, Mr. Joseph Hunter and Mr. Thomas Madge have completed the course: the former of whom is now settled at Bath, and the latter is supplying a vacant congregation at Bury St. Edmunds.

Encouraged by the flourishing state of the funds, the trustees have ventured to admit this year nine students on the foundation, which, together with two at their own charge, makes in all the number of eleven students for the ministry. Of these, Messrs. Astley, Smethurst, Yates, and Robberds, have entered upon the last year of their course; Mr. Dean is in the fourth; Mr. Manley, late of the University of Glasgow, is in the third; and Messrs. Ashtop, Lewis, Brettell, (son of the Rev. J. Brettell of Gainsborough,) Holland, and Hincks, (son of the Rev. T. D. Hincks of Cork,) are in the first. There are also seven lay students.

This very considerable addition to the number in former years, has greatly increased the difficulty of procuring lodg-

ings so situated, as that all the students may be under the eye of one or other of the tutors, and has rendered it highly desirable, that some buildings should, if possible, be engaged for this purpose, under the direction of the trustees, which may combine the advantages of proximity to the lecture rooms, and ease of superintendence. It is not improbable, that an opportunity may shortly present itself, of obtaining suitable premises for this purpose, on easy terms, if the Trustees should be encouraged to expect the concurrence and support of their friends.

The several circumstances above stated, will, it is presumed, justify the trustees in entreating the continuance of the public favour to the Manchester New College, removed to York. And if they should besides be enabled to apply a small sum yearly to the enlargement of the library, and the gradual purchase of the most essential articles of a philosophical apparatus, it is obvious, that the attainment of these objects would greatly contribute to increase the advantages already enjoyed by the students in this institution.

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, and Co. Bankers, Lothbury, and Mr. Kinder, No. 1, Cheapside, London, subscriptions and donations are received.

SAMUEL SHORE, jun. President.

*Statement of the College Funds, June 30, 1809.*

	£.	s.	d.
Estimated value of the Buildings in Manchester	4000	0	0
Amount of the Permanent Fund	464	2	0
Subscriptions in Arrear	61	14	0
Balance in the Treasurer's hands	793	4	0
Total	£5319	0	0

GEO. WM. WOOD, Treasurer.

*Manchester, June 30, 1809.*



# MANCHESTER PRESBYTERIAN QUARTERLY ASSOCIATION.

The quarterly meeting of the Presbyterian ministers in Manchester and its vicinity, was held at Stockport, at the chapel of the Rev. E. Higginson, on the 21st of September, 1809. The Rev. W. Johns introduced the service, and the Rev. J. Holland preached an excellent sermon, from Rom. xv. 5, 6. to an attentive, and, though not numerous, yet respectable audience.

As the session at the York Institution commenced on the day on which the meeting was held, the preacher, in a short address before the sermon, was naturally led to recommend it as a "seminary where the study of theology is most impartially pursued." It was observed, "that the principle of the liberal conductor of that seminary is not to impose any *ism* of his own, but simply to appeal to the best interpretation of the holy scriptures." The merits of the institution therefore being duly appreciated, it was added, "that whoever could conscientiously unite in divine worship with the assembly then present, and yet did not use their best endeavours for the support and continuance of such seminaries, might surrender future generations to the influence of error, until Providence should think fit to raise up other instruments to diffuse the divine light of truth over the world." No exclusive appropriation was claimed to the term Unitarian, whilst it was maintained that "whoever agree, or nearly agree, respecting the commission or character of Jesus Christ, have no good reason to render his nature or person a pretext for not uniting in any common interest." Hence it was deemed "not inconsistent with the purposes of the association to solicit the candid attention of the audience to some reflections on the subject of Christian unanimity." The text was in Rom. xv. 5, 6.

The apostle in the text seems to restrict unanimity to the essentials of the gospel, "according to Jesus Christ," and to represent the worship of all those to be acceptable, who "with one mind glorify the God and Father" of the Messiah. It was then shewn, that there is no form of Christianity, which forbids disciples of any denomination from being of one mind in the most im-

portant and essential particulars; not excepting even those whose tenets are most remote from the reputed standard of orthodoxy, because in their system is comprized whatever is most general, least contested, and most important in other systems. In favour of the lowest scheme, as it may be styled, it is also a presumption, that it enables the greatest number of Christians to join in religious offices; where as peculiarity of sentiments in devotional exercises, must necessarily prevent the general adoption of them. It was argued, that uniformity of opinions, even in matters of importance, is absolutely impossible in the present state. "There may be a uniformity of sentiment in the bond of ignorance—in the bond of dissimulation; but palpably different from a uniformity of the spirit in the bond of peace." Whatever is *obviously* practical in the reputed orthodox system, not even its most decided opponent rejects. He admits the divine providence to be universal and everlasting; is orthodox zeal authorized to require more? He admits, too, that the power of God alone creates, redeems, sanctifies; and if the word atonement mean the reconciliation of man to God, by means of the religion confirmed by the death of Christ, even the Unitarian is agreed with every other disciple. Will any one call the preacher's representation of the Christian faith partial or imperfect? It is granted, that if more had been revealed, more were to be received; yet in all cases, it were absurd to say, that that is a revelation which cannot be understood. If it were a crime to reject mysteries, supposed not to be revealed, so would it be to receive them when in fact they were not revealed. But in neither of the cases can involuntary error be deemed criminal. Let all defend that faith which they suppose was originally given to the saints; but with that zeal which is according to knowledge, and consistent with brotherly love. But in faith, when an object of commendation, is included integrity and sincerity, as well as belief; and it is of no available efficacy, when unattended with those moral virtues, called *the fruits of the Spirit*.—By these considerations, may unanimity

and good-will be promoted; and thus may all classes of Christians be led to regard one another, though by various means, as fellow-labourers in the vineyard—as uniting with God the Father, with Jesus Christ, and with the holy spirit; with the divine power, wisdom, and goodness, to effect the salvation of men. For this purpose, it is useful to begin with the youngest minds, to form them to rational principles of religion, and to a blameless conversation; and in regard to those of riper years, religious instruction should be administered to them, for the same most important purposes, though the mode may be varied to suit different dispositions and talents; inasmuch as some are more inclined to simplicity, others to pomp, &c. In this, all true Christians will be of one mind; and if they still wish for greater uniformity of opinions, let them, by daily *benevolent* intercourse, instruct and be instructed. By this means, uniformity of temper at least would be produced, and all would, with one mind, glorify the God and Father of our Lord Jesus Christ. After alluding to the advantages of liberal associations, and the necessity of allowing opinions and discussion to be free, the preacher concluded in the following words: “I ought to be deeply conscious of my own errors and imperfections, and sufficiently humbled in the sight of God on their account. But the liberty which I give to others, I surely may take myself;

and if I have not used it with licentiousness or want of candour, I trust you will all receive the Apostle’s exhortation at the close of his Epistles to the Corinthian Christians: *Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.*”

It is necessary to observe, that the above abstract is not that Mr. Holland promised in your last number, but an abridgment of it. The abstract itself was judged, whether rightly or otherwise, too long.

The Rev. Mr. Smith will preach at Manchester at Christmas, and the Rev. Mr. Higginson will preach the evening lecture.

It was resolved that an account of each meeting be transmitted to the Editor of the Monthly Repository, by the Secretary.

Also, that an attempt be made to obtain the consent and co-operation of the ministers at the *Provincial*, to have an evening lecture preached after the usual meeting, and likewise, that an evening lecture be preached at Manchester, on the evening of the day of the quarterly association.

About twenty ministers and lay gentlemen dined together after the service; and the afternoon was spent in very interesting conversation, till the company broke up.

W. J.

Manchester, Nov. 15, 1809.

#### LECTURE AT SALTERS’ HALL.

The order of the preachers and subjects at a Wednesday Evening Lecture, at Salters’ Hall, to be held every fortnight, commencing the 1st day of November, 1809, and ending the 4th day of April, 1810, inclusive.

1809, Nov. 1, Mr. Worthington, The dignity of the temple-worship under the Jewish dispensation.—Nov. 15, Mr. Evans, The superior glory of the second temple at the coming of Christ.—Nov. 29, Mr. Cloutt, The ornament and security of the church of God.—Dec. 13, Mr. Lane, The obligation of Christians to attain to eminence of character.—Dec. 27, Mr. Worthington, The divine goodness

to man, as it may be traced through the successive stages of his earthly existence.—1810, Jan. 10, Mr. Evans, Paul’s reasoning with Felix.—Jan. 24, Mr. Cloutt, The reality, extent, and glory, of Divine Providence.—Feb. 7, Mr. Lane, Trust in Providence the best remedy for anxiety.—Feb. 21, Mr. Worthington, The diligence of Christ in fulfilling his ministry.—March 7, Mr. Evans, Christ the friend of his disciples.—March 21, Mr. Cloutt, Christian like-mindedness.—April 4, Mr. Lane, The evil and danger of declensions in religion.

Service to commence precisely a quarter before seven o’clock.

#### UNITARIANISM IN AMERICA.

We are happy to announce to our readers, an important fact, which proves, we trust, the growth of Unitarianism in America. Mr. Wells, of Boston, a bookseller, formerly a pupil of Mr. Belsham’s, has published an edition of the IMPROVED VERSION of the Christian Scriptures. It is a small 8vo, between

the large and the second copies of the original edition. It is handsomely and correctly printed. The only difference between the London and American copies, is, that the suspected passages are not in the latter in Italics.

Mr. Wells has also just published, in one neat volume 12mo, an edition of

Mr. Belsham's Sermon on the Death of Dr. Priestley, and of his Vindication of the same in Reply to Dr. Smith. This latter publication was occasioned by the reprinting, in America, of Dr. Smith's Letters to Mr. Belsham, upon his Funeral Discourse for Dr. Priestley.

#### THE JUBILEE.

##### PROCEEDINGS OF THE JEWS.

Prayer and Ode for the festival day, being the fiftieth anniversary of the accession of our Sovereign Lord King George the Third, at a consecrated meeting of the Jews, in the several synagogues throughout the kingdom, on the 15th day of Hesvan, A. M. 5570. Composed by desire of the president and vestry of the Great Synagogue, Duke's Place, by the Rev. Solomon Hirschel, Chief Rabbi.

##### PRAYER, &c.

Having repeated the afternoon service, the reader says, "O come, let us sing unto the Lord, let us make a joyful noise unto the rock of our salvation; let us come before his presence with thanksgiving, and make a joyful noise unto him with Psalms." After which the reader and congregation repeat the following Psalms: 61. 72. 100. 112. 117. 138. 150.

##### PRAYER.

O Lord! it is thou who art our King from the earliest times, and it is thou who appointeth the kings of the earth, and inclineth their hearts to all that thou dost desire. We thank thee, O Lord our God, for all thy wonders and all thy assistances, for thou art careful of thy people Israel in all places of their settlement; and with increased respect and firmness hath thou granted them shelter and protection, here, under the government of our powerful and pious lord, King George the Third; (may his glory be exalted;) thou hast past the decree, and it has been confirmed, that among nations we should live under his shelter; through thy kindness and great mercy hast thou given thy people grace in the sight of the king, his counsellors and lords; thou hast evinced a sign of goodness unto us, and we have increased in the land, that the people of the whole earth may know thou hast not rejected thy people Israel, neither hast thou despised the children of thy covenant.

We beseech thee, O merciful King! be pleased to accept the prayers of thy servants on this day; thou hast caused us to live and be upheld unto this time, the fiftieth year as the Jubilee day of the reign of our sovereign lord King George the Third (may his glory be exalted.) For this we have consecrated an assembly in this our little sanctuary, to supplicate to thee for him, for his kingdom, and for all who confide in his protection and seek his peace and welfare. Bless, O Lord, his substance, and be graciously pleased with his actions; lengthen his days as the days of heaven, and let his throne be established as the sun at noon-day; preserve him from the shafts of sorrow and trouble, and stand forth to his assistance, overthrow his foes, and make them fall before him like stubble before the wind; renovate his strength, gird him with might, and renew his youth like the eagle; may his hands be steady till the sun of his enemies go down and their light decline, and let the sun of his righteousness shine forth to the inhabitants of all the land, and the distant isles, from one end of the earth to the other; and in peace and comfort may he reach the days of eternity which approach him, add days to his days and his years as many generations. Amen.

We beseech thee, O God, enlighten the spirit of his counsellors and nobles with intelligence and urbanity, guide them in the right way, that the kingdom of Britain may be aggrandised, for thou wilt shew them the excellent way wherein they should go to unite the hearts of the various people who sojourn in this kingdom, both great and small, that they may fear God and the king, because they shall understand that through thy will thou hast affixed strength to our king, upon whom the crown shall flourish; the enemy shall see and shall be ashamed; they shall acknowledge and understand that thou

dost bless the righteous and dost encompass him with favour as with a shield.

Blessed be the Lord, who hath granted rest to the inhabitants of Great Britain, so that the sword has not passed over their land. May he thus continue to protect and shelter them to the end of days, when the mount of the house of God shall be established at the top of mountains, and the spirit be poured out from his dwelling place, the heavens, on all the inhabitants of the earth, that they shall serve him with one accord; then shall the eye of man be satisfied, the rich, the poor, the lord, and the king, with their lot, and the portion of their inheritance; so that the verse shall be fulfilled, as it is written, "And he shall rebuke strong nations afar off, and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more." Amen.

SERMON.

ODE.

CHORUS.

Assemble ye, God's chosen band,  
Hail the jubilee of the land,

Of our king's reign the fiftieth year:  
Jeshurun's host, with awe rejoice,  
In pious strains raise tongue and voice;  
"May God his throne fix ever here."

HALLELUJAH.

READER.

I.

As when at heav'n's meridian height,  
The sun sends health on wings of light,  
Giving to life and soul a zest;  
Thus potent, the king's virtues rise,  
With influence reaching to the skies;  
And in the people's hearts imprest.

CHORUS, Assemble, &c.

2.

What has he not done, thus highly  
placed!

He, the nation rais'd, its foes disgraced,  
And Britain's star resplendent made.  
O God, who blessed his loins with  
strength,

To his new reign O grant due length,  
To bloom like trees that rivers shade.

CHORUS. Assemble, &c.

*The congregation say, altogether, Psalm*  
*lxi. v. 6.*

Thou wilt prolong the king's life, and  
his years to many generations, Amen,  
Amen.

*The Prayer for the Royal Family.*

## MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

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

We are arrived at another epoch in the grand period, which will be celebrated by future historians under the name of the French revolution. The treaty of peace between Austria and France has been ratified and published: and by it the former power is reduced to a state of humiliation, from which it will probably never recover; and the dominion of the great hero of the French is established. Who, on contemplating the events that have so rapidly succeeded each other in our times, must not be astonished at the dispensations of Providence? Who, that witnessed the first agitations of France, could possibly have looked forward to such a termination? When the vial of God's wrath was poured out upon the earth, in the year 1789, devastation and bloodshed ensued; and

every nation in Europe has drunk more or less of its dire contents. Woe has succeeded to woe. The high and lofty have been brought down to the ground; and they, who dwelt in the dust, have been raised to thrones. The wise will ponder these things; but, as the Scriptures farther tell us, fools will not understand them. And, though they are a prelude to greater changes, little reason have we to expect, that the kingdom of the Lamb will be speedily established.

Europe, previous to the revolution, was under a dominion, that might well be represented by a beast with many heads. That beast is destroyed; but his place is taken by another, resembling the former in a variety of respects, but differing from it also in several particulars. The whole of the shape and man-



ners of the latter is not as yet developed. We must wait some time, till, having torn down all that he was appointed by Providence to lay waste, he presents himself in all his varied features to his astonished and humble worshippers. When it was prophesied, by an admired writer in this country, that France was blotted out of the map of Europe, little had he considered the nature of the former governments, little did he think that the order of things, settled in his apprehension on so firm a basis, should be so totally overthrown. Little did he think, that the empire of Germany should cease to exist, that the possessor of its throne should resign his seat, which should be occupied by another, under a different name, but with increased authority.

The emperor of Germany on resigning his title to that empire, and dissolving the bond of allegiance between himself and his subjects, retired to the sovereignty of his hereditary states, and in them he assumed the title of emperor. This was allowed to him by other sovereigns, and the empty title kept up the appearance in his court of former greatness. But he was not content; and, notwithstanding preceding experience, he ventured again to try his strength against an adversary, by whom he had been repeatedly humbled. His success was what might have been expected; but, notwithstanding the provocations given, the conqueror has not despoiled him of all his dominions, nor abolished his titles. Austria still boasts of an emperor. Vienna will again see revived within its walls the splendour of an imperial court. But the means of keeping up this empty dignity are much diminished, and the emperor has no regal vassals to pay him their homage. Still he is an emperor, and his subjects will pay dearly for the title. His imperial majesty has impoverished his domains; and, if he does not reduce very considerably his state, he must live for ever in complete subjection to his lordly rival. Prussia and Austria, which formerly filled Europe with their contentions, now present a similar picture of distress: both are completely humbled; they may sympathise with each other on their departed greatness.

Yet the treaty of peace does not present such harsh terms, as we expected. Austria is indeed completely cut off from the sea. Her flag can never again

be hoisted, for not a sea-port is left to receive it. The former wars had taken from her all her ports in the British channels: this treaty has severed from her Trieste, and the ports on the Adriatic. The Save is now, with a line drawn from the Danube to it through Upper Austria, the western boundary; her territories are the remainder of Austria, Bohemia, Moravia and Hungary, and a small part of Poland. Here is sufficient room for the exercise of regal talents; but, when do kings learn wisdom by misfortunes. Instances however are upon record of such an event; and we sincerely hope, that the Austrian Cabinet will afford another example to the world of reformation; that it will no longer resist every improvement, and that it will study to meliorate the condition of its subjects.

The Emperor of Austria is not returned to Vienna, nor have the French evacuated his territories. Every thing is arranged however for the latter purpose. Besides his losses to the west of the Save and Austria, he gives up to Saxony all the towns he possessed in that kingdom, a great district in Poland; and Russia also is to take from him a district to be marked out by an extensive population. There are also secret articles to this treaty, probably specifying sums of money to be paid at different intervals, but of these we shall hear in due time. The kings of Saxony and Bavaria seem to have been the greatest gainers, as the latter comes into possession of a great territory in Saltzburg and the Tyrol. The unfortunate Tyrolese have not as yet submitted to their fate. They are still in arms, and their fastnesses in the mountains will keep up for some time the petty war. They must at last surrender, and probably in a very short time will forget their ancient lords, and rejoice in the change of masters.

There is room for the formation of another kingdom out of those territories, which lying on the top of the Adriatic, are to be called Illyrian. These with Dalmatia may give a title to another of Buonaparte's generals: and he may have liberty to extend his dominions to the east, at the expence of the Turks. But this lies in the breast of the French monarch, and his designs are not yet divulged. He may probably choose to bring Spain and Portugal under his yoke, before he completely determines the number of his new kingdoms.

On the conclusion of the peace, Buonaparte returned to his own dominions, being saluted in his way by numerous princes; and among them the king and queen of Wirtemburgh paid their ready and willing homage. At Fontainebleau, he has taken up his residence; relaxing his mind, after such severe exertions, with the amusements of the chace; there he is preparing to receive the king of Saxony, and some other kings: and he who a few years ago, would have been refused admittance to many a court, will find sovereigns eager to pay him their assiduous homage. Such is the state of the world, and such examples might, one would think, root out every trace of pride from the hearts of the sons of men. But no, the form only is changed; the same obsequiousness and flattery will in the new courts, give ample room for the talents of the satirist.

What must be the sensations of the king of Saxony, on entering the palace at Fontainebleau? How are things changed, since he entertained the sovereigns of Germany and Prussia, at Pillnitz, there devising his confederacy of kings to subdue and divide France. It is useful to contrast together great events; the entertainments of Pillnitz with those of Fontainebleau. The two sovereigns are now humiliated, but the then elector is now a king, and his territory is considerably enlarged. Something will be done by him assuredly for this accumulation of favours, and how can he testify his gratitude, but by complete resignation to the wishes of his great benefactor.

The troops of France and the confederacy are retreating from the seat of war, and the active mind of Buonaparte will find them occupation. No place offers for employment but Spain and Turkey, unless he thinks himself prepared to invade our islands; but this purpose he will most probably defer till after the next peace with this country. Russia is occupied with the Turks, and has gained some advantages. By the motion of the French troops, for some extent east from Vienna, it is not improbable, that they will join in the attack on the Mussulman empire, though their presence may perhaps be requisite to establish order in Poland. Russia, having little else upon its hands, will surely now press upon the Turks; and, if it does not reach the capital, will cut off some of the finest provinces.

The treaty between Russia and Sweden, is arrived. The cessations on the part of the latter, are confirmed, and it lies, we might say almost at the mercy of its neighbours. It enters into the maritime confederacy, and England will be expelled from the Baltic, as far as regal edicts can controul the benefits of trade, and destroy the great comforts of human life. The new constitution also of Sweden is arrived, which places the government of that country on a much better footing than before. Vast power is vested in the crown, but it is limited by the diet. Religious liberty is imperfect. The king must be of the true evangelical religion, the name for their established religion, which differs much from that of the Evangelicals in this country; and the members of his council of state, who are to be responsible for their advice, must be natives, and of the true evangelical faith. The power of making war is in the king; but he must state to the council his motives, and each member must give his opinion on the subject on his own responsibility. No man is to be harassed or persecuted for his religious opinions, if the promulgation of them or the exercise of his religion be not injurious to the state. In judicial affairs, the king has two votes, and may pardon criminals or mitigate their punishments. The king may create nobles, whose eldest sons and heirs only are to inherit the family title. The diet is to be assembled every fifth year at Stockholm, and without its consent, no taxes can be levied. In this diet also, a committee is to be appointed, for inquiring into the conduct of the ministers, council and secretaries of state; and it is strictly enjoined, that the officers of the court are not to interfere at all in the election of a member of the diet. The constitution is good, but what it will do in execution, time must decide; the law on the interference of ministers of the crown in the election of members of parliament, is strongly enough worded in England; but if the Swedes resemble the English, they will derive little advantage from this article of the constitution. We do not see the penalty attached to the breach of it; and the same thing is wanted in England. If the ministers of the crown, and every person in a public office, was liable to fine and imprisonment for each offence in interfering in elections, the cause being decided by a jury, we cannot doubt

that the law will be properly enforced; but all prohibitions without penalties attached, are merely waste paper. The Swedes have settled however one grand point; namely, that in making the king free from responsibility, they have made each minister responsible for the share he has taken in any act, and of course every act of government may be brought to its proper tribunal.

From Spain we hear of nothing but the miseries of war, without any great acts that lead to its termination. The Gallo-Spanish king retains Madrid, and a vast territory around it: the Junta of Seville rules over the south. It should seem almost, that there is a tacit agreement between the two cabinets to suspend their exertions till the fresh troops of Buonaparte come in to decide the contest. We want plain accounts of the transactions in the interior of this unhappy country; but, as far as we can collect, nothing can exceed the imbecility of the Junta, and its total want of political wisdom in the direction of the efforts of the kingdom. As to the English, whether we consider the Marquis Wellesley who is supposed to be very active at Seville, or his brother, Lord Wellington, the general, who is retired with his troops into Portugal, it would probably be better for Spain, if both were withdrawn from the Peninsula. Portugal must fall an easy conquest, when Spain is brought into subjection; and the winter may probably see the emperor of the French seating his brother on the throne at Madrid, and giving at Lisbon the crown of Portugal, to some associate in his victories. He will not, however, on coming to Lisbon, re-establish the inquisition.

Whilst great affairs on the Continent of Europe occupy the minds of men, far inferior concerns are uppermost in the thoughts of this country. The changes in the ministry are settled, and the Marquis Wellesley is said to have a place appropriated to him on his return from Spain. Of the ministry itself, we must judge from its acts; but as several of the members have not been tried in public business, we will not venture to foretell their success. The public opinion seems however, not to be favourable to their stability.

The catholics in Ireland continue their exertions, and at a meeting at Dublin, have agreed to a petition for emancipation, which is to be presented in the

Lords by Lord Grenville, in the commons by Mr. Grattan. We heartily wish them success, as thinking that they are more likely to see their errors, and free themselves from their humiliating bondage to the church, when treated kindly, than when kept separate from their brethren of the protestant persuasion, by hard treatment. The cry, however of "No Popery" may again be raised, and in the hands of artful and designing men produce a great deal of mischief. The two islands present a singular appearance at present, possessing two different religions which are established, but the members of both the established religions are far inferior in number to the dissenters from them, yet the state patronizes the minority. It is impossible that things can remain long in this situation; for the annual secessions from the established churches are so great, that they will soon belong only to the higher orders, and sinking in consequence, will be regarded only for the emoluments they offer to the younger branches of the nobility. The church of Scotland seems, however, to be approaching to as great change, which will secure its future stability.

Covent Garden continues to present scenes as must affect with sorrow every thinking mind. This disorderly house presents every night business for the police magistrates in the neighbourhood. Bills of indictment have been presented, of which the great majority have been thrown out by the grand jury. The court of King's Bench has been moved to take into consideration the case of several persons, at the head of whom is an eminent barrister, charged with having entered into a conspiracy against the managers. As in the Grecian states the factions of the theatre were distinguished by their colours, here O.P. and N.P. mark the opposition to the present prices, and the favourers of them. The disputes will find employment for the lawyers: but if the players gain the day, they must expect to meet with many specimens of ill will not cognizable by law from their future auditors.

The calamitous expedition to Walcheren continues to present its melancholy results at various parts in this kingdom. The question of retaining or evacuating the island does not seem to be yet settled, but it cannot be retained but by an expenditure of men and money, far beyond any benefit to be derived from it, form-

ed. by the most sanguine politician. in its war with Austria, and the manage-  
 Lords Wellington and Chatham's expe- ment of them excite no small surprise  
 ditions have cost England probably far among foreign warriors and politicians.  
 more than has been expended by France

A COMPLETE LIST OF NEW PUBLICATIONS ON MORALS AND  
 THEOLOGY, IN OCTOBER AND NOVEMBER, 1809.

1. *Select List.*

1. An Oration delivered on Monday, October 16, 1809, on laying the First Stone of the New Gravel Pit Meeting-House, in Paradise Fields, Hackney. By Robert Aspland, Minister of the Gravel Pit Congregation. 8vo. 1s.

2. William's Return; or, Good News for Cottagers. Published by the Christian Tract Society. No. 1. 12mo. 6d. or 5s. a dozen, or £1 13 4 a hundred, in any quantity not less than a quarter of a hundred.

3. An Essay on Repentance. To which are annexed Exercises of Devotion. Published by the Christian Tract Society. No. 2. price 1d. or 9d. a doz. or 5s. 6d. a hundred.

4. Sir Francis and Henry: Characters from Real Life. A Tale. Published by the Christian Tract Society. No. 3. Price 1d. or 9d. a dozen, or 5s. 6d a hundred.

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#### NOTICES.

In a preceding part of this work, [vol. ii. p. 437,] we reviewed a pamphlet en-

titled "AN ADMONITORY EPISTLE TO THE REV. ROWLAND HILL," and censured the spirit in which it was written; though we lamented that some facts were stated, which were by no means honourable to the Orator of Surry Chapel. It appears that legal measures were threatened against the author, said to be a young Dissenting Minister, well known in the walks of controversy, who has been reduced to the necessity of putting out an advertisement in the Evangelical Magazine, "condemning the nature and tendency of his work," as far as it contains personal reflections upon Mr. Hill, and declaring he has prevented its further circulation. We are not friendly to frequent appeals to courts of Law against the press; but we are glad to see a check given to a manner of writing which has of late too much obtained amongst a certain class of Christians. We may perhaps expect that the next editions of the "Village Dialogues" and the "Sale of Curates" will be purged of all their course and offensive parts.

DR. TOULMIN has in Mr. Crutwell's press, at Bath, a Volume of Sermons on devotional and evangelical Subjects; which will be soon ready for publication.

The Rev. Joseph Bull, of Mansfield has in the press a Second Edition of his Sermon on Unitarianism, the profits of which will be applied to the Repair of the Meeting House at Mansfield, which, is in a state of Decay, and to which we understand several individuals and congregations have contributed.

The REV. JAMES PARSONS has undertaken to publish the remaining collections of the Septuagint, prepared by the late DR. HOLMES.

The REV. H. BABER, of the British Museum, will soon publish in a 4to. volume, an edition of WICKLIFF's Version of the New Testament, with the Life of that celebrated Reformer, and an Essay on the Anglo-Saxon and English Translations of the Scriptures, previous to the 15th century.

DR. COOK, of Lawrence Kirk, who wrote on the Resurrection of Christ, has nearly ready for the press, a HISTORY of the REFORMATION, in two

large 4tos. Dr. Cook is the son of the Rev. Mr. Rudd, of Preston, has in Professor of that name, of St. Andrew's: the press a Course of Devotional Exercises for Congregations and Families.

## CORRESPONDENCE.

We learn that, notwithstanding our late effort to oblige our subscribers by re-printing no less than *three Numbers* of the MONTHLY REPOSITORY, complete sets of the work can now be scarcely made up, several others of the earlier numbers being either out of print, or nearly so. This circumstance is a flattering proof of the increasing sale of our Miscellany, and of its gaining public estimation. At the same time, it is fair to avow, that the heavy expense of reprints will for a time operate very disadvantageously to the interests of the work. The Editor, however, pledges himself to supply, as early as he prudently can, any chasms in the series of numbers. And having given this pledge, he begs leave to recommend to his readers who have made applications for sets of the Volumes, to supply themselves with such of them, (Volumes and Numbers) as are still on sale. By this liberality the means would be quickly furnished of making up deficiencies in the work.

The following communications are intended for publication; though the number of them will naturally suggest to our correspondents and readers that some of them must lie over to the succeeding volume:—Mr. Belsham, on the Liberty of Indifference in the Deity.—W. W.'s Biographical Account of Mr. Samuel Jones.—C's Reply to Mr. Marsom, on the Pre-existence of Christ.—Extract from Mr. Farmer, in Reply to Chariclo.—A poetical paraphrase on 1 Cor. xiii.—Dr. Toulmin's Additions and Corrections of his Memoirs of Mr. Bourn.—C. C.'s second Letter on the Decline of Presbyterian Congregations.—A proposal of Congregational Libraries.—A Nonconformist's Objection to a Liturgy.—Mr. Turner, of Newcastle, on Ordination Services.—Relation of a Conversion, by W. R. H.—Pacificus, on the Consistency of the Quakers.—Objections to the Doctrine of Necessity removed.—Mr. Simons's Anecdotes to shew that Bishop Porteus was an Unitarian.—The Question of a Liturgy discussed, by an Unitarian Christian. Letter I.—An Indian Speech, delivered in 1802, communicated by Mr. Brookes.

The Poems from D—— would not, we fear, embellish or enrich our columns.

A Constant Reader requests P. Q. to fulfill his promise made in the Monthly Repository for September, 1808, of furnishing some extracts from John Lacy's Prophecies concerning England; but we must frankly confess that we are not very solicitous to re-publish the ravings of a madman.

The Extract which Fair Play has sent us from the expiring Anti-Jacobin Review is amusing, though too unimportant to be transplanted into the Monthly Repository. Let the bigots of the school of the once worshipful, but now humbled John Bowles, curse on against the Unitarians. They will find the public and the Legislature deaf to their vociferations. The only conduct on the part of the denomination whom they reproach and slander which they dread, is silence.

The reader will see that we have given an extra half sheet in the present Number; but still we have to intreat indulgence for the postponement of various articles of Intelligence and Obituary.

ERRATA IN THE LAST NUMBER.

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P. 538, col. 1, line 6 from the bottom, after died, add May 14, 1809, at his Episcopal Palace, Fulham.

P. 557. col. 2. l. 21, 32, and 35, for *ov* read *ov*.

P. 580. col. 2, last line but one of the "State of Public Affairs," there is a ludicrous blunder, in a passage which it will be readily believed was not prepared for the public eye by the Editor. The reader is requested to erase the word *wife*, and to insert with his pen the word *life*.

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*The Subscribers to the Monthly Repository are informed, that Nos. xiii. xiv. and xv., which have been for some time out of print, and for which repeated demands have been made, are now reprinted, and may be had of the Publishers. It is earnestly recommended to Subscribers to complete their sets, without delay, in order to obviate future similar disappointments. Single numbers may be had, price 1s. each; and Vols. I. and II. in boards, price 12s. 6d. each, and Vol. III. in boards, including the Supplement, price 13s. 6d.*