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## HISTORY, BIOGRAPHY, &c.

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EXTRACTS OF LETTERS OF DR. MIDDLETON'S TO LORD HARVEY;  
COMMUNICATED BY DR. TOULMIN.

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*To the Editor of the Monthly Repository.*

*Birmingham, Dec. 19, 1809.*

SIR,

It is, I presume, well known, in the literary world, that the learned Dr. Middleton, though he had expressly and repeatedly declared himself a sincere Christian, yet, on account of the freedom of his inquiries, and the attack he made on some high points of orthodoxy and churchism, was charged with infidelity and deism. That very respectable writer, Dr. WILLIAM HARRIS, the author of several historical works, whose regards and friendship I enjoyed for some years in the early part of my public life, had in his possession a MS. of Extracts from Letters of Dr. Middleton to his friend and patron, Lord Harvey, which were handed about to support the invidious charge. Dr. Harris once referred to them, and quoted a passage from them in his Life of Charles II. and he obliged me with a permission, without any restrictions, to take

a copy of them. As the paper appears to me to be a curious literary morceau from the pen of one of the greatest scholars of his day, it seems worthy of being preserved, and of having a place in a Miscellany devoted to free inquiry. Far be it from me to hand it to the public as a proof of the invidious calumny, to which the extracts it contains were originally meant to give credit. The weakness of the proof, the inconclusiveness of the construction put on them, is obvious. But they do show the perplexities and difficulties created to an investigator of truth, when he is hampered and restrained in his pursuits by human creeds and a religious establishment. It raises our pity and excites our indignation to see great learning and fine talents cramped and restrained, in a liberal direction of them; the mind afraid to think, and still more fearful to avow what it thinks. When, when will it once

be, that dunces will not derive authority to their censures, nor bigots a sanction to their calumnies, from the terror and injunctions of civil establishments of religion?

I am, Sir,

Your constant reader,  
JOSHUA TOULMIN.

*Extracts of Letters from Dr. Middleton to Lord Harvey, communicated by his Lordship's Brother to the Rev. Mr. Talbot, of Kynton, in Warwickshire.*

July 1, 1733.

It is my misfortune to have had so early a taste of *Pagan* sense, as to make me very squeamish in my Christian studies.

Aug. 25, 1733.

I had pleased myself with the thoughts of spending one day philosophically with CHUBB.

Sept. 15, 1733.

The Orthodox think to tame me, as they do wild beasts, by suffering me to take no rest: but I shall have the grace still to follow my own reason, in spite of all their nonsense; and am more thankful to God for what *I do not believe* than for what *I do*: in the one, I may possibly be biassed by custom, authority, interest; but the other is the triumph of reason over prejudices that involve the rest of mankind.—If I am so happy as to please by my performances, &c. I can only say, *ecce opus manuum tuarum*; an inviolable attachment to her majesty and her family, is the only merit and virtue that I pretend to.

Oct. 21, 1733.

Dr. Berriman's Preface is void of all candour and good sense. Dr. Waterland's "Importance of the Doctrine of the Trinity," is a surprising piece of nonsense and irreligion.

Aug. 10, 1734.

Sunday is my only day of *rest*, but not of *liberty*; for I am bound to a double attendance at church to wipe off the stain of infidelity; when I have recovered my credit, in which I make daily progress, I may use more freedom; but at present the subjection I am under of keeping all forms, obliges me to put an end to your lordship's trouble.

July 27, 1735.

I like (speaking of Hoadly's "Plain Account") both the design and the doctrine, as I do every design, of reconciling religion with reason, or where that may not be done, of bringing them as near together as possible. His enemies will insult him with the charge of les-

sening Christian piety; but the candid will see that he only seeks to destroy a superstitious devotion, by establishing a rational one in its place. But, as by throwing down the shrines and altars of the church, he will raise no small stir among the men of *craft*, I rejoice much with your lordship that he hath secured the good castle of Farnham for a retreat.

Feb. 12, 1735-6.

You would advise him (the Bishop of Winchester) to waste no more of his time in controversy, which, generally speaking, means no more at the best, than to make plausible to *weak* men, what is contemptible to men of sense.

March 30, 1736.

[On Mr. Fox's, now Lord Ilchester's wedding.]

This happy event will convince him, that whatever else may be found there, matches at least are made in heaven.

Sept. 13, 1736.

The slumberers in stalls suspect me very unjustly of designs against their peace; for tho' there are many things in the church which I wholly dislike, yet while I am content to acquiesce in the *ill*, I should be glad to taste a little of the good, and to have some amends for that *ugly assent* and *consent*, which no man of sense can approve. We read of some of the earliest of Christ's disciples, who followed him not for his works, but for his loaves and fishes. These were certainly blameable, because they saw his miracles; but to us, who had not the happiness to see the one, it may be allowed to have some inclination for the other. Your lordship knows a certain prelate, who with a very low notion of the church and most sacred bread, hath a very high relish, and a very large share, of the temporal. My appetite to each is equally moderate, and would be satisfied with any thing almost but mere emptiness. I have no pretensions to riot in the feast with the *elect*, but with the sinner only in the gospel, to gather up the crumbs that fall from the table.

THE SAY PAPERS  
[Continued from Vol. iv.]

No. XVIII.

ORIGINAL LETTERS OF DR. WATTS'S.  
LETTERS VIII. IX. X. XI. XII. XIII. XIV. XV,

Letter VIII.

*Lime-street, July 29, 1732.*

To Mr.\* Say.

My dear friend and bro.

'Tis so long since I heard from you, that a letter was very welcome. I live so little in London, that I have nearly forgot ye place where I use to send little packets for you to your sisters; will you tell me again where to send for you, and whether you have the 3 last that I have published, (viz.) Revivall of Religion, and Scripture History, or Miss Abney's Funerall Sermon. Mr. Hamby shall be considered when we come to receive ye appointed legacy of Mr. Hopkins, and I hope also, Mr. Robinson, Chaplin, Rastrick: but the will having been sent through the land in newspapers, multiplies our petitioners; and ye long delay of paym<sup>t</sup>. will still encrease y<sup>m</sup> so far, that I fear ye divisionall shares will be small. You were desired to direct to Dr. Scott, because your letter is an enforcement of his bro<sup>r</sup>s. at Norwich, and I suppose, to save my charge, w<sup>ch</sup> was not worth their notice. Since this was written I received your letter by Dr. Hunt, w<sup>ch</sup> stands recorded in my list.

Now let me speak a word about your own affairs, since I suppose you may be returned from Yarmouth. I much approve of your reasoning: *W<sup>t</sup> has ye God of ye Deists done for man?* And again, *An eternall world universally miserable is inconsistent, &c.* But ye God of ye Christians has done something: yet ye extent of it is narrow. Well: but I lately read in a book entitled the *Strength and Weakness of Human Reason*, some attempts towards ye solution of this difficulty, I own 'tis ye best I have seen; but I wish I had a better. If you have not seen it I will send it you, if it be not quite out of print and not to be bought. But as you remark, the Deisticall writers give a stubborn and obstinate misrepresentation of ffacts.

I own with you, that ye whole connexion of ye O. and N. T. makes up such a harmony as greatly confirms both ancient and later revelation. Mr. fforster (Foster) has shock't some about his opinions; I am glad you stand unmoved. Go on, dear ffriend, with me to practice the duties of naturall and revealed relig<sup>n</sup>. but to fix your hope on revelation. Blessed be God for the hope of eternal life by faith in a Savior for guilty creatures who have deserved death! This ffoundation will stand if reason be our guide, ffor I think reason honestly pursuing truth will find sufficient evidences for ye Christian and Jewish revelation. May ye rules of ye gospel be observed by us, (viz.) ffaith, hope, diligence in duty, humility under a sense of sin, and trust in pardoning mercy, thro' ye Son of God ye mediator, and we may venture our eternall interests upon ye gospell; nor shall we be disappointed of our best hope if we found nothing at last but ye God of ye Deists to depend upon and his favour. This is ye happiness of ye Christian side of the controversy. ffarewell, dear ffriend, and believe that I take nothing amiss, resent nothing at your hands, and that I shall be glad to receive a line now and then from you, if it be but to tell me that you are in peace. Grace be ever with you and yours. My salutations attend Mrs. Say and your daughter. My health I thank God is much as it has been these 7 years past. Seldom ill, but always weak; but Providence tells me I am mortall and must dye—for it has pleased God last L<sup>r</sup><sup>s</sup>. day morning to remove her that bare me away from this world. 82 years she had endured ye fatigues of life. My ffather of the same age is left behind. God give us all a happy meeting in a better state.

I am, dear bro.

Yours affectionately,

I. WATTS.

\* Mr. Say was now at Ipswich, where he first received ordination. It is observed by Mr. S. S. Toms, that Dr. Watts's letters to him before he was an ordained minister, were directed to him as a plain *minister of the gospel*, but after that period, he denominated him *Reverend*. Ed.

## LETTER IX.

*To Mr. Say.**Sept. 7, 1732.*

Dear Sir,

I have been very speedy you see in sending what I promised, and a few others for your wife and daughter. I suppose the Scripture History must belong to Miss also. What you find amiss in it be so free as to let me know. Mr. Corbet's Self Enquirys, distribute them as you think good.

I'me much of your mind y<sup>t</sup> ye want of success in preaching ye gospell to bring ye souls of men to holiness, is one great reason or occasion of ye infidelity of ye age. Never since ye apostles days were equall argum<sup>ts</sup>. for Christianity produced as this age has produced. All ye ffathers of ye 10 first centuries never answer'd ye objections of infidells so happily, nor indeed did they find such acute objectors; and yet these sons of wit and unbelief have been solidly refuted by

dint of reasoning. And w<sup>t</sup> is ye effect of all this? Few are convinced. Deism prevails still. I am ready to say, that faith, tho' a rationall thing in itself, is yet the gift of God. Not by might of arm, nor by power of argument, but by my Spirit, saith the Lord. Souls converted in multitudes by ye blessed gospell would be ye most effectual proofs of its divinity, and subdue Deism. But we want to believe this, and preach and pray and live agreeable to such a belief and dependance.

When you have time and leisure perform w<sup>t</sup> you promise, and send me ye letter which you wrote to a certain person to make clear the affair of Scripture History and—farewell. May grace and peace be with you and yours, and ye church under your care.

Your affectionate bro.

and humble serv<sup>t</sup>.

I. WATTS.

## LETTER X.

*To Mr. Say.**Lime Street, Nov. 20. 1732.*

Dear Sir,

I think 'tis at least ten weeks ago y<sup>t</sup> I sent a packett of books to you according to your directions, by ye hand of your sister Porter; whether they came safe to you I should be glad to hear. I have nothing else particular to write, because (if I mistake not) I answer'd your last to me in a letter enclosed in ye packett. I acknowledge with you that ye want of vitall religion among the Christian professors of it is certainly one great cause of infidelity. And 'tis incredible to think how fast y<sup>t</sup> cursed weed grows amongst us, and taints the familys y<sup>t</sup> have been educated in ye strictest profession. 'Tis a most dangerous age for youth. I rejoyce that ye house I live in, and many others y<sup>t</sup> I know, are untainted; but 'tis a spreading poison. And yet from all ye histories of mankind, and all ye facts in ye world, 'tis plainly

evident y<sup>t</sup> where no revelation has come, mankind is almost brutify'd, especially in the affairs of religion. May ye great God give us more of an inward taste of ye divine religion of ye gospell, w<sup>ch</sup> I'me persuaded will assist us in our ministrations to prevent and to cure infidelity, more than the most strenuous reasoning, tho' that also is necessary, and must act its part.

I thought to have delayed writing till I could give you an accot of ye legacy of Mr. Hopkins, and asked receipts from those you recommended; but last week I waited the 2<sup>d</sup> time on Sir Richard Hopkins, and he excuses himself from paying it till some little affairs are farther settled in Chancery, which he tells me will be done in a very few weeks. With all due salutations to your spouse and daughter with your self,

I am, dear bro.

Yours affectionately,

I. WATTS.

## LETTER XI.

*To Mr. Say.**Aug. 23, 1733.*

Dear Sir,

I've read over ye two sheets of verses you sent me. I'm amaz'd how a man of so low an education, and so poor and scanty advantages for knowledge, should ever write so well. This tempted me to

make a few corrections in two copys (viz.) ye ffirst of one sheet, or, *Agur's Wish*, and the last of ye other sheet (viz.) *An Evening Thought*. But the others want much more correction, than I can possibly spend upon them. It is not to be expected y<sup>t</sup> such a man should understand grammar and language, and connexion of sense and perspicuity of thought



or speech sufficient to make publications to the world. If he were one half year, or perhaps a month or two, under good instructions, he might be taught where his defects are; but I question whether what he has written before such instructions can be corrected for the press. Yet such a genius and such piety methinks should be encouraged. I'll willingly send him a guinea for a present, and any good book or two y<sup>t</sup> might be pro-

per for him; not to make him a poet, but a more intelligent and usefull Christian, W<sup>a</sup> I shall be so happy as to see you, I will return these poems, or send them to your order, if you cannot fullfill my hopes of seeing you.

With all due salutations to your wife and daughter,

I am,

Your affect<sup>e</sup>. friend and bro.  
I. WATTS.

LETTER XII.

To Mr. Say.

Newington, Feb. 28, 1733-4.

Dear Sir,

Two days ago I was address'd by Dr. Calamy's people with enquiries about your character. I said every thing I thought was due to truth and friendship. Perhaps you may hear more of this in

a little time. May y<sup>e</sup> God of light and grace be with your spirit and direct all your affairs. My salutations attend your spouse and daughter.

Yours affectionately,

I. WATTS.

We are entirely removed to Newington, and I seldom spend a whole day in London.

LETTER XIII.

To Mr. Say.

London, March 26, 1734.

Dear Sir,

I have delay'd an answer to your letter, till I can give a better account of every thing.

The deputies of y<sup>e</sup> dissenting congregations in and near London, are wretchedly divided into two parties; one acknowledging y<sup>e</sup> subsistence of y<sup>e</sup> Committee of gentlemen which were chosen 16 months ago upon y<sup>e</sup> talk of repealing y<sup>e</sup> Test, who mett at Salters Hall, and have almost all the Independents with them. The other part renounce the Committee, disclaiming their power to act or to call y<sup>e</sup> deputies together, and some Presbyterians and some Baptists join with them.

As far as I can find, y<sup>e</sup> body which owns y<sup>e</sup> Committee are almost two thirds of y<sup>e</sup> whole, if not quite, some say more. Yet the others have chosen one Capt. Winter their chairman, and thus they act in separate bodies, mutually ruinous. The business of chusing deputies all over England, recommended by this lesser body in London, will, I suppose, have very small effect. Their cry ag<sup>t</sup> y<sup>e</sup> Committee is, y<sup>t</sup> they are too much influenced by the court; but I think we are by no means in a case to sett up against y<sup>e</sup> court, even if the majority shou'd incline to it, which is far from y<sup>e</sup> truth. Your remarks in your

own letter are perfectly just. My salutations to Mr. Baxter and tell him so.

This morning 5 or 6 of Dr. Calamy's people have been with me, and talk't over your fitness for their pulpit again. I told y<sup>m</sup> you had heard y<sup>t</sup> Mr. Savill was in their eye. They assure me that, tho' he did preach with them once or twice, they have no such view or design, nor ever had as a body, however one or two persons might have such a thought. But even that is entirely dropt now. They have, I believe, a full commission given them to give you a call to London. But they wou'd a little know, whether they are likely to succeed. Upon which I told y<sup>m</sup> I had hinted it to you, and I read the words of your letter to y<sup>m</sup>, (viz.) y<sup>t</sup> if they proceeded any further it would perplex your thoughts very much, and you would willingly be led by providence, &c. They seem'd much pleas'd w<sup>th</sup> w<sup>t</sup> I read to them, and will probably tell you their mind themselves.

We are now removed and dwell so entirely at Newington, that if I were capable any way of serving your nephew by influence, (which I am not) yet my distance of habitation cutts me off from it.

May y<sup>e</sup> great pastor of y<sup>e</sup> church direct your course in feeding any part of his flock. With all due salutations to you and yours,

I am,

Your affect<sup>e</sup> friend and bro.

I. WATTS:

## Reasons for Baptising Infants.

### LETTER XIV.

To Mr. Say.

April 2, 1734.

Dear Bro.

We are desired by severall members of ye congregation of ye late Rev<sup>d</sup> Dr. Calamy, to inform you, y<sup>t</sup> that congregation have very unanimously given you a call to ye pastorall office among them, and one or two of them intend the beginning of next week to wait on you at Ipswich, to lay it before you, unless you think it proper to receive it in a

more private way. Your notice of this matter is desired to be given to Dr. Harris, in Ayloff Street, in Goodman's Fields, next post, if you utterly forbid it: otherwise you may expect their attendance on you. That our common L<sup>d</sup> w<sup>d</sup> direct your heart into ye way of usefullness and peace, is ye hearty desire of

Your affect<sup>e</sup>. bre<sup>n</sup>.

I. WATTS,

W. HARRIS.

### LETTER XV.

To Mr. Say.

Newington, Jan. 28, 1736-7.

Dear Sir,

If you desire me to do any thing for you, which you could not do your self, you know I am ever ready: but when you ask me to correct a copy of verses, you ask me to teach Quintilian to correct an oration of one of his Roman pupils, or to instruct Horace to write lyrics.

Alas, my friend, I am grown into years, and tho' part of the critick lives, yet the poet is almost expired. Old age can find fault where it cannot mend.

Yet friendship prevails and overrules my reasonings, and constrains me to try a little to attempt what you desire; tho' I must confess, in these cases I usually send back poems to my common friends without correcting them.

And first, I presume, there is to be as little as possible alter'd in these lines, which indeed carry in them a good sense of piety and happy poetick turns, especi-

ally considering 'tis the first essay of a young genius.

I presume also that the first line should all the way be kept rhyming with the 3<sup>d</sup>. 4<sup>th</sup>. and 5<sup>th</sup>. as it is in the first stanza; and indeed it ought to be every where or no where. But this makes it more difficult to make four good lines rhyme in every stanza. However, I have sent you a short sketch of what may be much improved by your review.

I take pleasure to hear that there is any thing near the court which keeps up a reall sense of piety. May it ever increase, and that in all nations, till the kingdoms of this world become the kingdoms of the blessed Jesus. Amen.

With due salutations to your family,

I am, Sir,

Your affectionate humble servant,

I. WATTS.

P. S. I find severall pretty turns and addresses to young and old in your Sermon, which please me. Lady Abney sends you her thanks.

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## MISCELLANEOUS COMMUNICATIONS.

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### REASONS FOR BAPTISING INFANTS.

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To the Editor of the Monthly Repository.

SIR,

I heard a gentleman say, who is one of your readers, What a fuss do those Baptists make about

a little water! I could not help observing, that they were very right, as long as they considered it as a subject of the greatest im-

portance. But, I wished them to be less positive than they generally are, and more candid to their opponents, and particularly that they would not introduce a sneer, instead of a serious argument, when they are speaking of the baptism of infants.

You will suffer me also to give my opinion upon this controversy. I remark, in the first place, that the baptism which our Lord commanded to be practised, was not that of the Spirit only. This is evident from the direction of Peter, Acts x. 47, to baptize with water those Gentiles who had already received the Holy Spirit. It is altogether probable, then, that this was that kind of baptism which our Lord commissioned his disciples to administer to all nations; and that, as this was a rite initiatory to his religion, water was purposely used on the occasion as an emblem of moral purity, emphatically to represent the singular holiness of all his followers. Though this seems, then, to have been first practised upon adults only, and not upon children until their believing parents or guardians required it, yet as circumcision, the initiatory rite under a former dispensation, extended to infants as well as to proselytes of riper years, it may hence be strongly argued, that baptism, as an initiatory rite into a more perfect religion, was designed also to extend to our infant offspring, and that we, by this rite, ought to dedicate our children to God, as the Jews did theirs, by the observance of a more painful rite; and hence it appears probable, though faith was the foundation of baptism in adults, that their children, who could not believe

were the subjects of it, as it is also probable, when Paul baptised Lydia and her household, and the jailor and his whole house, Acts xvi. 15, 33. and the house of Stephanus, 1 Cor. i. 16. that children made a part of some of those families. It is also evident from the history of Christianity, that infant baptism was practised from the very beginning: for, if it had been a new thing at any particular period, that period would have been singularly distinguished by historians, and the authors of the heresy, as it would then have been called, like those of all other heresies, would have been mentioned by name.

As this rite, then, marks out the pious dispositions of those parents, who thus present their children to the Lord, expressing a desire that they may be trained up in his service, and as water is an emblem of that purity, which all parents must be anxious to characterize their children, as such it cannot be objected to; and, though children cannot be supposed to enter into any vows upon the occasion, yet the solemnity of thus presenting them to God, must have a good effect upon the minds of the parents, and the children themselves must afterwards be grateful to those who discovered such an early solicitude for their welfare, and must hence derive an animating motive to rejoice in that system of faith into which they have been initiated. How those, however, who have long professed the Christian religion, and from the fullest conviction of their minds, can reasonably submit to this as a merely initiatory rite, it becomes them to explain.

But here, it may be objected, Of what use is the washing, or the sprinkling with water? What impression can it make upon the mind? What benefit can it convey in one place more than in another, or upon any particular occasion more than in the general usage? Thus argued Naaman the Syrian, when directed by the prophet to wash in the river Jordan, without considering that as he applied to a prophet, who acted under the divine direction, he should not dispute his command, merely because it could be easily complied with. He might be right in declaring that the waters of Damascus were as good or better than all the waters of Israel, and that his washing in the one could no more heal him than his washing in the other, if he acted only from the impulse of his own mind. But, his servants wisely observed to him, "If the prophet had bid thee to do some great thing, wouldest thou not have done it? How much more then when he saith unto thee, wash and be clean?" They properly considered, that there was a great difference between the same thing, when done only at our own pleasure, and when done under the divine direction; that the simplicity of a thing, is no objection to the utility of it, and that we should not reject a benefit because we may attain it by the easiest means. Indeed, he himself should have seen the difference between washing in Jordan, at the appointment of a prophet, and as the condition of his recovery from a loathsome disease, and his washing in any other river without any authoritative assurance of help. We

also should remember, that there may be an use in washing children in the name of Christ, when we consider him as directing us to this act in obedience to the divine authority, and that, under these circumstances, there is a wide difference between this and any other washings for which we have no divine command. It is useful to submit to a divine law, to recognise the authority of the Lord Jesus, and devoutly to contemplate all our obligations as his disciples. It must be satisfactory also to devote our offspring to the service of him who gave them, and to know that we yield a cheerful subjection to the divine pleasure, and it must have a practical influence upon us, if we be all seriously disposed to consider the holy nature of our profession, what purity it requires, what advantages it proposes, and through what an uniformly even path it advances us to the crown of life. It must be also a benefit to children to have their parents thus piously impressed, so as to wish to train them up in the fear of the Lord, and to prepare them, when they themselves attain to years of discretion, for embracing with gratitude that heavenly religion to which they are called.

I wish, your ingenious correspondents to pursue this subject in a temperate manner, allowing every one to be fully persuaded in his own mind, and remembering that meats, or drinks, or the washing away the filth of the flesh, do not compose the grand constituents of our religion. I wish those of them who can, to answer Mr. Emlyn's previous question, on which a great deal depends; and I wish



all of them to consider that when circumcision, which was certainly they attempt to ridicule infant- a divine institution. baptism as such, they lead the PHILALÆTHES. way to treat with the like contempt

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ON CHRIST'S COMING INTO THE WORLD.

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*To the Editor of the Monthly Repository.*

Sept. 30, 1809.

SIR,

I presume it will be admitted, even by reputed orthodox Christians, that Christ's coming into the world, his coming forth from God, his being sent of God, and his coming down from heaven, all intend one and the same event, though that event is expressed in different ways. If, then, we can ascertain to what time and event in the gospel history his coming into the world is referred, this will help to explain a number of otherwise difficult passages in the New Testament. I am aware that Christ's coming into the world is generally supposed, at least by the reputed orthodox, to mean his being born; but I think the New Testament proves it intends his entering on his office and ministry.

John x. 36. Jesus spoke of the Father's having sanctified and sent him into the world. His being sanctified must mean his being separated and set apart to the office and work of the Messiah, or messenger of God to man, by being divinely commissioned, and qualified for that office by the descent of the miraculous gifts of the Spirit upon him, which was not prior to his baptism; and according to his own words, his being sanctified preceded his being sent into the world. Praying for his Apostles, John xvii. 18. Jesus said, "As thou [the Father] hast sent me into the world, even so

have I also sent them into the world:" as it must be admitted by all parties of Christians that the sending of the Apostles did not relate to their being born, but to their being sent forth as public teachers, it follows, from our Lord's words, that the Father's sending him into the world relates not to his birth, but to his being sent forth in his public ministry, as a divinely commissioned teacher. In the good confession which he witnessed before Pilate, Jesus spoke of his birth and his coming into the world as distinct events. John xviii. 37. "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth." In the former of these events he spoke of himself as passive, "I was born;" in the latter as active, "I came into the world." The words of the Apostle, Acts xiii. 24. "When John had first preached, before his coming, &c." I regard as decisive. He asserts that John preached before the coming of Christ, but no one will say that he preached before the birth of Christ; therefore, the coming of Christ must relate to his entering on his public work and ministry.

That his coming forth from the Father, and being sent from God may be understood of his being sent forth divinely commissioned, is clear from its being said of the Baptist, John i. 6. "There was

a man sent from God, whose name was John." If John's coming from God be allowed by all to mean no more than that he was a teacher divinely authorised, why should Christ's coming from God be construed in a different light? When the baptism of John is said to be from heaven, all Christians admit no more is meant than that it was of divine authority; consequently, when Christ is said to come from heaven, it is most natural to understand the precise meaning to be, that he was sent of God, that his mission and doctrine were of divine authority. The understanding all such forms

of expression as referring to the time when Christ entered on his ministry, and as applicable to that ministry, will harmonize the phraseology of the New Testament with the plain facts recorded, and render the whole intelligible to men of common sense. Nothing is more common than to say a person comes into the world when first publicly introduced, and that he comes forth when he enters on a public character. If these remarks be thought worthy of a place in your useful Miscellany, they are at your service.

I remain, very respectfully,

Your's, &c.

R. M'INTYRE.

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#### CONGREGATIONAL LIBRARIES.

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*To the Editor of the Monthly Repository.*

*Ipswich, Nov. 1809.*

SIR,

Presuming that it is unnecessary to preface the following proposition with any remarks on the importance of information, I beg leave to observe, that there are a few societies amongst us, who possess libraries belonging to their respective congregations; and I wish to suggest to your readers the probable advantage to be secured to posterity if each association were induced to provide a library for the general use of its members.

There are many theological and historical works, which, if preserved from generation to generation, would relieve succeeding ministers from much expense in the purchase of books, and constitute a perpetual fund of intelligence to the children and children's children of professing Christians.

At the decease of a minister, his books are seldom productive of a sum proportioned to the money spent in the accumulation, or to the intrinsic value of the collection; and his successor, probably a young man just entering into life, finds it necessary to spend no small share of his income before he can obtain such publications as the duties of his office, his peculiar taste in literature, and the desire of general knowledge, render objects of his acquisition. Were such a plan proposed, the collection would be gradually increased, and regulations easily adopted according to circumstances.

Many old and some new works would probably be presented; and whilst a judicious assortment of books, calculated to amuse and instruct, would excite a taste for reading, and habituate the minds of the younger members of the so-

ciety to serious reflection, many valuable works, particularly useful as books of reference, would prove of great utility to persons of all ages.

As "some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts, others to be read, but not curiously, and some few to be read wholly, and with diligence and attention:"\*—so, whilst the minister and each family continued to select a private library for their private use, it would be advantageous for them to have an easy access to many publications which might not otherwise fall into their hands.

It is much to be apprehended, that from a want of information, sentiments may be adopted without any principles for their foundation, and opinions maintained, without any ability to adduce in their support the full force of sound argument.

To liberal minds, truth is the

only object: and, consequently, a liberal society will admit into their literary armoury the weapons of their opponents, that from an acquaintance with the probable mode of attack, the most effectual means of defence may be acquired.

Disputation, however, is not the main object; but since it may be necessary on some occasions to enter the lists of controversy, solid arguments are formidable weapons.

The charity towards people of all denominations, which ignorance often boasts, commonly originates in a conscious incapacity for any decision respecting truth or error; and the liberality of many better informed minds, is often but a specious title for indifference: but knowledge is fruitful in liberality, and never appears to more advantage than when accompanied by peaceful, candid, and benevolent sentiments.

Your's,

AN ADVOCATE FOR THE DIFFUSION OF INFORMATION.

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THE CONSISTENCY OF THE QUAKERS.

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*To the Editor of the Monthly Repository.*

SIR,

One of your correspondents, under the signature of Philo,† after noticing a former paper in your excellent Miscellany concerning "the peculiarly distinguishing doctrines of the Quakers," says, "he does not expect that any one of that respectable fraternity will feel himself called upon to defend that doctrine." From such an attack, upon his own admis-

sion that it was "only sneeringly glanced at, without argument," no defence can be necessary. "But there are," he alleges, "such inconsistencies amongst the modern Quakers, of departure from *some* of their ancient maxims, and of adherence to *others*, as would furnish a much better topic to expatiate upon, than the one above-mentioned."

This may be very true. And

\* Bacon.

† Monthly Repository, Vol. iv. p. 559.

yet, if there are, as Philo asserts, "fanatics in every profession, whether civil, political, or religious, for whose extravagancies their sober and reasonable brethren, can never pretend to be accountable," it will only prove, that their members partake of the common weaknesses of human nature. Unless he can show, that such failings are more prevalent among them, than among others, or that their peculiar tenets have a natural tendency to produce, or encourage such infirmities.

Neither of these positions has Philo attempted to establish, and his two-fold accusation, on the very face of it, if well-founded, exonerates the Quakers from one error of no small magnitude in many other churches; viz. a pertinacious adherence to *all* their ancient maxims and dogmas, which have been sanctioned by law, and splendid establishments secured to their defenders. But the Quakers having no such inducements to defend *all* their ancient maxims; seem equally to have displeased Philo, by relaxing from them (as he imagines) in some instances, and by adhering to them in others.

He should have inquired of the worthy family of that denomination of Christians, in whose acquaintance he is so happy, whether there was any just reason to impute any sinister or unworthy motive to the society, for this exercise of its discretion, in the retention or modification of its ancient maxims; or whether it might not be rather attributed to an unbiassed love of truth, and a desire to promote the religious welfare of the society.

Had Philo consulted Barclay's well-known Apology, he might have seen the error of his statement, that the Quakers "originally carried the maxim of not returning evil for evil to such a length, as not only to abstain from resenting injuries personally, but even from applying to our courts of law for protection from them, much less for the *punishment* of those who had been either guilty of abuse of their persons, or plunder of their property." From the first establishment of the society, its members have been always at liberty, unshackled by any rule to the contrary, to exercise each individual for himself, the discretionary power of appealing to the law of the land for protection against injuries committed on their persons or property, by any who were not members of the society. And against those that were, on shewing sufficient cause, and obtaining the permission of the meetings to which the parties belonged.

Even George Fox, the founder of the society, as appears by his Journal, frequently remonstrated in strong terms, with such magistrates as he conceived had been neglectful of their duty, in repressing and punishing evil doers. On one occasion of this kind, he says, p. 294. "And ye magistrates who are to do justice, think ye not that the hand of the Lord is against you—*who do not look after these things, and stop them with the law.*—Is not the law to preserve men's lives and estates, 'doing unto all men as they would men should do unto them?' For all men would have their lives and estates preserved, therefore



should not ye preserve others, *and not suffer them to be devoured and destroyed?*"

In Barclay's 14th Proposition, concerning the power of the civil magistrate, he shows that it ought not to extend to any interference "in matters of conscience, or difference in worship or opinion: provided always, that no man under the pretence of conscience prejudice his neighbour in his life or estate, or do any thing destructive to, or inconsistent with human society; in which case," adds he, "the *law* is for the transgressor, and *justice* is to be administered upon all without respect of persons."

And if considerations of the acknowledged disproportion between certain crimes, and the punishment to which those who commit them are liable by our laws, have frequently induced members of this society, in common with other persons of reflexion and humanity, to shrink from the supposed responsibility of being concerned in prosecutions which may on conviction affect the life of the culprit; such conduct is I conceive neither deserving of reprehension, nor in its general tendency injurious to the best interests of civilized society. It may at length, by exciting the attention of the public and of the Legislature to the subject, lead to an amelioration of our criminal code, and perhaps to the abolition of all capital punishment.

It is probable, I allow, that persons so declining the prosecution of offenders, may not have duly considered the full extent of their obligations to the community in bringing offenders to justice. If so doing be a civil duty

of great importance, as I imagine will be readily granted, they ought to consider seriously how far they are justifiable in neglecting to discharge it, from an apprehension of the consequences of conviction to the offender; or of their own responsibility as prosecutors, seeing the apportioning and infliction of the punishment is not their act and deed, but that of the law. A wealthy Quaker may, as Philo remarks, even advertise a reward for the discovery and conviction of the spoiler. But he has not proved this to be any "dereliction of ancient Quakerism," as he erroneously considers it.

The next subject on which Philo undertakes to convict the modern Quakers of inconsistency, is, for their uniform refusal to be personally concerned in even defensive war, as being unlawful to such Christians as are fully satisfied it was absolutely forbidden by their great Master, and in all matters of conscience, *under God*, their sole Legislator.

"It is true," says Philo, "if all mankind, both in their individual and collective capacities acted upon this principle, there could be no such thing as oppression, no such a requisite as resistance; but as such is not the state of things at present, their maxims seem highly detrimental, not to say monstrous."

Such a state of things, as Philo admits to be the natural result of the general adoption of these maxims, is precisely that which one of the most clear and definite prophecies in the sacred writings, assures us shall at some future period take place among mankind universally; when "nation shall

not lift up sword against nation ; neither shall they learn war any more." But the destructive implements of war shall be destroyed as useless. " Their swords shall they beat into ploughshares, and their spears into pruning hooks."

The greatest and most beneficial reforms which have hitherto been effected among mankind, history informs us, have arisen from apparently small beginnings, were but slowly embraced, and their first advocates for the most part violently opposed, persecuted, and traduced. Such having been, in the ordering of Providence, the usual course of such events, we may reasonably expect the progress of real reformation will yet be slow, and that future reformers will not wholly escape similar treatment, however unexceptionable their efforts in its favour may be. And surely none can be more so, at least in the eyes of an opponent, than those which have been uniformly employed by this respectable fraternity. Yet a want of energy and zeal in asserting and recommending so glorious a cause, the very essence of which consists in the promotion of peace on earth, and good-will among men, may perhaps be justly imputed to them.

But with Philo's view of the consequences of the universal adoption of such maxims, I was not a little surprised at his representing their present effect " highly detrimental, not to say monstrous." The experiment of opposing force to force, as a means of securing nations from the violence and oppression of their more warlike and powerful neighbours, has been long tried in a great variety of forms, and on a very extensive scale from the earliest re-

cords we have of the history of mankind ; and that, without any sensible approximation to the end professedly aimed at, by the advocates of merely defensive war, by all the sacrifices of blood and treasure which have been devoted to the attainment of this great object.

With such a view of the subject, independently of any consideration of the positive injunctions of the Christian Lawgiver, or any regard to the language of prophecy respecting the peaceful character of all nations, when the religion he came to establish shall have produced the full extent of its genuine influence upon all the inhabitants of the earth, I confess it appears to me high time that some other means should be tried, that may be better adapted to promote the end aimed at, and be more in unison with that temper and disposition of mind, which the advocates for merely defensive war are professedly anxious to enforce. And although, as Barclay observes, " Seeing of all things the defence of one's self seems most tolerable," we shall not say of those who in this respect " have not come to the pure dispensation of the gospel, that war undertaken upon a just occasion is altogether unlawful to them. But for such whom Christ has brought hither it is not lawful to defend themselves by *arms*, but they ought over all to trust to the Lord."

Plausible as the arguments in favour of resisting evil by the sword, may appear, the ill success attending it, as a means of correcting the passions of avarice, injustice, and ambition, and of diminishing their influence over mankind, for so many ages, should

induce its advocates calmly to reflect whether equal sacrifices and equal heroism and magnanimity, without such resistance as might occasion bloodshed, might not be likely to do more to disarm the violent oppressor, and to correct his bad passions, than the usual method of opposing force to force?

To take up arms, as the means of settling a dispute of whatever nature it may be, is to abandon the discussion of what is due to each party on the principles of justice and equity, and to substitute in its room, the law of the strongest, or of the greatest adept in the united arts of fraud, violence and slaughter. By such contests in most instances the passions of each party are more inflamed in the progress of hostilities, than they were by the original cause of the dispute. And one war is seldom terminated without having previously sown the seeds of future, and frequently of more extensive and bloody contests.

How different would be the effect of a contrary system! In acting upon which, Philo is much mistaken in supposing, there

would be nothing but "peaceable acquiescence in the greatest atrocities." The peaceable Christian might lawfully remonstrate with all the powerful energy of conscientious innocence, and, in the emphatical language of Scripture, pour coals of fire upon the head of his oppressor, who might perhaps, in consequence of such an interview, be almost persuaded to become a Christian, not only in words but in deeds.

In such a warfare as this, there might, horrid as the idea is, be some slaughter, but I imagine it would be much less in the course of a whole year, perhaps in a century, than frequently occurs even in modern wars in one day. The victims would also be, in general, much better prepared for their final change, and the blood of these martyrs to the cause of Christian truth, instead of generating future wars, would probably become the seed of a future and glorious church of peaceable Christians, who would consider and treat all their fellow-creatures as brethren, the children of one common Parent, the friend and benefactor of mankind.

PACIFICUS.

REMARKS ON THE PROPOSITION OF A LEARNED PROFESSOR.

To the Editor of the Monthly Repository.

SIR,

When I sent to you the proposition, uttered by a very excellent and learned professor, in one of the universities of this island, which you have done me the favour of inserting in your number for November, (Vol. iv. page 621.) it was my intention in the remarks upon it, to mention the seat of learning whence it originated. On

mature deliberation, however, I have thought it more advisable, that the proposition should stand as it does at present; that your readers may exercise their judgment upon it without prejudice or partiality, and by sifting it to the bottom on its own merits examine fairly, how far the member of an established church may be justified in holding the language in

*figurative alluding to the melting in a crucible &c*

question. At present, we will consider only one part of the paragraph, which the learned professor has given to the public. "To dissent therefore in this country, he says, from the doctrines of the Established Church, is to dissent without a real cause." Now, we may observe here, that these words might be used as logically in a mosque at Constantinople, as in the Church or Kirk of an English or Scotch university. The argument of the professor runs thus: the doctrines of the Established Church are in all respects conformable with the sacred writings; therefore, to dissent from them, is to dissent without a real cause. The mufti in the mosque at Constantinople, using the same language, means by the sacred writings, the Koran; and he assuredly has as great a right, as we shall see in the sequel, to assert, that the doctrines of his established church agree with the Koran, as the Scotch or English professor to ascribe a conformity between each of their doctrines and their holy scriptures.

But may we not suppose a Mahometan dissenter to address the mufti in these words? You have the advantage of a learned education, and are here in authority. I was educated in Persia, by a mufti, in as great repute for learning as yourself, and in that kingdom he was of equal authority. Now, my Persian instructor assured me, that the doctrines of the established church in Persia, are in all respects conformable with the divine Koran. I have therefore a real cause for dissenting from the established church of Constantinople, because I am not

you learned gentlemen, who can maintain with equal pertinacity your respective opinions. The argument between you, whose doctrine is really in all respects conformable to the divine Koran, who is to decide? Both of you were educated in the opinions you now profess to believe: it is the interest of each of you to maintain them: your rank, your consequence, your wealth, depends on your respective opinions remaining established in each of your kingdoms. Now there are upwards of seventy-two different sects professing Islamism; and, as it is seventy-one to one against your being right, surely it does not argue much in favour of your discretion to use an argument, which each of these seventy-one sects may retort against you; and when probably no one will decide in your favour, except those of your own sect, and who will be considered by the others to have imbibed similar prejudices.

If the case of the two muftis, the Turkish and the Persian, were laid before our learned professor, I have not the least doubt that he would dismiss the pretensions of both with strict impartiality. Neither of you, he would say, can be allowed to be a judge in his own cause. What each of you asserts in his own mosque before men of his own persuasion, whose applause he will obtain for the warmth of his sentiments in unison with theirs, cannot pass with the impartial and unbiassed. Since each of you ascribes the want of reason to the other, the probability is, that both of you have sacrificed that faculty of your mind to your prejudices. You cannot both be right: and, as so many



millions of persons bowing to the authority of Mahomet equally with yourselves, interpret his words in a manner, which both of you explode, I, who know little of the Koran, cannot judge between you; but, whatever may be the value of your respective opinions, I shall recommend to you, to have some regard for others, who may have as good or better grounds than you have for maintaining their doctrines.

But we may place the subject in a still stronger light. There were formerly two dissenters from the established church at Jerusalem, named Peter and John. They taught in the temple certain things, which were not agreeable to the divines of those times, who, judging their dissent to be without a real cause, exercised a rigour, which has since that time been frequently adopted by Christians against each other. The two dissenters were thrown into prison, and well scourged for their opinions. The council was not how-

ever unanimous. They did not all say, that to dissent from the doctrines of the established church was to dissent without a cause. One of them, named Gamaliel, a man of very great learning, would have calmed the impetuosity of his brethren. If the opinions of these dissenters, he said, arise merely from the vain fancies of men, they will come to nothing; but, if they are founded on truth, if they proceed from God, ye cannot destroy them; and in fighting against God ye are doing yourselves an irreparable injury. We would recommend then to the learned professor, the *εποχή* or pause of Gamaliel, and beg of him to leave to time to determine the question of dissent, lest, by prematurely taking upon himself the decision of so solemn a question, he may be found amongst the *θεσμαχοί*.\*

I remain, Sir,

Your constant reader,

THEOPHILUS.

#### OBJECTIONS TO MR. FARMER'S HYPOTHESIS OF THE TEMPTATION OF CHRIST.

*To the Editor of the Monthly Repository.*

Oct. 20, 1809.

SIR,

The late learned Mr. Hugh Farmer makes the following introductory observation in the third and, I believe, last edition of his *Inquiry into the Nature and Design of Christ's Temptation in the Wilderness*. "The detection of error being a great help towards the discovery of truth, it will be proper, before we attempt to settle the true nature and design of

Christ's temptation, to consider what objections lye (lie) against the several explications, which have hitherto been given of this part of the gospel history. Should those objections appear to be just, we shall, at least, see the necessity of looking out for some new interpretation." To the justness of this observation I give my full assent, conceiving that nothing can be more obvious than that, if all the suppositions but one, which

\* Fighters against God.

can be thought of to account for and illustrate an acknowledged fact, can be proved erroneous, that *one* must be true. Now, it so happens, that I am among those, who think that, if Mr. Farmer made a complete enumeration of all the hypotheses, (his own being included,) which can be devised for explaining the fact of Christ's temptation, the true one is among those which he exploded, and that his ought to be placed among *them* in its stead. I, therefore, beg leave to state the grounds, on which I have been dissatisfied with his hypothesis for a long series of years. The hypothesis, in which my mind has acquiesced during that period, is very similar to Mr. Thomas Dixon's, of Bolton, or Mr. Newcome Cappe's, of York, and is one which occurred to my thoughts long before I had heard of the existence of the former gentleman's piece on the subject, and much longer still before I enjoyed the pleasure of seeing any of the latter gentleman's valuable works. Had Mr. N. C. favoured the world with his reasons for rejecting Mr. F.'s hypothesis, with which I presume he must have been well acquainted, and with answers to objections to which he might possibly foresee his own to be exposed, my trouble in writing, and that of your readers in reading, would probably have been saved; and, perhaps, Mr. F.'s hypothesis would not have continued to enjoy so decided a preference as it seems still to do in the judgment of some very learned and judicious critics. Without farther preface, I will, by your leave, proceed to state some of the grounds

of my own dissatisfaction with that hypothesis. And,

I. Because the inventor himself seems to have been at a loss what *time* and *place* to fix on for the commencement of the vision.

In p. 55. note f. having quoted the words, *Jesus returned from Jordan, and was led by the Spirit into the wilderness*, Luke iv. 1. he remarks on them, "This language necessarily implies, that Jesus was *not* upon the banks of Jordan, but was returning to Galilee, *before* he was led by the Spirit into the wilderness." Nothing is said there about *Galilee*, to which place we are expressly told (verses 13, 14.) Jesus did not return till *the devil had ended all the temptation, and had departed from him for a season*. Then, indeed, *he returned in the power of the Spirit into Galilee*, but not before. If it be said, that, though Jesus might not have *reached* Galilee, yet he might have *set out for it*, before he was led by the Spirit into the wilderness, and it be granted, that when he quitted the banks of Jordan, which according to the accounts of the evangelists he evidently did, he went towards Galilee, this question naturally occurs to be asked, To what does the language of the evangelists ascribe his removal from the side of Jordan?—The narrative, as far as I can see, furnishes but one answer, which is, that his removal was owing to an impulse of the Spirit. And as Mr. F. acknowledges in the above passage, that Jesus did actually *in person* return from Jordan, and as that return, if it took place at the time supposed by Mr. F. is attributed to nothing but an ope-

ration of the Spirit on the mind of Jesus, then the words *in* or *by the Spirit* cannot in this instance imply a vision, and if not, when manifestly used to denote the cause of our Lord's departure from Jordan, (and they are not employed afterwards in the narrative,) there can be no just reason for assigning to them at the same time another import, and making them denote also a vision, unless the context force us to understand them in a double sense, which it clearly does not. Before I conclude this paragraph, I shall avail myself of some passages in Mr. F.'s piece, from which the same fact of Christ's removing *in person* from the side of Jordan under an impulse of the Spirit, (which, however, according to my apprehension has been satisfactorily established already,) may be farther proved. In p. 62. we read, "Though it could not with any propriety be said, that Christ was at this time carried into *the wilderness* in a *corporeal* manner, in which sense he was there already; yet there is nothing improper in saying, he was now conveyed into *a wilderness* in a *spiritual* manner." The time here referred to was when he was led by the Spirit. In page 82. note p. Mr. F. says, "It appears from the history, that Christ was in the wilderness bordering on Jordan when the temptation ended, as well as when it began, pursuing his journey into Galilee." From note f. p. 55. quoted above, it appears, that Mr. F. thought Jesus was *not* upon the banks of Jordan, when he was led by the Spirit into the wilderness. Now, if Christ was *corporeally* in the wilderness which bordered on Jordan,

but not on its banks, when the vision came upon him, he must have gone *in person* from the side of Jordan, before he fell into the vision or trance; and (as before observed) it was, agreeably to the concurring testimony of the evangelists, some operation of the Spirit on his mind, which made him go thence. The effect of this operation, then, as already noticed, cannot be fairly concluded to have been also the exciting of a vision. I shall only add here, that the words which speak of the operation, whatever it was, are those, on which Mr. F. lays great stress in attempting to prove the temptation a vision.

In direct opposition, as it should seem, to this statement, Mr. F. in his explanation of Mark i. 10—13. p. 71, 72. observes, "No sooner did the Spirit descend upon Jesus *at his baptism*, than by his inspiration he was carried into a frightful desert in a prophetic trance or vision. In this situation and in this state he remained for forty days, during all which space he was, according to his own apprehension, assaulted by the temptations of Satan, and exposed to danger from the fury of wild beasts."—Where and when it was that the Spirit descended upon Jesus, the evangelists leave us no room to doubt. It was upon the banks of Jordan, to which he went up straightway from the water after he had been baptised, Matt. iii. 16. Mark i. 10. Luke iii. 21, 22. If, then, the Spirit descended upon him, while he was on the side of Jordan, and certainly in the sight of John the baptist, who saw the Spirit descend upon him, and if, as soon as the Spirit descended upon him,

it carried him into a wilderness in vision, he could not be set out for Galilee *before* that descent took place. F. p. 71, 72. Thus inconsistent appear to be the two accounts of the time when, and the place where, our Lord was thrown into a trance.

Perhaps what occasioned Mr. F.'s falling into this inconsistency was, that he at first thought the side of Jordan, where the spirit descended on Jesus immediately after he went up from the water, unlikely to be the place where the vision commenced, being on some accounts obviously unfavourable to that steady and undivided attention of mind, which the scenes and business of the vision required;—such as its being the spot, where Jesus had been pointed out to the particular notice of John, and probably of others, who could hardly avoid being struck with wonder and awe by the extraordinary phenomena they had witnessed—where there is no ground for supposing, that people immediately ceased to assemble before they underwent or after they had undergone the rite of baptism—and, also, where other circumstances would probably conspire to distract our Lord's attention. Our author might therefore judge it necessary to suppose, that Jesus withdrew to some distance from Jordan before he was thrown into the trance. But afterwards recollecting, that the effect of the descent of the Spirit, whatever it was, followed *immediately*, and having determined that effect to be a vision, he might slide unawares into the

other opinion, that *no sooner* had the Spirit descended than the vision began.—My next reason for being dissatisfied with Mr. F.'s hypothesis is,

II. Because he makes the temptation to have been a *vision*. Accordingly, by your leave, I will go on to examine the force of his reasoning, from some expressions in the gospel history of the temptation being the same or of the same import with language employed elsewhere in the sacred writings in describing indubitable visions, to prove that the evangelists, by using such language in their accounts of the transactions in the wilderness, intended to be understood as speaking of a vision also.

Now, though it be allowed, that several passages quoted by Mr. F. particularly from the Septuagint translation of Ezekiel, in which the same Greek words or words of the same meaning occur as are found in the evangelical narratives of the temptation, are accounts of visions, yet it cannot be affirmed, (nor does Mr. F. affirm, see p. 75, 76.) that wherever those words are met with in the Scriptures, they *uniformly denote* a vision.\* And it may not be unworthy of notice, that in some of the passages quoted by Mr. F. from Ezekiel in confirmation of the position, that in the evangelists those words imply a vision, the words *in vision* or *in the visions of God* are added, which latter words would have been superfluous, if the writer had thought that the former without them *necessarily* denoted a

\* The words principally referred to πνευμα, Mark; ἐν τῷ πνεύματι, Luke.

above are πνε το πνευματος, Matt.; το



vision. In the following quotations such addition occurs: Ezek. xi. 24. "The Spirit took me up and brought me *in vision*," (ἐν ὁρασει); viii. 3. "The Spirit lifted me up and brought me *in the visions of God*," (ἐν ὁρασει Θεοῦ); xl. 2. "In the visions of God (ἐν ὁρασει Θεοῦ) brought he me." A similar remark is made by Mr. Newcome Cappe on Ezek. xi. 24. just before quoted—"In vision is here added to, *the Spirit of God*, and *by the Spirit of God*; these phrases therefore *alone* (says he) do not signify in vision." Critical Remarks, vol. ii. p. 58. I am not prepared, however, to contend, that the words in question, when used alone, *never* imply that a vision took place on the occasion to which they refer. But upon an attentive perusal of the passages adduced by Mr. F. to establish his interpretation of the words, *in* or *by the Spirit* used by the evangelists, it appeared to me that in several of them the prophet represents himself as being *at the place*, to which he was carried in imagination *before* he is directed *to behold*, *to listen to*, or *to say*, what he was carried thither to take notice of or to say. And though this direction is not expressly mentioned in all the passages, yet it seems obviously to be implied; since it does not appear, that he had a consciousness of having seen, heard, or done any thing, till he arrived at the place to which he conceived himself transported. From this remark I do not at present perceive that it is a forced or unnatural inference to suppose, that *to lift up* or *carry away* a prophet, and *to present visionary scenes to his imagination* were not one and the

same *simultaneous* act of the spirit, but *successive* acts, and that, as the former of them, where it is undoubtedly a vision that is spoken of immediately after, is expressed in the same terms as are used on various occasions to denote no more than a divine impulse to do or to refrain from doing some action, such language does not uniformly and in all cases imply the existence of a vision. Accordingly I infer that, as in the evangelical narratives of Christ's temptation in the desert, there is no intimation of any thing like a vision having been presented to his imagination for forty days together, at the end of which time the tempter or devil is said to have come to him, (Matt. iv. 2, 3. Luke iv. 2, 3.) though Mark (ch. i. 13.) and Luke (ch. iv. 2.) represent him as having been subjected in some way or other to the temptations of Satan during that time, that the forementioned language denoted in his case only an impression made upon his mind impelling him to remove from Jordan into the neighbouring wilderness. A few quotations may be sufficient to show, that the same language is elsewhere employed in the New Testament to denote such an impulse and *nothing more*. Symeon came by the Spirit (ἐν τῷ πνεύματι) into the temple, Luke ii. 27;—Barnabas and Saul were sent out by the Holy Spirit (ὕπο τοῦ πνεύματος τοῦ ἁγίου) Acts xiii. 4;—Paul and Timothy were forbidden by the Holy Spirit (ὕπο τοῦ ἁγίου πνεύματος) to preach the word in Asia, Acts xvi. 6;—the Spirit (τὸ πνεῦμα) suffered them not to go into Bithynia, Acts xvi. 7;—the Spirit of the Lord caught away Philip (πνεῦμα Κυρίου ἤρπα-

6ε) Acts viii. 39. Here we have instances of persons, acting under an impulse of the Spirit, not *in vision*, but *corporeally* and *in person*.

Mr. F. however, still farther to defend the conclusion he draws from the language of the evangelists, that Christ was led or driven from Jordan by the Spirit *in vision*, and not *in person*, asks "With what propriety could it be said, that Jesus went into the wilderness *in person*, when he was there already?" p. 52. And again, "Does it not sound very harsh to speak of any one as going or being led to a place, where he is already?" p. 55.

This harshness is not felt or noticed in our language, when a person, who lives in a town or city at some distance from the middle of it, says, I am going up or down or out *into* the town or city, by which no one acquainted with the situation of his house understands him to mean that he is going from without into some part within its limits, but only from a less into a more central or frequented part of it. But passages occur in the New Testament, where persons are said to have gone to the place where they were, before they set out. "Then went out to him (John the baptist) Jerusalem and all Judea, and all the region round about Jordan," Matt. iii. 5. Now this region, out of which the inhabitants went to John in the wilderness, lay in that very wilderness according to Mr. F.'s own confession, p. 54. note. Jesus was at Jerusalem, when he held a conversation with Nicodemus, (John ii. 23—25. iii. 1—21) after which it is said that he *came* and his disciples into

the land of *Judea*, (ch. iii. v. 22.) though he was in that land while he was at Jerusalem. But it seems needless to produce more passages, since from what have been quoted it is sufficiently evident, that persons are sometimes said to go into the very place where they are residing at the time, in consequence of their going to some other part of it more thinly or thickly inhabited, or distinguished from it by some other circumstance.

Mr. F. aware, that the objection, started by himself against the supposition of Jesus's being led or driven *in person* into the place where he was already *in person*, might be urged against his being led or driven thither *in vision*, and in order to support his hypothesis of a *visionary* removal of Jesus from Jordan, translates *την ερημον* in Matt. iv. 1. *a wilderness*, quoting (p. 58. note m) an observation of Schmidius on Matt. iii. 1. in defence of that translation.

But were Schmidius allowed to have shown, that the prepositive article is sometimes used *indefinitely*, and even that it may possibly be so used in Matt. iv. 1. yet it is evident from the observation itself, that he did not suppose the evangelist to speak of an *ideal* or *visionary* wilderness any more than of ideal or visionary fire or water in ch. xvii. v. 15. which he adduces to prove the article to be sometimes used in an indefinite sense. Mr. F.'s hypothesis, therefore, derives no support from this remark of Schmidius. But, though I have no more doubt than had apparently that author, that Matthew referred to some *real* wilderness, yet I humbly conceive from

the connection in which the passage stands, that the article was designed to point out *what particular wilderness* was spoken of; namely, the wilderness of Judea where John preached, and by part of which ran the Jordan in which Jesus had been baptised. And what confirms me in this opinion, is, the great improbability that a writer should speak of a place, *really existing*, by a name descriptive of its particular nature, and, presently after, and in close connection with what immediately precedes, repeat the same name to denote, not as before some such place actually in existence, but merely an *image* of a place of the kind painted on a person's imagination, which might have no external archetype at all; without giving any clear intimation of his affixing to the same term, repeated within a very short compass, ideas as truly opposite to each other as those of substance and shadow. It has been shewn already, that the phrases *in* or *by the Spirit* do not necessarily imply a vision, and therefore do not clearly intimate, that the word, which when first used meant a *real* wilderness, meant when used next a *visionary* one.

The two questions put by Mr. F. p. 52. and 55. and before transcribed, I shall not repeat, but proceed to extract an observation founded on them, which occurs in p. 62. "Though it could not with any propriety be said (observes Mr. F.) that Christ was at this time (*when the Spirit descended on him*) carried into the wilderness in a corporeal manner, in which sense he was there already; yet there is nothing improper in

saying, he was now conveyed into a wilderness in a spiritual manner, in vision or mental representation, by the inspiration of the Spirit of God." With respect to this observation I have to remark, that though there may be no impropriety in saying, a person was conveyed into *a* wilderness in vision, I am at a loss to discover how there would be less impropriety in saying, he was carried *in vision* into *the* wilderness, in which he was when he fell into the trance or vision, than in saying, he was carried *in person* into *the* wilderness, in which he was before he was carried thither, the impropriety (which, however, I have already endeavoured to prove to be no more than a *seeming* one,) arising in each case alike from the circumstance of his being carried from one part of a place to another part of the *same place considered in the whole of its extent*. Mr. F. appears to betray some suspicion of a defect in his reasoning to show, that Jesus was not led *in person* into *the* wilderness in what he observes (p. 70.) on Mark i. 12, 13. There he says, "It is without doubt of *one* and the *same* wilderness, that St. Mark speaks in both these verses. And were we to grant that this wilderness was a *real* one, and that Mark and the other evangelists speak of Christ's being led or driven into it personally and corporeally, it may nevertheless be true, that his temptation was a mere vision; if these phrases, *the Spirit, in* and *by the Spirit*, import in this history, as they certainly do elsewhere, a *miraculous impulse and illumination of the Spirit, discovering new truths to*

a prophet, revealing future events, and exhibiting scenes and appearances before his imagination." If Christ was led or driven personally and corporeally into a real wilderness, then the conclusion drawn with great confidence from the phrases, *the Spirit, in and by the Spirit*, that the evangelists designed to represent the temptation as a mere vision, is not legitimate for the following reasons: First, because it appears, that the evangelists intended, by introducing those phrases in the connections in which we find them, to point out only what agent it was that led or drove Christ into the wilderness at first, and not what agent presented there supposed visions to his imagination 40 days afterwards; and, secondly, because from passages before adduced it has been shown, that those phrases not unfrequently imply no more than a divine im-

pulse prompting persons to do or to refrain from doing what otherwise they might have omitted or done.

I now conclude this long letter, the object of which is to lay before your readers some reasons for my having been long dissatisfied with Mr. F.'s mode of explaining the gospel narratives of Christ's temptation in the wilderness. Another ground (and in my apprehension an important one) for my dissatisfaction may be communicated at no very distant time. Perhaps after I have written my next letter, I may find it proper to proceed no farther for a time in my projected plan, that I may have an opportunity of seeing whether any of your learned correspondents be disposed to notice what shall have been advanced by,

Sir,

Your's, &c.

GERON.

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#### EXTRACTS ON BENEVOLENCE.

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##### *To the Editors of the Monthly Repository.*

GENTLEMEN,

Your insertion in the M. Repos. of the following Extracts, put into my hands by a most benevolent, as well as opulent Friend,\* who lives what he expresses of cordial concurrence with these sentiments, will oblige your respectful reader,

R. J.

#### BENEVOLENCE.

"Benevolence is to be judged of by proportion, by income, by self-denial. Hence the most liberal are often those who give away least. Our Saviour himself declared, that the poor widow had

given more than the rich. A period is approaching that will develope character, and weigh motives. We must not separate principle from practice. It may be charitable to give what we do not want, and cannot use; but surely this is not the criterion of charity. It is not the charity of him, who, though he was rich, yet "for our sakes became poor, that we through his poverty might be rich." We read of the almsdeeds Dorcas did; one is specified: her making garments for the poor."

Memoirs of Cornelius Winter,  
8vo. 1808.

"It matters not how large a charitable donation may seem, if we view it

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\* "The Friends," as a peculiarly appropriated appellation, calls loudly, in order to justify such appropriation, for a deep, uniform reciprocity of sympathising friendship, and a community of benefits.



as a check upon the money-getting spirit, (or desire of accumulation,) but how large it is when compared with the bulk of the savings that are left. A hundred pounds given away annually in benevolence, may appear something, and sound handsomely in the ears of the public; but if this sum be taken from the savings of one or two thousand, it will be little less than a reproach to the donor as a Christian. In short, no other way than the estimation of the gift by the surplus saving will do in the case in question.

But this would certainly be effectual to the end proposed. It would entirely keep down the money-getting spirit. It would also do away the imputation of it in the public mind. For it is impossible in this case, that the word Quakerism should not become synonymous with charity; as it ought to be if Quakerism be a more than ordinary profession of the Christian religion." Clarkson's *Portraiture of Quakerism*. 2d edit. vol. iii. p. 266 and 267. See also p. 264, 265.

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

No. XLIX.

*Jubilee Sermon.*

Whiston remarks in his *Memoirs* [Vol. i. 301.] upon the inactivity or ignorance of the generality of those that have of late been preferred by the court to be bishops and deans; nay, or by the bishops themselves to be archdeacons also, that they know one clergyman (meaning *himself*) of no preferment at all, that hath written more books of learning, and most of them for the propagation of truth and the true Christian religion, and for the confutation of sceptics and infidels, than all of them, above an hundred in number, have done. To so little advantage, he adds, does the present disposal of preferments turn; and so little benefit does either church or state receive from the possessors of them. I conclude, he says, with a very remarkable passage, which I have lately met with in a Sermon preached at a lord archbishop's triennial and ordinary visitation; I suppose in the days of Queen Elizabeth, upon Eccles. xii. 10. *The preacher did seek out pleasant words.* The account is in these words.

VOL. V.

"There is a story how a learned friar in Italy, famous for his learning and preaching, was commanded to preach before the Pope at a year of Jubilee: and to be the better furnished, he repaired thither a good while before to Rome, to see the fashion of the conclave, to accommodate his sermon the better. When the day came he was to preach, having ended his prayer, he looking a long time about, at last he cried with a loud voice three times, *St. Peter was a fool, St. Peter was a fool, St. Peter was a fool*, which words ended he came out of the pulpit. Being after convened before the Pope, and asked why he so carried himself, he answered, Surely, holy father, if a priest may go to heaven abounding in wealth, honour, and preferment, and live at ease, seldom or never to preach, then surely *St. Peter was a fool*, who took such a hard way in travelling, in fasting, in preaching, to go thither."

No. L.

*Living and Dying.*

When the Act of Uniformity was passed at the Restoration, a fellow of Emanuel College, Cambridge, was representing, in conversation with a friend, a fellow of the same college, the great difficulties of conformity, in point of conscience, but concluded however with these words: *But we must live!* To which the other answered only, with the like number of words, *But we must die!*

E

## No. LI.

*The Press a villainous Engine.*

"The press, (that villainous engine,) invented much about the same time with the Reformation, hath done more mischief to the discipline of our church, than all the doctrine can make amends for. 'Twas an happy time when all learning was in manuscript, and some little officer did keep the keys of the library. When the clergy needed no more knowledge than to read the liturgy, and the laity no more clerkship than to save them from hanging. But now, since printing came into the world, such is the mischief, that a man cannot write a book, but presently he is answered. There have been ways found out to banish ministers, to fine, not only the people, but even the grounds and fields where they assembled in conventicles. But no art yet could prevent these seditious meetings of letters. Two or three brawny fellows in a corner, with mere ink and elbow-grease, do more harm than an hundred schismatical divines with their sweaty preaching. Their ugly printing-letters, that look but like so many rotten teeth, how oft have they been pulled out by B. and L. the public tooth-drawers! and yet these rascally operators of the press have got a trick to fasten them again in a few minutes, that they grow as firm a set, and as biting and talkative as ever. O Printing! how hast thou disturbed the peace of mankind! That lead, when moulded into bullets, is not so mortal, as when founded into letters! There was a mistake sure in the story of Cadmus; and the serpent's teeth which

he sowed, were nothing else but the letters which he invented." Marvell's *Rehearsal Transposed*. 1672. p. 5.

## No. LII.

*A Dilemma.*

"The body of the nation were under one hardship at the time of the Revolution, which was a sensible conviction to many, of the great inconvenience of being under a confinement to particular forms of divine worship. While they privately prayed for the Prince of Orange's prosperity, they were forced in public to pray, according to the liturgy, that God would be the defender and keeper of King James, and give him victory over all his enemies." Calamy, i. 387.

## No. LIII.

*Parliament Faith.*

Robert Robinson somewhere recommends to pay parliamentary taxes, and to obey parliamentary civil statutes, but to "have nothing to do with a parliamentary religion, or a parliamentary God." Robinson might have in his recollection an expression used by Osborn, a political and miscellaneous writer, who died in 1658. In "Some Traditional Memorials of the reign of Queen Elizabeth," he says that in that period "the doctrine professed most generally in England bore in foreign nations the name of parliament-faith."

## No. LIV.

*Dr. Paley's Story of the Pigeons, and his Divine Right of Constables.*

The late excellent life of Paley by Mr. Meadley, [see M. Rep. vol. iv. p. 163.] will it is to be hoped

make the character of that learned, judicious, and liberal divine generally known. The biographer has brought forward and very happily illustrated Paley's virtues. Perhaps, there may not be enough shade in the picture. The foibles of Paley were not few nor small. His not affording to *keep a conscience*, and his celebrated chapter on *subscription* ought not to be passed over lightly.

Paley was long neglected, but preferments came upon him thick enough at last. It is surely a waste of grief to lament that a man who possessed from 2000l. to 3000l. per ann. in the church, was not raised by ministerial patronage to a condition of saying, *Nolo episcopari*.

Mr. Meadley conjectures that the promotion of Paley was retarded by the freedom of some of his political remarks in his *Moral Philosophy*. Two of the passages pointed out in this connection by the biographer, are worthy of transcription, for the sake of such as are not acquainted with the admirable work in which they are contained.

The *Story of the Pigeons* constitutes the whole of the first chapter on PROPERTY.

"If you should see a flock of pigeons in a field of corn; and if (instead of each picking where and what it liked, taking just as much as it wanted, and no more) you should see ninety-nine of them gathering all they got into a heap; reserving nothing for themselves but the chaff and refuse; keeping this heap for one, and that the weakest perhaps and worst pigeon of the flock; sitting round, and looking on all the while, whilst this one was devouring, throwing about, and wasting it; and, if a pigeon more hardy and hungry than the rest, touched a grain of the hoard, all the others instantly flying upon it, and tearing it to pieces; if you should see this, you would

see nothing more than is every day practised and established among men. Among men you see the ninety and nine, toiling and scraping together a heap of superfluities for one; getting nothing for themselves all the while, but a little of the coarsest of the provision, which their own labour produces; and this one too, oftentimes the feeblest and worst of the whole set, a child, a woman, a madman, or a fool; looking quietly on, while they see the fruits of all their labour spent or spoiled; and if one of them take or touch a particle of it, the others join against him and hang him for the theft."

The other passage occurs B. vi. ch. 4. on "the Duty of Civil Obedience as stated in the Scriptures." It deserves to be quoted at length, not merely on account of its excellence, but also of its being (according to Mr. Meadley) *differently worded in the later editions*. It is here copied from the *ninth* edit. 8vo. 1793. vol. ii. p. 162, 3.

"St. Paul has said, 'Whosoever resisteth the power, resisteth the ordinance of God.' This phrase, 'the ordinance of God,' is by many so interpreted as to authorise the most exalted and superstitious ideas of the regal character. But, surely, such interpreters have sacrificed truth to adulation. For, in the first place, the expression, as used by St. Paul, is just as applicable to one kind of government, and to one kind of succession, as to another—to the elective magistrates of a pure republic, as to an absolute hereditary monarch. In the next place, it is not affirmed of the supreme magistrate exclusively, that *he* is the ordinance of God; the title, whatever it imports, belongs to every inferior officer of the state as much as to the highest. The divine right of *kings* is like the divine right of *constables*—the law of the land, or even actual and quiet possession of their office; a right ratified, we humbly presume, by the divine approbation, so long as obedience to their authority appears to be necessary or conducive to the common welfare. Princes are ordained of God by virtue only of that general decree, by which he assents, and adds the sanction of his will, to every law of society, which promotes his own purpose, the communication of human

happiness; according to which idea of their origin and constitution, and without any repugnancy to the words of St. Paul, they are by St. Peter denominated the ordinance of man.

No. LV.

*John Wesley's Commentary.*

In John Wesley's New Testament, edition of 1755, there are the following harmonious notes on two different passages. John iii. 13. and Rev. xix. 20.

"Enoch and Elijah are not in heaven, but only in paradise."

"Enoch and Elijah entered at once into the highest degree of glory, without first waiting in paradise!!"

No. LVI.

*Buonaparte to live Thirty Years.*

The emperor Napoleon has formed many projects for the good of his loving subjects; amongst

which are the notable ones of divorcing an old wife in order to marry a young one, and of living thirty years longer.

The period here assigned by the emperor as the bounds of his wishes with regard to life, was the exact term of years which one of Oliver Cromwell's subjects and admirers pitched upon for the life of the Protector, lying on his death-bed! Is not this ominous?

A noted independent divine, when Ol. Cromwell was sick, of which sickness he died, declared that God had revealed to him, that he should recover and live 30 years longer, for that God had raised him up for a work which could not be done in less time. But Oliver's death being published two days after, the said divine publicly in prayer expostulated with God for the defeat of his prophecy, in these words; *Lord, thou hast lied unto us; yea, thou hast lied unto us.*

## BIBLICAL CRITICISM.

2 Kings viii. 15. is thus translated by Dr. Geddes, "But, on the next day, having taken a fly-net dipped in water, and put it upon his face, he died: and Hazael reigned in his stead."

"In rendering this verse," says Dr. G. "I have departed from all the ancient versions and most modern interpreters. They ascribe this action to Hazael, and make him smother the king. I am convinced that the text admits of no such meaning. Ben-Adad, encouraged by the reported answer of Elijah, makes use of a violent

remedy to allay the heat of his fever: and claps on his face a wet net. This stops the perspiration, and he dies in consequence. See C. R."

It is to be lamented that the writer did not live to favour the public with his critical remarks in justification of this rendering. That Hazael was the murderer of his master, will, I think, appear highly probable, from the following considerations:

(1st.) Josephus\* expressly represents him as such.

(2d.) The conduct of Elisha

\* Antiq. Jud. l. ix. c. iv. § 6. (Ed. Hudson.)



and of Hazael, recorded in verses the eleventh and twelfth, cannot be well explained but on this supposition,\* with which

(3d.) Nothing that we are acquainted with in the character of Hazael is inconsistent, but the reverse.

Job xiii. 8. The verb which our translators here render by *contend*, Heath renders by *execute judgment for*. I have examined the several passages where the word occurs in the Old Testament, and find that its general signification is *contend*, and that sometimes it denotes a judicial process, but that it never has, unequivocally, the sense, as Heath states, of *executing judgment*. This learned author seems to be occasionally misled by the facility with which he perceives Jewish allusions in the book of Job, to which he assigns a later date than is, in my opinion, probable.

Mark i. 16.—&c. Townson, in his valuable Discourses on the Four

Gospels, accounts for Mark's calling the lake of Galilee the sea of Galilee :

“ The title of *sea*, which had been familiar to them in their own language, was naturally transferred to the Greek by those who were bred on the borders of this lake, at a distance from the ocean ; and seemed justified by the magnitude of such a body of waters, the idea of which had been early impressed upon their minds.”†

It confirms this observation that, according to Heath, in his note on Job xiv. 12. the Hebrew word, (commonly translated *sea*), “ is used in a large sense, to express not only the sea, but *any large collection of waters*, whether pool, lake, pond, or spring-head. This sense,” he adds, “ it hath also in the Syriac language, as well as the Arabic, as the learned Schultens hath shown.” N.

Dec. 11, 1809.

Sept. 16, 1809.

SIR,

As an inquirer after truth, and observing the candid manner learned men of the present day of various sentiments now discuss the fundamentals of religion, I submit to you the consideration of Genesis the 1st and 26th, hoping some of your correspondents will give, through the medium of your well-conducted Repository, such an explanation as will heal the stab, the mortal wound, which the eloquent Chrysostom says is given to Arianism by that text, which if his rendering (or the late learn-

ed Bishop Horne's) be the true one, the Jews have been in error from the beginning, Moses and the prophets have been grossly ignorant, or very negligent in not teaching them what was so very clear, and the Unitarians of these times must take shame to themselves, for their assertions that the doctrine of the Trinity was unknown to the Jews and first Christians, and not authorised by either the Old or New Testament.

I am, Sir,

Your obedient servant,  
A NON-CON. OF THE OLD  
SCHOOL.

\* Lettres de quelques Juifs, &c. vol. ii. pp. 327—329. (cinq. ed.)

† P. II. (8vo. ed.)

ON MARK iii. 20, 21.

SIR,

As the reflection which the friends of Jesus appear (according to our translation) to have made upon him, Mark iii. 20, 21, "He is beside himself," seems exceedingly harsh; give me leave to ask whether Dr. Priestley's version of the passage may not be thought preferable? He supposes, that the pronoun *αυτον*, and the verb

*εξεση*, refer, not to Jesus, but to *the multitude*; and that the meaning is, that, when some of the friends of Jesus heard that so great a concourse of people was assembled, as that he had not time to take necessary refreshment, they went out to restrain the multitude, saying, "They are quite furious."

J. T.

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## REVIEW.

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

POPE.

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ART. I. *A New Testament; or, the New Covenant according to Luke, Paul, and John. Published in conformity to the Plan of the late Rev. Edward Evanson, A. M. Large 12mo. pp. 372. London, 1807.*

A considerable period has elapsed since the publication of this volume; but our apparent neglect of it has not arisen from any deficiency of respect to the memory of Mr. Evanson, nor from any diminution of our conviction, that his principles respecting the canon of the N. T. as advanced in the Dissonance, are without adequate foundation. With this conviction, we cannot but hope, that they will never be extensively adopted; and we feel unfeigned regret when we hear that any whose opinions are likely to influence those of others, have been led

by Mr. E.'s representations to reject what we deem the invaluable records of Matthew and John; but we are not among those who think, that truth should sometimes shrink from discussion, or that its interests can be permanently served by silence, as to the objections urged against it; and we should therefore, long ere this time, have brought forwards the Evansonian New Testament,\* to the notice of our readers, if it had not appeared to call for some consideration of the objections urged by Mr. E. against those portions of the N. T. which

\* We wish to be understood as employing this appellation merely for the sake of convenience. We are aware that there is no argument in a name.

he rejects as spurious. This undertaking, various circumstances have prevented ; and we shall now principally confine ourselves to the consideration of the volume before us, because one of our correspondents has given us reason to expect, that he will furnish us with a series of strictures on the Dissonance.

The Evansonian N. T. consists, as would be expected from the title, of those portions only of the commonly received canon, which Mr. E. regards as genuine. We accordingly do not find in it, the gospels of Matthew, Mark, and John, (which Mr. E. rejected “as *spurious fictions* of the second century, unnecessary, and even *prejudicial*, to the cause of true Christianity,”) nor certain portions of the gospel of Luke, nor the Epistles to the Romans, to the Ephesians, to the Colossians, to the Hebrews, of James, of Peter, of John, and of Jude, and, in the Revelations, the epistles to the seven churches of Asia. The parts of Luke’s writings which Mr. E. regarded as spurious, are in the Gospel, ch. i. 5.—ii. 52. containing the narrative of the birth of John and of Jesus ; ch. iii. 21—28. the baptism and genealogy of Jesus ; ch. iv. 1—13. respecting the temptation ; ch. viii. 26—39. the cure of the demoniacs ; ch. ix. 29—36. the transfiguration ; ch. xxiii. 42, 43. the request of the malefactor and our Lord’s promise ; and in the Acts, ch. xix. 11, 12. The Evansonian N. T. contains, therefore, the chief part of the gospel of Luke, nearly the whole of the Acts, ten Epistles of Paul, and the book of Revelation, excepting ch. i. 4. iii. 22. Those of our readers who

view Mr. Evanson’s principles of criticism in the same light with ourselves, must have experienced some surprise that he left so much. If we had adopted them, we must own that we should have thereby been led to reject many passages in which we now feel little or no difficulty ; and we hope it is not uncandid to conjecture, (though we should be pleased to find ourselves mistaken in so doing,) that few Evansonians think all to be genuine, which Mr. Evanson himself received as such. His grand test of completed prophecy, is applicable to a very small part of those books which he admits into his canon ; and whether the other parts be rejected or received, is left to depend upon the sagacity of the reader in discovering absurdities or contradictions. We ourselves see none in many of those portions which Mr. E. rejects, and for which he rejects whole books ; but if before we had studied the nature of evidence in general, and of that for the genuineness and authenticity of the N. T. in particular, we had been his disciples, our present apprehension is, that we should have used the pruning knife with a less sparing hand than he has himself.

After all, we most willingly admit, that the writings of Luke contain all that is essentially necessary to Christian faith and practice ; and it is clear that he himself thought so. But while we are thankful for the light which he was enabled to communicate to Theophilus, we cannot but prefer, as far as respects our Lord’s ministry, the narratives of Matthew and John, as more important in their practical tendency, and better calculated to give a

lively conviction in reality of his actions and character : and were we to rest our own belief in the divinity of our Lord's mission on internal evidence alone, we should depend upon the gospel of John for the main support of it. When studying that narrative we have been struck with indications of authenticity which have powerfully corroborated our conviction of the truth of the gospel-history derived from other sources : and it appears to us to be a fact, which should a little stagger the confidence of the Evansonian in the decisions of his instructor, that one who had many qualities of mind in common with him, equal independence and sincerity, and probably greater learning and critical skill, so far from thinking as Mr. E. does, that the gospel of John "does not deserve the least credit or attention," declares it to be his decided opinion,\* that it contains more and clearer marks of authenticity, that it wears a complexion eminently characteristic of its original, and comprises an intrinsic usefulness and excellence above the rest.

We did hope to have found in the Preface of this volume, some corroboration, or at least some attempt at the corroboration, of Mr. Evanson's principles ; but the Editor appears to receive them without hesitation, as he expresses no dissatisfaction with them, or with Mr. E.'s application of them. The only statement which appears designed for this purpose, is in p. vii.

" Yet even in these histories, Mr.

Evanson has discovered what he deems to be manifest interpolations : such are the two first chapters of Luke's gospel which follow the short introductory preface or dedication to Theophilus ; the account of the baptism, temptation, and transfiguration of Jesus ; the story of the herd of swine, the conversation respecting paradise, with the thief on the cross, besides some passages in the Lord's prayer ; and in this latter supposition he is fortified by the opinion of the late excellent and very laborious critic Archbishop Newcome, who has in his version omitted what he conceives to be the interpolations in that form of devotion."

We quote the foregoing passage principally for the purpose of remarking, that though we doubt not the Editor had no intention to deceive, it certainly is calculated to mislead the reader. Taken in connexion with the preceding paragraph, (in which Mr. E.'s opinion had been stated, that it is best to rest the evidence of Christianity on the writings of Luke, &c.) it appears to imply, that Archbishop Newcome's omission of the interpolated clauses of the Lord's prayer, fortifies Mr. Evanson's opinion, as to the spuriousness of the whole of the passages referred to. But passing by the mere ambiguity in language, it must lead the unlearned reader to suppose, that Newcome's rejection of interpolations, and Evanson's, proceed upon the same principles ; whereas Arch. Newcome, following Griesbach, rejects certain clauses in the Lord's prayer, upon the preponderating evidence of manuscripts, versions, and ancient quotations, and Mr. Evanson, without neglecting this evidence, where it is in his favour,

\* See Wakefield's Evidences, p. 176. We observed this passage after the preceding part of the paragraph was written, while turning over the leaves with a somewhat different object.



rejects by the evidence of intuition.

“ The translation here given of the authentic Scriptures, is, with some few exceptions, taken from the venerable Archbishop Newcome’s version, from which also the notes are almost wholly selected.” There can be no doubt of the propriety of this part of the plan, except that justice to the Archbishop renders it at least desirable, that all departures from his version, and all additions to his notes, should have been carefully specified. It cannot be expected that we should have minutely examined the general contents of the volume before us, since they have been long before the public : but the notes appear to be in general well selected, and must be very useful to those who, partaking in Mr. Evanson’s disgust towards the rejected books, wish even to avoid the sight of them, and consequently confine their attention to this volume. We perceive that in 1 Tim. iii. 16. the translation is founded upon the reading *which* ; but in 2 Cor. viii. 9. the primate’s version is retained, and, what is a little extraordinary, the primate’s notes, “ *Rich* in the glories of his divine nature, *poor* by taking on him human nature, and appearing even in an humble state of life.” Through a similar inadvertency, we here and there perceive that notes are left, implying the genuineness of the other gospels, which we should have expected would scarcely have escaped the keen examination of a thorough Evansonian.

We have heard assigned as one motive for the publication of the Evansonian N. T. that no version

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of the N. T. was generally accessible, conveying just ideas as to the reading and translation of some very important passages, which have materially contributed to strengthen, and are even the general support of, widely prevalent errors respecting the person of Christ, and the Unity of God. This, however, we are led to suppose, must be a mistake ; for the plan of the I. V. was brought forwards to the Unitarian Society, in the spring of 1806, (see M. Rep. vol. i. p. 383,) and that work was actually in circulation by the middle of 1808. The reasons assigned in the Preface are as follow :

“ The reader is now in full possession of the plan upon which this volume of the New Covenant is submitted to the public. Had Mr. Evanson lived he would certainly have done that himself, which is here performed by his friend, as a memorial to his great talents, ardent assiduity, and inflexible integrity, in the pursuit and promulgation of the truth.

“ The cause of pure Christianity has never yet been injured by fair inquiry and candid discussion ; and it is confidently expected that the present publication, so far from increasing the number of unbelievers, will be the means of leading some persons to attend to the evidences of revelation, who have before discarded it as a cunningly devised fable, on account of certain things attaching to it, which to them may seem to have been obviated by Mr. Evanson’s inquiries.”

We are not informed that Mr. E. had actually projected a work similar to the one before us, and committed the execution of it to the gentleman who has undertaken it ; we presume, therefore, that we are to consider the preceding statement, as containing a complete view of the grounds upon which the publication rests for its vindication. Now, whether the

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Editor really adopted Mr. E.'s opinions exactly as he has stated them, or was principally influenced by personal attachment to him, it appears to us, that these grounds are inadequate. When we first saw the work announced, we inferred from the title, and we still think justly, that Mr. E. had given directions for the preparation of it; and we could easily suppose, that the ardour and strength of conviction manifested in the *Dissonance*, would have prompted to a work which, even more than that on which it is founded, would have proved the confidence which he felt in the truth of his opinions, and indicated the decision of his belief, that he had succeeded in separating the wheat from the chaff, with which it had been for ages blended, and with which it had been very firmly united by the researches of Jones, Lardner, Michaelis, Less, and others, who, with intentions as honest, and understandings as vigorous as his own, had risen from a full and patient examination of the evidences, external and internal, with a conviction that the narratives ascribed to Matthew, Mark, and John, are assuredly genuine, as firm as he himself felt that they are assuredly spurious. But when we found that the work did not originate in Mr. E.'s natural attachment to his own system, we could not avoid scrutinizing its object more minutely; and we still retain the opinion which we then formed, that no valuable purpose could be extensively answered by it, and that it will only serve to confirm the Evansonian in his hypothesis, that this volume contains at least all the genuine records of the New

Covenant—unless indeed it should strengthen the attachment of other Christians to the rest of the historical books, by leading them to perceive how much of that which now “binds the gospel to the heart,” they must give up, if Mr. Evanson's opinions could be proved. That this Testament can be considered as furnishing any new grounds in the argument, we cannot suppose; and if not, it can only be considered as a register of Mr. E.'s decisions, which would have been fully as well answered by a Table exhibiting all the passages which he regarded as spurious; and this would have enabled any Evansonian to cross them off in a common N. T. as unworthy of attention, and any other critic to mark them, as objected to by an honest and excellent believer in Christianity.

Many respect the character of Mr. E. and estimate as highly perhaps as the Editor, “his great talents, ardent assiduity, and inflexible integrity in the pursuit” of truth and in the promulgation of what he regarded as such, who are decidedly of opinion, that he wandered widely from the truth on this subject, and who think that his *Dissonance* has a direct tendency to annihilate some of the chief supports of Christian faith, and to produce a general scepticism as to the truth of Christianity, by resting the belief of it almost entirely on evidence which is generally found to be too obscure and too much involved in difficulty to produce of itself a lively and strong conviction, so important as the ground of a practical faith.

But whatever opinion be formed as to the value of Mr. Evan-

son's critical principles, we must pronounce the present work to be premature. We appeal to their warmest admirers, and beg leave to ask if it be in any degree probable, that Mr. E. should have completely succeeded in *establishing* and *applying* a set of canons, by which all the spurious parts of the received canon are to be separated from the genuine, and these all left. In fact, the Preface contains a justification of our censure,—a letter from Mr. Evanson's brother, in which two other passages of Luke are specified as probably spurious, (viz. ch. xxii. 24—38.\* and vs. 49—51.) and reasons are assigned which appear to us as satisfactory as most of those advanced in the *Dissonance*.

We admire the vigour and penetration of Mr. E.'s understanding, the ardour of his zeal in the cause of truth, and the disinterested integrity of his conduct ; but from his writings, and we have had no other means of knowledge, we have never been led to think highly of the extent or soundness of his critical skill, of the clearness of his conceptions, or of the comprehension and accuracy of his judgment. It has never appeared to us, that he sufficiently possessed the cast of mind requisite for his undertaking. With a sincere veneration for truth, an eager desire to obtain it, and an undaunted firmness in the avowal of what he regarded as such, he did not unite the patience and correctness of research

and examination, the discrimination in the balancing of probabilities, the skill in the analyzing of evidence, and the humility and caution in the formation of his conclusions, which are necessary on a subject of such great importance. It appears to us, both from what we observe in his writings, and from the impressions which we have derived from them as to the character of his mind, that he was capable of dwelling upon difficulties on the one side, till he totally lost sight of difficulties on the other ; that he generalized with uncommon rapidity ; and that when he had once formed a conclusion, slight presumptions in its favour were magnified into proofs, and the strongest opposing presumptions deemed scarcely deserving of notice. He would have been a powerful auxiliary to the reformers from popery : its obvious and injurious absurdities he would have seen and made others see at a glance, and would have exposed them with all the enthusiasm of feeling, the rapid energy of reasoning, and the severity of language which mark his *Dissonance* ; but the object of that work was of a different description, and required different qualifications ; and we are much mistaken if the reasonings of the author ever did more than perplex those whom they did not *convince at first sight*. In fine, the *Dissonance* appears to us to afford a melancholy instance how much even an ardent love of truth may

\* The writer says, " Would it not be proper, therefore, to go from the end of v. 24. c. xxii. immediately to v. 37." but this is probably a mistake of the press.

be misguided, when united with under subjection to the under-  
that independence which disdains standing, and the judgment dis-  
the shackles of authority, unless ciplined to habits of sound and  
the imagination have been brought cautious reasoning.

ART. II. *The Obligation and Utility of Public Worship: a Discourse delivered at the opening of the Old Jewry Chapel, in Jewin Street, Dec. 10, 1809, and published at the Request of the Society. By Abraham Rees, D. D. F. R. S. 8vo. pp. 27. Longman and Co.*

From Nehemiah x. 32. *We will not forsake the house of our God,* the preacher in his usual manner, perspicuous and judicious, sets forth the reasons of adherence to public worship. The adoption of the resolution of the text, he argues, 1. Expresses a becoming deference to the judgment and practice of wise and good men who have lived before us; 2. May be considered as the dictate of a sense of duty; 3. or, as dictated by a desire of personal improvement; 4. Is the result, with such as are actuated by principles of piety, or by a conviction of the truth and excellence of Christianity, of a regard to the honour

of God, and a solicitude to maintain the credit and promote the influence of religion; 5. May proceed from principles of benevolence.

We are pleased to see in the Sermon references to Mrs. Barbauld's "admirable pamphlet on the expediency and propriety of public or social worship." We should be glad if the demand occasioned by this and similar means for the pamphlets of this elegant and nervous writer should occasion their collection and re-publication. They would form as acceptable a present to the public as ever issued from the press.

ART. III. *A Series of Questions adapted principally to the Historical Scriptures of the Old and New Testament, with References to the Bible. By John Holland. 12mo. pp. 64.*

ART. IV. *A Practical Catechism, referring to the Bible for Answers, to be given from Memory or in Writing. By the same. 12mo. pp. 54. Price 2s. or 1l. per dozen. (together.) Longman and Co. 1809.*

Of these catechisms the questions only are given at length; the answers are referred to in the Bible. The questions are connected, perspicuous, rational and judicious: the answers are de-

signed to be either committed to memory or written out upon a slate or paper, by the pupil. We approve entirely of the plan, as being well calculated to make youths familiar with the Scriptures.



## POETRY.

## SONNET

TO A NEW-BORN INFANT.

*By her Grandmother.*

Welcome, sweet stranger, to thy new  
abode!

All is prepar'd that ease and health re-  
quire :

What nature asks is stored in little space ;  
Thy new abode is no abiding place.

Splendour to him who travels is a load  
The wise would shun, the vain alone  
desire.

Welcome, sweet traveller, to thy brief  
abode,

Not idly lofty, nor yet meanly low.

Not such as binds to earth th' immortal  
mind

In selfish luxury, nor yet confin'd,

As not to furnish, on life's crowded  
road,

Subsistence meet, and something to be-  
stow.

Whether thy path be rough, or soft and  
even,

O may it upward lead, and terminate in  
heav'n !

A. H.

## THE HUSBAND TO HIS WIFE.

The circling years bring round again,  
Life of my life ! our wedding-day ;

While mem'ry leads a misty train  
Of fears and pains long pass'd away.

With eyes which fond reflections fill,  
Those half-forgotten pains I see,

And almost wish I felt them still,

Since it was sweet to weep for thee.

But if—(O strange capricious heart !)

If to recall the past once more,

'Twere doom'd that we again must part,  
I'd spurn the boon I now implore :

For though life's bloomy, vivid hours

Be fading fast ; though sudden joys

No longer through despondent show'rs

Tumultuous fire my ardent eyes ;

Though I no longer see from far,

Thy figure (lighter than the air)

Bounding beneath the morning-star,

To meet me on the mountain there ;

Yet do I find a softer grace

The seat of that gay charm assume ;

And milder, tenderer tints displace

The richness of thy summer's bloom ;

Then, oft thy conscious beauty shot  
Triumphant shafts, to quell the free ;  
Now, those dear eyes have quite forgot  
To shine for any one but me.

And though they now no lightnings  
dart,

Yet ev'ry beam is full of love ;

And love is beauty's deathless part,

Its source, its soul, in realms above.

I know that all thy wishes, thoughts,  
Affections, hopes, are each mine own ;

Devoted even to my faults,

And prizing life for me alone.

Then wherefore should I e'er regret

Those times when thou wast cold to this ;

When as our youthful glances met,

I trembling snatch'd th' unwilling kiss ?

Ah ! now, within my faithful arms

I press thee with a fonder thrill ;

I see thy soul in fuller charms,

And think thy face unrivall'd still.

M.

## BENEVOLENCE AND GRATITUDE.

O say what virtue of the great

Gives highest polish to their state !

'Tis that which gladness can dispense

To sorrow, sweet Benevolence.

O say what virtue cheers the bed,

And throws a lustre round the shed

Of Poverty, so low and rude ?

'Tis the mild beam of Gratitude. P.

## A PARAPHRASE ON I COR. xiii.

A sweetly modulated song can charm

But with a ceasing momentary note,

That steals upon the fancy as a beam

Emitted from the sun, by passing clouds

Soon overshadow'd ; darting fast away ;

As ether fading ; dying ere it warms.

'Tis as the tremulous ocean's surging  
wave ;—

Fleet as the sound which swells and  
leaves the mind

With nothing to reflect upon,—no fond

Endearing thoughts,—compared with

Charity,

Whose open hand has never known the  
bane

Of fraud ; whose lip has uniformly worn

A simple, unassuming smile ; whose

eyes

Are ever sparkling with a ray of joy.  
 As Argus boasted of a hundred eyes,  
 Had I to boast a hundred fluent tongues,  
 With wisdom's power and oratory's  
       charms  
 To aid them all, I have not any thing,  
 Unless I am possess'd of Charity.  
 And though I understand all mysteries  
 And arts; enjoy the gift of prophecy;  
 And have all faith, so that I could re-  
       move  
 The lofty mountain from its base; and  
       have  
 The wisdom of an angel, without thee,  
 O Charity! I have not any thing.  
 And if the hungry every day I feed,  
 The naked clothe, the stranger welcome  
       home,  
 And throw my body to the flames, and  
       have  
 Not Charity, it nought availeth me.  
 O Charity! thou first best gift of heav'n;  
 Thou soother of the mind oppress'd with  
       care;  
 Thou balm for ev'ry woe; whose man-  
       tle shrouds  
 The aching heart from fresh assaults,  
       and cures  
 Affliction's piercing pang; who long  
       canst bear  
 The storm of malice,—suffer envy's  
       frown;  
 Art ever kind, not vaunting with the  
       sound  
 Of pompous praise, nor yet indulging  
       thoughts  
 Of self-congratulation; carest not  
 For evil, but rejoicest in the ways  
 Of honesty and truth, and bearest all;  
 Not worldly disappointments, sicknesses,  
 Nor all the many failings of the mind,  
 Can move the heart that rests itself on  
       thee;  
 For thou endurest all; thy timely aid  
 Befriendeth all. Thou art the child  
 Of bounteous heaven, born to render  
       man  
 A step above the brute; to make him help  
 His needy neighbour; pity the distress'd;  
 Relieve th' afflicted; to forgive all those  
 Who erst have injur'd him. Thy aid  
       can bear

The sinking mind above the languid  
       wave;  
 Bind up the aching or the broken heart,  
 And soothe it to a fond forgetfulness.  
 The power of prophecy shall be with-  
       held,  
 The fluent tongue be mute and cease to  
       charm,  
 And knowledge useless as the transient  
       gleam  
 Which twinkles to the nighted traveller,  
 And soon, anon, is spent;—but Charity  
 Abides secure, and plentifully yields  
 Her stores abundant; not repaying deeds  
 Of low deceit by frauding in return.  
 And now abideth Faith, Hope, Charity:  
 But Charity, the greatest, can redress  
 All wordly ills, and give us what we  
       seek  
 And ever wish—the sweets of happiness.  
 Nov. 3, 1809. N. E. Y.

## SONNET.

ON LEAVING THE PLACE OF MY NATI-  
       VITY.

As here upon this mountain's western  
       side,  
 I sadly linger, with a farewell-look  
 On the expanse below, fair nature's  
       book  
 Of hill and valley far outstretched and  
       wide;  
 How many a sweet-remembered spot I  
       trace,  
 Scenes of my playful, or my musing  
       hours,  
 Where nature on the virgin fancy  
       pours  
 Feelings and forms that time can ne'er  
       efface.  
 And though when in the city's crowd I  
       mix,  
 Dear native vale! thy simple moun-  
       tain stream,  
 Green meads, woods, rocks, across my  
       mind will gleam  
 At eventide;—yet ah! no spot will fix  
 Within my heart like yon secluded  
       shade,  
 That from the world conceals Maria,  
       beauteous maid!  
 Manchester. W. P.

## MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

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

If thirty years ago a conversation had been overheard, between two inconsiderable persons, a man and his wife, in a miserable town of Corsica, fixing the destinies of their children, and giving an empire to one, and kingdoms to others, and representing the grandeur of their future meetings, with what contempt would it not have been received! especially when they at last spoke in humbler strains, and one child was sent apprentice to a lawyer, another to a butcher, and, so on, boys and girls were dismissed to honest occupations. Yet what would have excited laughter a few years back, has within the month excited the attention and astonishment of all Europe. A meeting was held of the family of the honest couple, to discuss a question, or rather to hear the settlement of a question, in which its august interests were concerned. It was a meeting of sovereigns, an emperor, an empress, kings, princes, princesses. They, who by the common events of life would have filled only inferior situations, now held the state and titles of those, who thought themselves entitled to them by a long train of ancestry. Such was the decree of Providence, and such is the lesson, properly taught to vain man, who is too apt to forget his origin in the dust of the ground, and the mutual relation of all men to each other through a common ancestor.

The pride of the Bourbon family has been overthrown by a Corsican, and the ceremonies of a palace are just as well performed by the new dynasty as by the old. The common theatre indeed shows us, how easy it is to act the pageantry of royalty; but these events call on us to reflect, with what ease God raiseth up one family, and setteth down another, that all flesh may fear before him. What the ancestors of the Napoleon dynasty were forty years ago, the ancestors of the Bourbons were at a

more distant period; for the king, who now sitteth on the throne, and the beggar who lies prostrate on the dunghill, trace equally among their common ancestors both kings and beggars. The pride of wealth and power cannot bear this reflection; yet it belongs to all, and should teach us all to look upon every man as a brother; and of all men, the Christian is least entitled to indulge in family pride, since he confesses obedience to a master, born in the humblest walks of life, and who had not where to lay his head.

The Napoleon family met upon a very important question, the dissolution of the marriage of its head. No offspring had resulted from the union, and the emperor declared it to be necessary for the welfare of his empire that he should leave an heir to the imperial throne. To this proposal, the empress gave her full assent, in expressions of the greatest gratitude to her husband, who had so highly exalted her, and to whose welfare she was willing to sacrifice every comfort of life. The declarations thus made of the married couple were noted down, and carried on the following day to the senate, where a decree was passed, that the marriage should be dissolved, and a liberal allowance, together with the title of empress queen, should be conferred on the lady. Thus the senate has performed the office of dissolving the bands of marriage, has taken upon itself the task, which formerly was thought to belong only to the court of Rome; and thus France has given another proof of its freedom from Popery. In this point of view, the event becomes of importance, and will be followed by material consequences. Every thing that weakens the prejudices in favour of Popery, tends to the destruction of that system, and the world has too often seen, that moral ties bend before the political interests of princes. Our parliament was just as

complaisant to Henry the Eighth, as the senate of France to Buonaparte; and, where there is great power, there will be abject compliance.

The French, however, look upon the dissolution of the marriage tie in the imperial house with great indifference: they are more affected by the account given of their internal and external relations under the name of the *Exposé* laid before the senate by order of government. In this, the victories of France over its enemies, and the more important victories over the face of the country, by the digging of canals, levelling hills, piercing through mountains, building bridges, ports and quays, are displayed with great ostentation, but scarcely exceeding the truth. Improvements in agriculture, manufactures, arts, sciences, literature, form a part of the relation; and throughout it appears, that no sovereign in Europe can vie with Buonaparte in attention to the splendour and comfort of his subjects. But we were struck particularly with two points, which affected religion in general, and Popery in particular.

A very short article is dedicated to the former subject, but it is completely satisfactory. Government has not deviated in its respect for conscience from the line, which it had traced out for itself, namely, universal toleration. What a satire does not this convey upon the Protestant governments of the world, which embarrass themselves with the foolish disputes of a pack of priests, about things they do not understand! On the subject of the Pope, the *Exposé* dilates very much. It dwells upon his protection of the English in his capital, on his acrimonious briefs, on the hatred of the court of Rome to that of France, on his complaints of the principles of toleration consecrated in the Napoleon Code, on his endeavour to sow divisions in the empire, in which he would have been successful, had any important battle been lost. From these facts, it was evidently impossible to overcome the Pope's hatred, and there remained only one of two modes of conduct; either to create a patriarch for France, or to destroy the Pope's sovereign temporality. The first might have excited religious disputes, the second was a right belonging to the imperial power. Neither the Pope, says the *Exposé* very justly, nor any other priest ought to enjoy any temporal sove-

reignty. Never shall the emperor acknowledge the right of the triple crown.

The emperor of France is thus a political Protestant, and as a religious Protestant, he does not fall much short of the sovereigns, who go under that name, though he acknowledges the spiritual mission given to the pastors of the church by Jesus Christ, and which St. Peter and his pious successors have so holily filled to the great advantage of religion. We do not know, whether the latter sentence is intended for what the French call a persiflage, or a jeer upon the Pope and his adherents; but, if it is so, do not let the Protestants triumph; for, if the successors of Peter have been guilty of cruelties, disgraceful to the Christian name, what Protestant church is there, which has not sullied itself in the same manner, and exercised whenever it could, an abominable tyranny over those not within its pale?

The Pope's temporal power being thus cut off, and the threat of a patriarch having been thrown out, we cannot doubt, that the spiritual influence of the Pope will be much abridged. His consequence will be very little more during the reign than that of an archbishop of Canterbury; but, whether it may not revive, posterity must determine. The serpent is scotched not killed. The venom still remains. Whether he will have even power again to spit it forth, as in former ages, must be developed by future history; but let us hope, that the fruits of religious toleration may grow up in France, that our catholic brethren may see the merits of Christians out of their pale, and be inclined from thence to make the Scriptures, not the articles of fallible men, the rule of their conduct.

Besides the princes of the imperial house, other dependent kings and princes had travelled to Paris, to pay their homage to their great patron. Most are returned. The king of Holland remains, and the destiny of his kingdom is not settled. It is generally thought, that it will be annexed to France, and the Dutch being converted into Frenchmen, are to diffuse a spirit of commerce over the grand empire. A report has been made to Buonaparte from that country, of the damage sustained at Flushing, by our attempts to demolish the port and basin; and it appears, that the materials we have left behind, will nearly pay for



placing the whole in the same situation, in which it was before we took possession of the place. It is easy to sink vessels, where we please; but the art of man is so improved, that it is not difficult to raise them after they have been sunk.

One of the vassal kings, by whose dependence the princess royal of England is become a queen, does not seem to have derived all the benefit that might have been expected from his visit to France. If we may credit the papers, he has issued a prohibition of all foreign books in his dominions, which have not received the royal approbation. Such a step, taken by a protestant prince, might be looked upon almost as an omen, of what is to be expected throughout Europe at a proper opportunity. In the north, a question of great importance is agitating; for the diet of Sweden are considering, whether there is any necessity for an order of bishops. The question is of course taken up very warmly by the clergy, who see in the abolition of this order, a diminution of their interests. It is proposed, that the duties, now discharged by the bishops, shall be performed by the deans of chapters. This will probably be of great advantage to the country, and the example may be of use to this kingdom; for, as the king has recommended the state of the inferior clergy to the consideration of the present parliament, how can it be better improved, than by appropriating the revenues of every see, as it becomes vacant, to their support, and dividing among the deans of the cathedrals and collegiate churches, the duties, small as they are now, performed by the bishops.

The late king of Sweden has quitted the country, and an ample allowance will enable him to spend his days in peace and comfort in Switzerland, which is supposed to be the appointed place of his residence. Sweden itself is busy in the regulation of its government, and receiving the heir appointed to the crown, and renewing its connection with the countries, with which it was lately at war. Russia has not been so successful in the south as was expected. The grand vizier has gained a decisive victory over her troops, and compelled them to retire beyond the Danube. Still we do not look upon Constantinople as safe. The French are pressing on them on their western limits; and whenever

Buonaparte is prepared for the contest, a pretext will easily be found for entering their territories. At present, his views are bent on Spain, and all the intelligence from that country proclaims the defeat of their troops and the distraction of their councils. The English have quitted their country, and are taking up their temporary residence in Portugal. All Europe is expecting the moment of Buonaparte's departure from Paris, the consequent annihilation of the Junta, and the arrangement of the peninsula.

The American states have met in congress, and the message of the president complains of the conduct of our ambassador, and the breach of all communication with him; at the same time declaring, that an opening is left for a fresh communication between the two countries. The injuries to commerce from the war are a great theme, and under the apprehension of being compelled to take part in it, the Congress is called on for prudence in deliberation, and the country for spirit in execution. In every other respect, the states are flourishing beyond the most sanguine expectation, and the neighbouring Indians are improving in civilization. The Americans are however suffering themselves to sink into contempt, by falling into the low and despicable vice of duelling; against which, however, a good law is preparing, namely, that a duellist and his second shall be incapable of enjoying any post whatever under the government. If a man cannot so far command his passions, as to put up with a little bad language, without becoming judge, jury, and executioner, he is surely unfit to be trusted with any power, which may affect the life, liberty, and character of his neighbours.

Another quarter of the world has afforded some melancholy reflections to England. The discontents of the military in India have broken out into open insurrection. From the relations given by the governor-general, there are points which the military cannot justify; and it remains for them to make out some palliation for their conduct. This is supposed to be found in some arrangements, which deprived the officers of their accustomed perquisites; but it is difficult at this distance to form a judgment on differences, which led to such alarming consequences. The insurrection is however at an end, but not till

after an engagement, in which some lives were lost; but the result of the court-martial on this occasion have not publicly transpired. The governor-general left Bengal for Madras, but every thing was settled before his arrival, and he bestows great praise on the head of the latter department, for his conduct. This affair will lead to an investigation of the military system in India, where are two species of troops, the king's troops and the forces of the East-India Company. How far the claims of each can be made to agree with the general welfare of the whole, must be ascertained by those, who have a full knowledge of our East-Indian concerns,

The differences between the Common Hall of London and the ministry are not settled. A refusal having been given to the receipt of the petition, the Common Hall entered into very strong resolutions, and ordered them to be presented to the king by the sheriffs. Access was now denied to the king's person. The sheriffs made their report to the Common Hall, which entered into stronger resolutions, and very severe censures on the conduct of ministers. The question is not easily to be set at rest. The constitution, by which the king is seated on the throne, guarantees to the subject the right of petitioning, but the mode is not clearly laid down. It is obviously ridiculous to think, that the subjects' right is allowed, by an officer of state receiving the petition, unless it is ascertained, that the petition is afterwards laid before the king. In the most despotic governments on earth, the sovereign receives petitions from his subjects; but in a good government, it is the interest of both king and people, that a clear mode should be laid down, by which the petitions of the people should reach the ears of their sovereign. There is always a danger that, if these petitions contain any thing displeasing to the ministers of the day, they will guard against unwelcome truths being carried to the throne. In our country we have a privy council, and, if a minute were made of the reading of the petition before the king, all parties perhaps might have reason to be satisfied.

The parliament has met; but the king's speech was read by commissioners. The Austrian peace, the expedition to Walcheren, the situation of Sweden, the check at Talavera, the necessity of as-

sisting the Spaniards, and the interruption of the intercourse with America, formed the topics for the general address to the two houses. The commons were called upon for fresh supplies, with regrets for this continued pressure on the subjects. Both houses were desired to take into their consideration the state of the inferior clergy, encouraged with flattering accounts of trade and revenue, and exhorted to call out all their strength and prudence against the common enemy.

These subjects naturally excited very warm debates in both houses. Lord St. Vincent spoke blunt, but very unwelcome truths, and instead of praising the expedition to Walcheren, as the ministers had done in the speech, declared, that it had made us the laughing stock of Europe. Lord Grenville enquired, whether in fact there was at present a government capable of authority, and of inspiring confidence. Noble lords would he said do their duty ill, if they separated without marking their sense of the conduct of ministers, not only at Walcheren, and in Spain, but in every part of the campaign that called for inquiry: they should pledge themselves to a rigorous inquiry. To justify his position, he entered into a long detail of the history of the war, which he concluded, by moving an amendment to the proposed address. Lord Sidmouth could vote for an address to remove ministers, but felt difficulties in voting for an amendment, as it prejudged a question to be hereafter brought before them. Lord Harrowby justified ministers. Earl Grey made a most severe phillipic against them. The address was merely an echo to the speech, and the amendment was similar to that in the House of Commons: for the former were 154 votes, for the latter 92, a very great number for that house, and portending a strong opposition to administration.

In the commons, the address was moved by Lord Bernard, and seconded by Mr. Peel. Lord Gower moved, as an amendment, that the house sees with sorrow and indignation expeditions undertaken, in which our resources were lost, and our troops sacrificed in enterprises, the consequences of which were most injurious, producing no other effect than the exposure of our councils to the derision of our enemies; that now the house demands, as the only atonement

to an injured and insulted people, that the most rigorous inquiry into such disgraceful expeditions should be instituted. This amendment was seconded by Mr. Ward, who wondered, that after such a series of unexampled calamities, the ministers, over the greater part of whom the terrors of impeachment were impending, should dare to remain in office. Against the enemy every operation of their's proved abortive; it was only in their attacks upon friends, as at Copenhagen, that their measures were not characterized by failure. But how could it be otherwise, when the time which ought to have been employed in the public service, was devoted to dark Machiavelian intrigues, and in devising schemes for parcelling out the public departments. Mr. Ward then went into a detail of the different expeditions, but he attributed all the calamities and disasters he complained of to the house: they were the consequence of the measures of men after its own heart, men that would fill up the peerage in reward of useless victories, and send out forces to treacherous or unwilling allies, whilst they exhausted the means of our own defence at home. Lord Kensington could not concur with either address or amendment, the latter pledging the house without sufficient inquiry. Mr. Lushington imputed the failures in Spain not to ministers, but to the Spaniards themselves, and reprobated the refusal of the persons invited to accede to his majesty's councils. Mr. B. Bathurst could not support either the address or amendment. Mr. Ponsonby vindicated the amendment, stating, that the situation of the country was perilous in the extreme, and these facts not only warranted, but compelled the house to institute an inquiry into the causes of its calamities.

Lord Castlereagh professed to court inquiry, vindicated Lord Wellington, stating that the Dutch expedition was intended as a coup de main against the French naval force at Antwerp, but of its failure his peculiar situation prevented him from speaking, but his own concern in it he wished to be submitted to the most

rigorous examination. Mr. Canning was anxious for inquiry, where it would not be prejudicial to the interests of the country; and he should suspend his opinion on the propriety of it, till proper documents had been laid before parliament. As to a particular affair, (namely his own base conduct, and the consequent duel,) he thought, that the dignity and the decency of the house, and the respect due to the feelings of individual members, should prevent the discussion of such a subject, into which no provocation whatever should induce him to enter. Mr. Whitbread properly replied to the last speaker, that he had to answer to the country, why he suffered his antagonist to remain in office, when he was so convinced of his defects, and he trusted that this would on a future day be made the subject of substantial inquiry, and answers should be extorted from him on his conduct. He then entered into the conduct of the war, and spoke with the utmost contempt of the ministry, than whom, considering their ignorance, imbecility, bigotry, or the fate with which providence visits their measures, our enemy, had he the nomination, could not select men more suitable to his ends, or more pernicious to our interests. Mr. Perceval defended his measures; lamented that his offers to the opposition were not accepted, and stated that his present situation was not his own choice, but he thought himself bound in duty not to desert his sovereign in times of extraordinary emergency. The house divided, when there appeared for the amendment a hundred and sixty seven, against it two hundred and sixty three.

The violent language on the conduct of ministers was naturally to be expected. The division did not surprise any one. The appearance and conduct of the two duellists, Lord Castlereagh and Mr. Canning, formed a marked feature in the present session. No symptoms appeared in either of contrition for their dishonourable conduct, for their dereliction of duty to their God, their king, and their country.

## OBITUARY.

1809. May 20. At Rochester, where he had been the minister of the Presbyterian congregation for 35 years, the Rev. JOHN ALEXANDER, aged 68. He was born in London, in the year 1741. At a very early age, he was sent into Scotland for education, where he resided seven years. Upon his return to

England, he was entered at the academy in London, under Dr. Jennings. He often spoke with peculiar satisfaction of his fellow-pupils, at this period; among whom, if the writer's memory do not fail him, he used to reckon Dr. Savage and Dr. Kippis, besides Dr. Toulmin, of Birmingham, Mr. Pickbourn, of Hackney, and other eminent men now living. On leaving the academy, he went to reside with a Mr. Hopkins, as his chaplain, in which situation he continued about eight years, when Mr. Hopkins's death broke up the connection. He was now invited to Rochester, where, after being ordained at Crutched Friars, London, Sept. 28, 1774, he finally settled. For several years after his settlement, he was very much followed by the politer part of the citizens; though latterly, from deaths and other causes, his auditory was by no means such as was to have been expected from his talents and merits.—He was an affectionate husband and a sincere friend. His cheerfulness was proverbial; it was this feature of his character that made him so much esteemed by the young. His vivacity might sometimes appear to strangers to be extravagant; but such as knew him intimately were pleased with it, as being the effect of a happy temperament of body, and being always united with purity of heart. His literary acquisitions were very considerable. During some part of his life, he turned these to account by the tuition of youth. As a minister, he was punctual and diligent. He very seldom omitted preaching twice on the Lord's day, even when at last his congregation was reduced to a very few persons. In sentiment he was probably an Arian; but his spirit was truly Catholic. He showed an extreme aversion to bigotry in all parties; but maintained a friendly intercourse with the clergy, his neighbours, and with sensible

and good men of various persuasions. A widow survives him, to whom belongs the happiness of reflecting that her assiduities made his last days easy and comfortable. He has left no issue. He was interred in the burial-ground belonging to the Unitarian Baptists, at Chatham.

October 27. Mr. RICHARD THOMAS, at Hafod, South Wales. He was born in the year 1739. His parents were honourable members of the Particular Baptist church, then meeting at Newcastle, but since removed to Ponteg. He made a profession of religion whilst young, and was for a long time a sincere and zealous Calvinist. About nine years ago, however, a change took place in his religious views, which led him eventually into the Unitarian doctrine, of which he became an ornament and an advocate. Last autumn he fell into a decline, which brought on his death. In his illness, he felt and expressed the most cordial satisfaction and delight in his opinion of the divine character. On his dying bed, he was always exhorting his fellow christians to be zealous and faithful in the cause of rational christianity; saying, it would be a great comfort to them in the hour of death, as it was to him, through the infinite goodness of the God of love. Though reduced at length to a mere skeleton, his religious ardour and joy never abated. He would sometimes raise his head and say, "What joyful news is the gospel! life and immortality are brought to light by the gospel. I shall yet put on immortality; thanks be to God." Thus he continued happy and cheerful till he fell asleep in Jesus, in a full assurance of a glorious resurrection at his coming. He was buried at Ponteg meeting-house, Oct. 30, where Mr. B. Philips preached a funeral sermon, on the occasion, to a large and mournful audience.

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## INTELLIGENCE.

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### [EXTRACT OF A LETTER FROM VERMONT, NORTH AMERICA.] CIVIL AND RELIGIOUS STATE OF AMERICA.

On the 8th of May, I set off with my wife in my one-horse chaise for Connecticut. In two days we reached Hartford, which is 85 miles from hence. On the 11th the election took place,

when it is publicly declared who is chosen governor, lieutenant-governor, and who are the twelve counsellors. They are chosen by the States at large. The votes are given for all in the same day.



and in the parishes where the voters live. Bribery is not known there, nor does any one offer himself as a candidate for any office. Should any one presume to do that, for that reason he would not be chosen. All that serve in public offices are called to them by the suffrages of the people. The votes thus taken in the several parishes, a copy of them is sent to Hartford to be all counted over again, that it may be known in whose favour the majority of the whole lies. The governor, the lieutenant-governor, and the twelve counsellors, are called the upper house. The representatives are all chosen at the same time, in the several parishes, separately. The smallest parishes send one, some of the larger two members. Their number is about two hundred; they are called the lower house. They are chosen every half year, and meet alternately at New-Haven and Hartford. The salaries of all their public offices are very small.

The governor came to Hartford the day before the election in the common stage, without any attendants (not even a servant) excepting that a few gentlemen went about 10 miles to meet him.

A small party of the military, with a multitude of the people, met him at the river, to conduct him to town. On the election day, the votes being counted, and publicly declared in the state-house, the procession [to the meeting-house] began. It extended more than a quarter of a mile. A band of music went before, then two companies of the governor's guards, (called the militia) all in uniform; the governor, the lieutenant-governor, the counsellors, the representatives, above one hundred clergymen, a long train of citizens, with another band of music. There was a party of horse parading on each side of the procession. The meeting doors were kept shut till the procession began to enter, and as they took their seats, the congregation in general followed and took theirs. The place seats 1500 people; there must have been 2000, as great numbers stood all the time. One clergyman took the whole service, which was serious, but nothing extraordinary. The music, vocal and instrumental, was excellent; there were one hundred performers.

After the service was over, the company separated for dinner. The clergy

on election day have a dinner provided for them at the expense of the state. I was of course invited to dine with them, but I rather chose to dine with Dr. Strong, the minister of the parish; one of the ablest, most pious, laborious, and successful ministers that I know.

There was the largest collection of people at Hartford that I have seen since I came into this country. Nothing of the kind could be conducted with greater order and regularity. I did not see one man intoxicated, nor hear one oath, nor do I think one was uttered. I heard of one man being in liquor, but he was clapt into prison, and there kept till the effect of his excess was gone off. At ten o'clock at night the streets were perfectly quiet. Governor Trumbull is a polite, conversible, and sensible man, about sixty years of age.\* I was often in his company, and went with him to a country box belonging to his son-in-law, Mr. Wadsworth, with whom I have been well acquainted from my first coming into the country. It stands on a high mountain about 9 miles west of Hartford, and commands a most extensive prospect. It is fitted up in imitation of the gothic style.

I preached on the sabbath at Hartford, and as the governor and assembly were there, the congregation was large. The steeple of the new meeting is much admired by connoisseurs. Hartford contains from 3 to 4,000 people. There are two congregational meetings; an episcopal church, and a small Baptist society. Dr. Strong's is by far the largest. The governor, and many of their leading characters, are not only men of sobriety and integrity, but also of exemplary piety. The whole state contains about 300,000 people, and is like one well-regulated and religious family.

The lieutenant-governor Treadwell is, I am told, a singular character. He was originally a tin pedlar. Happening to be out disposing of his wares in a place where a court was sitting, he went in to satisfy his curiosity, in seeing and hearing what was going forward. He listened with great attention to the evidence of the witnesses, and the pleadings of the lawyers, till the cause was determined, when he exclaimed that one of the lawyers did not know what he was about, and that he himself could have set the cause in a clearer and juster

\* He is since dead.

light. Being then very young, he was determined to study the law, and has been many years an attorney of distinction, always maintaining the character of a man of good talents and unblemished integrity, fearing the face and being swayed by the opinion of no man.

There are eight colleges in N. E. In consequence, all the professions are full. There is now a flood of young preachers, who are riding about in all directions to get employment.—Four of these colleges

have been established within the last 16 years. They have all the power of conferring doctorates, and of course we have doctors of divinity in great numbers. If a minister is nearly superannuated, he is almost sure to be made a doctor, as if it was thought a necessary passport to the grave. Some have been so honoured to their great mortification. But there is no redress, as the first hint a minister has of it, is from the public papers.

A COMPLETE LIST OF NEW PUBLICATIONS ON MORALS AND THEOLOGY, IN JANUARY, 1810.

1. *Select List.*

The Virtuous Claims of Humanity.—A Sermon, preached in the Chapel, at Mill-Hill, on Sunday, Nov. 19, 1809, for the Benefit of the General Infirmary, Leeds. By Thomas Jervis. 1s. 6d.

A Sermon delivered at the Old Meeting-House, Walthamstow, Dec. 10, 1809, on occasion of the Death of Mrs. Hannah Cooke. To which is annexed, an Address delivered on her Interment, in Bunhill Fields, Dec. 5, 1809. By E. Cogan. 8vo.

Christ's Demand of Attention and Understanding, illustrated in a Sermon, preached Nov. 26, 1809, to a congregation of Protestant Dissenters, in St. Saviour-Gate, York. By William Turner. 8vo.

Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice; and on the principal Arguments advanced, and the mode of Reasoning employed, by the Opponents of those Doctrines, as held by the Established Church: with an Appendix, containing some Strictures on Mr. Belsham's Account of the Unitarian Scheme, in his Review of Mr. Wilberforce's Treatise. A new edition, enlarged. By William Magee, D.D. Senior Fellow of Trinity Colloge, and Professor of Mathematics in the University of Dublin. 2 vols. 8vo. 1l.

2. *Publications relating to the Jubilee, Oct. 25, 1809.*

[Continued from Vol. iv. p. 703, 4.]

*Jubilee Sermons.*

Religion and Loyalty united; a Discourse addressed to the Congregation assembling in Queen Street, Sheffield. By James Boden. 1s.

Devout Loyalty; a Sermon delivered at the Dissenters' Meeting-House, An-

gel Street, Worcester. By the Rev. G. Osborn, Pastor of the Society. 1s.

The Duty of Britons to God and their King; a Sermon delivered at Ponder's End. By John Knight. 1s.

3. *Sermons in Volumes.*

Sermons altered and adapted to the English Pulpit, from the French Writers; to which are added, Forms of, and Observations upon, Parish Registers. By Samuel Partridge, M. A. F. S. A., Vicar of Boston. Vol. ii. 8vo. 8s.

Lectures on our Lord's Sermon on the Mount. By James Brewster, Minister at Craig. 8vo. 10s. 6d.

Sermons on various Subjects, selected and improved from Archbishop Tillotson's Works, addressed to the Younger Clergy, and earnestly recommended to their attention, as affording some of the best specimens of Pulpit Eloquence in this, or perhaps, any other language. By the Rev. R. R. Balderstone, Curate of Wencle, Cheshire. 8vo. 8s.

4. *Single Sermons.*

A Sermon, preached before his Grace the Archbishop of York and the Clergy, at Malton, at the Visitation, August 1809, by the Rev. Sydney Smith, A.M. Rector of Foston, Yorkshire. 2s.

Preparation for the Holy Order of Priests; or, Words of Ordination and Absolution explained; in a Charge, delivered previously to an Ordination. By G. I. Huntingford, D. D. F. R. S., Bishop of Gloucester and Warden of Winchester College. 2s 6d.

A Sermon on Baptism, occasioned by the Administration of that Ordinance to a number of Infants in Providence Chapel, Coventry, Sunday, Oct. 1, 1809. By the Rev. John Eagleton. 1s.

Evangelical and Pharisaic Righteousness; being a Sermon preached before

the University of Cambridge, on Nov. 26, 1809. By the Rev. Charles Simeon, M. A. Fellow of King's College. 1s.

5. *Controversy.*

An Inquiry into the Moral Tendency of Methodism and Evangelical Preaching; including some Remarks on the Hints of a Barrister. By William Burns. 4s.

An Appeal to the Public; or, a Vindication of the Character of Mr. William Hale, from the Calumnious Aspersions of the Reviewer in the Evangelical Magazine; with a Candid Statement of Objections against the London Female Penitentiary. By John Thomas, Pastor of the Independent Church at Founder's Hall, Lothbury. 8vo. 2s. 6d.

The Validity of Baptism by Sprinkling, and the Rights of Infants to that Ordinance, supported and defended; in Two Discourses. By D. Osgood, D. D. To which is added, A Church of God described, &c. in Two Discourses. By Joseph Lathrop, D. D. Charlestown printed; London reprinted. 32mo. 3s. 6d. boards.

6. *Education.*

An Inquiry into the Best System of Female Education; or, Boarding School and Home Education attentively considered. By J. L. Chirol, one of his Majesty's Chaplains at the French Royal Chapel, St. James's Palace. 8vo. 9s.

The New School; under the Society for bettering the Condition of the Poor: being an attempt to illustrate its principles, detail and advantages. By Thos. Bernard, Esq. 2s. 6d.

7. *Poetry.*

Philemon; or, The Progress of Virtue, a Poem. By William Lawrence Brown, D. D. Principal of Marischal College and University, Aberdeen, &c.

John the Baptist, a Prize Poem, recited in the Theatre, Oxford, in the year 1809. 8vo. 1s.

NOTICES

A Proclamation has been issued by the King, for a GENERAL FAST, to be observed in England, on Wednesday the 28th of February, and in Scotland, on Thursday the 1st of March.

DR. AIKIN has in the press, in two 8vo. volumes, *Memoirs of the Life of*

*Peter Daniel Huet*, Bishop of Avranches, translated from the original of Huet himself, with the addition of copious notes, critical and biographical.

B. BOOTHROYD has in the press an *HEBREW BIBLE*, with the chief various readings of Kennicott and De Rossi and the antient versions, intended to comprise whatever is useful and interesting to the biblical scholar and critic, in the above works. The text followed is that of Kennicott, and the poetical parts will be divided into distichs in like manner. English notes accompany the text, selected from the best antient or modern English or foreign biblical critics, designed to obviate the difficulties, throw light on the obscurities, and harmonize the discordances, which occur in the Hebrew Scriptures.

A Collection of the late Bp. PORTEUS's Works is preparing by his relation, MR. HODGSON, Rector of St. George's, Hanover Square; to which will be prefixed the Life of the Author, founded on the most authentic materials.

Mr. Mudford has completed his *TRANSLATION of Bousset's Life of Fenelon*.—A biography of that great man has long been a desideratum in English literature. There is no life of him in our own language, and there had been only brief and superficial ones in the French, until M. Bousset prepared the present one, in three volumes 8vo. from original manuscripts of Fenelon and others. It contains an interesting account of the controversy about Quietism, which was carried on with such vehemence between Fenelon and Bossuet; and likewise much information that will be acceptable to the scholar, and to every admirer of the Archbishop of Cambray.

MR. CUMBERLAND's poem on the Death of Christ, has not been to be procured for some time; but we understand that a new edition (being the seventh) is now nearly finished printing.

In the Press, *The SCRIPTURE ATLAS*, or a Series of Maps, intended to illustrate the Holy Scriptures of the Old and New Testament, to be neatly coloured and half bound.

## CORRESPONDENCE.

Several Letters have been received by the Editor, relative to Mr. Aspland's proposed COLLECTION OF HYMNS FOR UNITARIAN WORSHIP, for which the writers are requested to accept of that gentleman's thanks. Any further communications on the same subject will be acceptable.

The Treasurer of the UNITARIAN FUND has received, on behalf of Mr. Gisburne's New Meeting-House, at Soham, Cambridgeshire,

From the congregation of Protestant Dissenters, at Chowbent, near

Manchester, [Mr. Davies, Minister,]

£12 10s.

The building is in considerable forwardness, and will be opened in the spring.

The Committee of the CHRISTIAN TRACT SOCIETY desire to return their thanks to the anonymous writer of the Tract, entitled, "The Returning Prodigal," which they have adopted. They submit to the ingenious author, whom they have no means of addressing, but through the Monthly Repository, whether a *Second Part* of the Tale might not be drawn up, displaying to advantage the pleasures of a return to the paths of virtue.

The following communications are intended for publication:—Queries to Mr. Marsom, on the pre-existence of Christ.—Question to Mr. Allchin, on Philosophical Necessity.—Democritus' Doubts on the subject of Philosophical Free-Will.—An Unitarian on the Decline of Presbyterian Congregations.—W. W. on the same.—V. F.'s Introductory Address on the Administration of the Lord's Supper to a sick person.—A New Subscriber, on passages in Dr. Priestley's Letters to a Philosophical Unbeliever.—Mr. Higman's Apology for Natural Religion.—A Disciple of the Old School, on Christian Idolatry, Letter 2.

The writer of the Defence of the Quakers will find the ground pre-occupied in the present number, by *Pacificus*, whose second letter will appear in the next.

"A Dissenter" will, we trust, agree with us, that the "Churchman's Reasons" were sufficiently examined in the *Supplement*.

B. D.'s "Letter to the Editor of the Methodist Magazine," would not, we fear, be perfectly intelligible to our readers, without the re-publication of the article on which it is founded.

D. S. on 1 John v. 7. is referred to the First Volume of our work, p. 297. where he will find demonstrative evidence that the passage in question is an interpolation.

"The Friendly Adieu," a poem, wants nothing but poetry to recommend it.

Want of room obliges us to postpone the Review of Jubilee Sermons, and the insertion of various articles of Obituary and Intelligence.

We have received a packet of Unitarian Tracts from America, of which an account will be given in the ensuing number, in which also will appear, A Memoir of Crellius, Original Letters of Dr. Hartley's, &c. &c.

Our correspondents are apprised, that we cannot promise to insert any articles of Obituary, or Intelligence, or any Literary Notices, which are not sent to the Editor at the Printer's, on or before the 20th of the month. Advertisements and bills for the Wrapper, must be delivered to the printer on or before the 25th. A new arrangement having been made with the publishers, by which advertisements will be, in future, for the benefit of the work, the public are informed, that the Editor will hereafter exercise his discretion as to the propriety of inserting any which may be presented. Lottery advertisements are absolutely excluded.

\* \* \* The SUPPLEMENT to Vol. IV, concluding that volume, was published in the course of the month.