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BIOGRAPHY.

SKETCH OF THE LIFE OF SERVETUS, IN LETTERS TO THE REV.
JEDEDIAH MORSE, D. D.—LETTER VI.

Dec. 28, 1807.

Rev. and respected Sir,

We arrive at length at the fatal catastrophe in the life of this eminent and unfortunate physician, whose fate you will lament, however averse you may be to his errors.

Servetus had resolved to retreat to Naples, with intention to follow his profession; but he took, unfortunately, his journey by the way of Geneva,* where he safely arrived. It cannot be well ascertained, if Servetus, as Calvin asserts,† tarried awhile in Italy, or if he actually arrived in Geneva about the 12th or 13th of July. However, as Servetus escaped from Vienne before the 17th of June, and was not seized till the

13th of August, he cannot have tarried four months in Italy.

Moreover, so much is evident from the public records, that his stay was but short, that he did not appear in public; much less was he seen in church, as has been pretended by some; that he conversed with nobody upon any theological subject during his stay, and had no intention whatsoever to delay his voyage any longer than he could procure himself a safe passage.‡

His presence was not sooner known to Calvin, or he would have deemed it his duty towards his God and his flock to take care “that such an incorrigible and petulant heretic,” in which light he looked upon Servetus, should

* Venema, H. E. t. vii. p. 471.

† I know not, says Calvin, in what manner he did escape, and wandered through Italy nearly four months. Calv. Lett. to Sulcerus, 1553, num. 156, p. 294. Hanau 1597, in 8vo.

‡ Bibl. Angl. tom. ii. p. 109.

be compelled to abjure his errors, or be punished for his obstinacy.

Calvin warned one of the syndics, "that Servetus was in the city, and earnestly prayed that this man might be imprisoned, *at his peril*;" which, as Calvin's authority and influence were then unlimited in Geneva, was actually performed by one of the syndics the 13th of August.

Calvin informs us of this fact: "When at last he (Servetus) was driven here, to his great mishap, one of the syndics imprisoned him, *at my instigation*: as I disown not that I considered it my duty to restrain *a more than obstinate* and ungovernable man, *as much as it was in my power*; so that the infection might not make greater progress."

Calvin writes in his refutation of Servetus' errors, "All the transactions of our senate are *usually* placed to my account; and, indeed, I do not disown that Servetus was imprisoned through my advice and exertions; as, while according with the laws of this city, he must be accused of some crime, so I acknowledge thus far I was the author of this transaction."†

All this corresponds accurately with what was *said* to have been the contents of Calvin's letter to Viret: "Servetus is eagerly bent

to come here; if he does, I shall never allow that he safely escapes," and gives an additional proof of its genuineness. I do not hesitate, Sir, to adopt here the sentiments of Calvin's warm apologist, "that Calvin's persecution of Servetus did more originate from blind prejudice than personal hatred."‡ But neither of us can applaud Chamier's boasting language, "that Servetus lived in safety among the papists, but felt the strength of truth in Calvin, and a holy severity in the magistrate when he came to Geneva:"|| much less shall we conclude with Bishop Hall, "that Calvin did well."

Before his imprisonment, Servetus was compelled to surrender to the gaoler his golden chain, his rings, and ninety-seven pieces of gold.

Servetus was thrown into a squalid, dirty dungeon, according to his remonstrance to the senate of Geneva, in the fifth week of his detention. Nicholas de la Fontaine, Calvin's servant or disciple, as had been made probable by his apologist,§ and who had been before in the family of Falesius, whom Calvin emphatically designated as *his (suum)* in a letter to Farel,¶ was the informer against Servetus, and for a while imprisoned with him, according to the laws of Geneva. This La

* Tandem huc *malis auspiciis* appulsum, unus e syndicis, *me auctore* in carcerem duci jussit. Neque enim dissimulo, quin officii mei duxerim, hominem plusquam obstinatum et indomitum, *quoad in me erat*, compescere, ne longius manaret contagio. *Ep. ad Sulcerum.*

† Page 687. Calvin asserts the same in a Letter to Farel: "Servetus intended to pass through this city: it does not yet appear with what views, but when he was discovered, I judged that he ought to be arrested." Lett. and Answ. p. 289. (114.)

‡ Bibl. Raison. i. p. 378—385. ii. p. 142.

|| Panstr. tom. ii. lib. i. de Trinit. cap 5. Stertentibus papistis, apud quos Servetus, quamdiu vixit tuta vixit, tuta demum est vim veritatis expertus in Calvino, et in pio magistratu sanctam severitatem cum Genevam venit, &c.

§ Bibl. Rais. l. c.

¶ Ep. 156. p. 289.

Fontaine brought, the 14th of August, thirty-eight articles of accusation against Servetus, together with a MS. sent by him to Calvin, the edition of Ptolemæus, and Pagnini's Bible, both superintended and published by Servetus.

I must content myself with giving you only the faithful outlines of this famous criminal prosecution, and pause awhile over some of the most remarkable incidents, by which some light will be thrown on the leading characters; while you may consult, at leisure, La Roche, Mosheim and Bockius, if you desire to know the whole process.

Servetus repelled first with firmness every accusation, though he avowed that he published in Germany his book *De Trinitatis Erroribus*, in France his *Restitutio Christianismi*, together with Ptolemæus and the edition of Pagnini's Bible. At the second examination, he acknowledged, when he was urged by La Fontaine to confess the truth, some of the articles brought against him, in regard to his publications, denied others, and hesitated to explain himself more plainly upon others. But when he again was questioned upon the 37th art. of accusation, "Why he had slandered Calvin, and lacerated the Christian doctrine?" he protested, "that Calvin had been the first aggressor, that, if he had recriminated, it was done in self defence;" which plea was deemed by his judges such an aggravation, that his accuser was dismissed upon giving bail by Calvin's brother.* To explain this, we ought to observe;

that the judges had before declared, "that Calvin's doctrine, as proposed in his *Institutions*, was the holy doctrine of God; that he was a faithful minister of that city; that no person henceforward should speak against that book or doctrine, and commanded the parties (Jo. Trouillet and Calvin) and all others, (who often had disputed with Calvin,) to conform themselves to this decree, 9 Nov. 1552." But was Servetus acquainted with this decree of the senate of Geneva?

Calvin accuses Servetus of many petulant and impious expressions in a letter to Farel;† but was it a wonder, Sir? Let us place ourselves in his situation; that a man, so high spirited, so proud as Servetus, not long before so highly caressed, respected and honoured at Vienne; that such a man, oppressed and persecuted, as he considered himself, in the heat of dispute, with the author of his misfortunes before his eyes, let fall undigested expressions, which he in cooler moments would have condemned? Does truth notwithstanding these reasons compel us to declare him guilty—what verdict shall we give for Calvin? Servetus complained, that Calvin had so severely persecuted him, that, had it been in his power, he would long since have been burned to ashes. It is true, Sir, Servetus could have pleaded the incompetence of jurisdiction over him in the senate of Geneva; more so, as the magistrate of Vienne had requested his being delivered up, which, with tears, was deprecated by Ser-

* Calvin's Lett. Ep. 152. p. 290. (114.)

† 20 Aug. n. 134. p. 290. comp. with Refut. Err. Serveti, p. 703.

vetus, who flattered himself yet, against all appearances, that he should experience more clemency from Protestants than from bigotted Catholics. He repented and bewailed, so as to soften his inexorable judges, that he, driven by fear, had heard mass at Vienne, and sinned it. Alas! he was disappointed: “the law of punishing heretics with death,” says Venema, “was not yet abolished among the reformed, and Anti-Christianism was not yet entirely rooted out in this part.”*

In the third examination, a lawyer, Germain Colladon, was joined to his informer. “At this period,” observes Venema,† “all modesty was laid aside by both parties.” Calvin writes to Farel, “He scolded me with petulance: I answered him as he deserved.‡”

The 18th of Aug. the examination was renewed. The accusation of his slandering Calvin, the hinge upon which the prosecution seemed to turn, was again brought forward, after a desultory discussion on the Trinity, his edition of Ptolemæus, Pagnini’s Bible, and his violent attacks on infant baptism.|| This last was then pretty generally considered as a capital crime, and its inculpation equal to that of rebellion or high treason. Servetus protested again in vain that he had been provoked by Calvin, that Calvin was the aggressor, that his letters to Pepin, his criticisms upon Calvin’s *Institutions*, never had been published; but renewed his confession, that the

Restitutio Christianismi was his work.

His judges concluded, nevertheless, that there were proofs enough of his guilt, and that now the process might be instituted in conformity with the laws of the city.

The examination was renewed the 21st of Aug. in which the opinions of the ancient fathers, to whom Servetus appealed with regard to the doctrine of the Trinity, were examined.

“Here,” says Calvin,§ “was Servetus entirely worsted, and covered with shame and confusion. Here was exhibited a sportful and ridiculous proof with regard to Justin Martyr.” This was the meek, composed language of a Christian teacher, in respect to a man who pleaded for his life! “He could no more read the Greek than an alphabetic boy.” That this was not so is evident to everyone, who has examined cursorily the writings of Servetus—who has deemed it worthy to investigate how many places in Ptolemæus and Galen Servetus has corrected and happily restored from ancient MSS.—how many original passages he has adduced from the LXX and N. T. and interpreted the same successfully, without treading in the steps of more ancient commentators. It appears, even from his *Restitutio Christianismi*, that he was tolerably versed in the Hebrew language.

It was decreed by the judges, either from their own motives, or

* H. E. t. vii. p. 472.

† H. E. t. vii. p. 971.

‡ Proterve mihi conviciatus est—ego, ut dignus erat, cum excepi.

§ Restitut. Christ. lib. iv. cap. 3.

§ Refutat. Err. Serveti, p. 703. Hujus rei jocosum et risu dignum specimen in Justino Martyre exhibitum fuit.—Atqui Græcum sermonem nihilo magis legere quam puer alphabeticus potuit.

at the request of Servetus, “to purchase the fathers, to whom Servetus did appeal, *for the money which had been taken* from Servetus.” This purchase was actually made, and Servetus permitted to take with him in prison, Irenæus, Tertullian and Ignatius; in the same time was granted him the use of ink, pen and paper, to draw petitions, if he was inclined to do so.

He actually sent to his judges a petition the 22d of Aug. in which he asserted, “that it was against all divine and human laws to indict a man for his life, for his opinions about the Scriptures; that his imprisonment was yet more unlawful as he never had spread his opinions in Geneva, and in Germany only had discoursed of these with Œcolampadius, Bucerus and Capito; that he condemned the anarchical opinions of the anabaptists, nor had disturbed the public peace in any place; as a foreigner, he begged the assistance of a lawyer, as unacquainted with the laws of that country, and the manner of their judicial proceedings.” But this petition was in vain.* The laws against heretics remained yet in rigour at Geneva; and, without recantation, Calvin would have never consented to the acquittal of Servetus.

The further criminal procedures in this famous cause were, on the 23d of Aug. transacted in writing. Calvin had drawn; at the requisition of the judges, thirty-eight

articles of accusation from Servetus’ writings, upon which his answer was required. All these pieces are inserted in Calvin’s works; the accusations with this harsh title, “Sentences or propositions drawn from the book of M. Servetus, which the ministers of the church of Geneva have adjudged partly as impious and blasphemous, partly as filled up with profane errors and nonsense.”† To this was given a short reply by Servetus, which again was answered at full length by Calvin, with great severity against him; who, then exasperated, inveighed most violently against Calvin, in a few cursory remarks, written here and there in the margin, which finally hastened his ruin, as Calvin was then all-powerful in Geneva. Besides that he had often written, *you lie*, he called Calvin *Simon Magus, an impostor, a sycophant, a villain, perfidious and impudent, &c.*‡

No stain, however, during all these inquisitorial proceedings, if we place any faith in the judicial records of Geneva, had been brought upon the moral character of Servetus, notwithstanding the virulent criminations of his antagonist. Servetus presented another remonstrance the 15th of Sept. in which he bitterly complained of the hardships of his imprisonment, having nothing left to defend himself against the inclemencies of the air, having no linen, being

* Bibl. Angl. t. i. p. 136. Mem. de Liter. Lond. 1712, vol. i. p. 378. Mosheim, sect. 73. n. 2.

† Sententiæ et propositiones excerptæ ex libris M. Serveti, quos ministri ecclesiæ Genevensis, partim impias et in Deo blasphemias, partim profanis erroribus et impiis deliriis refertas esse adstruunt. Calvin’s Works, p. 704. ed. Gen. 1597. Refutat. Error. Serveti, p. 607.

‡ Id. ib. p. 702, 3.

destroyed by vermin; whereas the money which he brought with him might have been deemed sufficient to screen him at least from these horrors. He observed further, that, where he had built in his former petition on the sacred Scriptures, Calvin had called to his aid Justinian, to refute his positions. He renewed his former request, that, what had been granted to his accuser, might now be allowed him, viz. the advice of an expert lawyer; and, lastly, he prayed and entreated his judges, and even appealed, if he was entitled to do it, to bring his cause and petition to the council of two hundred.

All that Servetus obtained was, that, at the intercession of some of the judges, he was treated with less severity. It is evident from this remonstrance, that many favoured secretly Servetus, and advised him to weather the storm. How could he else have known what Calvin had remarked upon his first petition in the senate, if it had not been communicated to him by one of its members? How else would he have claimed that his cause might be brought before the council of two hundred, invested with the power of pardoning? All which is less surprising, if you consider, that Calvin had many and potent enemies at Geneva, both in church and in state.*

It was already resolved secretly in the senate at Geneva, that Servetus should be punished with death, which was approved by

Calvin; though, as he asserted, "he did not wish such a cruel death; he hoped, however, that the final judgment would be capital."† As it was, nevertheless, a subject of the highest consequence to the reformed cause, and Servetus had appealed to the judgment of other divines, the Helvetic churches of Zurich, Basil, Bern and Schaphausen were consulted about the end of September; all the necessary documents sent to them, with the earnest request, to declare their sentiments piously and candidly, what, according to the divine laws, was to be done with him, if they considered the fact of his obstinate heresy proved; while they asked the magistrates what punishment the civil statutes in this case inflicted.

Meanwhile, had there interceded in favour of Servetus, by the senate of Geneva, and the Helvetic cities, the famous David George‡ (David Jons,) from Basil, by a letter of the 1 Oct. in which, with various arguments, he tried to awaken the dormant compassion of the judges in behalf of Servetus;|| but neither did this well-written letter avail in any way the unfortunate sufferer.

The answer of the Helvetic churches arrived at length. They all agreed in the answer, "that Servetus's errors ought to be detested, and that there ought to be taken care that the infection did not spread further, and that the man ought to be *restrained*."§

* I. Spon Hist. de Geneva, lib. iii. an. 1553. G. Leti Istor. di Geneva, b. ii. p. iii. p. 94.

† "Spero capitale saltem fore supplicium, pœnæ vero atrocitatem remitti cupio." Ep. 152 ad Farellum.

‡ Of this singular man, see Venema H. Eccl. t. vii. p. 448—461.

|| Christ. Epist. i. d. iv. p. p. 14.

§ *Cœrcendum.*

None of them, it is true, mentioned a single word of a capital punishment, neither what manner of coercion ought to be chosen; but it is not doubtful, as the capital punishments of heretics was not abolished amongst them: nay, had even more than once been practised at Zurich against Baptists, that the wishes and intentions of many of them tended so far; and so they contented themselves to use the word *coercion*, whose explanation they intrusted to their brethren at Geneva.

They of Zurich were the severest and most explicit; they condemned Servetus as an impious blasphemer.* They of Schaphausen did virtually agree with them.† They of Basil answered with more circumspection, and advised to use all lenient means to save him; but, if he remained incorrigible, then the senate of Geneva might do their duty, so that the church of Christ might not be endangered.‡ The letter of those of Bern was less gratifying to Calvin, as appears from a letter to Farel.|| Calvin disapproved particularly the latter words: “We pray God, that he may give you the spirit of prudence, of wisdom and fortitude, so that you may remove this pest from your, as well as other churches; and, on the other side, conclude nothing that might

be deemed improper in a Christian magistrate.”

It is thus far from true, that all the Helvetic divines, explicitly, did condemn Servetus to death; and more so, that the senate of Geneva was exhorted by them, unanimously, to inflict upon him a capital punishment. An attentive perusal of Jo. Haller’s *Ephemerides*, an eminently pious minister at Bern at that period, will evince that I have not misrepresented the sentiments of the Helvetic churches. He calls Servetus a *blasphemer of the holy Trinity*. “They did not, however, *openly* consent to his death, which punishment, (*viricomburium*,) though he did deserve it, gave to many a handle to disapprove it, while others defended it *as well done*. Others thought, that such an example ought not to have been established in the church, while more occasion would be given to the Papists to persecute the faithful with fire; while the ancients were of opinion, *that heretics ought to be overcome by the word of the Lord, not by punishments*.”§

You will deem it worthy, Sir, of your impartial consideration, that Servetus was kept profoundly ignorant of all the subsequent transactions, since he had been condemned in secret. He then again offered two petitions, one

* Calvin’s Lett. n. 161. p. 297. first ed. p. 120. Refut. Err. Serveti, p. 724. 3d ed. p. 624, 5. It was written 21st Sept.; that of the magistrate of that canton, the 2d.

† 6 Sept. Calvin’s Lett. 158. p. 296.

‡ Id. ib. p. 300.

|| Epl. Ep. 161. l. c. p. 304.

§ Non tamen in necem ejus, *aperte*, omnes consenserunt quod illius supplicium licet illo dignissimum esset, multis dedit occasionem dissentiendi, cum aliis *hoc recte factum* esse defenderent: alii putarent, non admittendum fuisse ejusmodi exemplum in ecclesiam, ne occasio daretur amplior Papistis erga fidelis igne sæviendi, et veteres etiam hereticos verbo Domini non supplicio vincendos esse duxissent. Jo. Haller. *Ephem* 1548—1565, p. 102. *Musæum Helvet.* part v. p. 79.

the 22d Sept. the next the 10th of Oct. In the first he endeavoured to exculpate himself of the accusations, concerning the immortality of the soul and the incarnation of Jesus Christ, and declared himself willing “to submit to any punishment, even the cruelest, if the truth of such horrible and detestable opinions could be proved.” He required, “that Calvin should be imprisoned with him, and that both might have a fair trial.” To this petition Servetus tacked several articles of accusation against Calvin; “as that he was the cause of his imprisonment at Vienne, and would have been that of his death, if he had not escaped from that city;” and joined four reasons to show, “that Calvin deserved to be condemned and exiled.”

In that of the 10th of Oct. Servetus complained, “that a fair trial was refused him, and lamented that the hardships of his prison were not relieved, notwithstanding his petitions and prayers, but were rather increasing, as he suffered greatly from cold, yet more so from his severe bodily complaints.” But even this petition was in vain.

Before the final sentence of his combustion with a slow fire was passed, which happened the 26th of Oct. Amadeus Gorreus or

Perrin, who absented himself three days from the senate, not to participate in the condemnation of Servetus,* now returned, and interceded with warmth in his behalf, entreating the senate to refer his cause to the council of two hundred for adjudication—but in vain.

Gorreus or Perrin had been before captain-general of Geneva, and had accused Calvin of erroneous doctrines, for which, and other *malversations*, says Venema,† he lost his offices and seat in the senate.

But, ere long, the tide of popular favour in that democratic city being again turned in his favour, he was not only restored to his former dignities, but, as usual, through a kind of phrensy, invested about that period with the high station of first syndic of this republic.

There is every reason to believe, that the life of Servetus would have been spared, had his cause been brought to the council of two hundred. This was Gorreus’ aim: this was the principle of Calvin’s opposition,‡ as this council was invested with the right of pardon.

Let it not be objected *now*, that this was an exclusive privilege of the citizens of Geneva, to which Servetus could not be entitled. If so, Sir, then this objection would

* Calvin says, “Having feigned himself sick during three days, he returned at last in the senate, to screen that villain from punishment: as he blushed not to request, that this cause might be brought to the council of two hundred; but he is unanimously condemned, and shall be executed to-morrow.” *Lett. to Farell*, the 26th of Oct. See Calvin’s *Lett. and Answ.* n. clxi. p. 304.

In another Letter to Bullinger, of the 25th of Oct. Calvin says, “What will become of him is yet uncertain, but, as much I can conjecture, *to-morrow the court will sit, and the next day he will be executed.*” *Lett.* p. 306.

† Venema H. E. t. vii. p. 474, who makes a mistake in stating, that Calvin had accused Perrin of errors. See *Spon Hist. de Geneva*, p. 274.

‡ Calvin’s *Lett. and Answ.* n. 161. p. 304.

have been urged by the enemies of Servetus. It was no privilege: it was a right, which every one accused could claim. When a foreigner in any country is arraigned at the bar of justice, he is entitled to a fair trial, a full defence, according to the laws of the land; and may claim every mean in his favour, accorded to every native criminal, except he is especially excluded in the expressed words of the law. But, besides this, to the native inhabitants of Geneva was granted an unusual privilege: when they were condemned in conformity to the common process of law, when no reprieve could be obtained by the council of two hundred, then they might require the convocation of all the heads of families (*chefs des familles*.)

Chapelle, Calvin's apologist, insinuates, that Calvin opposed this appeal; "that the rights of the consistory, then by many disputed, might not be infringed," which he apprehended, "if this grand council of the republic intermeddled with affairs, which Calvin considered as purely ecclesiastic!"

Gorreus or Perrin stood not alone in this arduous contest; other members of the senate seconded him, but all in vain. Several of the ministers of Geneva abhorred sincerely this atrocious punishment, and preferred banishment or perpetual imprisonment—but equally in vain. Borrhaus Cellarius, a renowned divine, would never consent to the death of any heretic; and, though Calvin favoured a capital punishment, he,

however, declared, "that he wished it less severe, and petitioned to have it altered." But the law to burn heretics was yet in full vigour at Geneva. It was not in the power of the judges, constitutionally, to alter it; and Calvin opposed the motion, the only mean to prevent its execution, that the question should be referred to the council of two hundred.

Servetus was then condemned by a majority of his judges, the 26 Oct. This sentence has been published at large by La Roche and Mosheim,* upon which Venemat† observes,

1. That *only* his erroneous opinions concerning the doctrine of the Trinity and pædo-baptism, with his calumnious expressions about these doctrines, are mentioned, which are declared *horrible, false, and heretical*.

2. That his doctrine was *false and heretical*: he an *incorrigible heretic*, who intended to spread his doctrine by his books. "He was, therefore," concludes this great man, "principally condemned as a *professed heretic*, and this his terrible punishment is to be considered as an *hetericide*."

This sentence was communicated and read to Servetus the same day, with intimation, that the next it should be put in execution. Was it a wonder, Sir, that Servetus was perplexed and perturbed, hearing such an unexpected and cruel condemnation? But what deep rancour must have possessed Calvin's soul in those moments, in which dropped from his pen these bitter and unrelenting words: "Now he appeared

* Mem. de Literat. vol. ii. Febr. n. 200. p. 75, 76. Mosheim, § 49. p. 117.

† H. E. tom. vii. p. 474.

entirely stupefied—still—now he groaned vehemently—now he screamed like a madman;—at last he bawled out in the Spanish tongue, *misericordia! misericordia!** Others, mentioned by Mosheim, assert, but which might have happened a little after, by which both accounts may be reconciled, that Servetus spoke with moderation, and requested that he might die by the sword, but in vain.

When Servetus was again brought into prison, he was very sorry for having offended Calvin, requested his presence with eagerness, and asked him forgiveness, about two hours before his death, as Calvin mentions, who further says, that he answered Servetus, “to ask rather forgiveness of God, whom he had so highly offended; but that in this respect he had obtained nothing. After which he, according to Paul’s precept, left the heretic, who, condemned in his own judgment, sinned.”†

This unhappy man was pretty composed on the day of the execution, except that the horrible sight of the fire and his usual bodily pains, disturbed his tranquillity.

The Rev. — Farell, Calvin’s intimate friend, then minister at Neufchatel, was with Servetus that morning about seven o’clock, and exhorted him to repent and return to the doctrine of the Trinity,

and that of the Son of God; when Servetus begged Farell to convince him by one plain passage of the Scriptures, that Christ was called the *Son of God* before his birth from the virgin Mary. Farell adds, that the condemned persisted in his errors, though he continued to prepare himself devoutly for death, asking God and Christ to forgive him his sins, deploring these, and calling incessantly God’s Son his saviour and redeemer; but Farell could not induce him to call Christ *the eternal God*.

When he was conducted out of the city to the place of execution, called Champel, he often exclaimed, “O God, save my soul! O Jesus, son of the eternal God, have pity upon me!”‡ He was burned by a slow fire, with green bushes full of leaves, and expired at the age of about forty-four, after half an hour’s sufferings.¶ He remained unshaken in his faith, which induced Calvin to bewail “that so many Italians honoured and revered the memory of Servetus, as that of a martyr.”§

Many rumours have been spread abroad by Calvin’s enemies to render him odious, to which envy has given birth or malice discoloured facts, which might admit a fairer explanation. Away with false criminations, since Calvin’s concern in this case cannot be

* Bockius Hist. Antitrin. vol. ii. p. ii. ch. ii. p. 371, 372. Venema H. E. tom. vii. p. 475, by whom several other accounts are given at large.

† Calvin’s Works, p. 687. Hottinger Hist. Reform. Helvet. p. 804. from Farell’s Letters, and Mosheim, l. c. p. 446. Vaticani Dial. p. 187. Bockius, t. ii. 2. p. 373, 4.

‡ The long oration of Servetus, published by Lubeniesky Hist. Ref. Polon. l. ii. cap. 2. is unquestionably spurious, and the fiction of a later Socinian. Mosheim, l. c. sect. lx. and Venema, l. c.

¶ Mosheim, sect. lv. and lvi. and Bockius, l. ii. cap. 2.—in fine.

§ Refut. Err. Serveti in opusculis Calvini, p. 703, 704.

defended. Let us hear, Sir, let us acquit or find him guilty, what that eloquent man brings upon his own plea and words. forward in his own defence, and I remain,
CANDIDUS.

MISCELLANEOUS COMMUNICATIONS.

STRICTURES ON THE CRITIQUES OF THEOLOGUS ON "THE IMPROVED VERSION."

To the Editor of the Monthly Repository.

SIR,
What a fine thing it is to be a deep scholar! And with what exquisite grace does the learned Theologus ascend the throne of biblical criticism, and deal out his sententious dictums and thundering anathemas!—

As who should say, "I am Sir Oracle,
And when I ope my lips, let no dog bark."

For who, Mr. Editor, before the learned Theologus, ever dreamed that within *a year or two after the resurrection of Jesus* converts to Christianity were so numerous at Rome, as to excite the notice of government, and to become the objects of an imperial persecution? Who, before the learned Theologus published his wonderful discoveries, ever heard that the emperor Tiberius, instigated by "his favourite minister," caused "two thousand to be put to death, and banished the rest to remote islands, where they might perish by the severity of the climate:" and that after having thus killed them all, this merciful emperor "issued an edict in favour

of the Christians, in which he commanded the wicked only to be punished?" which equitable conduct, as the learned Theologus gravely observes, "contributed greatly to the security and edification of the yet infant church," and even extorted "a just tribute of praise" from the apostle himself. Who, Sir, before the learned Theologus, ever divined that this first imperial persecution, so violent and sanguinary, though hitherto unheard of, was originally owing to the offence taken by the virtuous Sejanus at the nefarious practices of some "wicked Jew, who, pretending to teach wisdom out of the law, was concerned with two others like himself in adultery with a celebrated woman?" and, what was still worse, they even prevailed upon this distinguished lady "to withhold the rich presents given by her to the temple at Jerusalem." A deed so monstrous and unprecedented, that the infamy of it resounded far beyond the limits of the Roman world, and, as the learned Theologus vouches, "of course gave occasion to the Roman peo-

ple and *other nations* to blaspheme God and his holy law."

How clearly and how appositely do these extraordinary facts, now first brought to light by the profound researches of the learned Theologus, illustrate the obscure passages in St. Paul's Epistle to the Roman church! especially as it is so very "*remarkable*" that Paul expostulates with a leading man in the church at Rome, who appears to have committed these very crimes." Nay, he even uses the very expression, "Thou callest thyself a Jew." Can any evidence be more decisive? It is true, the apostle wrote twenty years afterwards: but what is that in the estimation of a deep scholar? How justly then does the learned Theologus, upon the merit of these marvellous discoveries, which, as he modestly tells us, "are but a few instances of the great light which may be made to reflect upon the sacred pages," no doubt from his own profound researches—take precedence of all former critics and expositors. And with what becoming solemnity does he advance his novel and recondite canon of criticism for the benefit of all future interpreters of Scripture, viz. "first to come to the knowledge of facts; and then to examine the contents of the New Testament in reference to these facts." I cannot but congratulate the Christian world upon the grand improvements which may hereafter be expected, in illustration of the Scripture by future expositors, if they have the wisdom to follow this extraordinary rule of interpretation, so lately invented, and with such kind condescension revealed by the learned Theologus.

Avaunt! ye Lockes and ye Lardners, ye Taylors and ye New-comers; ye pigmies in learning, ye babes in criticism, ye embryos in theology, hide your diminished heads. Simple and well-meaning expounders of the holy text, ye weakly contented yourselves with acquiring some tolerable familiarity with scripture phraseology, and with spelling out what little was to be known of the actual state of the churches to which the epistles were addressed. Never did it occur to your dull understandings, what the superior genius of the learned Theologus has so distinctly made out, that, in order to explain the Epistles of Paul, it is indispensably requisite to rake into the manners and the vices of the princes and favourites, the pimps and parasites, the adulterers and adulteresses of the imperial court. Go, reverend Greybeards, go to the school of the learned Theologus; sit at his feet, and hear wisdom.

Unlucky editors of the Improved Version! In evil hour have ye attracted the notice, and incurred the censure of the learned Theologus. Retire in haste from the blaze of his critical lightening, lest ye be consumed in a moment. Hang down your unlearned heads in silence and in shame. Say not—leave wiser men and more impartial judges to say—thou art beside thyself, most learned Theologus. Duty and honour require of you to take a different course. Come forth, then, if you dare, and prove if you can, that the mild, the equitable Tiberius, that venerable nursing father of the infant church, did not commence the first imperial persecution, now first made known by the learned

Theologous. Prove, if you can, that no celebrated prostitute then lived at Rome, whose wicked accomplices excited the indignation of the virtuous Sejanus. Prove, if you can, that she did not withhold her rich presents from the temple at Jerusalem, and that the world did not ring with this unparalleled wickedness. In fine, prove, if you can, that when the apostle Paul uses the very expression, "Thou callest thyself a Jew," he can possibly mean any other person than that wicked Jew who did all the mischief in the time of Tiberius. And that when the apostle so pointedly asks, "dost thou commit adultery, dost thou commit sacrilege?" he can possibly allude to any other facts, than to the state of adultery in which this Jew and others lived with that celebrated lady, and to the shocking impiety of diverting her rich presents from the temple at Jerusalem. No, no—the learned Theologus is not to be trifled with. Come forward, ye presuming editors; disprove his facts, and confute his logic—or retire to your garrets and be silent for ever.

Unfortunate editors of the Improved Version! when you drew up your Notes for the use of the uninformed reader, little did you suspect that you were about to expose your incapacity to the critical acumen of the learned Theologus; whose fidelity in quotation, whose candour in judgment, whose accuracy of discrimination, and whose veracity in assertion, are in perfect unison with his deep learning and his comprehensive research.

You have presumed, in a note upon Romans viii. 34. upon the authority of Schleusner, to explain

the word *εὐλογᾶν ὑπὲρ ἑνός*, (to intercede,) in the sense of "doing any thing for the benefit of another." From which you infer, that this expression, as applied to Christ in this and in one other text, viz. Heb. vii. 25. "means that Christ in his exalted state is employed in some way unknown to us, for the benefit of his church. But that these passages lay no just foundation for the commonly received opinion concerning the intercession of Christ." This opinion, as every *well-informed divine* knows, is, that Jesus Christ in heaven is continually employed, either explicitly or virtually, in praying for his disciples. An arbitrary supposition, and which derives no support or countenance from the Christian Scriptures.

Upon this humble note has the learned Theologus condescended to exercise his gigantic powers, and with one stroke of his huge critical mace to crush it and its authors to atoms. And in what way does he execute this summary *justice*? In the first place, the learned Theologus, with consummate fidelity, quotes a very small part of the note as if it were the whole. Secondly, the learned Theologus, with equally consummate ingenuity and candour, remarks, "The meaning is briefly this, Though Christ intercedes, we have no ground to believe in his intercession." And, thirdly, the learned Theologus adds, with the most undaunted assurance, "This, I believe, is a fair specimen of the notes."

With the good leave of the learned Theologus, I will make bold to state in the first place, that it is my firm conviction, that when the learned Theologus cited

390 *Estimate of Strictures on the Improved Version.—Letter 4.*

the note, he intentionally omitted the most material part. Secondly, that when the learned Theologus gives what he calls the meaning of the note, I firmly believe that he knew full well, at the very time, that what he says is the meaning, is not and could not possibly be the meaning of the writers. And, thirdly, that when the learned Theologus affirms of his garbled extract and false interpretation, that he believes this to be a fair specimen of the notes, I am decidedly of opinion, that he did not believe it, but that he knew the contrary. From all which premises, we may justly conclude, that though Theologus is a very, very learned man indeed, yet, that his profound learning does not always secure him from making very extraordinary and unaccountable assertions.

Unfortunate editors of the Improved Version! you have been roughly handled, as might reasonably be looked for, in the camp of the enemy. You have been

wounded, where you did not expect it, in the house of your friends. You have found few generous advocates to plead your cause. But from no quarter have you sustained a more unfair and unfeeling attack, than from the rude tomahawk of this learned savage.

My advice to you is, as you cannot consistently with the laws of civilized war, and a proper regard to your honest reputation, retaliate upon your adversary with his own weapons, that for the present you keep quiet in your trenches, and suffer the storm to pass over your heads. It is a *brutum fulmen* which can do you no harm. In the mean time, place your confidence for ultimate success in the goodness of your cause, in the energy of truth, in the slow but sure operation of time to subdue prejudice, and in the blessing of heaven upon honest exertions to enlighten and to benefit mankind.

CRITO.

ESTIMATE OF STRICTURES ON THE IMPROVED VERSION OF THE
NEW TESTAMENT.—LETTER IV.

To the Editor of the Monthly Repository.

July 13, 1810.

SIR,

Though the eclectic reviewer is tolerably satisfied with the general punctuation of the I. V. he objects, however, to some instances of it: those which he brings forward are 1 Tim. iii. 16. Rom. ix. 5. John xii. 27; the first of which he had before noticed.

As to Rom. ix. 5. I prefer, after much consideration, the punctuation and translation of the edi-

tors of the I. V. to any other. The conjecture of Schlichtingius, plausible and ingenious as it may be, is conjecture still; and, in my judgment, is inadmissible into the text. In putting a full point after *σάρκα*, in rendering *κατὰ σάρκα* by *natural descent*, and not, with the E. R. “in regard to his human nature,” and in taking the remaining words as a devout apostrophe, nothing is done which, I conceive, the soundest criticism will not warrant.

For, in the first place, punctuation is discretionary: MSS. and versions may here assist and guide, but cannot bind us. Secondly, that *κατὰ σάρκα* means the descent of Christ as a Jew, is rendered in the highest degree probable, if not certain, by the occurrence of the same phrase in Rom. iv. 1. 1 Cor. x. 18. And, thirdly, it is very much in Paul's manner to utter a devout apostrophe, after speaking of Jesus and the gospel, e. g. 2 Cor. i. 3. Eph. i. 3.

To make the second clause of John xii. 27. *interrogative*, the reviewer seems to think inconsistent with the true and natural principles of taste. I confess that I am of quite a different opinion; though on a subject of mere taste I shall not now enter into a controversy. It cannot be unknown to scriptural students, that Grotius proposed to read the clause as a question: and Grotius was a man of no common taste in criticism and writing.

The E. R. next examines the mode adopted in the I. V. of translating the Jewish idioms and other peculiar terms and expressions of the N. T. And he remarks, that the editors, in the note by which they justify their rendering of John i. 1. appear to glance with a wishful eye at a violent conjecture of Sam. Crellius. Then, for a purpose sufficiently obvious, he informs us, that this Crellius was a Socinian, and a leader of that party, but that, at the end of his life, he made a recantation of their reli-

gious principles. I suspected the accuracy of this account, at the moment of my seeing it; as I knew that there are no traces of the story in Bock,* who, yet, is far from being deficient in zeal for orthodoxy. Your readers are indebted to Dr. Toulmin for enabling them to ascertain the fact.†

That want of discrimination, Sir, with which the E. R. and some kindred writers apply the epithet *Socinian*, does them little honour. Dr. Adam Clarke, for example, in his *Bibliographical Dictionary*, a work that, considering the circumstances under which it was executed, is more to be admired for the industry which it denotes and the mass of intelligence which it contains, than censured for its defects, has committed a strange mistake in the use of this very word. Describing Harwood's edition of the N. T. in Greek, he says of it, "a variety of readings are received or rejected, according as they favour or oppose the Socinian doctrine, which the doctor religiously believed to be the truth."‡ Now it so happens, that Harwood was an avowed Arian, and published a pamphlet expressly in defence of the pre-existence of Jesus Christ! This part of his history, it is true, might not be known to Dr. Adam Clarke; but then he should not have ventured on so confident a declaration. "You are not allowed," observes Ogden, "to be mistaken, when you take upon you to find fault."||

"What," asks the E. R. "but

* Hist. Antitrinit. tom. i. p. 1. (Leipsic, 1774.)

† Mon. Rep. vol. v. pp. 50, &c.

‡ Sermons, (4th ed.) p. 423.

§ Vol. vi. p. 189.

the pernicious spirit of party and preconceived opinion can have led the modern adversaries of the deity of Christ to reject, in the face of abundant evidence, a rule of Greek construction, which, applied to the N. T. furnishes some cogent testimonies to that doctrine?" He means, of course, the canon so strenuously contended for by Granville Sharpe, and, I must have permission to add, so thoroughly invalidated by Gregory Blunt. Let him be assured, that they who reject it have a rational persuasion of its falsehood, as a principle of criticism. The discussion is in abler hands than the E. R.'s or mine: and in those hands I choose to leave it.

He cites Philip. ii. 6. as a testimony to the deity of Christ; the force of which testimony he states to lie in the language "existing in the form of God," compared with the subsequent clause, "taking the form of a servant." "If the former," he argues, "be denied to attribute to our Lord real and proper divinity, it must, in consistency, be held, that he had no real or proper humanity, as was taught by the Docetæ." But, surely, it would be fairer and more correct to reason as follows: "If the form of a servant do not imply, as it evidently does not, literal servitude, neither does the form of God imply literal and essential deity." The clauses explain each other; and a mutual comparison of them vindicates the translation and interpretation of the editors of the I. V. It is not between deity and humanity, but

between the complete possession of divinely-communicated powers, and the greatest personal self-denial and poverty, that the apostle draws a contrast.

Concerning the true rendering of Heb. i. 8. I am far from being decided; although I perceive that Sykes, a sound Greek scholar, favours the translation on which the critic animadverts. Granting that the vocative and not the nominative case should be employed, it will remain for the E. R. to show, that absolute and supreme divinity is here attributed to Jesus.*

It is at least so doubtful whether the mariners who are mentioned in Matt. xiv. 33. were believers in the messiahship of our Lord, that the use of the indefinite article, by the editors of the I. V. in that passage, ought, I think, to be commended. But I subscribe to some following observations of the reviewer, particularly with regard to Rom. i. 20. Cordially as I respect the memory of Mr. Lindsey, I confess that, in this text, I cannot assent to the substitution of the word *providence* for *deity*.

The deviations from the common translation of *κτίσις* are not peculiar to the I. V.: they are chargeable, in the first instance, upon Newcome. And in Mark viii. 32. the rendering which the E. R. requires is marked in the margin. For a vindication of the translation respectively of *πλω-χευω* and *επιχαλεομαι*, I must refer, Sir, to some former pages of your Repository.†

* Ps. lxxxii. 6, John x. 34.

† Mon. Rep. vol. iv. 266, &c. Ib. 202, 274, 555, 557.

In summing up its judgment of the I. V. "we find," says the court of the Eclectic Review, "no reason to withhold the praise due to integrity and fidelity in the general execution of the work." Such a decision, from such a tribunal, must, I am convinced, be gratifying to the editors. With what views and feelings the critic began his undertaking, was completely manifest from his style, and from his classification of this version with "the N. T. on the plan of the late Mr. Evanson." But, now, after no careless examination, truth compels him *not to withhold the praise due to integrity and fidelity in the general execution of the work!*

That the critic should dislike the notes, was to be expected: that he should not conceal his disapprobation of them, was natural. Yet, perhaps, there are those of his readers who will conceive that he has himself evinced some portion of "dogmatical self-complacency," in what he has written concerning this division of the labours of the editors.

He considers it as extraordinary, that Schleusner is not inserted in the short list of *lexicons*, &c. subjoined to the Introduction. The fact, I believe, is, that the catalogue was copied *verbatim* from Newcome, who, probably, did not possess Schleusner's work, which, if my recollection is accurate, was either introduced to English scholars or generally circulated among them, in consequence of Dr. Marsh having described and recommended it in one of his notes to *Michaelis*.

The appositeness of the reviewer's concluding quotation I cannot perceive: "no man can say that

Jesus is Lord but by the Holy Spirit." That text represents the situation of believers in the apostolic age, whose observation and experience of the miraculous powers denominated *the holy spirit*, abundantly satisfied them of the messiahship of their master.

Mr. Nares's remarks, Sir, on the I. V. or rather on the notes accompanying it, are too desultory and voluminous to be examined at length and with propriety in your pages. Much as I admire his sincerity and zeal, I meet with little in his book that demands particular attention. What chiefly strikes me is, that that he does not duly appreciate the labours of Griesbach. Dr. Wells' translation, which he so much applauds, and with which I am not wholly unacquainted, is entitled, certainly, to great praise. But we owe to Griesbach, and to scholars like Griesbach, the best illustrations of the best principles of sacred criticism. If we know that the received text is more correct than some imagine, it is to him that we are indebted for a rational assurance of the fact. Of the low state of biblical literature long after the revival of learning, I will put down two memorable instances in an Appendix to this letter.

I thank your *reviewer of the I. V.* for correcting any misapprehensions of his meaning into which I had inadvertently fallen. To your readers I submit, whether the *Country Schoolmaster* has not again shewn, in his recent letter, how difficult it is for him to discriminate between the office of a translator and that of an interpreter of the N. T. I shall make the same appeal to them concern-

ing *Theologus*. It will be theirs also to determine, whether he with truth accuses me of endeavouring to recommend the I. V. by general encomiums on its excellencies? No: had I dealt in either *general* encomiums or *general* censures, I, most probably, should not have been favoured with his notice. It will be in your recollection, Sir, that I aimed at vindicating the I. V. from his strictures: nor will you have forgotten that I taxed him with inconsistency in his blaming the editors, in one sentence, for not being so confident in their own abilities, as to produce an entirely new version, and yet for his intimating, in another, that they are deficient in sound critical talents.*

Grateful for your indulgence, and that of your readers,

I remain, Sir,
Your's, &c.

N.

APPENDIX.

Grotius, on Luke ix. 55, and in other parts of his Annotations, cites the *Codex Bezae* under the vague designation of "Manuscriptus qui in Angliâ est;" and Archbishop Tillotson, speaking also generally of this MS. as omitting the clause "for the son of man, &c." is almost led, by his zeal against popery, to accuse the Romanists of being the authors of the omission! For the true state of the text in this passage, see Griesbach, Newcome and the I. V.

COMMUNICATIONS FROM CALCUTTA; BY MR. GIBSON.

To the Editor of the Monthly Repository.
London, July 24.

To J. B. B. Esq.

Calcutta, Jan. 10, 1810.

SIR,

A gentleman of my acquaintance took with him on a voyage that he lately made to Calcutta, a copy of the Improved Version of the New Testament. He there found a small society of Unitarian Christians, to one of whom he gave it. The enclosed letter of acknowledgment and the note accompanying it, I beg leave to offer to you for insertion in the M. R. as the best means of conveying to the editors the remarks of two of the members of this society, and likewise as it will afford your readers a high gratification to learn that Christian truth has reached so remote a possession of the British empire.

I am, Sir,

Yours, &c.

T. GIBSON.

Dear Sir,

Allow me again to return you my most sincere acknowledgments for your most acceptable donation of the Improved Version of the New Testament; and to avail myself of your kind offer to convey a remark I had made on a note in it, to the gentlemen who edited or translated the work. It has been my happiness to establish here a very small society of Unitarian Christians, and with the assistance of one of my friends the accompanying note has been produced, founded on my observations on a note in the above work, which I request you to get conveyed to the editors.

Accept of every good wish for your health and prosperity, and for a safe and speedy passage to Old England.

I am, dear Sir,

Yours very truly,

W. G. W.

Improved Version of the New Testament,
printed by Richard Taylor, in Shoe Lane,
1808.

If a right opinion of the person of our Saviour be considered of importance, a true and just conception of his power of

working miracles must be admitted to be so too; for a disposition to exalt the one, will induce us readily to magnify the other. In this view, therefore, the general assertion contained in the note on the 1st verse of the 4th chapter of St. Matthew, that "our Lord was entrusted with the power of working miracles at pleasure," inferred from John iii. 34, 35, appears calculated rather to convey a wrong than a right impression, concerning the extent of our Lord's power in this respect. John expressly relates, chap. xi. 41, 42, that our Lord, when about to raise Lazarus from the dead, addressed the Father in these words, "Father, I thank thee, that thou hast heard me. I know, indeed, that thou hearest me always;" from which it is not unreasonable to conclude, that our Lord invariably, either mentally or audibly, prayed to the Father for assistance, whenever a miracle was to be performed by him. This conjecture is abundantly confirmed by the numerous texts in which our Lord declares that *he could do nothing of himself*, and that *it was the Father who did the works by him*; a language by no means suited to one who was conscious of unlimited power, and such as our Saviour would certainly

not have used, if he had possessed the power of working miracles at pleasure. The 53d verse of the 26th chapter of St. Matthew, furnishes, I think, an almost decisive argument in favour of this supposition. It will be there found, that our Lord, upon Peter's cutting off the ear of one of the High Priest's servants, said, "Thinkest thou that I cannot now pray to my Father, and he will send me more than twelve legions of angels?" The sudden appearance of a host of angels, come to his defence, every one must allow, would have been a miracle; but if he could command miracles at pleasure, what necessity had he to intimate, that he could, if he chose to avail himself of it, pray to his Father to perform one for him on that particular occasion?

From the above considerations, it may be fairly presumed that our Saviour was vested with the power of working miracles on *proper* occasions only; that is, whenever the performance of them was subservient to, and contributed to promote the great objects of his mission; and that even on *those occasions* it was necessary to invoke the aid of the Father by previous prayer. For he expressly says, on various occasions, "I can do nothing of myself."

MR. BARRETT ON THE "LETTERS TO THE PRELATES."

To the Editor of the Monthly Repository.

Doughty Street, Aug. 2, 1810.

SIR,

Your correspondent H. H. need not doubt that Mr. Radcliffe was really the author of the Letters to the Prelates, though his own singular modesty always prevented him from claiming the laurels which the public voice had decreed to the author of that admi-

nable production. I have seen a part of the original manuscript in his own hand-writing, and also a letter addressed to him, previous to its publication, from Dr. Fleming, containing a number of friendly remarks.

I remain, Sir,

Yours, &c.

JOS. BARRETT.

TOLERATION ACT.

(Copy of a letter from the Rev. S. S. Toms to a Member of Parliament.)

Framlingham, March 6, 1810.

Honored Sir,

Though I may be an entire stranger to you, yet recollecting the pleasure I once had in your company in our most worthy friend

——'s counting-house, and being impressed with respect for your private and public character, I am emboldened to address you on a subject of deep interest to the dissenters of this country, lately in-

roduced into the upper house by Lord Sidmouth.

Should a list of all the places which have been registered since the year 1760 for divine worship among Protestant Dissenters, be made out and laid before Parliament and the public, it would lead to a most egregious mistake as to the actual number of dissenting societies, and a most enormous miscalculation of the number of dissenters. You may, Sir, form some judgment of this from the following facts.

Long since the year 1760 there have been *seven* houses or places of worship registered (in succession) in this town, by the Methodists, in what is called the Wesleyan connection, under the denomination of protestant dissenters, and they had also several other places registered in the neighbourhood, and yet they compose only one society or congregation, which now statedly worships in a neat chapel in this parish, which is supplied by itinerant preachers from Yarmouth. At Framlingham and within four miles of it, not less than *eleven* places have been registered by them for divine worship, when in fact only *one* of them is now used for that purpose.

The list, then, from the registers would in this case yield an excess of *ten* places of worship, in which it would be concluded *ten* distinct congregations met for instruction under their appropriate teachers. How wide this from the truth!

Within a few years, the former minister of the nearest dissenting congregation to Framlingham had a far more considerable number of places registered for preaching.

My memory helps me to near *twenty*. The sum total, I am persuaded, is much larger, nearer perhaps double that number, and yet there is still only *one* congregation, assembling in the old place of worship, and enjoying the instruction of *one* minister. In most of the new registered places there is not now even occasional service performed, and I have reason to think that the congregation statedly meeting in the original house, is not more respectable nor at all more numerous than it was 50 years back.

This case then would lead into an error of at least double the magnitude to the former, and from the two, you, Sir, will see most plainly that no true judgment can be formed of the number of dissenting societies, nor of the number or increase of dissenters, from viewing a list of the places registered by them since 1760.

The dissenters of the present day appear to me to be reviving a practice of their persecuted ancestors; and were the number of houses registered by them *ab initio* to be ordered to be produced, it would occasion a still greater error and excess in calculation.

Societies of dissenters in the country usually congregate from neighbouring places for several miles round. We used to compute that ours at Framlingham was composed of persons from 16 or 18 different parishes, some travelling 8 or 9 miles on a Lord's day to worship here.

In old times, when a dissenting minister visited any of his flock at a distance, and friends in the vicinity were invited to meet him, it was customary never to part without engaging in some devo-

tional exercises; and, to guard against informers and disturbance, they took the precaution to have their dwelling-houses, perhaps their barns also, registered. Several in this parish were registered, even two or three in the street, in which persons lived who had a strong predilection for social prayer, &c.

At my settlement here, 37 years ago, some of the worthy very old members of the society informed me, that *most* or *many* of the farm-houses in the surrounding villages, which were or had been occupied by dissenters, were registered on the above account, though no divine service was now performed in any of them.

Consequently, were a list of them to be made out, it would bespeak as if there had anciently been a meeting-house and congre-

gation of dissenters in almost every town and village, and in some more than one, when in fact neither had ever existed in them.

As misconceptions lead to wrong conclusions, and wrong conclusions to injurious and oppressive proceedings, you, Hon. Sir, will, I hope, excuse my laying these facts before you; of which it may naturally be supposed, that few of the members of either house of Parliament, from their stations and connections in life, can have any exact knowledge.

I am, honored Sir,

Yours most respectfully,
A Dissenting Teacher, and
Well-Wisher to the liberty,
virtue and happiness of
Britons and all mankind,
SAM. SAY TOMS.

ON THE TEMPTATION OF CHRIST.—LETTER III.

To the Editor of the Monthly Repository.

SIR,

Did it necessarily follow, as Mr. Farmer seems to have thought, that, "if the temptation of Christ is neither to be understood as an outward transaction nor a diabolical delusion, it *must* have been a divine vision,"* all who admit (as I do) the authenticity of the evangelical narratives of that event, and at the same time reject (as I also do) the two former hypotheses, could not avoid adopting the third or Mr. F.'s, which at present I certainly do not. But the consequence mentioned by that able reasoner obviously fails at once, if any others beside those three, and having the distinguishing fea-

ture of neither, can be proposed, which has in fact been done. Mr. Dixon's and Mr. Cappe's differ from each of the three, as do two others, perhaps less known, one of which may be seen in a pamphlet entitled, "A View of Revealed Religion, as it stands to Reason. 1772." This pamphlet, which I believe is now become extremely scarce, was in all probability written by Dr. Glass, a late physician of Exeter, of distinguished eminence in his profession, and, according to report, by no means a stranger to theological and metaphysical subjects. Some account of the other, and the only one I am acquainted

* Inquiry, &c. p. 52.

with) may be found in Rosenmüller's Scholia on the N. T. It was published by a German, called Gottfridus Olearius, in a Latin work, intended as an answer to Mr. F.'s Inquiry. Rosenmüller conceived the work of our countryman Mr. F. to have there met with a complete overthrow, and the author's own hypothesis to have been at the same time satisfactorily established.

Perhaps it would hardly be deemed fair by your readers, were I to withhold entirely from them an account of these two hypotheses, with which not a few of them may be unacquainted. And professing to be myself a searcher after truth, and to be grateful for any assistance which others may be disposed to afford me in the search, I think I should pay them a bad compliment did I suppose they would be displeased with me for offering them the *trifling* aid it *may* be in my power to lend some among them in their prosecution of the same object. I will, therefore, take the liberty of presenting you with the following brief sketches of the two schemes, cheerfully leaving it to you to determine whether the insertion of both or neither of them be likely to be subservient to the promotion of liberal religious inquiry. I propose to follow the sketches with a few short remarks showing my present disapprobation of each scheme, and some of the grounds on which it is founded.

Dr. G. conceiving our Lord's temptation in the wilderness, literally understood, to be chargeable with many inconsistencies,

was inclined on that account to consider it as delivered in a parable. Finding Christ represented in Scripture as having been tempted in all things as we are, but yet without sin; reading there also, that every man when he is tempted, is drawn away of his lust and enticed, the Dr. concluded that he was attacked by lust, which term he defines to signify the principles of action wrought into the animal part of our nature, which oppose the law of the mind. Supposing Christ to have taken our nature upon him, and with it the principles belonging to its animal part, he thought those principles to have been the tempter denoted by the words Satan and the Devil. Of those principles, the particular ones which he selects as probably our Lord's tempters in the trials specified in the gospel narratives, are impatience under the uneasy feelings of hunger and faintness, some principle of pride in his earthly nature, and the love of worldly greatness. The complete victory obtained over the suggestions of these principles, the Dr. ascribes to the will of the spirit or of the heavenly nature of our Lord; and the angels, who came and ministered unto him, after he had overcome the temptations that are in the world through lust, (to use the Dr.'s own words,) are the pure peace, satisfaction, joy and gladness of heart and mind, which he felt and experienced in consequence of the complete victory that he had obtained over these fleshly lusts and desires, which oppose the law of the mind, and war against the soul.*

* A View of Revealed Religion, &c. p. 187, &c.

Gottfridus Olearius, the author of the other of the two forementioned schemes, thinks it manifest that Jesus, before he entered on the difficult and dangerous office assigned him, retired into a wilderness by divine direction, that there secluded from human society he might by prayer, fasting and meditation prepare himself for that office, and fortify his mind against the various evils to which he might easily foresee he should be exposed in the execution of it. Here he supposes some wicked and crafty man, who, by having been present at our Lord's baptism, or by conversing with him, had discovered who he was, attempted, under a mask of friendship, to seduce him from his duty, or to deter him altogether from embarking in the work allotted him. This attempt he does not think to have been made at one time only, but at such times and places as he judged most favourable to the accomplishment of his malicious design. Who this adversary was, he does not pretend to say; nor does it appear clear to him, that Jesus himself knew for certain. He delivers it, however, as his opinion, that he was one of the principal men among the Jews, and might be a member of the Sanhedrim.*

As to Dr. G.'s scheme, it represents the three evangelists, by whom our Lord's temptation is recorded, as introducing their accounts of it with relating, *in plain historical language*, events acknowledged by all Christians to have *actually* happened, such as his baptism by John, the visible descent of the spirit, and an au-

dible voice from heaven, and as speaking of the *temptation itself* in language *intended* to be understood *parabolically* and *figuratively*, though still wearing all the *appearance* of being *literal*, and of being *designed* to be *regarded* in that light. This strikes me as being so very discordant with the well-known and justly-admired artlessness and simplicity of their manner in other parts of their memoirs, as to afford of itself sufficient reason for rejecting a hypothesis, which requires the admission of so glaring an inconsistency in their mode of writing. In what way the appearance and reality of such an inconsistency may be avoided in an interpretation of the confessedly difficult subject of the temptation, it will make part of my future business to endeavour to show, should I be blessed with life and ability to bring the work, on which I have entered, to a conclusion.

Beside the foregoing objection to the Dr.'s scheme, founded on the circumstance of its requiring a figurative meaning to be put upon language, which has all the appearance of being equally literal and free from figure with what immediately precedes and follows it, so that in the mind of a person unshackled by system, who perused the whole passage, it would excite no other idea than that of his having read an uninterrupted and uniform history of *facts*. Beside this objection, I have another to propose in questions, which I shall leave unanswered, because I imagine the reader will supply the same answers as I should return to them

* Rosenmüller's Scholia in Nov. Testam. tom. i. Matt. c. 4. ed. 3tia, 1788.

myself, and which, therefore, I hope he will not be offended with me for saving myself the trouble of setting down.

Why should what immediately follows a literal account of our Lord's fast, and is expressed in language apparently *as literal* and *as free from figure*, be understood as a *parable*? What business can we conceive a *parable* to have in *that* situation? Our Lord was in the wilderness and had not begun his ministry, when those events, of what kind soever they were, whether external or internal as far as they regarded the *person* of Christ, took place, the account of which is supposed by the Dr. to be cloathed in the language of parable. The reasons assigned by our Lord himself or by commentators for his speaking to the multitudes in parables, are not applicable to the occasion before us. The *first* reporter of the temptation had no doctrine to illustrate, no lesson to teach, which, on account of its being obnoxious to the persons for whose benefit it was intended, required to be wrapped up in figurative or allegorical terms, nor any prediction to deliver in such terms, lest communicated in a plain and undisguised manner it should excite evil passions, and prompt to the use of violence; but a direct,

clear and unvarnished narrative to give of simple facts just as they happened: such, at least, I conceive, every reader must expect to find in those parts of the gospels where the several accounts of the temptation are introduced; and nothing in the connection is calculated to lead to a different expectation. Without better evidence, therefore, than has hitherto come before me, I must rank myself in the number of those who do not discover the existence of a parable, where the Dr. thought he had found one, and accordingly reject his scheme.

Olearius's hypothesis so far coincides with the vulgar one, as to make the temptation an outward transaction, and is, therefore, liable to many of the principal objections brought against that hypothesis by Mr. F. and ably shown to be unanswerable. In my apprehension, it is also attended with some peculiar difficulties, which do not admit of rational solutions. Whether those difficulties occurred to the mind of the inventor and were considered by him, it is not in my power to ascertain, having never been so happy as to meet with his work, which so able a writer as Rosenmüller seems to regard as adapted to afford the theological inquirer full satisfaction.

(To be concluded in our next.)

QUERY CONCERNING A MS. OF MR. GROVE'S.

To the Editor of the Monthly Repository.

July 10.

SIR,

I have good authority for saying that I believe that the Rev. Henry Grove, dissenting minister of Taunton, left behind him a

MS. on the doctrine of the Trinity or Unity of God. Where is it? and why was it not published with his other works? Perhaps, some of your readers will be able to answer these queries. Q.

ANECDOTE OF MR. SAMUEL JONES AND MR. (AFTERWARDS
ARCHBISHOP) SECKER.

To the Editor of the Monthly Repository.

Hackney, June 21, 1810.

SIR,

Reading in the Repository some account of Mr. Samuel Jones brought to my remembrance an anecdote which was related to me by the Rev. David Lewis, dissenting minister of Frenchay, near Bristol, who died there about 38 years ago, who also told me that Mr. Jones, observing the rapid progress his pupil Secker made in his studies, often pleasantly said, he would be archbishop of Canterbury; an expression of approbation which proved prophetic.

It was usual with Mr. Jones to ask one or more of the students to smoke a pipe with him in an evening, but an engagement from home once breaking in on this custom, the young men who expected that evening's indulgence, and who thought it hard to be deprived of their pipe and tankard in their tutor's absence, resolved to procure both; and Mr. Secker, who was foremost on the occasion, removed a board in the floor and descended through the aperture into the cellar, to supply the party with the contents of the barrel, but was so unfortunate as to drop into a basket of tobacco pipes, which happened to stand immediately under the place of his descent.

Mr. Jones was informed of the adventure and of the destruction of his pipes, on his return home, of which he took no notice at the time, but the next evening invited

his young friends as usual, not omitting Mr. Secker.

Each endeavoured to evade the visit by repeated excuses, when Mr. Jones turning again to Mr. Secker, insisted on the pleasure of his company, and the plea of an unfinished exercise was overruled. On entering the parlour, Mr. Jones placed his conscious guest opposite the door, which was purposely left half open, and the shortest of the broken pipes were laid on the table in a plate with the tankard. Mr. Jones, affecting surprise, asked the reason of their being furnished with broken pipes, and the servant, who was previously instructed, told him an accident had happened and all his pipes were broken. "Well," replied Mr. Jones, "accidents can't always be avoided; we'll make these do;" and, accordingly, filled one himself and presented his pupil another. The parlour door opened into a passage which led to the library, and a fellow student soon observing his friend Secker's ludicrous situation, was not slow in publishing it to the rest, which brought a procession of his academic brethren, each stopping as he passed to smile at their unfortunate friend doing penance for his frolic. Mr. Jones in the meantime shewed some anxiety at the shaking of his hand as he lifted the tankard, was sorry to see him indisposed, and hoped his ale was not worse than it was the night before. C.

ERRORS IN THE ACCOUNT OF THE ALDERSON FAMILY.

To the Editor of the Monthly Repository.

Temple, London, Aug. 2, 1810.

SIR,

I feel much indebted to you for the very interesting account of the students educated under Dr. Rotheram; it is in many respects gratifying, but in some humiliating to a Nonconformist. But let that pass. My object in taking up my pen is solely to correct an error or two, into which you have fallen, in your memoirs of *James Alderson*.

Mr. Robert Alderson, the quondam minister, married the daughter of Mr. Samuel Hurry, not of Mr. William Hurry. His children, by that marriage, inherit the ample fortune of their maternal grandfather, in consequence of the death of his only son, Mr. Samuel Hurry, jun. Mr. W. Hurry, who died a short time ago, was the brother of Mr. Samuel Hurry, and the father of the late Mr. Edmund Hurry, of Mr. Ives Hurry, of Mrs. Maurice, of Normanston, of Mrs. George Morgan, &c. &c.

You are surely mistaken, too, in saying that the venerable Mrs. Alderson stands "first upon the list of the Society for the Relief of the *necessitous* Widows and Children of Protestant Dissenting Ministers deceased." Your own account of her opulent family ("one of whom died a few years ago leaving a handsome fortune,") might of itself have suggested to you, that you were in an error. If

I had possessed the list referred to, I doubt not but I could do away your misrepresentation, which, however, I impute to inadvertence only. You certainly are not aware that no widow can receive relief from the fund you mention, without declaring that she has not an income exceeding *twenty-five pounds* per annum! I can only account for your blunder, in describing Mrs. Alderson as dependant upon eleemosynary charity, by supposing that, in the haste of preparing your work for the press, your eye fell upon the wrong list, in the annual statement of the Widow's Fund Society; and that you extracted the name of Alderson, not from the list of widows receiving assistance, but from that of subscribers, where it is very probable the name may be found more than once.

It is possible, indeed, that in one of the statements of the Widow's Fund, years back, when the Alderson family were just rising into prosperity, the case may have been as you say; and, you may have consulted one of these obsolete publications; or, by a ridiculous blunder, the name may have been yearly reprinted. At any rate the mistake should be rectified.

I am not acquainted with any of the members of this numerous and prosperous family, but I wish to see justice done to all persons, for, I am, by principle and long profession,

A NON-CON.

REVIEW.

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

POPE.

ART. I. *A Course of Lectures, containing a Description and Systematic Arrangement of the several Branches of Divinity; accompanied with an Account, both of the principal Authors, and of the Progress which has been made at different Periods in Theological Learning.* By Herbert Marsh, D. D. F. R. S. Margaret Professor of Divinity. Part I. Cambridge, printed and sold. Sold also by Rivingtons, London. 1809. 8vo. pp. 116.

ART. II. *A Letter to the Conductor of the Critical Review, on the Subject of Religious Toleration; with occasional Remarks on the Doctrines of the Trinity and the Atonement.* By the Same. Cambridge, &c. 1810. 8vo. pp. 37.

(Continued from page 359.)

The plan of Dr. Marsh's lectures is entitled to our warm approbation. He has been censured we are aware, for not beginning with natural theology: but in his letter to the conductor of the Critical Review, he assigns what we deem a sufficient cause of the omission*; and we believe that most of the college tutors in the university of Cambridge carefully lay before their pupils those striking proofs of the being, attributes and government of God which arise from the study of the Newtonian philosophy. We consider the Professor's arrangement of the branches of divinity of which he is to treat, as, in the main, singularly perspicuous, fair, and happy; while in the manner in which he has illustrated and vindicated his distribution of his subjects we see, for the most part, an excellent specimen of order and distinctness

of statement, of soundness and accuracy of reasoning.

Another recommendation of these lectures is that the hearers and the readers of them are not overburdened with references to books. The best authors on the several topics under consideration are enumerated: but instead of a dry and naked catalogue of them, we are presented with some account of their labours and their merits. Those works which the Professor wishes to be consulted by his pupils, are at the same time the sources whence he derives the information that he communicates.

His style is suited to his character and station;—simple, perspicuous and altogether free from false ornaments and from every other indication of a vitiated taste. How he in general writes and reasons, let the following extracts shew:

* Note (A).

P. 15.—“Investigation, it is said, frequently leads to doubts, where there were none before.—So much the better. If a thing is false, it ought not to be received. If a thing is true, it can never lose in the end by inquiry: on the contrary, the conviction of that man, who has perceived difficulties and overcome them, is always stronger than the persuasion of him who never heard of their existence. The danger, which is apprehended; arises from *superficial* knowledge, which carries a man just far enough to enable him to perceive difficulties, and there leaves him. In fact, it is not learning, but want of learning, which leads to error in religion. It was the want of learning which occasioned the abuses of religion in the middle ages; it was the learning of our early reformers, by which those abuses were corrected; nor is that variety of religious sentiment, by which this nation is distracted, to be ascribed to learning. On the contrary, the leaders of that sect, which is now the most numerous, rather reprobate, than encourage learning.”—

Pp. 26, 27. “It is not the object of sacred criticism to expose the word of God to the uncertainties of human conjecture; its object is not to weaken, and much less to destroy the edifice, which for ages has been the subject of just veneration. Its primary object is to shew the firmness of that foundation on which the sacred edifice is built; to prove the genuineness of the materials, of which the edifice is constructed. It is employed in the confutation of objections, which, if made by ignorance, can be removed only by knowledge. On the other hand, if in the progress of inquiry excrescencies should be discovered, which violate the symmetry of the original fabric, which betray a mixture of the human with the divine; of interpolations, which the authority or artifice of man has engrafted on the oracles of God, it is the duty of sacred criticism to detect the spurious, and remove it from the genuine. For it is not less blameable to accept what is false, than to reject what is true;—so far is sacred criticism from exposing the word of God to the uncertainties of conjecture, that there is no principle more firmly resisted in sacred criticism than the admission of conjectural emendation, of emendation not founded on documents.”

P. 30. “We must learn to understand the Bible, before we can judge of its pretensions to divine authority. But, if

while we are ascertaining the justice of these pretensions, we apply rules of interpretation, which, if applicable at all, can be applicable only, when these pretensions are confirmed, we are continually moving in a circle, and never find an end. It is not sufficient, that a proposition be true, to warrant our arguing from the truth of it; we must not only know it to be true, but we must be able to prove it independently of the proposition to which we apply it.”

Pp. 40, 41, 42.—“A numerous sect of Christians in this country have a much more easy and expeditious mode of studying divinity. No literary apparatus is there necessary, either for the interpretation of the Bible, the establishment of its truth, or the elucidation of its doctrines. Inward sensation supplies the place of outward argument; divine communication supersedes theological learning.—To those who seek for conviction in certain inward feelings, which the warmth of their imaginations represents to them as divine, I would recommend the serious consideration of this important fact, that the foundation which *they* lay for the Bible, is no other than what the Mahometan is accustomed to lay for the Koran. If you ask a Mahometan, why he ascribes divine authority to the Koran? his answer is, because, when I read it, sensations are excited, which could not have been produced by any work, that came not from God.”

From some passages in these lectures, we are constrained to withhold our assent and praise.

P. 9. “The attempt,” says Dr. M. “to generalize Christianity, in order to embrace a variety of creeds, will ultimately lead to the *exclusion* of all creeds; it will have a similar effect with Spinoza’s doctrine of Pantheism; it will produce the very opposite to that which the name itself imports.”

We cannot accept a comparison from the ingenious Professor in the place of argument. To hold forth Christianity as more *general* than it really is, must, no doubt, be dangerous, and, in some circumstances, would be criminal. On the other hand, the religion of Jesus Christ ought not to be restricted within narrower limits

than the New Testament prescribes. Did Paul *generalize* Christianity or not, when he declared* :—“if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved?” Or did Dr. M. ever hear of *any* professors of the gospel who called in question the death and resurrection of their master, or who did not consider them as evidences of his messiahship?

P. 11. The lecturer looks upon the present day as “a season, when every exertion is making by the very means of education, by education conducted both openly and privately, to alienate the rising generation from the established church.” Now, if this be the fact, for which nevertheless, we must take his word, let zeal be opposed to zeal and instruction to instruction. The church of England has, in some views, superior advantages for diffusing the blessings of education. If, therefore, its claims are founded in reason and the scripture, there can scarcely be a doubt of its finally triumphing in the understandings and affections of the people. Has it any thing to fear from putting the primer, the spelling-book and the Testament into the hands of children?

P. 113. Dr. M. observes that “whatever difference in other respects may exist, between the received text and the Greek manuscripts, or whatever difference may exist among the manuscripts themselves, they all agree in the important articles of Christian faith; they all declare with one accord, the doctrine of the trinity, and the doctrine of the atonement by Jesus Christ.”

Assertion may be encountered by assertion. We acknowledge ourselves unable to discover any traces of these doctrines throughout the sacred volume. Concerning the supposed personality and deity of the holy spirit, even the Margaret Professor is silent, in these pamphlets. And men of reputed orthodoxy hold both *the trinity* and *the atonement* in such different senses, and with so many modifications, that simply to affirm, ‘I believe in the trinity and the atonement,’ is to pronounce a very indefinite and unsatisfactory creed! State the notion of a trinity as you please; still we are persuaded that it obtains no firmer support from the New Testament than the article of transubstantiation. The atonement, in its common acceptance, is an opinion chiefly flowing from the excessive zeal of the reformers against the popish dream of merit. It is never taught in the scriptures†: the doctrine which *they* inculcate is that of *reconciliation*, in which we are as cordial believers as the Margaret Professor.

P. 115. The singular passage occurring here, one of our correspondents has placed in a light in which we could wish it to be seen by the learned Professor and by all his readers‡. We dispute not the privilege which Dr. M. possesses, in common with every Englishman and Protestant, *et sentire quæ velit et quæ sentiat dicere*. But the possession of a privilege is one thing: the manner of exercising it is another; nor do we think that such allegations accord with the office of a Protestant lecturer in a Protestant

* Rom. x. 9.

† 2 Cor. v. 18, 19, compared (in the original) with Rom. v. 11.

‡ Mon. Rep. vol. iv. 621, & v. 15.

university. Of any tendency to intolerance and persecution we most readily acquit the translator of Michaelis: a mind so enlightened cannot harbour such feelings; and we conceive that he has reason to complain of the Critical Reviewer for wantonly bringing forward this serious accusation. His declaration, however, that "to dissent in this country from the doctrines of the established church, is to dissent without a real cause," is unnecessary, misplaced and inexpedient:—unnecessary, because Dr. M.'s attachment to the doctrines of the church of England could not with justice and candour be called in question:—misplaced, because it assumes what remains to be proved, and because a professor is bound to reason, and not, even in appearance, to dogmatize:—*inexpedient*, because reflecting and ingenuous young men will be not a little prone to suspect the foundation of those articles of faith the truth of which is so prematurely affirmed.

We could have wished that our author had refrained, in p. 15, of the Letter, from the use of the word *conventicle*. On this point we transcribe a note from Furneaux's Letter to Blackstone." Dr. Priestley hath remarked a want of elegant politeness in this expres-

sion, unworthy of a fine writer: I would observe an impropriety in it, unbecoming the great lawyer. The word *conventicle*, if I understand it right, means an unlawful assembly, and is therefore improperly applied, as it is here, to the legal assemblies of protestant dissenters*."

In the Letter, the name of the late excellent and memorable vicar of Catterick is three times misspelt within the compass of as many pages†.

We are unfeignedly sorry that the Critical Reviewer should have made any attack upon the personal character of Dr. M.; nor can we wonder at the anxiety of the learned and able Professor to vindicate the reputation which he has long enjoyed among scholars and divines of almost every denomination. In future, we trust that his superior talents and erudition will be entirely devoted to the cause of religion, and that the honours and rewards which he may henceforth receive, will be given him for theological and literary, and not for political services. It is a large debt of gratitude which every biblical student owes him: may we not hope that he will add to our obligations, by completing his annotations on *Michaelis's Introduction*?

ART. III. *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, December 5, 1809. By E. Cogan. 8vo. pp. 47. Johnson and Co.*

A single extract will suffice to shew that this is no common discourse, and to recommend it to such as are desirous of seeing the opinions of one, who has thought deeply, and expresses himself most

* P. 84, 2d. ed.

† Lindsay for Lindsey.

perspicuously, on the momentous subject of a future life.

“What will be the precise nature and extent of the felicity which is destined for the virtuous, in the world to come, it is not given to us to understand; nor perhaps, in the present state of our faculties could we be made to apprehend. But thus much appears obvious, that when this mortal shall put on immortality; when that frame which now naturally tends to dissolution, shall become incapable of decay, and the powers of the mind shall exist in the vigour which must be the necessary concomitant of a being who shall never die; our perceptions must be far more strong and vivid than in this state of infirmity and death.—On the subject of the future condition of man, the imagination should not be allowed too free a range, and conjecture should be sparingly indulged, but it appears neither impossible nor improbable, that the pleasures of which an immortal being shall be capable may

be such as man in his present condition could no more experience than he can comprehend. And it may not improperly be remarked that a change, much less than that of *mortal* into *immortal*, might add most essentially to our capacities of happiness, and greatly increase both the number and intensity of our enjoyments. We seem to observe that a difference, perhaps in itself inconsiderable, in the constitution of this frail and perishable body, causes one man's pleasures to be much more refined and exquisite than those of another; and even opens sources of delight to some, to which others are altogether strangers. How, then, may our powers of enjoyment be enlarged, when a frame which has in its very essence the seeds of death, shall be exchanged for a nature that will never die!—Should any one be apprehensive lest this expansion of the human faculties should be inconsistent with the preservation of personal identity, he need only be reminded, that a Newton was once a child.” Pp. 31—33.

ART. IV. *The Sin and Folly of Cruelty to Brute Animals; a Sermon.* By Thomas Moore. 12mo. pp. 28. 9d. Belcher, Birmingham; Johnson, London.

This able defence of the rights of the brute creation, we should wish to see distributed by the society at Liverpool, for the purpose of preventing cruelty, and other similar societies. It would

also form a very useful, if not acceptable, present to young persons, whose minds cannot be too early or too deeply imbued with a spirit of humanity.

ART. V. *The Conciliatory Address of Abraham to Lot: a Sermon preached at the Baptist Monthly Association, at Mr. Bradley's Meeting House, Hackney, March 22, 1810.* By Thomas Hutchings. 8vo. pp. 26. Gale and Curtis.

This is evidently the composition of a thinking man; but we notice it chiefly on account of the liberal sentiments which it contains; which we are glad to see, by the request of its publication, were acceptable to the preacher's own denomination, *the Calvinistic Baptists*, and which cannot be too much enforced on any denomina-

tion. The following extracts will justify our encomium:

“When controversy can be avoided consistent with holding faith and a good conscience, it is well. If however, we are called to maintain the truth of the gospel, against those whose sentiments are of an erroneous stamp, let us not, like the madman described by Solomon, cast about the firebrands, arrows and death of ungenerous imputations, irritating invectives and dammatory anathe-

mas; which prove nothing, unless it be that the party who resorts to them is the subject of a weak understanding, conjoined with a wicked spirit." (p. 10.)

"In forming an estimate of character, and with regard to religious intercourse, it must be admitted that the sentiments of some are so awfully wide of the truth, that one cannot think highly of them as believers in Jesus Christ; nor is spiri-

tual intercourse with them practicable. But does this supersede moral obligation? Does this afford the smallest pretext for treating them with disrespect, withholding from them the charities of life, infringing their liberties, or rendering them uncomfortable in society? God forbid! They have an undoubted right to think for themselves, and to their own master they stand or fall." p. 11.

OBITUARY.

1810, July 16, at Gloucester, aged 67, **RICHARD CHANDLER**, Esq. In him this city has lost an inhabitant, who stood high in general respect and esteem, and the Unitarian congregation in the place a most valuable and important member. Mr. Chandler was a constant assertor of the principles of civil and religious liberty, a well-informed and consistent dissenter, and a zealous supporter of Unitarian worship. But never in any person was a manly and steady attachment to his own principles more happily blended with candour towards others, than in him. He had a strong impression of the falsehood, and mischievous consequences of those doctrines which derogate from the unity and supremacy of the one God, and sink the value of good works in comparison of faith. But such liberality, moderation and gentleness were there in his sentiments and manners, that persons of all opinions were pleased with his society and happy to make him their friend. He possessed a cultivated mind, a clear and sound judgment, and a heart of great sensibility and tenderness. He was, in short, a sensible man, a most just and upright man, a benevolent, hospitable, kind-hearted man, and few of our frail race have ever had a better title to the character of a good man. He was therefore highly valuable in the situation which he occupied, and his loss will long be felt and lamented by his near relatives and friends, by his poor dependants, by the religious congregation to which he belonged, and by the general society of the city of Gloucester.

— R. A——y.

Cockey Moor, Aug. 6, 1810.

SIR,

If you will have the goodness to insert in the next No. of the Monthly Repository the following Memoir of the late

Rev. Dr. BARNES of Manchester, extracted, with some variations, from a funeral sermon, which was preached upon the occasion of his death, at Cockey Moor, on Sunday the 22d of July, ult.

You will oblige,

Your obedient servant,

JOSEPH BEALEY.

Memoir of the late Rev. Dr. Barnes.

The late Rev. Dr. Barnes was born at Warrington, in the county of Lancaster, on what was then called the first, but now the thirteenth day of February, in the year 1747. His maternal grandfather was the Rev. Thomas Blinston, an eminently pious and useful minister of the gospel among the Non-conformists, for whom the Protestant Dissenters' present place of worship at Parklane, near Wigan, was originally built. His father, Mr. William Barnes, died when he was young; not more than three years old. His mother, however, Elizabeth Barnes, daughter of the above-mentioned worthy divine, was a very pious and excellent woman; and under her tender care and good instruction he was, in his early youth, brought under very serious impressions of religion. In consequence of the views and feelings which were thus excited in his mind, he soon discovered a strong inclination to the sacred office of the Christian ministry. He was accordingly educated with a view to this employment, first, at the Grammar School in his native town, under the tuition of the late Rev. Mr. Owen, who is well known to have been an excellent classical scholar; then, under the care of the Rev. Philip Holland, who kept a very respectable boarding-school at Bolton, to which place he went in the year 1761, and hence he removed, in the summer of 1764, to the Academy at Warrington, of which the Rev. Dr. Aikin was, at that

time, principal tutor, a gentleman equally distinguished by his learning and piety; and for whose memory his pupil, the subject of this memoir, always expressed the highest veneration. He was also upon terms of very considerable intimacy during his academical course of studies, and particularly in the latter part of it, with the late Dr. Priestley, who was then a tutor in the department of *languages and belles lettres*, in the Warrington Academy, and assisted him materially in some parts of the Rudiments of English Grammar, which the Dr. published about this period, particularly in collecting the examples of false grammatical construction which are given in it from Hume and other authors of established celebrity. In the summer of 1768, the Rev. Tho. Barnes, for so he was now become, left the Academy; having gone through his course of studies there with great honour to himself, and given full satisfaction to his tutors, both by his general behaviour and by his proficiency in all those branches of learning to which his attention had been directed, and which are usually studied by candidates for the ministry, among the Protestant Dissenters of this kingdom, in their most respectable seminaries of education. His first settlement in the ministry, which took place immediately upon his leaving the Academy, was at Cockey Moor, near Bolton, in his native county; and, in the following year, he was there regularly set apart to the sacred office by ordination, for which service he continued through life a strenuous advocate. From his first entrance upon the work of the Christian ministry he applied to the discharge of its important duties with uncommon zeal and diligence, and his labours were crowned with correspondent success. During his continuance at Cockey Moor, which was nearly 12 years, the congregation was much more than doubled, probably more than trebled, in the number of its members under his pastoral care; and he was an eminently useful labourer in the vineyard of his master, though in a plain country situation. In May, 1780, he removed to Manchester, and became connected there, in the pastoral relation, with one of the largest, most wealthy and respectable congregations among the Protestant Dissenters, of what is called the Presbyterian denomination in this kingdom; and in this connection he continued, during a period of thirty years,

to the time of his death. Here also he proved himself a faithful, zealous, and affectionate pastor, and was held in very high estimation, not only by the people of his immediate charge, but also by the inhabitants of the town in general. His regular duty only called him to perform one public service on the sabbath; but, not long after his settlement in Manchester, in the winter of 1782, he voluntarily undertook an evening service or lecture, which soon began to be very numerously attended, and which he regularly continued every sabbath evening, in the winter season, till the declining state of his health, in conjunction with the circumstance of his having the whole regular duty of the congregation devolved upon him, through the indisposition of his colleague, induced his friends, about the middle of last winter, to insist upon his either declining the lecture, or having assistance procured for him in the other parts of the duty, in which circumstances he chose the former alternative, thinking it the more expedient measure upon the whole, though the evening lecture was his favourite service, and that which he thought more useful than any other which he performed. It has, for several years past, been attended by an audience amounting to upwards of 2000 in number, consisting chiefly of respectable, serious, and attentive hearers, of different denominations of religious professors. In the beginning of the year 1784, the subject of this Memoir had the degree of D.D. conferred upon him by the University of Edinburgh, upon the voluntary, and, on his part, unsought recommendation of friends who were well able to appreciate his literary attainments, and whose testimonial to them, consequently, reflected upon him great honour. Of this measure the late Dr. Perceval was the principal promoter. Not long after this, the Rev. Dr. Barnes, was induced, by the solicitations of his friends, to undertake, in conjunction with his colleague in the pastoral office, the Rev. Ralph Harrison, the important charge of an academical institution in Manchester, upon which he entered in the summer of the year 1786, and over which he presided as principal, with great credit to himself and utility to the public, till the year 1798, when he determined to resign it, in consequence of the difficulty which he had, for some time, experienced in maintaining, in so large a town as Manchester, where

there are so many temptations to dissipation, that regular and strict discipline which he wished to support. His active mind, however, was always ready to embrace every opportunity of usefulness; and after his retirement from the Academy, he began to take a lively interest in the concerns of the Manchester Infirmary, which continued to be a very favourite object of his attention to the time of his death, and in the conduct of which his assistance has been generally considered and acknowledged to be of great use. The Rev. Dr. Barnes undoubtedly possessed both natural abilities and acquired attainments, which qualified him to have distinguished himself in the literary world, and he had a considerable taste for those studies and pursuits which might have led to this result; in proof of which it may be mentioned, that he was one of the first promoters of the Manchester Literary and Philosophical Society; and that, for several years, he took an active part in its proceedings, and wrote several papers, which were published in the early volumes of its Memoirs, which his friend, Dr. Perceval, who was certainly a competent judge of their merit, considered to be so far creditable to his literary reputation, that he repeatedly urged him to revise and enlarge them, and to publish them in a separate volume, but with this recommendation, though it came from so respectable a quarter, he never complied. Some circumstances afterwards arose which, together with the multiplicity of his other engagements, induced him to discontinue his attendance of the meetings of the Society just mentioned, and, since that time, he has not taken any further part in its proceedings. He was a good classical scholar; read and studied the New Testament, in particular in the original Greek, with great care and minute critical attention; was able to read the Hebrew scriptures of the Old Testament with considerable ease, and had a very general knowledge of what is called polite literature; but he did not devote much attention, at least in the latter part of his life, to philosophical subjects; as it was a matter of principle with him to make all his studies subservient to the great object of ministerial usefulness; and amidst all his other engagements and avocations, he always discharged the duties of his sacred office with uncommon zeal, fidelity, and diligence. He was very remarkable

for the regular distribution of his time, for the strict application of it to the several duties and engagements to which it was allotted, for punctuality in the observance of all his appointments, and for neglecting no single person or object to which his attention was due. He had an uncommonly fertile mind; great quickness of conception, as well as readiness of expression, and composed with wonderful facility; so that writing was rather a pleasure than a work of labour to him; and he has actually written many hundreds of sermons which he never preached, and other serious compositions which have lain dormant in his study. Beside the pieces above mentioned, which were inserted in the Memoirs of the Manchester Literary and Philosophical Society, he never published any thing but a discourse upon the commencement of the Academy, which he undertook to conduct; a funeral sermon upon the death of his friend, the Rev. Tho. Threlkeld, of Rochdale, with some account of his life, and particularly of his extraordinary memory, annexed to it; and some smaller pieces which have been given to the public without his name, chiefly in different periodical works. But though Dr. Barnes has published so little, he has written more than most men; probably the truth would not be exceeded by saying, as much as Richard Baxter himself wrote, in the course of his uncommonly active and laborious life. Considered as a preacher he possessed great excellencies. He had a strong and sonorous voice; his sermons were serious and striking, and he delivered them with uncommon animation, and in a very impressive manner. He usually wrote them at full length; but, in the delivery of them he seldom confined himself to his notes; and at his lectures, which were perhaps his most popular addresses, he always spoke extempore. One of the last objects of a public nature which engaged his attention was a Bible Society, which has lately been established in Manchester, auxiliary to the grand association of this kind in London. In the promotion and formation of this noble institution, he felt a warm interest; and one of the last times that he ever spoke in public was at a meeting of its friends and promoters; upon which occasion, though his impaired strength did not permit him to say much, he delivered his sentiments with peculiar animation

and feeling, in favour of its important design; and this honourable effort of his zeal in the cause of God and religion, may be justly said to have contributed to gild the horizon of his setting sun, which, in various respects, went down amidst an effulgence of glory, to rise again in unclouded and everlasting splendour. In his private character the Rev. Dr. Barnes was truly amiable and exemplary. The most distinguishing feature of it was his fervent piety; and to this were added the strictest integrity and uprightness, both of mind and conduct, great disinterestedness, and an ardent, active benevolence, which made him always ready to every service by which he could either benefit or oblige others. He was particularly liberal in the relief of the poor with whose necessities he was acquainted. In his general disposition he had great natural vivacity, as well as an habitual cheerfulness, founded upon religious principles, and hopes constantly influencing his mind; and his manners were remarkably conciliating; such as actually engaged the esteem and affection of all who had the happiness of knowing him. His conversation was peculiarly interesting and entertaining, yet always of a perfectly innocent, and generally of a profitable nature and tendency. He exceedingly disapproved of all ludicrous allusions to the holy scriptures, in particular, and of a light way of speaking of sacred things, in general; and he was himself scrupulously careful never to open his lips upon any serious subject, and, especially, never to mention the name of God without a becoming seriousness and reverence. In his habits of life, he was very abstemious, eating only plain food with great moderation, and never tasting any spirituous or fermented liquors; but he enjoyed, in general, a sound state of health, and an equal flow of spirits, such as few have the happiness to experience. His constitution was naturally strong and good, though he had from his birth, an enlarged arm, which might appear to a stranger to indicate some original malady or unhealthy tendency of his bodily frame. His natural vigour, however, began visibly to decline, at least a year before his death; though he continued to perform his usual labours, and went through them with apparent ease to himself, till within a few of the last months. An asthmatical affection, which had manifested itself for some

time, and been gradually increasing, then began to assume a very serious and alarming appearance, attended at the same time, with some paralytic symptoms; in consequence of which it became necessary for him to desist from all public duty. Upon this, he retired to his country-house at Ferney side, near Bolton, where he was regularly visited by his medical friends and former pupils at the Academy, Dr. Holme and Dr. Henry, as well as by his old and much esteemed friend Mr. Henry, the father of the latter gentleman; and every assistance was afforded him which medical skill and the kind attention of his friends could yield; notwithstanding which he rapidly sunk under his disorder, till it terminated fatally about midnight, between the 27th and 28th of last June. In the near view of death, the feelings of the late Rev. Dr. Barnes were not merely those of serenity and peace, but of joy and exultation, grounded upon the animating hope and assurance of a blessed immortality which awaited him. He uniformly discovered the most perfect patience and submission to the will of God under the distressing sufferings which he experienced, particularly from the difficulty of respiration; was often repeating passages of scripture expressive of this temper, as well as of his firm hope and confidence in God; and giving, in the most tender and affectionate manner, pious and good advice to his friends around him, particularly recommending to them a serious attention to religion, as the most important of all concerns. At times, his mind was almost overpowered by the feelings of rapturous delight which he experienced in the prospect of his approaching removal to a better world, and particularly in that of a speedy union with all the pious and the good of every former age, as well as with those that were gone before him, whose friendship he had cultivated and enjoyed upon earth. During a few of the last days of his life, his understanding became less clear and collected, through increasing weakness; but, at the same time, his friends had the satisfaction of observing that his bodily sufferings greatly abated; and, at last, he expired in the most easy manner, without a struggle or a groan, in the sixty-fourth year of his age, and the forty-second of his stated Christian ministry. His remains were interred at Manchester on the Monday morning following, which was the

second of July, ult. and were met upon the road by sixty-four gentlemen, chiefly members of his congregation, who walked before the corpse, with hat-bands and mourning provided at their own expense, and by twenty-five carriages, besides those which had before formed the procession, occupied by friends who wished to shew their regard for the deceased by attending his last obsequies; and thus he was conducted to the house appointed for all living, with a degree of honour and respect which has not probably been paid to any one in Manchester before, within the memory of the oldest person living there. He has left a widow, to whom he was united early in life, in the year 1770, with whom he has uniformly lived upon terms of the most perfect harmony and mutual affection; and who, amidst the grief which she feels for the unspeakable loss she has sustained, may justly be consoled by the thought of her having been so long the object of the tenderest regard of a man of such distinguished excellence and worth.

At his house, in Stephen's Green, Dublin, JOHN LAW, D. D. bishop of Elphin, and brother to Lord Ellenborough. This truly venerable prelate was a man of profound erudition, and his whole life was devoted to the practice of those moral and religious duties, which he so forcibly inculcated in his excellent discourses from the pulpit. The following authentic anecdote deserves to be recorded, as furnishing a useful instance of the wise and genuine liberality of his character, when he took possession of the See of Killala, and learnt that almost the whole of the population were Roman Catholics, he used these expressions: "That it was a hopeless task to make them protestants; it would answer every purpose to make them good catholics;" and, with this view, he got printed, at his own expense, and distributed gratis through the diocese, a new edition of the works of the Rev. John Gother, which breathe the piety, and, in plain and intelligible language, inculcate the morality of the bible. The same liberality distinguished every action of his life, and is particularly observable in his will. He has left to the Rev. James Whitelaw, vicar of St. Catherine's, Dublin, 500*l*. Of this gentleman his lordship knew nothing but his virtues and literary acquirements; but, to such a man as Dr. Law, they

were the best recommendation. He had previously bestowed upon him the living in the diocese of Elphin, held by the late Dr. Sandford; and in his last and tedious sickness, was often heard to express his satisfaction that he lived to have an opportunity of shewing him this mark of his friendship and esteem. To Dr. Wm. Magee, senior fellow of Trinity College, Dublin, he has bequeathed a like sum of 500*l*. This gentleman had also no recommendation but his literary talents. To Dr. Brinkley, professor of astronomy, in Trinity College, Dublin, he has bequeathed 500*l*. with all his books, valued at 3000*l*. His lordship died worth 45,000*l*. and his legacies, including 1000*l*. to his brother, Lord Ellenborough, amount in the whole to 16,000*l*. The remaining 29,000*l* is bequeathed, one half to his widow, Mrs. Law, and the other half distributively between his brothers and sisters, of whom four survive him.

M. Mag.

In the last number of the MONTHLY REPOSITORY, the time admitted of no more than the bare mention of the death of Mrs. MARY JOHNSTON, wife of Ebenezer Johnston, Esq. of Stoke-Newington. This excellent woman, whose maiden name was Silver, drew her first breath at Langston, near Havant, in Hampshire, on the fourteenth of April, 1765, and her last at Stoke-Newington, on the 28th of July, 1810. Her parents, who had indulged the natural and pleasing hope that her filial attentions would cheer the whole of their declining age, are among her mournful survivors, and bear her this heartfelt and honourable testimony, that her inclination and duty were always associated from her earliest days to the close of her valuable life. In the beginning of the year 1785, she was married to the person, who is now the most deeply lamenting her loss. Their union proved the source of mutual happiness, having commenced with a cordial, reciprocal affection and esteem, which were confirmed and heightened by an experienced congeniality of disposition, and by an agreement in their religious sentiments, and in their ideas of the general conduct it was incumbent on them to pursue, and particularly of their obligation to concur in strenuous efforts to train up their offspring in the knowledge and practice of religion. The stroke which hath dissolved the relation, is se-

verely felt by her surviving partner ; but the pain it hath left in the heart ought to be, and is alleviated by a conviction that the ways of Providence, however mysterious, are wise and benignant, by the consideration that her sufferings are for ever terminated, that the gracious and glorious rewards, promised to the righteous in the records of everlasting truth, will be her portion ; and by the hope of meeting her again, in God's appointed season, in another and a better world.

Her mental powers were of the superior cast. Her understanding was naturally vigorous, and as much cultivated and improved by reading and reflection, as was compatible with a due attention to household affairs, and as the frequent returns of a violent head-ache would permit. With this depressing complaint she was almost daily harassed through a series of years, but was relieved from it for a considerable time before her death. For this relief she expressed great thankfulness to the supreme disposer, and spoke of it as more than a balance to the progress of her pulmonary disorder, and to increasing general debility, as it enabled her, even after speaking became extremely difficult and painful, to employ her mind in a train of useful thoughts, and in the silent exercises of devotion. She possessed an intellect capable of taking a wide range in the fields of knowledge, had health and leisure seconded her wishes ; but had she enjoyed the largest share of both, her mind would probably have been most occupied by the very subjects, which, in fact, she chiefly studied, those of theology, and of metaphysics, as connected with it. The notions she had formed concerning the christian doctrine, the constitution of the human mind, and the divine methods of influencing it, she could state and support with remarkable clearness, precision, and energy of thought and language, and often did it too with an earnestness and ardour, which manifested the strength of her internal persuasion, and the lively interest which her heart took in those principles, which she considered as true and important. But great as was her value and her zeal for what she apprehended to be truth, she held genuine christian virtue in still higher estimation, and honoured those most, who most excelled in it, whatever their speculative opinions might be. The frankness of her dispo-

sition could leave none who engaged with her in conversation, on the subject of religion, in ignorance, or in the least uncertainty, what her principles were. They were those of the Unitarian Christians, in the most discriminating sense of the appellation. These she adopted soon after her settlement in life, first in part, and at length in their whole extent, thinking they accorded with that word of God contained in the scriptures, (so she used to express herself) which she regarded as the authoritative standard of religious truths.

The popular creed in the gross she probably had never embraced ; but some parts of it, which the Unitarians reject, she had been taught to venerate. It may well be supposed, that the dissatisfaction she began to feel for these would not be lessened by her attendance on the ministry of the excellent Dr. Price, at the Gravel Pit Meeting, Hackney ; nor her farther receding from them till she arrived at the point, where she rested with apparently full conviction, be impeded by her attendance on the labours of his successors, the celebrated Dr. Priestley (whose theological and metaphysical writings, too, she read with close attention and equal approbation) and Mr. Belsham, and Mr. Kentish. With the last two gentlemen she had formerly frequent conversations on important subjects, and greatly valued their friendship. They both entertained a just esteem for her. Each of them hath expressed, in a consolatory letter to her bereaved consort, an unfeigned regret for her removal, and a high sense of her worth. She also heard with the like satisfaction, as she did his eminent predecessors, the present worthy pastor of the Gravel Pit Society, when she was not prevented by the ill state of her health. But whatever were the steps which led, and the occasions which contributed to the adoption and retention of religious sentiments, different from those in which she had been early instructed, they were the immediate effects of what appeared to her real judgment, after diligent enquiry and examination, to be the decisive evidences of reason and scripture ; and her undisguised avowal of them proceeded from the probity and fortitude of her mind. Here it may not be impertinent to observe, that sincere Christians, amidst all their differences in opinion, agree in certain indubitable principles ; and that these remain with them through all the vicissitudes of their creed in other

respects, and never lose their influence over their temper and conduct. Thus, Mrs. Johnston, in the early part of life, before she entertained any doubt of the truth of those notions, which had been conscientiously instilled into her mind, concerning the original corruption of human nature, the deity and satisfaction of Christ, and exhibited that Christian spirit of piety and benevolence, and that solicitude to conform with the moral laws of the Gospel, which were suitable to the persuasion, then and ever after residing in her mind, of the necessity of holiness to happiness, both in the nature of things and upon the Christian plan, and of a future resurrection and judgment; and as this persuasion could not be weakened by the alteration in her ideas of other points, so it was apparent that its practical influence over her remained unabated, and that her virtue suffered no diminution after she had seen reason to discard the Trinitarian and Calvinistic tenets, and it had become her settled belief, that the Being distinguished in the N. T. by the title of the Father, is the one only God, and the sole object to whom religious worship ought to be paid, and that his essential goodness, and the promises of the Gospel, constitute the proper and sufficient foundation of the hope of acceptance and salvation. It should seem that fact, with respect to her, favours the presumption, that the change which took place in her religious belief, was conducive to her moral improvement, for it was manifest to all those who enjoyed an intimate acquaintance with her, that her goodness was as the morning light, which shineth with an increasing lustre to the perfect day. It would be unjust to doubt, whether this happy progress of Christian virtue hath sometimes taken place, when the change of opinion hath been in the contrary direction. It is doubtless also observed in some, who retain through life the tenets imbibed from early education, whether their tenets be those which are commonly denominated orthodox, or the contrary,

She entertained enlarged and liberal ideas of the benevolence of the divine nature and government, founded, as she conceived, on principles of reason, and on the tenour and declarations of the gospel; and these ideas were productive of a joyful confidence in him, as purposing to raise the dead by Jesus Christ, and to bestow in the state of man that

shall next succeed, the present immediate and distinguished happiness on the righteous; and, in the mean time, to ensure the progress, and the ultimate complete triumph of his truth in the world, of lively gratitude for the comforts she enjoyed, of meek acquiescence and resignation under afflictive visitations, and of activity and diligence in the discharge of the duties of life and religion. Though she considered those who were faithful to their conscience and their God, in the present world, as interested in his special approbation, and the heirs of a superior felicity, to commence at the æra of the resurrection, yet she regarded the whole human race as the objects of the divine benevolence, and those who are not rendered virtuous here, by the arguments of Christianity, and by providential events, as intended to be reduced to a pious subjection, and to be prepared for final happiness, by the awful chastisements of futurity. In this sentiment, and also in the belief of the doctrine of philosophical necessity, she agreed with many intelligent and eminent Christians; and if some of her friends differed from her with respect to both, and thought that their moral tendency was dangerous and hurtful, yet they could not but acknowledge, that on her moral constitution their influence appeared to be not pernicious, but beneficial. At any rate, the entire system of her belief concerning God's dealings, measures, and designs respecting mankind, was to her the source of consolation and peace, and the spring and preservative of a uniformly virtuous conduct.

The power of religious principle derived a peculiar evidence and illustration from the sensibility of her temper, and the strength of her tender social affections. These had been wounded by the afflictions of her dearest friends, and by bereavements which sunk deeply into her heart. The reference here is to the death of an infant son, aged one year, and especially to the death of a much beloved and most amiable daughter, in her eleventh year. This last event made on her a very forcible and permanent impression. Her sensibility, however, was the occasion of placing the character of her mind in a very honourable light. She did not strive to dissipate serious thought. She resorted not for relief to fashionable and frivolous amusements. For these she had, by the cultivation of a nobler taste previously, contracted

much indifference, which was manifestly confirmed and increased by the influence of her afflictions, and remained to the end of life; though she never censured others for indulging, with moderation, in pleasures which passed not the limits of virtue, and was, in particular, friendly and aiding in the innocent recreations of the young. But she perceived, and sometimes intimated, that her spirit, wounded by tender grief, demanded an antidote of quicker healing efficacy than the slow hand of time; and superior to the common expedients. She therefore had recourse to the remedies provided by religion. She applied them more strenuously than ever to her heart, and the result was an enlarged experience both of the composing and exhilarating influence of pious reliance and believing hope. Nor was her keen sensibility permitted to take her off from her active duties as a Christian, and the mistress of a family. On the contrary, she sought and found in *them* a useful corrective of it; and enjoyed a pleasing consciousness and experimental proof of having adopted the measures that were deserving of her preference, and most conducive to solid peace. Her subjection to the perceptive and providential will of the Most High was exemplary. Accustomed to associate the idea of him with all occurrences and circumstances, she lived under the practical and consoling impression of his presence, and referred her dearest concerns to his disposal, and her purposes and actions to his glory.

It was with her a favorite view of Christian righteousness, that it consisted in the imitation of the holiness and goodness of the God and Father of all, and in transcribing into the temper and life, that fairest copy of the divine rectitude, the character of Christ; whom, though she differed even from those *Unitarians*, who believed in his pre-existence and miraculous birth, she revered and followed as her authoritative instructor and leader, and rejoiced in as her divinely appointed deliverer from the prison of the grave, and as the author of eternal salvation to those who obey him.

In conformity with the pattern of the divine goodness, her benevolence embraced all the creatures and offspring of God, while she felt, and by her feeling was impelled to manifest a superior regard to the wise and good.

She shone conspicuously in the dis-

charge of relative duties. To her parents, though herself a mother, and engaged in various domestic concerns, she was, as hath been already intimated, uniformly dutiful and affectionate to the last. And here the brother of her conjugal partner hopes to be excused for not resisting a rising impulse to record, that *their* parents, the Rev. Ebenezer Johnston and Mrs. Johnston, formerly of Lewis, rejoiced in the relation to her which Providence had brought about, and received from her the most respectful attentions and kindest offices, which their situation near her, in the latter part of their lives, afforded her an opportunity of rendering. They possessed indeed that just claim to them, which was founded on the most substantial worth, and on an affection for *her* bearing a striking resemblance of the parental. Their *virtues* live in the grateful remembrance of their surviving sons. May they be displayed in their characters, and adorn the line of descent, till it shall end!

Justly may be applied to her that beautiful eulogy of an exemplary wife in the book of Proverbs, "the heart of her husband safely trusted in her." Her prudence and affection demanded, and were rewarded by his unreserved confidence. His joys were increased and his troubles softened by her participation and sympathy. Their hearts were one. Her children have lost a wise and faithful conseller. Her instructions, in their tender age, were enforced by maternal authority, mixed with the most engaging kindness, and in their farther advanced years, by the genuine manifestations of a deep and affectionate solicitude for their virtue and happiness. To her servants she was considerate and gentle, and accustomed to deliver necessary directions in the language of requests, rather than of commands. She was ever ready to countenance institutions, whose object was the melioration of the bodily condition, and of the religious and moral state of her fellow creatures. She was the compassionate friend of needy sufferers, who were obliged not more by the benefits she conferred, than by her humility and tenderness in the manner of conferring them. A conquest over pride, and the irregularities of self-love, and an abstraction from separate personal gratifications of the inferior kind, were prominent traits in her character. Her chief pleasures were sup-

plied by serving others, by the exercises of intellect, by improving conversation, by religious and philosophical meditations, and by the anticipation of the future unfolding and the glorious effects of the plan of divine Providence, and of the Christian dispensation.

The principles of Christian piety and benevolence, which governed her conduct in the preceding parts of life, were signally displayed in her exercise of fortitude and resignation, in her kind consideration of her friends, in her solicitude to give as little trouble, interruption, and hinderance as possible, through the long progress of that decline, which terminated in her dissolution. When the ravages of her disorder had extinguished in the breasts of her relations the last remains of a hope of her recovery, the goodness of God towards her was manifested in her comfortable hope of his acceptance, and of blessings precious beyond the reach of human thought, and secured by promises which can never fail. Not a single complaint was heard from her lips; not a groan escaped her, except when in a dozing state. Her chief study seemed to be to lessen the grief of those about her, which could not be wholly concealed. She discovered neither sorrow nor fear on her own account. She had a constant attendant in her afflicted mother, and, for the last three or four months, in her beloved daughter. The latter had been before indispensably obliged to leave her in a very feeble, though not, as she apprehended, in a hopeless state; but returned with her infant as soon as it was judged to be proper and safe after her confinement. It had been thought necessary not to disclose to her the extreme danger of her revered parent; her disappointment, consequently, on revisiting her, was distressing to a degree, which may be conceived, but not expressed. She had, however, the mournful satisfaction of ministering to her in her helpless and dying state, and of receiving the tokens of her complacency and affection. The most perfect harmony and friendship always subsisted between them. They were observed to live and converse together like sisters; without, however, any abatement of maternal care on the one part, or of the respect due to the superior relation on the other. If a fervent attachment to the members of a person's family could justify a reluctance

against submitting to the stroke of death, when it is evidently impending, Mrs. Johnston might have urged, had she needed, the plea. But deference and submission to the wisdom and appointment of God rendered her willing to depart out of the present life, and to leave under his care those, whose happiness was always near her heart. Her declaration to her "*dearest associate*" was, "that she had no will but God's, with respect to the issue of her disorder, and doubted not, if it was to be in death, but that he had wise and good ends to answer by it, and that it would be best for her and others." Among other witnesses of the edifying and affecting scenes of her last illness, he who is paying this inadequate tribute to her worth, while sorrowing at the visible approach of the separating stroke, could not but observe with admiration and gratitude to Heaven, the triumph over bodily pain and extreme weakness, achieved by an humbly approving conscience, and by Christian faith and hope. Thanks be unto God for the manifestation of his truth and grace, "by the appearing of our Saviour, Jesus Christ, who hath abolished death, and brought life and immortality to light, through the gospel."

She was interred in the Rev. Mr. Palmer's burying ground, at Hackney, on Friday, August the 3d, when an impressive and eloquent address was delivered by Mr. Aspland; who, also, in the morning of the following Sunday, preached at his own place, a sermon, fraught with suitable instructions and consolations, which was heard with much attention and affection by the congregation at large, as well as by those who were peculiarly interested in the occasion.

The removal of such a person from her sphere of usefulness among us, in the midst of her days, and in the vigour of her faculties, is one of those providential dispensations, for which at present we are not able to account. It becometh her afflicted relations to bow with the profoundest reverence and resignation to that supreme wisdom, which cannot err. May they do the truest honour to her memory by imitating her virtues, and ensure the highest interest of their being, by conforming, as she did, with the laws and example of Christ.

Stoke Newington,
August, 22, 1810.

W. J.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

When we contemplate the vast extent of the Russian empire, the grand designs formed by its civilization and cultivation by Peter the Great, the fund there is for improvement, sufficient to occupy the talents of any cabinet, we are astonished that its court should seem so insensible to all its duties, as to be waging war on its neighbours, for the addition of new territory to that, which is already too big for its management. It has lately acquired Finland, a district filled with industrious, frugal inhabitants: Austria has surrendered a great district in Poland to its misrule, and its troops are now laying waste fertile regions, to the south of the Danube, and have advanced into the heart of Bulgaria, and threatened the capital of the Turkish empire. What is their present state we cannot determine. We have long looked for some signal revolution in the regions of Mahomet; and every thing, both within and without the Turkish government, portends that it cannot be long delayed.

The Russians had advanced so far into Bulgaria, as to have taken Oama, but after repeated battles, the Vizier was not driven from the provinces. A decisive battle has however, it appears, been fought, though the result is not completely ascertained. One whole day, and part of another, was spent in acts of terrible carnage, and this time was preceded by several hours of skirmishing. The Vizier had collected all his troops for a great effort, and, it is said, that he for a long time had the superiority, but that at last, by a most vigorous attack, the Russians regained the ground they lost, completely defeated the Turks, who fled in every direction in the utmost confusion. A decisive engagement has most probably been fought, and if the Turks have been defeated, they must retreat into Romania, without any hopes of renewing the contest for a considerable time; and, probably their whole attention will be employed in the preservation of the capital. If the Russians have lost the day, the Turks will rapidly regain their lost provinces, and the fruits of former defeats, will be restored to their ancient owners. The latter

opinion does not seem probable; and Turkey may purchase a temporary peace, by the loss of every thing to the north of Romania; and, when the Russians have established themselves so near the capital, the last contest cannot be of long duration.

Thus two great powers are contending to acquire or to preserve dominion: but what do either do for the improvement of the country, or the inhabitants! In one, the superstition and the bigotry of the great; in the other, the intolerance of the Mahometan church prevails. Slavery is allowed in both countries. A seriousness of character marks each party, and will render the contest more severe: yet, bad as the Russian is, he seems more open to improvement than the Turk; and as his despotism does not extend to religious opinion, his conquest will be less injurious to the world. Should he become the master of Constantinople, the great church, so long kept in subjection in that city, as well as in Greece and Asia, will not be permitted to exercise intolerance, and the two sects will be left to argument to maintain their opinion. It will be a curious and improving sight, when the Mahometans and Greeks thus live as the Lutherans and Calvinists do, intermixed with each other in some states of Germany. We pray, that, by degrees, both parties may imbibe the true Christian spirit. In doctrine both must give up some prejudices. The Greeks must forsake the worship of the Trinity, and the adoration of images: the Mahometans must see through the folly of Mahomet's pretensions, and worship the one true God with entire obedience to and acknowledgment of the mission of Jesus.

Whilst the crescent is thus in danger, the afflictions of the Romish church continue. Of the Pope we hear nothing, but his territory is brought under civil obedience to the Emperor. The refractory bishops are losing their immense revenues, and the produce of monasteries goes into the imperial chest. Thus the prophecy is fulfilled, that the time should come, when the kings of the earth should hate the whore, and tear from her

her rich garments, and her ornaments. The plate of her churches, her silver and golden images, and jewels, are fallen a prey to a great conqueror, who spares not, and has no compassion. The immense revenues, devoted to superstitious purposes, are siezed. An entire change is made in Italy as in England at the reformation. Industry may perhaps return to Rome, and its streets be filled with useful manufacturers, and artists, instead of idle priests and bishops. A natural anxiety prevails, to know whether religious truth is making its way; whether the minds of men are opened by these events; but we have no information that can be depended upon on the progress of improvement in the Pope's territories, or indeed in any part of Italy.

In the southern part, the King of Naples is employed in warlike preparations, and whatever evil war may produce in other respects in this country, it will have the tendency to bring the lazy idlerabble of Naples, the Lazarons, patronised by the old court, into habits of industry. The French will not permit them to be the nuisance they formerly were: but their attack upon Sicily is rendered difficult by our fleets. They have collected boats in abundance for the transport of their troops, which has given some signal occasion for the display of British bravery. But the strait between Sicily and Italy is so narrow, that the attempt to prevent invasion cannot be depended upon, and the contest will be ultimately on dry ground. Here the French will have to contend with British troops, and what force can be collected in Sicily, whether from the regular troops, or the courage and integrity of the natives. On the latter head it will be difficult to say any thing, till the experiment is tried; but we are much inclined to believe, that if the island had been taken possession of by the English, and the contest had been carried on under British colours, the French chance of success would be very much diminished. The state of the court and country parties does not seem to be very favourable to energy, and between them both the English bravery cannot have the full support, which such an island well united, and with the courage of its ancient inhabitants, might have given it. It is to be observed too, that many Sicilians, and many of the court, have possessions in the main land of Italy,

and that the French understand the art of applying to the feelings on such occasions, as well as in this country we are acquainted with the nature of a seat in Parliament.

Spain is an object of greater attention. Its fate cannot remain much longer in suspense. The British army is in full retreat from the borders of Spain, and it is followed by the French, under the command of Massena. After the taking of Ciudad Rodrigo, its longer stay in its fortified entrenchments was not adviseable; but the French found on their attack of our posts, that the retreat of the English would, if molested, be attended with severe loss. A corps of four thousand English repelled one of ten thousand French: but the former were under the necessity of continuing the retreat, and the superiority of the French in horse may be fatal to us. We retire, however, upon a friendly country: the French as they advance, will find the difficulty of provisioning their troops; and if so great a body should be embarrassed in Portugal, there is an opportunity for the Spaniards to rise, and to cut off their retreat. It is a moment of great anxiety; and before our next report, or probably before this is printed, the campaign will be at an end. If compelled to quit Portugal, the south of Spain is open to an English army, and the siege of Cadiz may be raised. That is carried on with a great degree of apathy, and probably the whole waits for the results of Massena's army.

Thus the destiny of Spain will probably this summer be completed. The Cortez, summoned to meet at Cadiz, will hardly there enter upon any deliberations. For either the French will interrupt their meeting, or the Spaniards will have full employment in driving the enemy out of the country. The last is an event, on which sanguine expectations cannot be raised. The proclamation of the Junta at Cadiz, for the call of the Cortez, is full of animation. They use high language, but the country is little able to feel it. They lost the opportunity, at the beginning of the contest, of keeping up the energy of the country. They were afraid of the people, when they stood in need of the assistance of the people: they went upon old politics when they were no longer in fashion. Their dominion is therefore reduced to very narrow limits. They talk loudly in the isle of Leon, but

their voice is scarcely to be heard in the remote provinces of Spain.

If the mother country is thus torn to pieces, what must be the condition of the colonies? They know not whom to obey. They must act for themselves, and they do not seem, in this trying occasion, to be incapable of performing the duties of citizens, lest, as it were, without a head. Intelligence has arrived, that two large districts, the Caraccas and the territories of La Plata, have taken steps for their government. They have established a representation, and summoned the members to the chief residences for the formation of their government. The whole is done in the name of Ferdinand: but it is evident, that when these bodies begin to act, they will frame laws upon the separate interest of their respective districts. The great authority will be lodged in South America; and if the name of Ferdinand is retained, the power will be in the delegates. Thus one benefit will arise from the confusions of Europe. The Americans will begin to make a figure upon the globe. They will carry on an extensive commerce. They will introduce new ideas, new competitions. Happy will it be for them, if they establish the liberty of the press, destroy the Inquisition, emancipate themselves from priestcraft, and make a proper use of the advantages, which Providence has bestowed on them in a rich and fertile country. The benefits to England are incalculable, if we leave them to themselves, and are contented with the advantages of trade, an intercourse will be established of mutual benefit, and we may be the means of accelerating the improvement of those countries.

Commerce is thus likely to be enlarged, and a relaxation has appeared in the French plans upon this subject. The French Emperor has published a new rate of customs, on the payment of which foreign goods may be imported into his country. The duties are very high, and he has improved upon our tariff. To this no nation can have any objection, as every country has a right to name the terms, on which its subjects are to have the produce of other countries. The world is not yet so far enlightened as to see, that the same benefits will arise to different kingdoms, as to different countries of the same kingdom, on the opening of a free trade. How would the commerce of this coun-

try be impeded, the internal commerce we mean, which is the best part, if barriers were fixed in different countries for the payment of duties, on the passage of goods from one county to another. But different nations must have funds for war; and as long as that evil subsists, so long will each kingdom injure itself and its neighbour. It is a melancholy proof of our dereliction of Christian principles; and the whole system will be altered, when we begin to follow the precept of loving our neighbour as ourselves; but when will the preachers of Christianity dwell upon this doctrine as they ought!

Buonaparte, it is said, is to visit Holland. There he may take a new lesson on commerce; but despotism and trade are two articles, which can never be brought to agree together. The Dutch have sent to the Emperor the usual present of herrings, and have received in return the kindest assurance of encouragement from him. Time will discover how far he will be inclined to realise them. During the war he cannot be expected to do much in their favour, and his ships of war in their docks will be the object of his thoughts. The poor king, who retired from the state, which he could not govern, is in Saxony, at a watering place, living like a private individual in the house of a Physician. We hope that he may be permitted to enjoy this repose.

The diet in Sweden is assembled. The results are not transpired. A new candidate for the succession has been mentioned, in the person of Bernadotte, the French general, but upon what grounds we cannot determine. The king of Denmark has also entered the lists, and a motion of the deposed king rendered it probable, that he would also submit his pretensions to the choice of the people. He is said to have left Switzerland, and to have travelled to the north of Germany. It is not impossible, that he may still have adherents: but they must be inconsiderable in number, and he has the misfortune to have been once tried. The influence of other countries will be felt upon this occasion; and it will be singular, if the choice should be made on an impartial view of the merits of the different candidates.

At home the usual effects of this season of the year have been felt. Even the question of Sir Francis Burdett is at rest, and opportunity is given for a calm

examination of a subject in which appears so little room for a difference of opinion. The constituents of the worthy baronet have however given him an opportunity of delivering his sentiments on the privilege assumed by the House of Commons, and the necessity of a reform in parliament. They invited him to a public dinner which was most numerous attended: and there their beloved representative delivered a speech which excited the utmost admiration and reiterated marks of applause. He denied the right to arbitrary power, whether in a king, or in a House of Lords, or in a House of Commons. He reprobated the borough-mongering system in the strongest terms; and he combatted the specious arguments of Earl Grey against reform with great success. His speech has since been printed by the gentlemen who were stewards upon this occasion, and it merits attention. Nothing could exceed the enthusiasm with which Sir Francis was received, and at his departure he was accompanied to his coach with every mark of respect and applause. The people without joined in it, and he was conveyed in triumph to his house, in Piccadilly. We cannot wonder that a man, who has so completely devoted himself to the service of his country, who has displayed such talents, and has been so persecuted, should stand high in the estimation of every man, who has a regard for law, liberty, and the constitution.

Melancholy have been the failures in trade. They have spread great alarm, but it begins to subside. The stoppage of country banks must be productive of great evils; it will however lead to a full developement of our paper system, and the effects of that injudicious measure which affixed no limit to the time when the bank should be permitted to say on its notes, "I promise to pay," and yet refuse to make the payment promised. A delay in the payment might, on an emergent occasion, have been justified, but to go on from year to year, without any reason alleged, seems to be a departure from all good policy, and to be fraught with evils which cannot be calculated. The bullion committee has published its report on this subject, which is a most valuable treatise. It speaks in very guarded terms both of the evil and the remedy; but the existence of the one is acknowledged, and the necessity of the other plainly declared. On

the latter head the bank can have no reason to complain; since the term fixed for the resumption of its money payments is at so distant a date as two years. Distant as that term is, it is better to be so, than for it to go on without a limit; though many may believe that unless some more vigorous steps are taken, these money payments will be deferred *ad græcas calendas*. The evil, indeed, is so obvious, that no one can now say that he is not acquainted with it and its effects; and if we persist in the present system, it can only be said that the nation runs into ruin with its eyes open. We shall hope that the first measure of the next sessions will be a partial resumption of money payments, so that there shall be a gradual increase of them till at the end of two years the good old custom, as we said before, is restored, of promising and performing. The distresses in Ireland have also been great. The manufactures have been at a stand; but the interposition of government has rendered effectual relief. In this state of things we need not be surprised if their chancellor of the exchequer is very unpopular, if the conduct of their representatives has been open to the severity of censure; and if the propriety of the union has been called in question. Meetings have been holden upon the latter subject, and a petition has been agreed upon to parliament to rescind the union between the two countries, and to restore the Irish to all their former misgovernment. The result of such a petition it is not difficult to foresee; yet we hope that whatever the petitioners have to complain of with reason will be attended to. We wish to see the English and Irish on the same footing, and both nations improved by the restoration of the majority in them to their civil rights, notwithstanding their difference in opinion from the minority; for we must repeatedly bear in mind that the majority of the people in the united kingdom, and a very great majority it is, are not members of the Church of England.

A petition to the king for the restoration of the Duke of York to his former post, published in the newspapers, and said to have had a great circulation in the army, gave great uneasiness to every man who had a regard for his country. It is now said to be the produce of blind and officious zeal, and we hope and trust that no military man has been so seduced

from the line of his duty as to sign such an infamous paper. It was ill drawn up, was not warranted in its assertions, and was calculated to produce nothing but mischief to all parties concerned in it. When an army petitions, and collects suffrages, the throne is unstable.

This has been proved in too many instances on record to deserve comment; and that is likely to be a strange army which appoints its commander in chief, and if it is content with one appointment only.

INTELLIGENCE.

GERMAN EMIGRANTS.

Account of a Religious Society who lately emigrated from Germany to America.

[We extract, from a respectable daily newspaper, (*Morn. Chron.*) the following account, which, in this period of faction, revolution and war, will afford some gratification to our readers, as showing the triumphs of peaceful industry. It illustrates also the good policy of religious liberty in a state, and the folly as well as malignity of persecution. A thousand such instances are to be found in the United States, that bulwark against European tyranny, that asylum from European oppression.—If any person in America, acquainted with the society, should cast his eye upon this article, we would solicit from him a more particular account of their principles and polity. EDIT.]

It is now a little more than five years, since a number of German families, styling themselves “the Harmony Society,” went to the United States, with the view of forming a distinct settlement. They soon planted themselves in the wilderness of Butler County, in the north-western corner of Pennsylvania. The following account of the origin and progress of their settlement is copied from the *Mirror*, a paper published in the neighbourhood of this frugal, industrious and thriving people.

“The Association of Harmony had its origin in Germany upwards of twenty years ago, and feeling themselves much oppressed, on account of their religion, they concluded to seek a country where they could exercise their religion without hindrance or oppression. They chose the U. S. of America.

“In the year 1804, in December, about 20 families arrived in Zelinople, in the neighbourhood of which Mr. George Rapp, with some others, bought about four thousand seven hundred acres of land, and during that fall built nine log-houses.

“In the year 1805, in the spring, the society consisted of about fifty families. They laid out the town of Harmony on their own land, and in that spring built twelve log-houses 24 feet by 18, built a large barn, cleared 25 acres round the town, and 151 acres for corn and 50 acres for potatoes. A grist-mill was built this year, the race* 3-8 of a mile long, and

15 acres cleared for meadow, the other ground sowed with wheat and rye. In the fall and winter, thirty houses more were built.

“In the year 1806, an inn was built, two stories high, 42 feet by 32 feet, and some other houses; 300 acres cleared for corn, 58 acres for meadow; an oil mill was built, and a tannery, a blue-dyer’s shop, and a frame barn 100 feet long.

“In the year 1807, 360 acres were cleared for grain and a meadow, a brick store-house built, a saw-mill and beer brewery erected, and 4 acres of vines planted; in this year, the society sold 500 bushels of grain and 3000 gallons of whiskey, manufactured by themselves of their own produce.

“In the year 1808, a considerable quantity of ground cleared, a meeting-house built of brick, 70 feet long and 55 wide, another brick house built, some other buildings and stables for cattle, potash, soap-boiler and candle-drawer shops erected, a frame barn of 80 feet long built. Of the produce of this year was sold 2000 bushels of grain, and 1400 bushels were distilled.

“In the year 1809 a fulling-mill was built, which does a great deal of business for the country; also a hemp-mill, an oil-mill, a grist-mill, a brick-warehouse 46 feet by 36, and another brick building of the same dimensions, one of which has a cellar completely arched under the whole, for the purpose of a wine cellar. A considerable quantity of

* Not a course for horse-racing, we presume. *Edit.*

land cleared this year. The produce of this year was 6000 bushels of Indian corn, 4500 bushels of wheat, 5000 bushels of oats, 10,000 bushels of potatoes, 4000 lb. of hemp and flax, 100 bushels of barley brewed into beer, and 50 gallons of sweet oil, made from the white poppy. Of the produce of this year will be sold, 3000 bushels of corn, 1000 bushels of potatoes, 1000 bushels of wheat; 1200 bushels of rye will be distilled.

"In the year 1810 will be erected a barn 90 feet long, a school-house 50 feet by 44 wide, a grist-mill with three pair of stones, one of which will be burrs, and some small brick houses for families.

"The society now consists of 780 persons, comprising 140 families; they have now 1600 acres of land cleared, 203 acres whereof are in meadow, and

possess at present 6000 acres of land.

"There are different tradesmen members of this society, who work for the country as well as the society to wit:

"Twelve shoemakers, six taylor, 12 weavers, three wheelwrights, five coopers, six blacksmiths, two nail-smiths, three rope-makers, three blue dyers, 10 carpenters, four cabinet-makers, two saddlers, two waggon-makers, 12 masons, two potters, one soap-boiler, a doctor and apothecary, and in a short time a hatter and a tin plate worker is expected.

"During the last year, the shoemakers alone worked for the country to the amount of 112 dollars and 8 cents.; the coopers to the amount of 207 dollars; the saddlers to the amount of 739 dollars 54 cents.; the tannery 675 dollars; the blacksmiths 180 dollars."

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

I. *Select List.*

A Selection of Psalms and Hymns for Unitarian Worship. By Robert Aspland. 18mo. 4s. 6d. boards, 5s. bound.

On the Importance and Dissemination of the proper Unity of God: A Discourse delivered in Parliament-court Chapel, London, June 18, 1810, before the Supporters of the Unitarian Fund, established for promoting Unitarianism by means of Popular Preaching. By Lant Carpenter. L. L. D. 12mo. 1s.

Sermons, with appropriate Prayers annexed. By the late Rev. Theophilus Lindsey, M. A. formerly fellow of St. John's College, Cambridge, and Founder of the Congregation in Essex-street, Strand. 2 vols. 8vo. 1l. 1s.

Memoirs of the Life of the Rev. Jacob Brettell, late of Gainsborough, Lincolnshire. Together with a Sermon preached in consequence of his death. By Israel Worsley, of Lincoln. [*Published for the benefit of an aged and infirm Widow.*] 8vo. 2s.

A brief Memoir of the Rev. Thomas Robins, late of Daventry, Northamptonshire. With a Sketch of the Sermon, preached May 26, 1810, on Occasion of his Death. By George Watson. And some biographical Additions. 8vo. 1s. 6d.

The Importance and Necessity of Learning to Christian Ministers: A Sermon, preached on Tuesday, June 12, 1810, at Worship Street, before the

General Baptists' Annual Assembly. By George Smallfield. 8vo. 1s.

2. *Sermons in Volumes.*

Lectures preparatory to Confirmation; to which is added, a Sermon on the Character of Hazael. 2s.

3. *Single Sermons.*

A new Translation of the 49th Psalm, in a Sermon preached before the University of Oxford, at St. Mary's, on Sunday, June 3, 1810. To which are added, Remarks, critical and philological, on Leviathan, described 41st chap. of Job. By the Rev. William Vansittart, M. A. Rector of White Waltham, Berks. 3s. 6d.

The Duty of preaching the Word: A Sermon delivered at the Visitation of the Right Worshipful Robert Markham, M. A. Archdeacon of York, in the Church of All Saints, Pavement, York, May 16, 1810. By the Rev. John Graham, 8vo. 1s.

The State of Morals in a Sea-port: A Sermon preached at the Holy Trinity Church, Kingston-upon-Hull, Dec. 4, 1809, for the Benefit of the Vicar's School in Hull. By the Rev. Richard Patrick, A. M. Vicar of Sculcoats. 8vo. 1s.

Jesus the true Messiah: A Sermon delivered in the Jews' Chapel, Church Street, Spitalfields, Nov. 19, 1809. By Andrew Fuller. 8vo. 1s.

A Discourse occasioned by the Death

of Elizabeth Prowse, late of Wicken Park, Northamptonshire; delivered in substance at Fulham Church, on Sunday, March 4, 1810. By the Rev. John Owen, Curate. 8vo. 1s. 6d.

The Qualifications and the Work of a Christian Pastor: A Sermon addressed to the Members of the Baptist Academical Institution, assembled on Thursday, May 24, 1810, at Mr. Button's Meeting-House, Dean Street, Southwark. By W. Newman.

A Sermon preached before the Lords, Spiritual and Temporal, in the Abbey-Church, Westminster, on Wednesday, Feb. 28, 1810, being the Day appointed for a general Fast. By Bowyer-Edward, Lord Bishop of Chester. 1s. 6d.

A Sermon preached at the Chapel of the Foundling Hospital, on Sunday, April 8, 1810. By Bowyer-Edward, Lord Bishop of Chester. 1s. 6d.

United Exertions for the Dissemination of the Gospel, the Duty of Christians: A Sermon addressed to the Members of the Devon-Union, at their annual Meeting in Exeter, May 3, 1810. By William Vowles.

Christian Baptism described from Scripture, in a Discourse addressed to a Society, meeting for Grape-lane Chapel, York. By Thomas Wemyss.

The Communion of Churches, Scriptural and Desirable: A Sermon preached at the annual Meeting of the General Congregational Union, May 16, 1810, at the Rev. W. Wall's Meeting House, Pavement, Moorfields. By R. Winter, D.D. To which are added, the Plan of the Union, and a List of the London Committee, 1s.

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Marriage and adultery considered: A Sermon, by T. Jackson, Stockwell. 1s. 6d.

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The Doctrine of the Eucharist considered, as maintained by the Church of Rome and the Church of England respectively: including a Vindication of the latter from the Attacks of the Remark on the Bishop of Durham's late Pamphlet. By the Rev. Thomas Le Mesurier, M.A. 8vo 9s.

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CORRESPONDENCE.

In our last number we omitted to state that we had received by the hands of Mr. Eaton for Mrs. Standeven's children,

From S. S. T.
Mr. Joshua Brookes

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The "Dialogue between George and Robert," is referred to the Committee of the Christian Tract Society.

The following communications are intended for publication:—Remarks on Sacrifices, by An Old Correspondent—A Theological Learner's Difficulties—Scrutator on Rom. I, 18—R. M. Intyre on the Phrase, "Son of God"—Mr. Nightingale's Account of a book entitled "Ecce Homo"—Epitaph on the late Thomas Ward of Macclesfield, Esq.—Y. Y. on the arguments of X. X. in favour of a National Church—The Free-thinking Christians' Complaint of Dr. Rees—An Old Subscriber on Passages in Dr. Priestley's Letters in answer to a New Subscriber.

The writer of "An address to the Moon," is recommended to study Mr. Mason's Treatise on Poetic Numbers. A little attention to the structure of his verses will enable him to please his friends by his occasional poetry. A.

A constant reader is informed that we do not in the least differ from him as to the merits of the book which he wishes to recommend to our readers, but we feel a great delicacy in giving a place in the Monthly Repository to direct, and especially anonymous, encomiums upon recent publications. They have too much the appearance (if we may be pardoned the expression) of *puffs*.

Separator writes sensibly on Liberty and Necessity; but he and our other correspondents on the same subject will pardon us for thinking that it is too profound to be reached by the short papers of a magazine.

We hope to be able to give in our next number an abstract of the last Report of the Unitarian Fund, and an account of Mr. Lyons's recent missionary tour into Scotland.