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BIOGRAPHY.

Account of Mr. William Christie, late of Montrose, now of Philadelphia: Written by Himself.

[Extracted from the Preface of "Discussions on the Unity of God, &c." lately published by him at Philadelphia. Concluded from p. 138.]

THE sale of the second and larger edition of the *Discourses on the Divine Unity*, published at Montrose in 1790, was still more rapid than the former edition: in 1792 there was not a copy to be had in London or Edinburgh. The Unitarian Society of London, who had taken off a considerable part of this edition, and had adopted the work into the number of their books, proposed to me in 1794, through the medium of their secretary, the Rev. Thomas Morgan, to have a third edition printed at their own expense; but for a particular reason I declined the proposal; though I now repent that I did decline it, as the object I had then in view did not succeed. In future, if that society shall incline to reprint that work, they have my full consent to do so; for I do not consider it as superseded by the present Treatise, which is composed on quite a different plan. All I have to say is, that if it ever shall be reprint-

ed, the editor will do me the justice to say in an advertisement prefixed to the work, that I adhere to the proper Unitarian interpretations of Scripture contained in it; and that I consider the Arian comments as no further useful than as a matter of information or curiosity.

When I composed, first printed, and reprinted these Discourses, I was in possession of a far more numerous collection of theological books than I have immediately; consisting of a formidable body of fathers, commentators, biblical critics, &c. among which books were more than twenty editions of the Greek Testament, the English Polyglott, Dr. Kennicott's Hebrew Bible, Woide's Fac Simile of the Alexandrian Manuscript, to which I was a subscriber, Lexicons, Concordances, &c.

I was at great pains in consulting and comparing the various readings of that all-important book, the Greek Testament, in Mill, Kuster, Wetstein, Griesbach, and sometimes the Polyglott: and therefore in this present work I refer occasionally to these Discourses with respect to the various readings.

In 1791, having been greatly moved by the accounts of the

horrid riot at Birmingham, I wrote and published An Essay on Ecclesiastical Establishments in Religion: showing their hurtful Tendency; and that they cannot be defended, either on Principles of Reason or Scripture. To which are annexed, Two Discourses on Rev. xiv. In the following year I took my farewell of the Society of Unitarian Christians at Montrose, in a Discourse delivered November 18, 1792, but not published till Spring 1794; when I removed from the neighbourhood of Montrose to Glasgow.

At this period, having carried on my inquiries as far as I thought it possible I could do, and being then in the forty-fourth year of my age and arrived at full maturity of judgement, I made a positive decision on the subject of the *Pre-existence of Christ*;—rejecting it as a notion not consistent with the general tenor of Scripture or the nature of things, unwarranted by the Apostles' creed, and the purest remains and most authentic accounts of ecclesiastical antiquity.

It does not follow, though I was long in coming to a conclusion on this subject, that others should be so too; or that there is any great dubiety or difficulty in the question. I have sometimes a blameable timidity and hesitation in my temper, and I believe that having received the first impressions of Unitarianism when very young, from Dr. Clark and other eminent Semi-Arian or Arian writers, these early impressions stuck long upon my mind and made the decision a more difficult task to me than otherwise it would have been. I passed in a course of years through all

the different stages of high Arianism, proper Arianism, low Arianism, and a state of *Suspense*, till at last I found *rest for my soul* in the scheme of the proper humanity of our Lord; in which last system I can truly say, that I have had more peace of mind, joy, and comfort in religion than I ever had before I adopted it; and therefore I have no reason to repent of my determination.—But leaving all these past events and considerations, I come now to speak upon the subject of the present Dissertations.

My previous studies having qualified me for executing a work of this kind, I composed these Dissertations at leisure hours in Spring, Summer, and Autumn, 1794, in the city of Glasgow, and delivered each of them when composed, the same year, to the members of the Society of Unitarian Christians in that city, and others who attended at their place of worship. I had been previously invited to Glasgow with the unanimous consent of the Unitarian congregation there, and the approbation of their former preacher, the Rev. Bartholomew* Spencer, who wrote me a very kind letter on the subject, and removed soon after my arrival to attend the medical college in Edinburgh, and from thence to Birmingham, where he proposed to practise as a physician†.

* Mr. Christie mistakes the name of this gentleman, now residing and pursuing the medical profession at Bristol, which is not *Bartholomew*, but *Benjamin*. ED.

† Mr. Spencer had formerly been a Baptist minister in England, and had given up his congregation in consequence of having embraced Unitarian principles. He came to Edinburgh and commenced the study of medicine. I first saw him

These Dissertations, composed and first delivered as before-mentioned, are in general the result of an impartial and critical investigation of the sense of Scripture, of much study, research, and application, joined with extensive reading of the best Unitarian writers in Latin and English. Some advantages I have no doubt derived from the perusal of every author of merit and reputation, but not so as to render a particular acknowledgment necessary. Socinus and the Polish Unitarians, with Hugo Grotius, and the English Unitarian writers of the seventeenth century, have been useful assistants in some places. I have profited by the Paraphrase of Le Clerc and the Comments of Abouzait, in composing my improved translation and paraphrase on the Introduction to John's Gospel. Both these I published at full length in my Discourses on the Divine Unity*; but I thought it would have a better effect in the present work to publish an entire new paraphrase of my own; in the composition of which I laboured much to express with fidelity the true sense of the Evangelist, and to set his sublime conceptions in

a brilliant and conspicuous point of view.

I have adopted some valuable thoughts from different writers in the Theological Repository, and some from my late dear friend Mr. Palmer, before mentioned. I have derived some precious hints from the great Lardner, delivered with much simplicity in his artless but touching manner, which I have endeavoured to enlarge upon and improve to advantage. I acknowledge myself indebted to the venerable Mr. Lindsey (whose numerous and valuable writings on the subject of these Dissertations I have often read with pleasure and improvement) for some sentiments, expressions, and brief quotations. To the late Rev. Dr. Priestley I am indebted for some occasional thoughts of great moment.

With respect to the Scriptural quotations in these Dissertations, which I have collected and arranged with great care, on which I rest their credit and authority, and which are in themselves of inestimable value, I may truly say with strict propriety, in the elevated language of the Latin poet, that,

I have erected a monument more lasting than brass, and higher than the regal elevation of the Egyptian pyramids, which neither consuming rain, nor violent wind, nor an innumerable series of years and lapse of ages can destroy: but which will continue to exist in vigour, and exhibit an uniform and undecayed front, for ever.*

in that city in the year 1791, by means of the late worthy Mr. James Purves, and was much pleased with his conversation. He afterwards went to Glasgow, and in connexion with Mr. Palmer was useful in forwarding the progress of Unitarianism in that city. He was an edifying and agreeable preacher, and possessed talents for argumentation and debate. I visited his congregation at Glasgow in December 1792, and delivered some discourses to them; which visit, with other previous circumstances, laid the foundation of my removal to that city afterwards.

* 2d Edit. p. 206 to 211.

* *Exegi monumentum ære perennius, Regalique situ pyramidum altius: Quod non imber edax, non Aquilo impotens Possit diruere, aut innumerabilis Annorum series, et fuga temporum.*

After the delivery of these Dissertations in Glasgow, I was diverted from the thought of publishing them there by engaging in a Sunday evening lecture, in which I gave an exposition on the Revelation. This exposition was far more popular and better attended than the delivery of my Dissertations had been; and I was advised by a friend to publish an advertisement on the subject, which I did in the following terms.

“It is proposed to publish by subscription, a treatise entitled, *An Illustration of the Prophetical Part of the Revelation of John, in the Form of Discourses or Lectures*; in which the obvious or probable sense of the text will be succinctly explained, and the events alluded to by the sacred prophet, veiled for the most part under sublime figures and metaphors, will be elucidated by an abstract of historical facts. To this publication will be prefixed a preliminary Dissertation containing a vindication of the authenticity of this book, a display of its utility, with remarks on some of the most celebrated expositors and their schemes.”

To this advertisement was annexed, *An Address to the Public*

*Non omnis moriar, multaque pars mei
Vitat Libitinam. Usque ego posterâ
Crescam laude recens, dum Capitolium
Scandet cum tacitâ virgine Pontifex.*

Hor. Lib. III. Ode 30.

I am not an original in the application of this passage of Horace to a serious purpose. On casting my eye on a note in the Dauphin edition, I find that Jerom made a similar application of it many centuries ago, in his epitaph on Paula. I am pleased to think, that I have the authority of a learned and respectable Father to countenance me in my method of applying this passage.

on the subject of the Revelation, of three pages length, bearing date, Glasgow, 27th March 1795. Several subscribers were procured for this proposed publication in England and Scotland; but not so many as to render it safe for me, in my then depressed situation, with a numerous family of eight children all on my hands, to undertake a work of this difficulty and magnitude. Besides, by this time, (towards the end of July 1795,) having been impressed with the threatening aspect of public affairs in my native country, as well as affected with some private inconveniences in my own situation, I had come to the resolution of emigrating to the United States of America. I therefore laid aside this design, and published a short paper signifying my intention in this respect.

With a sigh, I bade farewell to Glasgow, to Edina's lofty towers and fair Scotia's realm*;

* While I lived at Glasgow, I was happy in the acquaintance of several worthy and respectable citizens of that place; and particularly in that of Mr. P. Houghton, a young man of a pious and amiable disposition who came from England, and then attended the Divinity class in the University, and preached occasionally for me; now a dissenting minister in England.

The reader who feels himself in any degree interested in the narrative, will naturally inquire, how the societies of Unitarian Christians in Scotland proceeded after the removal of Mr. Palmer, and the departure of Mr. Spencer and the Author? I shall endeavour to state what I know of the matter as briefly as possible. The Society of Montrose had no public meetings after I left them. Forfar fell into a state of derangement in a short time after its institution. Glasgow subsisted for some years under two or three successive preachers. The Unitarian Societies, properly so called, of

and embarked with the greatest part of my family at Greenock, August 6th, 1795, in a vessel bound for New York, where I arrived in the beginning of October. In the latter part of the voyage, I was seized with a slow fever, as I suppose of the nervous kind, and when I landed at New York was in a state of great de-

Edinburgh and Arbroath, are I believe no more. [My friend, Mr. Robert Millar, a respectable merchant, formerly a member of the Society at Montrose, and who afterwards attended Mr. Palmer's meeting in Dundee, has, in conjunction with Mr. Matthews, kept up the society at Dundee ever since Mr. Palmer's removal.]

In England I am happy to announce a far more glorious and triumphant state of things with respect to Unitarianism. There were Unitarians in England at the time of the Reformation, and several persons suffered death or imprisonment for the profession of the truth. For 150 years the cause has been supported, less or more, by learned writers, able preachers, and distinguished private Christians.

The Unitarian Society formed at London in 1791, in a manner connects and combines all the noted men of that profession, throughout Great Britain, in one general body. A similar society on a large plan of that kind, was afterwards formed in the West of England. And by a letter, accompanied with a pamphlet, which I received near three months ago, from a respectable Unitarian minister in the vicinity of London, I find there is a third general society formed, called The Unitarian Fund, the object of which is to afford encouragement and support to popular and itinerant preachers in different parts of the country, in order more fully to extend and diffuse the knowledge of the truth. An account is given of the progress and exertions of Mr. Wright and other Unitarian preachers in different places of England and Wales. Mention is also made in this pamphlet of the Unitarians in Scotland, and particularly at Paisley.

A very useful periodical publication has been set on foot at London, entitled, "The Monthly Repository," &c.

bility both of body and mind. The yellow fever was then in that city, and a great part of my family were either affected with it or other disorders. I had to encounter many difficulties, embarrassments and unfortunate incidents in that city; but experienced at the same time the kind attentions of some pious and worthy persons, which alleviated these distressing events not a little. I removed to Philadelphia towards the end of December, where I remained till the 9th of February 1796, when I set out for Winchester in Virginia, and my family followed me there in April following.

After some attempts, by conversation, letter-writing, and lending books, to propagate the Unitarian doctrine in a private, familiar way, with little or no success, I recited these Dissertations a second time in the Court-house at Winchester, in Autumn 1799, to crowded audiences at first, but in the sequel to very thin ones. I wished much then to have published these Dissertations; but as the subject was unpopular and the publication would have been expensive, I did not attempt it; but contented myself with writing and printing a small pamphlet entitled;

"A Serious Address to the Inhabitants of Winchester, on the Unity of God and Humanity of Christ: with a List of Theological Treatises, to be afforded to the Perusal of those who may incline to make an Inquiry into these important Subjects." Winchester, 1800.

This Address, I advertised for eleven months in the Winchester Gazette, and concluded the advertisement by a solemn protest

against the Trinitarian doctrine and worship, published the 31st of December 1800, the last day of the late century. I confirmed this protest in a farewell address to the people of Winchester, published also in the Winchester Gazette of the 20th of May 1801.

My next settlement was at Northumberland Town in this state, where after having resided near seven months, I began to preach, and continued to do so, generally once a fortnight, for the space of more than four years, viz. from Christmas-day 1801 to February 1806, without concealing or dissembling my sentiments; though I did not there recite these Dissertations. I hereby express my grateful acknowledgments to the good people of Northumberland and that neighbourhood, for the candour and attention with which they heard me, from first to last. My good wishes will ever attend them, and my prayers be offered up in their behalf to the heavenly Father in the name of Christ. I am indebted to that place for several subscriptions to these Dissertations, for which I return thanks. While I resided at Northumberland I composed the following pieces.

1. "The Doctrine of the Scriptures, concerning GOD, JESUS CHRIST, and the HOLY SPIRIT, briefly stated; and accompanied with Remarks on Observations on the Divinity of Christ, ascribed to Judge Rush; which appeared in the Sunbury and Northumberland Gazette of September 20th last." This piece was published in a small type, in Mr. Kennedy's paper before mentioned, of the 25th October 1804, and filled near seven columns.

2. "A Speech delivered at the Grave of the Rev. JOSEPH PRIESTLEY, LL. D. F. R. S." &c. Northumberland: 1804.

3. "A Review of Dr. Priestley's Theological Works, with occasional Extracts, expressive of his Sentiments and Opinions, and Observations on his Character and Conduct as a Christian Minister." When I removed from Northumberland in February 1806, I left this Review, prepared for the press, with Joseph Priestley, Esq. who published it the same year, in Dr. Priestley's Memoirs, Vol. 2. Appendix, No. 6.

At Pottsgrove, where I resided from February 1806 till near the end of that month 1807, I had no opportunity afforded me of public speaking, and I must add no desire for it; though I lived agreeably with some worthy people in that place.

Since my coming to reside in this city*, I have engaged in public worship, and other religious services, with two different classes of men of the Unitarian denomination; and neither of those societies have answered my expectations in all respects; though I had the satisfaction of parting with a majority of the members of the Independent society in an agreeable manner.

I doubt not but that I might resume my labours in this way, if I were so disposed; but I think I have already employed, and may in future employ, my time on the Lord's day to more spiritual improvement and advantage to myself and others, by private devotion and the study of the

* I arrived in Philadelphia with my family, February 26, 1807.

Scriptures, than I could do in preaching to a very small congregation, most of whom, as they are pious and moral people, stand in little need of my instruction or admonition. Besides, I am now come to the evening of life; and wearied nature craves some respite from continual toil. A period of twenty-seven years has elapsed, since the commencement of the Society of Unitarian Christians at Montrose in Scotland, in August 1781. During all which time (with little interval) I have been more or less actively engaged as a preacher in different places; either in my own country, or in Virginia and Pennsylvania. It may now be becoming, at least not inglorious, to leave the useful and necessary duty of public speaking on the Lord's day to others, *greener in years and firmer in strength* than I am, and to wish them success in the name of the LORD*.

In the place of worship of the Independent Society of Unitarian Christians of this city before mentioned, were these Dissertations rehearsed for the third and last time, as a Lord's day evening service, which began on Sunday,

* The Rev. Mr. Lindsey, of Essex Street Chapel, Strand, London, gave over preaching at seventy years of age, though he was then in tolerable health, and living on the most agreeable footing with his congregation, who regretted his resignation. My increasing infirmities, with the various trials, reverses, and disasters, that I have experienced in human life, have probably made me as old (if I may so speak) at near sixty, as that good man was at seventy. Add to this, that I am under the constant necessity of labouring for a worldly subsistence for myself and family. It is high time, therefore, as Horace says, that I should be *donatum rude*, "released from active service."

November 15, 1807, and ended February 28, 1808, when the last Dissertation was delivered; though the evening service itself was still continued on the subject of the Prophecies of Daniel till May 8th. A considerable number of hearers attended the recital of the Dissertations at first; but the audience gradually declined till near the close, when it was almost reduced to the proper members of the society.

The Author considers the publication of these Dissertations, as the most useful labour he was capable of performing for the glory of God or the benefit of mankind; and as far exceeding any service he could render to religion or piety by his ordinary preaching to such small audiences as generally attended him. It is to be regretted that the effect of preaching is but too often momentary, and that good impressions wear off very soon; but a printed work on an interesting and all-important subject, is calculated to have a permanent effect, and is always at hand to renew its first impressions.

The Author humbly trusts that these Dissertations will continue to do good, and to promote the knowledge of the *one God*, and the *one mediator between God and men, the man Christ Jesus*, when he shall *sleep with his fathers*, and be numbered among the dead. But though the work should not have any considerable influence or effect, though it should even be neglected and despised; yet none can deprive him of the accomplishment of one main object which he had in view by its publication. It has been a work long projected, of ardent wishes, and of many prayers; and the author,

by executing his purpose at last by means of painful exertion, has relieved and discharged his conscience, and removed a burden from his mind.

In his former treatise he bore a full and complete testimony to the supreme and unrivalled majesty of the Father as *the only true God*, but came to no positive conclusion concerning *Jesus Christ whom he hath sent*, further, than that he was "a being inferior to God, dependent upon him, and acting by his command and authority; or in other words, his Son, Servant, and Messenger; and by the Father's appointment, the *Messiah*, or only Mediator between God and man." This last point, though clearly established and proved, still left the mind in a state of suspense and uneasiness, respecting the nature and character of our Lord, viz. whether he was to be ranked among angelic or superangelic beings; or considered as one of the human species, perfect and complete in piety and all moral virtue; and thereby as *the captain of our salvation, the author and finisher of our faith*, affording an inimitable and salutary example to all his followers. The present Dissertations, after exhibiting a full proof of the Unity of God in the person of the Father, decide this important question explicitly, and establish the Messiahship and Proper Humanity of Jesus, by strong and cogent arguments.

The Author, therefore, has now borne his full and complete testimony to the truth as it is in Jesus, to the pure and sincere milk of the word, calculated to nourish the human mind, and make it grow in grace and goodness, and in a meetness for ever-

lasting life. If, therefore, his work shall be well received, he will rejoice and be thankful; but though it should be otherwise, he cannot be deprived of the sweet consolation of having done his duty, by serving the cause of God and truth, according to the best of his knowledge and ability. This is a reward that will be *his*, both here and hereafter.

Above all things, it becomes the Author, with unfeigned humility and self-annihilation to express his gratitude to the Father of mercies, and the God of all comfort, for making his unworthy servant an instrument in promoting the knowledge of his truth, and the gospel of his Son; and for granting him strength and ability to begin, carry on, and finish this work. If any thing good or useful has been performed in it, if any important truth has been set in a clearer light and established by more powerful arguments than by former writers, to him alone, to his great, glorious, and adorable name be all the praise ascribed!

The satisfaction I have derived from the accomplishment of this work, and other useful undertakings that I have been enabled to perform, I consider as a balance to many seeming evils that have befallen me, and a means of support under them.

I have seen so many sad changes and vicissitudes take place in the world; I have experienced so many trials, difficulties, and disappointments in human life, that I have been sometimes ready to say in a desponding moment, with the Hebrew philosopher, All is vanity and

vexation of spirit*, or with Addison's Cato,

"O Lucius, I am sick of this bad world."

But I correct myself. Though such melancholy apprehensions may sometimes arise in a man's mind, and cast a gloom over it, yet it is extremely wrong to give way to them, or to suffer one's self to be influenced by them; as they must necessarily have a tendency to check that spirit of general and ardent benevolence, that a Christian ought to cherish. Such thoughts when indulged imply ingratitude to God, who is infinitely wise and good; and are injurious to mankind, as they hinder a man from taking a sufficiently strong interest in their concerns, so as to act his part in society with vigour and alacrity. The earth is full of the goodness of the LORD; he does not grieve willingly nor afflict the children of men. The means of happiness, at least of content and resignation, are in every man's power. Life accompanied with an ordinary share of health, and any tolerable means of subsistence, is a great and singular blessing, particularly to those who do not think it probable that there is any state of conscious existence between death and the resurrection. Life is the accepted time and the day of salvation†;—the time for securing the divine favour, being useful to mankind, overcoming vicious propensities, and laying in a stock of virtue and piety, which may stand us in stead hereafter. Psal. cxv. 17, 18. "The dead praise not the LORD, neither any that go down into si-

lence. But we will bless the LORD, from this time forth and for evermore. Praise the LORD."

Ps. cv. 3. "Glory ye in his holy name: let the heart of them rejoice that seek the LORD." Phil. iv. 4. "Rejoice in the LORD alway: and again I say, rejoice."

These are noble and cheerful sentiments. They check the risings of chagrin and discontent, and spread a sacred serenity over the mind. The true Christian medium is,—not to be worldly-minded, nor over fond of life; nor yet wantonly and ungratefully to despise its proper business,—nor even its sober satisfactions and innocent enjoyments. Intellectual and moral pleasures afford still higher sources of delight; and devotional feeling completes the pitch of human felicity. Phil. i. 21. "For to me to live is Christ, and to die is gain," says Paul, with exact propriety. A good man ought always to be ready to depart, and yet willing to wait the divine call.

Father of Christ! to thy sure hand,
My health, my breath, I trust;
And my flesh waits but thy command
To drop into the dust.

Psal. xxiii. lxxiii. 23 to 26.
1 Pet. i. 3 to 5.

PHILADELPHIA, 25th Oct. 1808.

Historical Account of the Dissenting Congregation, Barnstaple, by Mr. Badcock; with Particulars of Mr. Badcock, by Mr. Manning.

Exeter, March 27, 1811,

SIR,

In the *Supplement* to the last Vol. of the *Repository*, (p. 621—632,) Dr. Toulmin obliged your readers with an amusing extract from the *Historical Account of*
2 D

* Eccles. i. 14.
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† 2 Cor. vi. 2.

the Protestant Dissenting Churches in Cambridgeshire, drawn up by Mr. Robinson. Dr. Toulmin mentions it as communicated to him by Mr. Thompson, without being apparently aware of Mr. Thompson having collected similar accounts from nearly all the counties in the kingdom. About 30 years since, Mr. Thompson showed me a large folio volume, containing these little histories, very fairly transcribed; and if I am not much mistaken it was deposited in Dr. Williams's library, in Red Cross Street. About the time Mr. Robinson sent his *Historical Sketches*, Mr. Towgood and Mr. Badcock sent similar accounts of different congregations in Devonshire. Mr. Badcock gave me a copy of what he communicated; and his history of Barnstaple, where he was settled for many years, is drawn up in such a vein of pleasantry and pointed appositeness of expression as will amuse your general readers, and will forcibly recall to the recollection of those who were personally acquainted with him, that brilliancy of style, and liveliness of disposition, which have often delighted them.

Mr. Badcock was a native of this county, and was born at South Moulton in 1747. He received his grammatical education under Mr. Palk, the minister of the congregation. On the death of Mr. Palk, he was placed under the care of Mr. Coleridge, at Ottery. At 16 he became a pupil in Mr. Lavington's academy at Ottery, and on the death of Mr. Lavington removed to Bridport, where he finished his studies. He began to preach in 1765, when he was only 19, and first settled at Winbourne in Dorsetshire.

Here he continued till the year 1770, at which time he removed to Barnstaple. The congregation at Barnstaple were much pleased with his public services; but his private character became at last so very exceptionable, that it was judged prudent of him to retire. He accordingly left Barnstaple in 1778, and was chosen at South Moulton. Not finding, however, his situation among the dissenters, through his own conduct, so eligible as he could wish, he quitted the congregation in 1786, and soon after conformed to the Church, and had a curacy within four miles of Exeter. His health soon obliged him to relinquish this situation, and he afterwards engaged himself as an assistant to Dr. Gabriel, at the Octagon chapel at Bath, and had a very considerable share in writing the Bampton Lectures, published by Mr. White. He died May 19, 1788. He was a man of very extraordinary talents. His education was confined, but his own attainments were wonderful and various. There was scarcely a subject he was not in some measure acquainted with, nor any branch of literature that he had entirely neglected.

The reader being acquainted with these circumstances, which were published, I believe, in some periodical paper about the time of his death, will read with more interest the following short narrative.

JAMES MANNING.

“BARNSTAPLE.

“The dissenting congregation in this place was originally gathered by Mr. Jonathan Hanmer (grandfather of Gay the poet) and Mr. Oliver Peard. Mr. Hanmer was a man of very con-

siderable abilities and great application. He wrote a treatise on Christian Confirmation, recommended by Mr. Baxter. When Charles II. granted an indulgence in 1672, the congregation built a meeting-house near the Castle, and formed themselves into a regular church on the congregational plan, under the pastorate of Mr. Peard, who, by the approbation of the people, chose for his assistant Mr. John Hanmer, the son of his former colleague. In 1692 Mr. Hanmer was chosen co-pastor; and after the death of Mr. Peard, Mr. Hanmer was desired to take upon himself the whole of the pastoral office, which he complied with. As the congregation was very large, Mr. Hanmer prevailed on to choose an assistant. The person fixed on was Mr. William Peard, son of the former pastor. Some disputes which took place when Mr. Hanmer was incapable of ministerial duty, which disgusted his friends, occasioned their separation from the meeting at the Castle, and they built a very commodious chapel in the Cross Street.

"The first candidate for the separate congregation was a Mr. Birne. A blunder he made in the pulpit was the only cause of his being rejected. He was to preach a funeral sermon for an old gentleman well-known, which drew a large auditory. The poor man had forgotten to note down where his text was to be found. He told them (with a disconcerted air) that he believed the text was in the Proverbs, but he was not certain; but the words were so and so. This unlucky blunder was the parent of a thousand others. His sermon was a very

chaos of crude divinity. Some were chagrined, others disgusted, and a third sort went away gratified with something to make a jest of. The preacher was too much mortified to risk a second attempt, and the people that invited him too much mortified to desire him. This Mr. Birne afterwards settled at Hammer-smith, and in his latter days made a worse blunder than at first. He *conformed to the establishment*, and became so enamoured of his canonicals that he wore them all day long. But, poor man! he was near seventy. When the Cross Street chapel was completed, the congregation invited Mr. George Boucher in the year 1706 to settle among them; and Mr. Peard, of the Castle meeting, dying, he was succeeded by Mr. John Powel, who before that had been settled at Blandford. Mr. Powel's orthodoxy as to the Trinity was unquestionable, but in other matters suspected, as will appear from the following anecdote. An old lady of Dorsetshire, who was then near 90, boasted of her early attachment to Calvinism; and to give an instance of her zeal, said, that though Blandford, where Mr. Powel was then settled, was within a very short distance from her house, yet every Sunday for ten years she rode to Wareham to hear one Mr. Clark, though it was at least twelve miles from where she lived. Upon being asked by a gentleman what was her fancy for putting herself to so much inconvenience, she replied very heartily, that she preferred riding through dirty roads, a long and tedious way, in quest of Mr. Clark's *gospel*, to going over the threshold of her door to hear

Mr. Powel's law. The people at Barnstaple had not so much zeal, and Mr. Powel's law went down for gospel, which was evident by their unanimous choice of him. About a year before his death he became incapacitated for ministerial work, and Mr. Thomas Bishop was invited to be their pastor. He settled at Barnstaple in Jan. 1720. Mr. Bishop was succeeded by Mr. John Walrond in the year 1738. Mr. Boucher at the Cross Street meeting growing exceedingly infirm, a union of the two congregations under Mr. Walrond took place. Mr. Walrond dying in 1769, the united congregations invited Mr. Badcock to settle amongst them."

List of Mr. Frankland's Pupils.

Continued from p. 10.

NATLAND.

16. John Heywood, } May 26,
17. Eliezer Heywood, } 1674.

These were both sons of Mr. Oliver Heywood, who was born at Leaver, near Bolton, Lancashire, and ejected 1662 from Coley in Yorkshire. The former of them was first settled at Rotherham, from whence he removed to Pontefract. The other was minister at Dronfield in Derbyshire, where he died in 1730, aged 73. He had a son named Eliezer, who for many years preached at Mansfield, where he died in 1783.

Mr. Heywood, late of Potterspury in Northamptonshire, was of the same family; whom Mr. Wilson, in his History of the Churches in London, has strangely confounded with Mr. Heyward of Silver Street, who died above 50 years ago, at an early age.

18. Thomas Colton.

19. Christopher Richardson.

20. Godsgift Kirby.

These three were admitted at the same time with the two former.

21. John Bowles, June 20, 1674.

22. John Nesbitt, — 28.

He was many years pastor of the Independent church at Hare Court, Aldersgate Street, London. There is a good engraving of his portrait in 4to. He had a son a physician in the city.

23. Joseph Boyce, April 16.

He was born at Leeds, and was settled as a minister in Dublin, in the same congregation with the famous Mr. Emlyn. He was the author of a considerable number of writings, which are collected in a large folio volume.

24. Shadrach Sherburn, April 22.

25. David Lister, May 12, 1675.

He died young, to the great grief of his worthy parents, who lived near Bradford, Yorkshire.

26. Deliverance Larkham, June 10, 1676.

27. Eliezer Birch, } Feb. 9.
28. John Downs, }

29. Timothy Halliday, Mar. 30.

30. Richard Sykes.

31. John Ray.

32. Joseph Whitworth, Aug. 17.

33. Robert Langstaff, — 22.

34. John Byram, March 17.

He was first at Stockport and afterwards at Saddlesworth.

35. Edmund Butler, 24.

36. Samuel Angier, Apr. 24, 1677.

Most probably he was the son of Mr. John Angier, who had episcopal ordination, and was ejected from Denton in Lancashire. He had a brother Samuel Angier in the ministry.

37. Robert Meek, April 24.

38. Nathaniel Heywood, Apr. 25.

He was undoubtedly the son

of Mr. N. Heywood, ejected from Ormskirk, who died aged 44, the year this his son went to the academy.

39. Robert Shaw, May 3.

40. Robert Carr, June 20.

41. Henry Latham, Oct. 5, 1677.

He was the father of Dr. Latham, a physician at Newcastle,

who was one of the hearers of Mr. Benjamin Bennett, and published some of his posthumous discourses.

42. Joseph (or Joshua) Eaton, April 4, 1678.

Qu. Whether he was not the father of Dr. Eaton of Nottingham?

MISCELLANEOUS COMMUNICATIONS.

On the Advantages arising from Sects and Parties.

March 6, 1811.

Nothing is more common among almost all classes of serious Christians, than to lament and complain of the great variety of sects and parties into which the religious world is divided, and to express the most ardent wishes that these differences of opinion could be done away, and that all mankind could by some means or other be made to think alike. This sentiment is become so general as to be assumed by many as a sort of axiom or first principle which admits of no dispute, and in fact seems to be almost the sole point on which the contending parties are all agreed. "Since truth," they say, "is one, and the means of attaining it equally open to all, why should not all be led to the same conclusion? To say nothing of the bitter factions and contentions which religious disputes have occasioned in the church, the violent passions which they have excited, the crimes and persecutions to which these passions have led, may they not afford a plausible foundation to the objections of the unbeliever, who may perhaps with some appearance of justice demand, that we should first

agree among ourselves what is Christianity, before we recommend it to the acceptance of others? Besides, may not the disputes and controversies among the various parties who all agree in professing to believe the Gospel, have a very unhappy effect not only on the minds of those immediately engaged, in whom the good seed may be choked up by the thorns and weeds of idle debate, or the sprouting plant blasted by the storms of violence and acrimony; but also on the more unlettered but well-disposed disciple, who is either induced by this example to disregard the fundamental and practical principles of his religion, in order to direct his whole attention to those which afford room for strife and debate, or else, disgusted with endless disputes, where no certain footing can be obtained, is tempted to give up the whole and abandon himself to a hopeless scepticism?"

All this, and more, is said by those who are accustomed to insist upon the evils arising from this diversity of sentiment. I cannot help thinking, however, that their complaints are a little misplaced; that the evils which they ascribe to this disposition of things are either greatly exag-

gerated, or are justly referable to a different original; and that the many advantages which at the same time result from it are not sufficiently regarded. My reasons for thinking so, I shall now beg leave briefly to state. I am the more induced to do this, because many advocates for a religious establishment have endeavoured to found upon this supposed undeniable general principle a strong argument against all dissenters. They first make a great display of the importance of union and harmony, and expatiate in strong language upon the many evils attending a public and avowed dissent from the authorized doctrines; from which they conclude that in order to avoid these evils we should be justified in preserving a complete silence with regard to our peculiar opinions; nay, that it is even our duty to do so, though we should consider them as essential parts of our Christian faith, if we would escape the charge of a separating sectarian spirit. If we grant them the principle upon which this argument proceeds, it must I think be admitted to possess considerable weight, and I confess I do not much wonder that many persons should have considered it as perfectly unanswerable. But it seems to me that we are not at all required to concede to them this principle; but may on the contrary maintain that a perfect uniformity, either of religious faith or religious profession, would not be attended by the benefits which they expect from it; and, so far from being an object which it is worth while to make considerable sacrifices to attain, is in itself by no means desirable. This is the point which I wish to

establish by the following observations.

In the first place, we seem to be led very forcibly to this conclusion by observing the *universal prevalence* of that diversity which is so much complained of. In no period of the history of human knowledge have mankind entirely agreed in their opinions upon any subject of inquiry. In the present age, when our knowledge is in many respects so much extended, we do not seem at all less remarkable for this disagreement; and therefore, judging of the future from the past, we have no reason to conclude that the sentiments of mankind are ever likely to be exactly adjusted to one common standard. It would be visionary to suppose that a time will ever come when men's opinions upon every speculative point which now divides them, and excites controversy and discussion, shall be finally settled and agreed; that those knotty questions which have in all ages occupied the thoughts of the learned and reflecting part of mankind will ever be finally determined; or that one universal comprehensive creed is ever intended either here or hereafter to receive universal approbation and consent, though deciding questions on which men never consented before. Such an idea would be in the highest degree absurd, since the thing is in its own nature impossible. Such an universal agreement in all points never can take place while human nature remains the same. Different persons must always be placed in different situations; they must always be exposed to the influence of different circumstances: their connexions, their mode of life,

their fortune, their state of health, the climate under which they live, and a thousand other things, will always have such an effect upon their habits, associations, and general modes of thinking, as not merely to preclude all idea of such an universal agreement on all subjects, but, perhaps, even to render it impossible for any two to think exactly alike. This insuperable bar to a complete uniformity of sentiment upon speculative points, there are those who will deplore; but, as it seems to me, with very little appearance of reason. If such be the case, would it not be wiser to set ourselves to examine whether the advantages attending this constitution of things may not be more than sufficient to compensate for all its inconveniences; and to endeavour to trace here the marks of the same kind providence, by which the constitution of the human mind has been, in other respects, so admirably adapted to the situation in which it is placed? We may depend upon it, that a sort of union and *harmony*, as it is termed, which the Author of our being has rendered utterly inconsistent with the constitution he has given us, is not in any respect essential to our happiness or improvement. He is much too wise to make the welfare of his creatures depend upon impossibilities. I would go further still, and maintain that this harmony is so far from being necessary, that it is in no degree desirable; that it would be a very lamentable circumstance, and would deprive this life of many of its enjoyments. This difference of opinion, for which a provision is thus made in the very constitution of our natures, call

it heresy, schism, or any other of the black names that have been invented for it, is nevertheless one of the most effectual means employed by Providence for securing a constant attention to the most important subjects of human inquiry. Though curiosity or the desire of knowledge be in itself a very powerful principle, it is not always sufficient to incite to those exertions in its pursuit which are necessary for its attainment. For this purpose it is often requisite that the attention should be forcibly drawn to the inquiry, and a strong sense of its importance impressed upon the mind by incidental circumstances. Hence it follows that a difference of opinion which necessarily excites discussion, awakens an interest in the subject, which stimulates attention and inquiry, and thus leads the minds of men to a minute examination of many subjects of the highest importance, which otherwise perhaps would have been altogether overlooked or neglected. The history of every branch of human knowledge may furnish us with numberless examples of this efficacy of discussion in promoting the discovery of truth. The disputes which have so much occupied philosophers during the last fifty years respecting the comparative merits of the theories of chemistry which have been brought forward, have very much contributed to the improvement of that science, by directing the attention of able and ingenious inquirers to the subject, and by inciting them, in order to the illustration of obscure, or the establishment of disputed positions, to prosecute experiments and investigations, often expensive, difficult, or laborious. The contro-

versies which have at different times been agitated concerning the foundation and standard of morals, have attracted a much greater number of thinking men to devote their time to the improvement of ethical science; and the consequence has proved highly beneficial. For though their views of the subject have been various, they have seldom been found incompatible; so that by uniting the labours of all, we are enabled to erect the edifice of morality on a more extensive and stable foundation, than we could otherwise have hoped for. In short, I believe it is a truth which cannot be disputed, that in almost all the inquiries which have ever attracted the attention and curiosity of mankind, they have been chiefly spurred on to investigate and to acquire a competent acquaintance with the subject, not so much by a mere disinterested thirst after knowledge, as by some dispute, some controversy in which they desire to distinguish themselves. It is to reflections, to industry, and to inquiries suggested by such motives, that we owe many of the most important and valuable discoveries in all the arts and sciences; and, I may add, it is by the additional motive thus thrown into the scale, that many have been led to attend more to subjects of still greater importance than they otherwise might have done; that their minds have been forcibly drawn to consider the things that relate to their everlasting peace; that they have been induced to examine the grounds upon which they are authorized to take up the glorious name by which they are called. Is it not desirable that we should know and thoroughly understand

the evidences of religion, both natural and revealed; the true strength of the testimony upon which we found our most elevated hopes and transporting expectations; that we should be able to give a reason for the faith that is in us? Why then should we lament the influence of those differences in opinion, those disputes and controversies, which have led so many to attend to these subjects, who would otherwise have altogether neglected them?

Another important advantage of those controversies which the opposing sentiments and opinions of mankind have a tendency to excite, is the minute and rigid scrutiny to which every doctrine or theory is subjected before it can be generally received as true. The influence of this scrupulous examination, both in preventing the easy admission of error and in promoting the cause of truth, is too obvious to require more particular illustration. Since the human understanding is necessarily liable to mistake, it is impossible for any degree of caution to lead us in all cases to the truth; but we have thus the fairest possible chance of success. When subjected to this ordeal error will most commonly be detected; while those doctrines which are founded in fact will only be still further confirmed and established. The attempts of its opponents to overthrow the truth, can only contribute more fully to display the immoveable rock on which it stands. The Copernican system of the heavens, for example, on its first appearance was immediately assailed not merely by all the arguments which a comparatively unenlightened age could bring against it, but by the united

force of prejudice, bigotry and superstition. With these it was destined to wage a long and apparently dubious contest; but over these it has triumphed; and it owes to their pertinacious and obstinate opposition, the accumulation of a mass of evidence which places its truth beyond the possibility of a cavil. The Newtonian theory of gravitation was published at a time when the suffrages of nearly all the philosophers of Europe were engaged by an hypothesis of a widely different nature. It had to make its way therefore in opposition to rooted prejudice; it was subjected to the severest examination; every objection was brought forward in all its force, and the ground disputed inch by inch. But the consequence was that at length it was universally admitted, and shown to be sufficient to account for all the phenomena, and established on a kind and degree of evidence which can never be overthrown. Nor has this severe scrutiny been of less important service to the interests of religious truth. The christian system itself was for a long period the theme of bitter contention. The powers of this world rose up in array against the Gospel, the philosopher opposed it by argument, and the wit by ridicule, so that every thing was minutely sifted and canvassed. Their unbelief may have been a misfortune to them, but it has been a great blessing to us who have in consequence received the grounds and reasons of our faith in their full force. From the disputes and divisions of subsequent ages, the same beneficial effect has resulted. No doctrine that comes from God can fail to stand the test of examina-

tion, but like gold tried by the furnace must emerge from the struggle brightened and purified. Accordingly, I am not one of those who regret the opposition which now prevails against the Unitarian doctrine. If it be, as I firmly believe, the faith delivered to the saints, I ought rather to rejoice at it, for then all the art and industry of its opponents can only serve in the end to set its truth in a more conspicuous point of view.

That the disputes and controversies to which these differences of opinion give rise, frequently excite violent contention and afford food for the angry passions, I am willing to admit; but such food is never wanting where there is the disposition to seek for it; and at any rate we ought to consider that a world which is confessedly a state of trial and probation, neither can nor ought to be wanting in those circumstances which are fitted to call into exercise the virtues of forbearance, self-command and self-denial; and which may at the same time afford us abundant scope for the cultivation of those dispositions of charity and candour which are so necessary to the perfection of the christian character, and are most likely to fit us for a place where discord and contention shall for ever cease. For the improvement and perfection of such heavenly dispositions this is the best of all possible schools; and when we consider the heat and violence which too often prevails in the management of controversies, particularly when the name of religion can in any way be introduced into the dispute, there is surely no spectacle more pleasing and heavenly, than

to see men of learning and integrity though warmed with a zealous regard for what they conceive to be the truth, proceeding with candour and moderation to the discussion of important questions, and concluding the controversy without in the least injuring those sentiments of esteem and respect which at its commencement they mutually entertained. This is the advantage which ought to be derived, and which is intended to be derived from the disputes attending the unavoidable differences in opinion among men; and the specimens of this temper and spirit which occasionally offer themselves to our notice, may perhaps in some degree tend to compensate for the too frequent display of a violence and acrimony which cannot be contemplated without pain, and which sometimes leads to still more fatal consequences.

The warmest admirer of the talents and character of Dr. Priestley cannot, I should think, avoid regretting the vehemence and asperity which too often appear in his controversial writings. That his adversaries deserved it, which in some instances was perhaps true, is an excuse, but not quite a sufficient one. A writer of controversy should not merely adapt his language to the character of his opponent, but to his own character and that of his readers. That Dr. Priestley however could adopt a very different style when he had a respect and esteem for his opponent, we have several illustrious examples to prove. His correspondence with Dr. Price on Materialism and Necessity; and his dispute with Archbishop Newcome on the Harmony of the Gospels, are conducted with a

spirit of moderation and good temper which may furnish perhaps a sufficient atonement for the bitterness and acrimony of his attacks upon Horsley and Reid. Other examples of the same pleasing description might be adduced from the annals of controversy, which prove that it is perfectly possible for sincere and conscientious persons to agree to differ on the most important subjects, and to be zealous and active in the support of opposite tenets without affecting their mutual good opinion and friendship. A spectacle like this is in truth the triumph and perfection of the christian character; it is a glorious triumph of the christian temper and spirit over the unruly passions of human nature.

But how is this triumph to be achieved? By continually labouring after a complete uniformity of sentiment, or, more properly, of profession? By avowing our complete assent to a set of propositions which we do not believe, under the specious phrase of *articles of peace*? Surely a much more likely way would be to endeavour to set an example of christian charity and forbearance; openly to avow our opinions whatever they may be, but to defend them if we are called upon to do so, with meekness and good temper, showing the contending factions how sincerity and zeal might be united with candour and liberality; to substitute, for the unity of profession in the bond of hypocrisy, the unity of the spirit in the bond of peace, and to prove to all the world that an avowal of our sentiments where we differ is no obstacle to the most cordial union where we agree.

Differences of opinion then on points of mere speculation are only *incidentally* the causes of evil, but are *essentially* productive of much benefit. They urge men on to investigate the truth, they prevent them from too readily embracing specious innovations, and they tend to discipline and improve the mind in many of the most important parts of the christian character. On the other hand, a complete uniformity of sentiment, while it introduced a heavy sameness into human life, would remove one of the most powerful incitements to the pursuit of knowledge, and would deprive this life of one of the means whereby it is fitted to prepare us for a better. On these accounts I cannot join in the prayer against heresy and schism: I would rather rejoice in the conviction that they are not evils in themselves, but are eminently instrumental in procuring for us the greatest and most important benefits.

HÆRETICUS.

Error in Dr. Priestley's Works.

Sir, March 20th, 1811.

If an uniform edition of Dr. Priestley's works be published, agreeably to the recommendation of your correspondent, R. S. T.* I beg to suggest the propriety of correcting an error which appeared (inadvertently, I am persuaded,) first in the *Institutes &c.* and afterwards in the *History of the Christian Church*.

In the *Institutes &c.* Part ii. at the conclusion of chap vi. Dr. Priestley, speaking of a pretended miracle among the Camisards,

mentions "one Serres," as giving, "when near his death, a circumstantial account of the manner in which the artifice had been conducted." And, in vol vi. of the *History of the Christian Church*, p. 248, he repeats the statement, saying, 'this was declared by Mr. Serres when he was near his death.' Now the truth is, Sir, as we learn from the author † to whom Dr. P. refers, that the disclosure was made to Mr. Serres, by a person of the name of Donnadieu. Serres, a most respectable man, was not, as the Dr.'s language and manner intimate, a party in the fraud: and I wish, by the means of your Repository, to vindicate his memory.

I am, Sir, your's, &c.
N.

Paris Edition of Prince Eugene's Memoirs.

Sir, March 12, 1811.

I dare say that most of your readers, among the proofs of the enslaved condition of the French press, have heard of the mutilation of the "Memoirs of Prince Eugene," charged upon the third edition of that work published at Paris. I lately looked very cursorily into the London French edition. At the end is given an account of the variations in the Paris edition. The passages omitted there are seventeen. Two or three which I examined did not appear to me to have any political reference. For the omission of one I could guess a reason, and it was the only passage which I had time to copy.

Under the year 1700, Prince

* Vol. vi. p. 22.

† Lemoine on Miracles, pp. 434—437.

Eugene relates that the Marshal Villars was appointed the French ambassador at Vienna. The two generals were intimate associates; one of their conversations is related, at the close of which the Prince thus addresses the Marshal; the words in italics are omitted in the Paris edition:—

“On n’a jamais conspiré contre nos empereurs; ils n’ont jamais été assassinés. *Nous n’avons point de Jaques Clément, ni de Ravallac. Le peuple n’est pas enthousiaste comme chez vous; mais il ne passe pas, menant cela, d’un sentiment à l’autre. Il ne se commet même presque jamais de crime en Autriche.* On voulut persuader, l’année passée, à Leopold, qu’on avait voulu le tuer, puisqu’une balle, à la chaîne, avait perc son chapeau. Qu’on cherche l’homme, dit il avec son air espagnol, c’est un maladroît d’une façon ou de l’autre: il meurt de peur, ou il meurt de faim; qu’on lui donne mille ducats.” Mem. à Londres, 1811, p. 35.

“No conspiracy has ever been formed against our emperors; not one of them has been assassinated. *We have no Jaques Clément or Ravallac amongst us. Our people are not enthusiastic like yours, therefore they are not liable to such transitions of feeling. In short, crimes are scarcely ever perpetrated in Austria.* Last year, it was attempted to convince Leopold that somebody had sought to murder him, because a ball had been shot through his hat, whilst he was hunting. He replied, with his Spanish air, “let the man be found; either way, he’s a clumsy fellow: he is dying of fear, or dying of hunger; give him a thousand ducats.”

The *interpolations* charged on the *Paris* edition are four. The first is a continuation of Prince Eugene’s advice to the emperor’s confessor, in 1724, and closes with this recommendation of pacific counsels:—

“Parlez conscience à vos maîtres, si un ministre ignorant et les intrigants en faveur conseillent la guerre à moins, que le grand nombre de gens en place ou généraux ne la jugent indispensable. Qu’on parle, qu’on s’explique, point de bassesse ni d’aigreur; conduite ferme, excellente défensive préparée: on sauvera bien des cent mille hommes et des millions.”

“Awaken the conscience of your masters, if an ignorant minister and a party of intriguing favourites recommend war, when the majority of men in office and of the generals do not consider it indispensable. Let explicitness be used, let artifice and rancour be avoided; let firmness be preserved, and excellent preparations be made for defence: thus hundreds of thousands of lives, and millions of money may be spared.”

I know not what are the *proofs* of the authenticity of the London, or rather the Weymar, edition, in opposition to that of Paris, but I suppose they are satisfactory.

ADJUTOR.

Mr. William Whitaker, Leeds.

Sir,

I believe you will find that young Mr. William Whitaker, (see the List of Mr. Frankland’s students, p. 9.) was not his father’s successor. He assisted him, but the young man died first. I conjecture that Mr. Bowden, the present minister, succeeded the young man on his death.

Mr. William Whitaker died of a consumption, and left two sermons, with a preface, about consumptions, which Mr. S. Palmer published.

I am credibly informed that the old gentleman was wider in his opinions than the young one.

QUERCUS.

Writers on Materialism.—Dr. Coward.—Letter II.

Sir, April 4, 1811.

I now proceed, as I offered in a former letter, (p. 10.) to give you some account of two Christian Materialists, Dr. Coward and Mr. Layton. As Dr. C. was the earliest writer and by far the most publicly known on the questions they discussed, I shall state in this letter what I have been able to learn of that author's life, previous to the appearance, in 1702, of his "Second Thoughts concerning Human Souls."

Dr. Coward has been unaccountably overlooked by the learned purveyors of biographical information. Anthony Wood, in his *Athen. Oxon.* gave him a short article brought down to 1695, where that work closed with its author's death. In the first edition of the *Biog. Brittan.* published in 1750, Coward had no place. This is more remarkable as Mr. Broughton, a principal writer in that work, has mentioned him incidentally, as I shall have occasion to shew. Mr. B. had also considered the questions discussed by our author, as, like Coward's opponent of the same name, he maintained the opinion of a separate state, and published against Bishop Law, and the writers of his school, among other treatises, "a Defence of the com-

monly received Doctrine of the Human Soul." For all I know of Mr. B's theology or metaphysics I am indebted to Archdeacon Blackburne's *Hist. View*, (ch. 29.) and *Biog. Brit.* 2d. ed. (ii. Pref. ix.)

Dr. Kippis, whose accuracy of research needs not my commendation, brought Dr. Coward into his edition of the *Biog. Brit.* (iv. 358) apparently under the disadvantage of not having immediate access to the publications of his author. On referring to the "General Biography," for my present design, I am disappointed, not to find an article of Coward. Considering the extent of literary information and the liberality of sentiment justly attributed to the conductors of that work, I can refer to accident alone an omission which I regret for my own sake and that of your readers. I trust, however, that even the imperfect account of this author and his writings which I shall be able to offer you, will secure him a place in their Appendix.

As Dr. Kippis discovered no authority, except Wood, for his biographical notices of Dr. Coward, previous to the publication of his "Second Thoughts," I have verified my highly-respected friend's correctness, of which indeed I had no doubt, by applying to the same source.

WILLIAM COWARD, according to *Athen. Oxon.* (ii. 947, 8.) the "son of a father of both his names," was "born in 1656, in the city of Winchester." His mother was daughter of an apothecary in that city, where, Dr. Kippis conjectures, that Coward might be educated at Wykeham's school. In 1674, at the age of eighteen,

he became a commoner of Hart Hall, Oxford, of which his maternal uncle, Dr. John Lamphire, an eminent physician and Camden's Professor of History, was then Principal. In the following year, he was admitted a scholar of Wadham College, and in 1677 *proceeded* Batchelor of Arts. Coward appears, at this time, to have "obtained some reputation for his literary improvements," as he was elected, in 1680, Probationer Fellow of Merton College.

This advancement in academic honours served afterwards the purpose of invective to one of his opponents, Dr. Nichols, whom he designates in his "Just Scrutiny" (p. 26.) as "the Reverend Bombomachides, author of the 5th Conference with a Theist." "The first charge," says Coward, "without argument or reason, to excite an odium against me among many learned and judicious persons, is drawn from the place of my education. That Bradwardin, Occam, Wickliffe, were the glories of Merton College, which is now blemished by the heterodoxy of one son, (Pref. p. 7.) who by a terrible dereliction of the divine grace has fallen into the most dangerous of errors, the denial of the immortality of our precious souls. (P. 4.) Now into what a terrible dereliction," he adds, "of sense and reason is this gentleman fallen, as to make Occam, Wickliffe, &c. orthodox men, contrary to all the historical account of those times, insomuch that John-a-Gaunt was forced to be the protector of the latter against the spiritual sword of the church for his supposed heterodoxy, though true doctrines most and owned afterwards, though I am so un-

happy as, in these our times, to have no such kind protector and defender, for being guilty of truth."

Soon after Coward's advancement in academic honours he had an opportunity of contending for classical reputation. The *Absalom and Ahitophel* was published in 1681, being almost contemporary with the famous decree at Oxford, in favour of "passive obedience and non-resistance." Dryden's poem, distinct from its literary merit, could not fail to be admired for its political tendencies. Satires on Monmouth and Shaftesbury, as Dr. Kippis has remarked, must have been highly acceptable to that loyal University. A latin version of *Absalom and Ahitophel* became an object of emulation for which Coward contended. He had a formidable competitor in young Atterbury, afterwards the celebrated prelate, who was assisted by Mr. Francis Hickman, both students of Christ-Church. Coward, who stood alone, was reputed to have failed in the unequal contest. His version was deemed inferior to that by Atterbury, and, in Wood's quaint phrase, "he was schooled for it in the University." It was, however, published by a friend, and advertized as written by "Walter Curle, of Hertford, Gentleman."

Should any of your readers be disposed to indulge a taste for such literary comparisons, they may judge for themselves by referring to Dryden's *Life*, note H in either edition of *Biog. Brittan*. The ten introductory lines of the original poems are there accompanied by both translations. They will, I think, justify me in regretting

that the writer of Dryden's life, a pious clergyman such as Mr. Broughton was, should have selected without any censure, or rather have quoted carelessly, as the first that offered, ten lines the most exceptionable, in point of moral decorum, through the whole poem. They are, indeed, nothing less than a profane apology for, or rather a panegyric upon the adulterous life of Charles the Second. Addison, in the Spectator, (No. 345) referring to Dryden's "Fall of man," a drama formed on "Paradise Lost," has pointed out the very different attention of the two authors to avoid "all thoughts offensive to religion and good manners," a just censure of Dryden, repeated by Mr. Walter Scott, in his late edition of that poet, though he has not referred to Addison. I know not whether it has ever been conjectured that the introductory lines of *Absalom and Ahitophel* might be intended for a sort of *travesty* of the Aposrophe to "Wedded Love" (P. L. v. 750.) Such a purpose would have been uncensured, if not applauded by the wits of Charles's court, while the "hallowed Milton," and "unhappy Dryden" would have appeared in character; one employing his mighty genius to elevate, and the other feigning the vices he wanted, to prepare his muse for degrading still lower, the low moral taste of their contemporaries.—But I am wandering far from the life of Coward.

In 1683, he became Master of Arts, and now, at the age of twenty-seven, first determined on the profession of Medicine. Pursuing his studies in that line he took the degree of Batchelor of

Physic, in 1685, and of Doctor, in 1687. He first "practised physic at Northampton, and afterwards in 1694, in Lombard Street, London." In 1695, appeared his first publication, which, according to Blackburne, obtained "an honourable approbation from the President and Censors of the College of Physicians." It was a Tract entitled *De Fermento volatili nutritio conjectura rationis, qua ostenditur spiritum volatilem oleosum, a sanguine suffusum, esse verum ac genuinum concoctionis ac nutritionis instrumentum*.

Such are the few particulars I have been able to collect, and probably all that can now be recovered respecting the circumstances of Dr. Coward's life, previous to his becoming known as a metaphysical and theological writer. Before I introduce him under that character, I hope it will not be deemed an unwarrantable digression to quote a few passages from his "Second Thoughts," in which he has strongly marked, and, I think, designed to record, his opinions on some important questions respecting government and political œconomy.

Lord Orford, (R. and N. Authors, ii. 69.) speaking of the execution of Charles (which according to your vol. ii. (p. 42.) his descendant the late Duke of Richmond justified) has these remarks. "The putting to death that sovereign could by no means be the guilty part of their opposition. If a king deserves to be opposed by force of arms, he deserves death; if he reduces his subjects to that extremity, the blood spilt in that quarrel lies on him. The executing him afterwards is a mere formality." Those who agree with this noble writer will,

I hope, be amused, rather than offended, by the following declamation, in which my author has been solicitous to bear his testimony against sectaries and anti-royalists. The passage is introduced as a sort of *palmary* argument, “one single instance” to shew “the fatal consequence of a prejudice grounded on religion.”

“*Did not our grand rebellion against king Charles the First, take its rise from the pretence of conscience and religion? When the zeal of the fanaticks grew so potent, that it devoured the house of the Lord, instead of eating up him that professed a reverence due to his name, and adoration to his person. They threw down our altars and destroyed our churches, at least by sacrilegious hands, so despoiled them, that in the language of the scripture, the houses of God became an habitation of owls and bitterns, and too notoriously a den of thieves.*

“Now all this was done under the colour and pretext of religion, which to this very day, we may observe has been the real ground and foundation of most different parties in England, and by many justified too, although that pretended purity of religion centered in the most unparalleled, barbarous murder of their lawful prince, by a prosperous villainy. This instance I have mentioned, not only to shew the sad effects a pretence of conscience, and a wrong zeal for religion bring on a nation, but also to give the world this intimation or remark, to show how strong the prejudice of that party, (although it can be called only a *successful villainy*, though some styled it *the cause of the Lord of hosts*,) does even to this day

appear, insomuch that, notwithstanding the heinousness of the crime, and barbarity thereof, the son, nay, grandson, (persons oft wholly unconcerned in that fatal tragedy, thorough seasoned with a Puritanic education,) abets the villainy and justifies the murder with as great confidence and effrontery as another would the killing of a wild beast. Nay, never will be convinced that those who acted in it were in the wrong. This observation is a confirmed truth, and I can testify 'tis so by my own experience, and I doubt not but many others have observed it besides myself. Which seems to me such a monstrous riddle as admits of no other solution than that of a strong prejudice grounded on education. Hence they conceive a perfect odium against the church of England and its members, because by their pious doctrine and preaching they remind them of that horrid barbarity, forewarn them not to tread in the steps their forefathers went in, and join in fasting and repentance to make an atonement for the nation, for the murder that day committed by the power of these sons of Belial, and unreasonable men.” (Second Thoughts, pp. 20—22.)

And now, lest Coward should appear a royalist, singularly romantic, I cannot refrain to add, from a lawyer of the seventeenth century, this truly delectable passage:—

“The Severn, Thames, Trent, and Humber, four of the greatest rivers of the kingdom, with all their lesser running streams of the island in their continual courses, and those huge heaps of water in the ocean and girdle of it, in their restless agitations will never be

able so scour and wash away the guilt and stain of it, [Charles's execution] though all the rains which the clouds shall ever bring forth and impart to this nation, and the tears of those that bewail the loss of a king of so eminent graces and perfection shall be added to it." (Fabian Phillips' *Veritas Inconcussa* in Zouch's *Walton's Lives*, 4to. P. 291.)

As Coward contemplated with so much horror the catastrophe of 1648, he could not be expected to look back upon the *Revolution* with a friendly eye. He has, I think, designed in the following passage of the *Second Thoughts* to record, though indirectly, his disapprobation of the transaction, which led to that event. Speaking of the different manner in which the learned and the vulgar consider "the obligations arising from *natural* and *moral* sciences," he thus proceeds :

"The *vulgar* are apt to believe all principles of nature, without any limitation or restriction, especially such as are good *self-interest* principles, and very advantageously serve a turn in a present juncture of affairs. *Sui ipsius conservatio est primum principium nature*, says the learned Grotius, the preservation of a man's self is the first principle of nature, and one would think uncontrollably true, and past all doubt or question. But upon examination, we find there is no such mathematical demonstration as to remove all doubts and scruples. For which we have the testimony of the learned University of Oxford, that unless it be received with limitation, which is no more than rightly *circumstantiated*, it cannot possibly be true. They, in their address to the late

King Charles the Second, about the year 1681, ranked it amongst those commonwealth principles which have been the ruin of Monarchy, and condemned it as highly pernicious. Though I must confess, our *wise nation*, of late years, have thought no principle of divinity half so convincing as this, or swallowed down the belief of a Deity, with less scruple and difficulty, than that of self-preservation, not thinking it necessary to examine the limitations of such an advantageous principle." *Id.* (p. 39.)

Coward, however, does not appear to inculcate "passive obedience" or—

"The right divine of kings to govern wrong;"

but on that principle of endurance adopted by the Society of Friends, and for which he supposes "we have the greatest and best authority—our Saviour," quoting *Mat. xvi. 26.* as to his purpose. Yet having no fondness for the revolution-government he regarded its conduct with a censor's rather than a "lover's eye." He thus enlarges on the act for imposing a duty on stamp-paper, which passed in 1693, and was then considered as a grievous oppression.

"It being my fortune not long ago to happen into promiscuous company, I found a courtier highly commending the invention of the St—p Act as admirably good for the support of the nation, the advantage of the crown, and an easy tax for the subject to pay, draining his pockets, by gentle and little disbursements, and insensibly affecting his estate, if it be his misfortune to be in law. Now this opinion I conceive he stiffly maintained from the principles of

court-education, which excites the courtier zealously to admire, approve, and commend all ways and means that are found out to contribute to the grandeur, and support the magnificence of a court, as undoubtedly money doth always. For the more plentifully a prince is supplied by his subjects, the better able will he be to reward his servants, and gratify his favourites, which every courtier strenuously aims at, and in time expects, at least hopes, to be. Whilst the country-politician, though he thinks it absolutely necessary for the advantage, support and honour of a prince, that the hearts and purses of the subjects should be freely open, yet cannot approve of that way to do it, by that *ingenious invention* the courtier so much admires, but rather esteems it a great grievance, and a burden almost insupportable to those who are forced to prosecute or defend their *right, by law*. The law itself, as it is now managed, and become a trade of craft in form, being a sufficient burden without the additional duty of *St—p Paper*, because, it is an affliction to them who are all already grieved; for although a man cannot oftentimes obtain or defend his right, without the assistance of law, yet the methods of obtaining justice, in England, (to our shame be it spoken) are become so very *injurious, chargeable, and oppressive*, by reason of the many processes, through so many offices, that the good honest subject is become a mere *Issachar*, an ass crouching under his burden, as it were, laden with wool, and forced to pass through deep waters, to add more weight to his affliction. For, although justice

in the courts runs down like a mighty stream, yet too true is the similitude, by reason of the numerous delays and charges, besides the bigotry, sometimes, of a prejudiced judge, it very often overwhelms the subject, whom at first it was designed to refresh." (Id. p. 7.)

Dr. Kippis, who appears never to have seen the "*Second Thoughts*," concludes, from a political essay attached to a didactic poem, published by Coward in 1709, that the author "was a very zealous whig." I think, upon his own authorities, just quoted, he was in 1702, a genuine high church son of Oxford, a tory, if not a jacobite. Nor did he express himself differently in 1704, when he published the second edition of "*Second Thoughts*," which, by the favour of a friend I have had an opportunity of examining. The free sentiments in the last passage quoted from Coward, might seem unsuitable from a royalist. It has, however, been found that such politicians, especially when unprejudiced by court favour, have expressed sentiments on the practice of government, worthy of the most popular theory. The writings of Swift and Bolingbroke, who were disaffected tories, contain, I apprehend, more manly censures of kings and courts, than those of the loyal whigs, Steele and Addison.

I have quoted Dr. Coward so largely, considering it as not beside my purpose to shew, in his own words, the vast difference on some great political questions between our author and those who in later times have ably advocated his favourite theological sentiment. Two writers will not easily be

found, more zealous for one opinion, or whose early associations and general habits of thinking were more contrasted than Dr. Priestley and the author of the "Second Thoughts." Of the plan and execution of that work, I shall take an early opportunity to send you some account.

N. L. T.

Homerton Articles of Faith.

Sir, Feb. 1. 1811.

You have frequently admitted into your Repository strictures upon the subscription to articles of faith required of the candidates for the ministry in the Church of England; but your correspondents do not seem to be aware, or are reluctant to acknowledge, that the same practice prevails amongst some Dissenters. A friend has just put into my hands, a pamphlet entitled "A Declaration as to some controverted points of Doctrine," printed "London 1805," which he tells me, contains the creed to which the young men are constrained to declare their assent and consent on entering the *Independent Academy, Homerton*, and to which also all the subscribers (of money) to that institution are obliged, by their signature or some other means, to express their adherence. My informer, on whose correctness I can rely, adds that this creed was drawn up by a company of the London Independent ministers, who, from the tavern where they hold their meetings, are denominated "The King's Head Society." You will perhaps agree with me in thinking that the "Declaration" is no very respectable specimen of creed-making; but we must unite in applauding the moderation of its framers, who contented themselves

with Ten Articles of Faith, when they had so good a precedent for extending their Tyranny to nearly four times the number. CLERICUS.

"Advertisement.—Some ministers and gentlemen, being sensible of the great opposition which has been made of late, to the Christian Religion, agreed to use their utmost endeavours, to support the ancient and true protestant doctrines; and as there are some points which are not controverted at present, they judged it proper to give a very brief summary of those doctrinal truths, which are now attacked with the greatest vehemence, and which they had a special regard to in the following Articles.

"A Declaration, &c.—I. The light of nature affords men so much knowledge, as to the being and perfections of God, that they are without excuse, when they glorify Him not as God; but it is not sufficient to give a saving knowledge of the Most High; therefore God was pleased to give a clear and full manifestation of his mind and will, in the scriptures of the *Old and New Testament*: which are the only and the perfect rule of faith and practice; and no doctrines are to be regarded which are not there expressed, or deduced from thence, by necessary consequence. In the scriptures nothing is revealed contrary to right reason; but many mysteries are there revealed, which transcend finite reason; and they are to be received on the authority of the revealer, without enquiring into the mode of them.

"II. The light of nature informs us, that there is but one God, and that he is clothed with all possible perfections, and that be-

sides the one God, there can be no other. This doctrine of the unity of God is abundantly confirmed in the scripture; but there it is revealed, that in the unity of the Godhead, there are three persons, the Father, the Son, and the Holy Spirit, who are the same in nature, and all divine perfections; so that these three are the one supreme God, the one object of our faith and worship

“ III. God, from eternity, unchangeably ordained whatsoever comes to pass, yet so, as that he is not the author of sin, nor is violence offered to the will of the Creature; though he unchangeably knows whatsoever will come to pass, yet he has not decreed any thing, because he foresaw it would come to pass, on certain conditions. By his decree some of mankind are predestinated to everlasting life. These, God, according to the good pleasure of his will, has chosen in Christ, out of his mere sovereignty, without any foresight of faith or good works, as causes, or conditions, moving him thereto. Such whom he chose in Christ, he chose that they might, in time, be holy and blameless before him: the rest of mankind, he, in his sovereign pleasure, has left to feel the consequences of their transgressions.

“ IV. God created our first parents in honour and innocence, and entered into a covenant of works with *Adam*, and all his posterity; but he broke this covenant by sinning against God. By this apostacy, he, and we in him, fell from original righteousness, lost communion with God, and so became dead in sin. The guilt of *Adam's* first sin is imputed to his posterity, and a corrupt nature

is derived to them, whereby they are averse to all good, and prone to all evil.

“ V. God the father was pleased, before the foundation of the world, to enter into a covenant with Christ the second *Adam*, and with all the elect, in him as his spiritual seed; in which agreement Christ undertook to do the work of a surety, in fulfilling the law, and suffering death, that he might bring his sons and daughters to glory. In this covenant, the most ample provision is made for the chosen people; so that all the blessings, pertaining to salvation, are bestowed freely, and do not depend on any conditions, to be performed by the creature. In this God the Father shewed the greatness of his wisdom, in contriving a way, wherein, securing the rights of his justice, by punishing sin, in the person of the surety, he might yet shew forth the riches of his grace, in saving sinners.

“ VI. When the fulness of time was come, God the Son, the surety for his people, and the Mediator between God and them, took upon him the human nature, consisting of a true body and a reasonable soul, not a superangelick spirit; which human nature he took into union with his divine person: so that Christ is truly God, and truly man, in one person; he being made of a woman was made under the law, and perfectly fulfilled it, by obeying its precepts, and suffering the punishment due to us; he endured grievous torments in his soul, as well as pain in his body, and offering himself up, in his human nature, which had an infinite value put upon it, arising from the union of that nature with his divine

person, he yielded to the justice of God, a full and proper satisfaction for the sins of his people; by which he delivers from condemnation, and gives a right to all spiritual blessings, and to the glory of heaven; the saving benefits of his death are extended no farther than to the elect, for whom he undertook, and in whose place he died: for as all are saved, for whom Christ died, otherwise he must be supposed to have died in vain; and as all men are not actually saved, it follows, that he did not die for all men, or merely to put into a salvable state, all who will attempt to work out their own salvation, by improving upon the common helps which are afforded them.

“VII. All that are saved, are justified by the righteousness of Christ, imputed to them. God pardons their sins, and accepts them as righteous, not on the account of any thing in them, or done by them, but for Christ’s sake alone; not by imputing faith itself, the act of believing, or sincere obedience, as their righteousness; but by imputing Christ’s active and passive obedience, as their sole justifying righteousness. Though they receive Christ and rest on him and his merits, by faith, yet that faith is not from themselves, but is the Holy Spirit’s work; and though by that we receive the righteousness of Christ, yet it is not the condition for the sake of which sinners are justified.

“VIII. By the fall men have lost all ability of will for what is good, and cannot by their own strength, convert themselves, or prepare themselves for conversion; when they are effectually called, it is by the irresistible power and efficacy

of the Holy Spirit, in which they are altogether passive, and are quickened and enabled by him, to answer the call, to repent of their sins, to abound in good works, and to make a progress in holiness, which, though it is not the cause, or condition of salvation, yet it is a necessary part of it, and must be found in all who hope to see the Lord with comfort.

“IX. They who are sanctified, though they frequently sin, and so provoke God, as an offended Father to chastise them, yet being kept by the power of the Holy Spirit, they will be recovered from their backslidings, and shall neither totally, nor finally fall from grace, but shall certainly persevere to the end.

“X. After death the souls of believers shall be perfectly holy, and shall immediately pass into glory, and shall not sleep with their bodies, which are to be committed to the grave, ’till the last day; at which time, the same bodies shall be raised from the dust of death in glory and honour, and shall be re-united to their souls, that in soul and body the saints may be for ever present with the Lord, and may keep up uninterrupted fellowship with the Father, Son and Holy Spirit, in the happy regions of rest and peace.

“To the Father, to the Son, and to the Holy Spirit, three divine persons, and the one supreme God, be all honour and glory ascribed, now, henceforth, and for evermore. Amen.”

*Society for Widows and Orphans
of Unitarian Ministers.*

Paternoster Row, Mar. 22, 1811.

SIR,

A Northern Unitarian Minis-

ter's letter in your last, (p. 79.) is very well. When I have heard and seen collections made annually in the London Congregations of dissenters for the different funds, I have often thought that Unitarians were sufficiently numerous, respectable and not less willing than other sects to promote the happiness and comfort of their ministers and their families.

In the church of Scotland the ministers are compelled, by an act of parliament, to pay annually in the following proportions for the benefit of their widows :

2l. 12s. 6d. For an Annuity of 10l.			
8	18	9	ditto 15
5	5	0	ditto 20
6	11	3	ditto 25

They have an option of either of the above sums. Unitarian ministers might adopt the plan in smaller sums, and it of course would be voluntary. The claims of subscribers' widows to have a preference.

By the above communication I may be accused of wishing to multiply divisions amongst non-conformists, but this I quite disavow. To love all men is the christian precept, but especially those of the household of faith.

A NON. CON. OF THE OLD
SCHOOL.

On Death, considered as the Punishment of Adam's Sin.

Sir,

The majority of Christians regard death as a punishment inflicted on all mankind for the sin of the first man. Thinking this notion erroneous, that it fixes a stain on the justice of God, and places the present condition of man in a false light, I beg leave, through the medium of your va-

luable Repository, to communicate my thoughts to the public on the subject.

The light of nature does not suggest, nor can reason ever justify, the idea, that mankind are born in the state of criminals, condemned to die for the sin of their first progenitor ; nor can I find such an opinion sanctioned by divine revelation. The ancient prophets threatened men with death as the punishment of their own crimes ; but never intimated that death was a punishment inflicted on all men for the sin of Adam ; nor that it was a punishment, in any case, but when inflicted for personal offences. One of them (Ezek. ch. 18) represents Jehovah as reproving the house of Israel for using the proverb, " The fathers have eaten sour grapes, and the children's teeth are set on edge ;" by which they meant that the children were punished with death for the crimes of their fathers. The prophet adds, " As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine ; as the soul of the father, so also the soul of the son is mine : the soul that sinneth, it shall die. The son shall not bear the iniquity of the father," &c. Souls, in this passage, as well as many others in scripture, evidently mean persons ; and the obvious sense is, that Jehovah hath said, yea, sworn by himself, that one man shall not be punished with death for the crimes of another ; but if the notion were well founded, that death, as a punishment, is inflicted on all Adam's posterity for his sin, there would still be occasion to use the prohibited proverb ;

but shall such a notion be maintained in direct opposition to the positive declaration and solemn oath of Jehovah?

The Mosaic account of the fall contains no intimation that all the descendants of the first man would be punished with death on account of his transgression: it does not necessarily imply that even Adam became mortal and *liable* to death in consequence of his sinning; only that his mortality was then fully made known; and the certainty of his dying declared. This is all that the account necessarily imports; it contains not one word about either the physical or moral condition of his posterity, much less that capital punishment was then pronounced on them all; only it must be inferred that they would be similar in nature to their parents. The earthly particles of which man was composed, must, from the first, have been capable of separation, and his frame of consequent dissolution; the breath of life which animated him of becoming extinct; nor could any thing but divine power, by whatever means it might operate, have prevented the decay and dissolution of a being so constituted. Whether the divine power would have so operated, and by what means, had not man sinned, we are not informed. We have no intimation of any change taking place in man's physical nature when the sentence of death was passed upon him; but had he been before immortal, a great change must have taken place, and it could hardly have been left unnoticed by the writer. The threatening of death, in case he took of the forbidden fruit, implied that he was then *capable* of

dying. If it cannot be proved that human nature first became mortal after Adam had sinned, and I believe it cannot, it must be impossible to prove that the mortality and death of all his posterity is the punishment of his sin.

If it be admitted that human nature first became mortal after Adam transgressed, and that in consequence of his offence mortality and death are entailed on his posterity, it will not follow that death is entailed upon them either as a curse or punishment; it may, even in that case be allotted to them, through his instrumentality, as a blessing, as wise, benevolent, and necessary to be interposed between their present and future existence. There is a clear distinction between mere suffering and punishment; the former may, for wise purposes, be the lot of the innocent, without involving the least idea of culpability, but the latter belongs only to the guilty; and suffering is punishment only when associated with guilt. To inflict death as a punishment on the innocent, for the crime of a person whom they never knew, would be a gross violation of justice: such a violation of justice does the notion I am opposing impute to the holy and righteous Lord God.

Human nature is what God hath made it: it is at present mortal: he hath seen it wisest and best that it should be so: nor ought we to be dissatisfied with our condition, nor to regard mankind as criminals condemned to the punishment of death; but to consider mortality as an essential part of that wholesome discipline under which our heavenly Father hath placed us, to train up and

prepare us for a more glorious state of existence. God hath appointed to men once to die, not in resentment and wrath, but in wisdom and goodness, because this appointment is better calculated, than a total exemption from mortality, to promote our moral and intellectual improvement, and the progressive good of society. This cannot be doubted, if it be admitted that God always does what is wisest and best, that he has constituted man so as best to fit him to act his part, and receive improvement, in the present scene of things, and that, constituted as man is, death is unavoidable: and who can help admitting these things?

In the New Testament, death is not spoken of as a punishment inflicted on all mankind for Adam's transgression. Neither Jesus, nor any of his apostles, but Paul, nor any of the writers of the New Testament, excepting him, have taken the least notice of Adam's sin and its effects. Paul mentions it merely incidentally, to illustrate another subject, without pretending to place it in any new light, or give it any new construction: consequently his words ought not to be made the foundation of a new doctrine, unheard of before, nor be supposed to impart any thing more than can be fully gathered from other parts of scripture to which he alludes, and on which his reasoning is founded; unless he merely introduced a popular notion, without making himself accountable for its correctness, in order to illustrate by the contrast an important doctrine. All that can be justly concluded on this point from his reasoning, in Rom. v. is, that the annun-

ciation of death followed upon the first commission of sin, (v. 12.) for Adam was not the first man that actually died, and that mortality has passed from him to all his posterity: that what the sentence passed on him expressed, attaches to all his descendants, though not laid on them as a punishment, which it was in his case, being associated with guilt. (v. 15—18.) From Paul's words, 1 Cor. 15, 21, 22, no more than this can be concluded, that death passed from Adam to his posterity, and that all die in consequence of their connection with him, a mortal progenitor: even as the resurrection which commenced in Christ will extend to all mankind, from whom life will pass to all who die in connection with Adam.

It is presumed the view I have given of this subject, is more consistent with the character and perfections of God, especially his justice, and better calculated to reconcile us to the righteous appointment of death, and to cheer us in the prospect of it, than the more popular notion: as such I wish to submit it to the consideration of your readers, and remain,

Yours, &c.

R. Mc. INTYRE.

Regium Donum.

SIR, Feb. 24, 1811.

I have found at the end of a pamphlet entitled "Genuine Protestantism," &c. by John Fell, 1773, the following advertisement:

"Soon will be published,—*Achan's Golden Wedge; or Royal Bounty Influence*, traced and displayed from *March, 1723*, to the present Time: with *seasonable Ad-*

vice to Lord North, and the body of Protestant Dissenting Ministers."

I shall thank any one of your correspondents to say whether a piece, with the above title, was actually published, and if in his possession to give some account of it. I apprehend that the Royal Bounty designs the *Regium Donum*, or royal gift. Of this I see a short account, under that title, in the "Protestant Dissenter's Almanac," for this year, p. 47. It is there said that "the sum amounts at present to 2000*l.* per annum, and is now at the disposal of the Rev. Dr. Rees, who is assisted in this labour" by seven ministers from the different denominations.

Mr. Fell, dates his "Genuine Protestantism" from "Thaxted, in Essex." He was, I believe, the same who opposed Mr. Farmer on the Demoniacs, and during the latter years of his life, became tutor to the Calvinistic Academy at Homerton. This author carried his notions of religious liberty very far. He argued against the interference of the magistrate, even though requiring only a declaration that a dissenting minister was "a christian and a protestant;" and that he received "the revelation of the will of God, contained in the scriptures." On this ground of refusing any declaration, as it sanctioned the Magistrate's interference, he somewhat sharply opposed the late Drs. Stennett and Kippis, and that respectable divine, to whom your readers are much indebted, the Rev. Mr. now Dr. Toulmin. QUERO.

March 23, 1811.

P. S.—I have just observed, in yesterday's proceedings of the House of Commons, a grant to the crown of 9280*l.* in which sum

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I apprehend the *Regium Donum* is included. It occurs in the Committee of Supply, under the head of Miscellaneous Estimates. The design of the vote is variously expressed by the *reporters*, as if they were engaged to preserve this royal, or rather parliamentary, benevolence, an impenetrable mystery. I copied the following from the papers mentioned. "For the dissenting clergymen in England, Scotland and Ireland, for the year, 1811."—*Chronicle*. "For the support of dissenting ministers."—*Times*. "For dissenting ministers and French refugee ministers."—*Post*. "For the relief of dissenting clergymen in Ireland and Scotland."—*Herald*. "For protestant dissenting ministers in England and Ireland."—*Press*. "For the French refugees."—*Ledger*. There must be among the correspondents of the M. Repos. some who could state more accurately the objects of this annual bounty.

Mrs. H. More, Dr. Priestley and Mr. Gibbon.

April 5, 1811.

Mrs. H. More, in her recent publication, entitled "Practical Piety," &c.* observes that "the author of *The Decline and Fall of the Roman Empire*, with an inconsistency not uncommon to unbelief, treats the stout orthodoxy of the vehement Athanasius with more respect than he shews to 'the scanty creed' of a contemporary philosopher and theologian, whose cold and comfortless doctrines were much less removed from his own."

Now, the fact for which this

* Vol. ii. 74, 75. (1st ed.)

writer is so perplexed to account, may easily be explained by those who look back on Mr. Gibbon's character and life: nor is there any necessity for regarding it as a mark of “inconsistency not uncommon to unbelief.”

1st. Mr. Gibbon's censure of Dr. Priestley is contained, principally, in two notes* in that part of the History of *The Decline, &c.* which was published in 1788.

2d. In the year 1782, Mr. G. had been invited by Dr. P. to discuss the subject of the evidences of revelation. The invitation was declined: and the correspondence relating to it, has been given to the world†.

3d. This correspondence sufficiently indicates Mr. G's irritation and rancour towards Dr. P; while it as clearly expresses the simplicity and ingenuousness of the temper of the historian of *The Corruptions, &c.*

4th. Mr. G. although an unbeliever, was an *avowed* friend, nevertheless, of church and state: nor was he by any means an enemy to the frantic politics of the administration of that day. He was desirous, moreover, of ranking among men of fashion: and there is a passage in his “Miscellaneous Works,” &c. which affords additional proof that he was ready enough to join the great and little vulgar in proscribing Dr. P. as a *sedition* author‡.

5th. It is plain from several notes in “*The Decline,*” &c. that Mr. Gibbon's views of moral purity and decorum, were essentially different from Dr. Priestley's,

who, living with constant reference to the *Christian* hope of immortality, had also a higher sense of the obligations of sincerity.

6th. From a comparison therefore of dates and circumstances, I conclude that *the personal offence taken by Mr. G. at the animadversions of Dr. P. upon his famous xvth chapter, was the source of his hostility to that eminent man;* against whom it does not appear that he had *previously* expressed himself with bitterness.

Mrs. H. More was surely ignorant of the above facts, or inattentive to them; and had she adverted, for a moment, to the influence of Dr. P's religious sentiments upon his own life, and to the support and consolation which, in common with many excellent men, of early and later times, he derived from them in death, she would not, I presume, have pronounced those sentiments “cold and comfortless,” even though they were not framed in the schools of imagined and modern orthodoxy!

N.

“Adoration” not always Divine Worship.

SIR, Feb. 25, 1811.

In *The Commonwealth of England*, by Sir Thomas Smith, is a passage which I send you as capable of a very useful theological application. That justly celebrated scholar and politician, who filled with reputation the very distinct offices of Greek Professor and Secretary of State, finished the work I have mentioned, according to *Strype*, in 1565. He was then in France on a special embassy from Queen Elizabeth, to invest Charles the Ninth with the order of the garter. This author at the close of b. i. ch. 4. entitled, “Of the Monarch, King or

* Ed. 8vo. vol. viii. 263. x. 193. chap. xlvii. note 4. liv. note 42.

† Appendix to Dr. Priestley's Discour. on Ev.d. of Rev. No. iv.

‡ Vol. i. 154.

Queen of England," has the following passage:—

"No man speaketh to the prince, nor serveth at the table but in adoration and kneeling. All persons of the realm be bare-headed before him. Insomuch that in the chamber of presence, where the cloth of estate is set, no man dare walk, yea, though the prince be not there, no man dare tarry there but bare-headed."

I will not stay to enquire whether any people, even for the useful purposes of government have a right to place a frail fellow-creature in circumstances so unfavourable to his moral and intellectual culture. I am sure no reflecting mind can envy such a condition of ostentatious solitude and self-sufficiency, as my author has described. The passage was, however, quoted by me for another purpose. It serves to shew the reader of the scriptures in the common version what, I fear, his more learned guides are not always eager to teach him. No anti-trinitarian can have argued much with such Christians without being triumphantly opposed, at every turn, with passages of scripture describing homage and worship paid to Jesus Christ, which they call blasphemous if ascribed to a creature, even the most exalted. Yet Sir Thomas Smith who, in conjunction with his friend Sir John Cheke, "taught all Cambridge Greek," was certainly one of the most learned philologists of his time, and his language must have formed a standard of propriety in the age of king James's translators. Now, if this author could employ the phraseology I have quoted, to describe merely the reverence paid to exalted civil rank and office in the case of a

king, one whom the Christian, though not uncourtly, poet describes as a *worm raised above his meaner fellow-worms*, surely the learned translators of the common version, had they been as free from, as we know they were possessed by, trinitarian prejudices, might yet have used the expressions so unduely appreciated by their readers, concerning him whom they describe, according to the apostle Peter, as *a man approved of God, by wonders and signs which God did by him*.

PHILOLOGUS.

Mr. Carpenter's Valedictory Epistle.

Sir,

As I am now bidding farewell to controversy, I wish to insert in your impartial Repository, a few remarks and observations of a valedictory nature. The diversity of sentiments which prevails among christians gives me very little concern, as I know that it must be the result of free enquiry. And I am of opinion that even storms and tempests are less injurious than a dead calm and stagnation. Yet I am not fond of storms and wish only for a gentle breeze. A positive and unchristian spirit, whether found in Trinitarians or Unitarians, excites my grief and sometimes my indignation. When I call to mind the strong expressions which my friend Belsham has made use of, in his letters to me and in conversation with me, in defence of the pre-existence and atonement of Christ, I am rather surprized at the supercilious manner in which he treats those who still maintain these doctrines. I do not blame him for changing his sentiments, but for his want of candour towards those who do *not* change

theirs. Mr. Pitt had certainly a right to alter his opinion respecting parliamentary reform. He might think, and there might be reasons for his thinking, that the measure which was wise at one time would be imprudent at another. I never therefore could see the force of those charges of inconsistency and apostacy which were brought against him. But I blame him for thinking ill and speaking ill and acting ill respecting those who had once been his coadjutors, and who did not see reason to change their opinions and conduct. *Applicat cui applicetur.*

Those who maintain the pre-existent glory and atonement of Christ need not, I think, indulge any anxiety respecting their cause, as long as the gospel of St. John is allowed to be genuine and the Epistles of St. Paul are retained in the canon of scripture. Whilst we find such passages as these, "I came forth from the Father and came into the world, and again I leave the world and go to the Father;" and the expression of Paul, "Who being in the form of God &c." I express my own firm conviction, that neither the surgical knife in lopping off some passages, nor the inquisitorial rack in torturing others will be of much avail.

If these doctrines appeared to me so inconsistent with reason and the general tenour of scripture as they do to some of my brethren, I would certainly adopt a different method of getting rid of them. I would allow that they were the sentiments of the apostles, but that they were not inspired on these subjects, and that it did not constitute a part of their commission to publish such doctrines. I do acknowledge that there would be some difficulty in taking this ground, as it might

weaken the testimony of the apostles in other respects; but this difficulty appears to me less than that which the modern unitarians have now to overcome. *Hic cestus artemque repono.* Yours &c.

B. CARPENTER.

Account of a Colony of Karaite Jews.

From Dr. Clarke's Travels, p. 476—483.

"The morning after our arrival (at Baktcheserai, the Capital of the Crimea,) Colonel Richard Dunant, a native of Smyrna, and an officer in the Russian service, residing in Baktcheserai, accompanied us on horseback to climb the steep defile which leads from the city to the Jewish colony of *Dschoufoutkalé*, situated on a mountain, and distant about five versts. These Jews are of the sect called *Karai*; they inhabit an ancient fortress originally constructed by the Genoese upon a very lofty precipice.

* * * * *

"We now came to the lower verge of some steep cliffs, and beheld on the summit the walls of *Dschoufoutkalé*. In a recess upon our right hand appeared the cemetery, or "*field of dead*," belonging to the Karaite Jews. Nothing could be imagined more calculated to inspire holy meditation. It was a beautiful grove, filling a chasm of the mountains, rendered dark by the shade of lofty trees and overhanging rocks. A winding path conducted through this solemn scene. Several tombs of white marble presented a fine contrast to the deep green of the foliage, and some female figures in white veils were offering pious lamentations over the graves. An evening or a morning visit to the sepulchres of their departed friends is, perhaps, the only airing in

which the Jewish women indulge themselves, as they seldom leave their houses; and in this respect their customs are similar to those of Tartars and Turks. If the belief these nations entertain, that the souls of the dead hover about their earthly tabernacles and hold communion with the living, could be admitted by the followers of Christ, it would not be possible to direct the human mind to any exercise more consolatory, or more sublimely affecting. I never saw Mahometans or Jews so circumstanced, without feeling something very like a wish to share at least with them this article of their faith.

“The ascent from the cemetery to the fortress, although short, was so steep, that we were forced to alight from our horses and actually climb to the gateway. Several slaves, however, busied in conveying water upon the backs of asses, passed us in their way up. The spring which supplies them is below in the defile; and a very copious reservoir, cut in the rocks above, is prepared for the use of the colony. As we passed the gateway and entered the town, we were met by several of the inhabitants. Colonel Dunant inquired for a Jew of his acquaintance, one of the principal people in the place. We were conducted to his house, and found him at noon sleeping on his divan. He rose to receive us, and presently regaled us with various sorts of confectionary, among which were conserved leaves of roses and preserved walnuts; also eggs, cheese, cold pies and brandy. A messenger was dispatched for the Rabbi, whom he invited to meet us, and who soon after made his appearance. This man was held

in very high consideration by them all, and with good reason; for he was exceedingly well informed, and had passed a public examination with distinguished honour in Petersburg, after being sent for expressly by the Empress Catharine. We were highly interested by their conversation, as well as by the singularity of having found one Jewish settlement, perhaps the only one upon earth, where that people exist secluded from the rest of mankind, in the free exercise of their ancient customs and peculiarities. The town contains about 1200 persons of both sexes, and not more than 200 houses. The Tartars left here a stately mausoleum, erected for the daughter of one of their Khans, now a ruin. The principal part of each dwelling belongs to the women; but every master of a family has his own private apartment, where he sleeps, smokes, and receives his friends. The room in which we were entertained was of this description: it was filled with manuscripts, many in the handwriting of our host; others by those of his children; and all in very beautiful Hebrew characters. The Karaites deem it an act of piety to copy the Bible, or copious commentaries upon its text, once in their lives. All their manuscript copies of the Old Testament began with the book of Joshua; and even the most ancient did not contain the Pentateuch. That part of the Bible was kept apart, but only in a printed version, for the use of schools*. In the synagogues, with

* The reason given by the Rabbi for the omission of the books of Moses in their manuscript copies, was that the Pentateuch being in constant use for the instruction of their children, it was reserved apart, that the whole volume

the exception of the books of Moses, every thing was in manuscript. The Rabbi asked if we had any of the Karaite sect in England; a question we could not answer. He said there were few in Holland: and I believe, as a sect, it is very rare. These Jews call themselves KARAI. The etymology of the name is uncertain. The difference between their creed and that of Jews in general, according to the information received from the Rabbi, consists in a rejection of the Talmud; a disregard to every kind of tradition; to all Rabbinical writings or opinions; all marginal interpolations of the text of scripture; and, in a measure of their rule of faith by the pure letter of the law. They pretend to have the text of the Old Testament in its most genuine state. Being desirous to possess one of their Bibles, the Rabbi, who seemed gratified by the interest we betrayed, permitted me to purchase a beautiful manuscript copy written upon vellum, about 400 years old, but having left this volume in the Crimea, to be forwarded by way of Petersburg, it was never afterwards recovered. It began, like the others which were shown to us, with the book of Joshua.

“The character of the Karaite Jews is directly opposite to that which is generally attributed to their brethren in other countries, being altogether without reproach. Their honesty is proverbial in the Crimea; and the word of a Karaite is considered equal to a bond. Almost all of them are engaged in trade or manufacture. We were surprised to see vine leaves sold in the streets, particularly as they are abundant in the country; but this article is in very great demand,

might not be liable to the injuries it would thus sustain.

to use in cookery. Their minced meat is rolled up in vine leaves, and sent to table in the form of sausages. They observe their fasts with the most scrupulous rigour, abstaining even from snuff and smoking, for twenty-four hours together. In the very earliest periods of Jewish history, this sect separated from the main stem: this at least is their own account, and nothing concerning them ought to be received from Rabbinists, who hold them in detestation. For this reason, the relations of Leo of Modena, a Rabbi, of Venice, are not to be admitted. Their schism is said to be as old as the return from the Babylonish captivity. They use very extraordinary care in the education of their children, who are taught publicly in the synagogues: and in this respect the Tartars are not deficient. I rarely entered a Tartar village in the day-time, without seeing the children assembled in some public place, receiving their instruction from persons appointed to superintend the care of their education; reciting with audible voices passages from the Koran; or busied in copying manuscript lessons placed before them. The dress of the Karaites differs little from that worn by the Tartars. All of them of whatsoever age, suffer their beards to grow; but among Tartars the beard is a distinction of age, the young men wearing only whiskers. The Karaites wear also a very lofty thick felt cap, faced with wool, which is heavy, and keeps the head very hot. The Turks and Armenians often do the same; and in warm climates this precaution seems a preservative against the dangerous consequences which result from obstructed perspiration.”

BIBLICAL CRITICISM,

AND

INQUIRIES AND DISQUISITIONS ON ECCLESIASTICAL HISTORY.

Josephus's Testimony to the Divine Mission of John the Baptist.

March 21, 1811.

Josephus not only speaks of the heathen converts to Christianity, as converts to Judaism, but he is the historian and apologist of the Jewish believers, under the name of *Essenes*. By this name he chose to designate the followers of Jesus, as less obnoxious than that of *Nazarenes*, or *Galileans*, or *Christians*, and better calculated to protect them from the charge of innovation, so often alleged by their enemies. This subject, though perfectly understood by the ancient fathers, has been concealed by the thickest veil of prejudice and error from the eyes of all modern critics. The history of the first Jewish believers has been long a melancholy desideratum in the records of Christianity, and Philo and Josephus are the honoured names who will supply it. The developement of this interesting question I will, however, defer at present, and proceed to what Josephus says of John the Baptist, of James, the brother of Jesus, and of Jesus himself, as more intimately connected with the object I have in view. In his *Jewish Antiquities*, b. 17, ch. v. 2, he thus speaks of the Baptist:—"To some of the Jews it appeared that the army of Herod was destroyed by God in just vengeance for the murder of John, named Baptist. For Herod slew him, though he was a just man, and encouraged

the Jews to come to his baptism in the practice of virtue, in the exercise of justice to one another, and piety towards God; assuring them that *thus* baptism is acceptable in his sight, and not by using it as the means of averting sins, but of cleansing the body, as the mind is purified by righteousness. Herod, seeing his communication with others, and all his hearers much elated with his discourses, feared lest his power of persuasion should induce the people to rebel; for they seemed eager to act in conformity to his advice. He therefore thought it better to anticipate a revolution by killing him, than repent after a change should involve him in difficulties."

At the time in which Josephus wrote his history, the great facts contained in the evangelical records were known in every part of the Roman empire, and the object of the Jewish historian was, without mentioning them, to enforce their truth by well-attested facts founded upon them. Thus it was known that John pointed to Jesus as the Messiah, and announced the kingdom of heaven to be at hand, which, as then understood to be of a temporal nature, would soon set aside the power of Herod. The apprehension of this necessarily awakened his jealousy. And Josephus unequivocally declares, that a jealousy of this kind was his real motive in putting the Baptist to death. This base motive Herod must have been desirous to conceal from the public, and

sought some less obnoxious pretence for destroying the object of his fears. The Jewish historian by saying that fear and jealousy induced Herod to murder the Baptist, intended his readers to conclude that, the story of the daughter pleasing him, and of the promise into which he was seemingly betrayed, was a mere contrivance between Herod and his family. Some incidents, mentioned in the evangelical records, justify this conclusion; and they are pointed out by Mr. Jones, in his *Illustrations of the Four Gospels*.

Farther, Josephus does not mention the reproof given Herod by the Baptist; but he mentions a fact which proves the truth of it. "And it was the opinion of the Jews, that to avenge his death, there came upon the army of Herod, the destroyer from God, incensed at his baseness." The army of which Josephus here speaks had marched against Aretas, father of the divorced wife, who made war on Herod for the insult offered his family in the person of his daughter. In the beginning of the first battle, Herod and his army were completely routed; and the victory terminated in favour of the injured father. Now as it was a fact *notorious* to the Jewish people, that the Baptist had the firmness to advise Herod not to repudiate his wife, and thus endeavoured to prevent the war between him and Aretas, the language natural for the Jews to use on such an event was, "The destruction of his army is a judgment upon him from God for violating his law, and killing his prophet, who had the magnanimity to admonish him of his crime."

This language therefore points

to the reproof which the Baptist gave Herod as its *cause*, and proceeds from it alone as its consequence. And it is remarkable, that while Josephus appears to differ from the evangelists, he confirms, and, what is more, he intended to confirm, their narratives.

The evangelists represent Jesus and his disciples as having one solemn communication with the Baptist; and the attestations then given to the former were calculated, in a remarkable manner, to alarm the men in power, as leading them to suspect our Lord and his forerunner guilty of a conspiracy against the state. The evangelists evidently labour to preclude this suspicion by representing John as having no intercourse with Jesus either before or after his baptism? For the last of these historians hold up the Baptist as declaring, (and, again, as repeating his declaration) that he had no knowledge of Jesus till he was pointed out to him by the descent of the Holy Spirit; and the second of them uses the word *immediately* twice, to shew that John had no time to conspire with Jesus after his baptism, the latter having instantly departed at the pressing instigation of the Holy Spirit. Luke moreover, represents the people of every class as coming to ask his advice, thus acknowledging his authority to command them. This communication with Jesus, and his admonitions to the people, are thus alluded to by Josephus: "Herod, seeing his communications with others, and all his hearers elated with his discourses, feared lest his power of persuasion should induce them to rebel; for they seemed eager to act in conformity with his advice."

Among those who came for ad-

vice, were the soldiers, some of Baptist then, according to Josephus, apprized the Jewish people of some calamity that awaited them on account of their guilt, and inculcated repentance and reformation as the means of avoiding it. This is precisely the representation we have in the gospels. John declared that the impenitent would be cut off from the stem of Abraham, be dispersed like chaff, and consumed as with fire. This was fulfilled in the destruction of Jerusalem, and in the sufferings which the inhabitants underwent during the siege and their subsequent captivity. In speaking of this accomplishment, Josephus uses the very metaphor before used by the Baptist:—"I am of opinion," says he, "that, on this account, God, who hates impiety, has demolished our city; and, regarding the temple as no longer a pure habitation for himself, brought upon us the Romans, and exposed it and the city to purifying fire, and ourselves, with our children, to slavery; wishing that we should learn virtue from our calamities." Antiq. Jud. lib. 20. C. 8. 5.

Lastly, Josephus represents the Baptist as a prophet; because his language implies that John foretold the Messiah; a fact which made him a prophet in the estimation of the people and our Lord himself; and because, moreover, he represents the same Baptist as warning the people not merely to come to his baptism, but to practice piety towards God and righteousness towards man; or, in the language of the evangelists, to repent and bring forth fruit meet for repentance, as the means of averting sins, *ἐπι τῶν ἀμαρτιῶν παραίτησις*, literally, for the deprecation of sins. Now, in the language of a Jew, to avert or deprecate sin, is the same thing as to avert or deprecate some natural evil or temporal affliction, which is the supposed consequence of that sin. The

The ancient fathers understood this passage of Josephus in the light I have here explained it. *Hic*, says Jerome in his book of Illustrious Men, *confitetur Johannem Baptistam vere prophetam fuisse*. This Lardner calls an inaccurate reference; but Jerome fully comprehended the opinions and language of Josephus, and Lardner assuredly did neither. I shall conclude that Josephus in this, as well as in other passages, is, in the strictest sense, a Christian writer, and that his object was to enforce the truth of the Christian Scriptures.

THEOLOGUS.

REVIEW.

STILL PLEASED TO PRAISE, YET NOT AFRAID TO BLAME."—POPE.

ART. I. *Sermons by Samuel Horsley, LL. D. F. R. S. F. A. S. Late Lord Bishop of St. Asaph.* 2 Vols. Dundee, Printed. London, Hatchard, &c. Vol. I. pp. 358. Vol. II. pp. 447.

The prelate whose posthumous sermons are before us, was no ordinary man. Strong powers of mind, various learning and great energy of style, are among his distinctions as a writer: and with these he seems to have united a love of paradox, which betrays an almost entire absence of judgment, and occasionally tempts us to believe that he was the sport, in a considerable degree, of his feelings and imagination. In his intellectual, literary and theological character, not to speak of him under any other, there were inconsistencies which are scarcely explicable but on this supposition.

We find in these pages many instances both of his excellencies and faults as a preacher and author.

The purpose of the three first discourses (James, v. 8. Matt. xxiv. 3), is to shew that 'the coming of the Lord' usually means, in the New Testament, the season of the general judgment. That such is its signification in many passages, we have no doubt: but we are of opinion that Bishop H. has contended for rather more than he has proved. The phrase is often equivalent to that of 'the son of man coming in his kingdom', and is to be explained by it: and this represents the destruction of Jerusalem. A better interpretation than our author's of Luke xxi. &c.

occurs in *Illustrations of Prophecy* a work of considerable information, accuracy and value, which ought to be in the possession of every man who studies the prophetic Scriptures.

In sermons iv. v. vi. vii. we have such an exposition of Ps. xlv. as will highly delight two classes of readers; those who are fond of mystical interpretations of the sacred volume, and those who think, with the deceased Bishop, that christian princes are justified in defending their religion by arms, and that to allege the precepts enjoining mutual forgiveness, &c. as an objection to this practice, is the cant of puritanism! For a correct translation of the Psalm, we must refer to the version of it by Dr. Geddes. There is much probability in the younger Rosenmüller's supposition that this nuptial ode was addressed by a Jewish bard to a king of Persia.

The eighth is a comment upon 1 John, v. 6. It is eloquently written: but the bishop, we conceive, fails of shewing that the epistle teaches the doctrines of the incarnation and atonement, and that the water spoken of in the text was miraculous and typical. Not much to his credit as a critic, he sturdily retains the clause of the three heavenly witnesses, of which, however, he attempts an exposition rather different from what is usually proposed by the orthodox champions of the passage.

Sermon ix, preached before the Society for promoting Christian

Knowledge (Luke iv. 18, 19), is, in the main, the best in these volumes. We shall have occasion to recur to it with pleasure as equally creditable to the feelings and the talents of the departed prelate.

In the tenth (Mark vii. 37), preached for the Deaf and Dumb Asylum, we perceive little to approve except the statement and exhortation at the conclusion. This discourse, indeed, we have lately seen characterized as containing a very admirable discussion on miracles. We hope to make it appear, before we close the present article, that what has thus been pronounced an admirable discussion is, in truth, an exhibition of the most unworthy sophistry.

The eleventh is, on the whole, an excellent practical discourse. Bishop H. here points out the senses in which Christ's commandment, John xiii. 34. of brotherly love, may be styled a *new* commandment.

In the twelfth he explains Matt. xvi. 28. as allusive to Judas Iscariot and to eternal punishment. Possibly, his attachment to the hypothesis stated in the three first discourses, may have the rather disposed him to this interpretation. His reasonings do not satisfy us: but we wish our readers to consult the sermon itself.

The thirteenth, preached before the Society for the propagation of the Gospel in Foreign Parts, is an explanation of Matt. xvi. 18, 19, and an application of the truth which Bishop H. understands to be conveyed by the words. He shews with plausibility, if not complete success, that of the promises contained in them the former was addressed to Peter personally and

exclusively, the latter, to the church at large. The discourse concludes with appropriate advice to the established clergy.

No. xiv. (1 Cor. ii. 2.) was preached in Gloucester cathedral, at an ordination: and, though we do not assent to every interpretation, every assertion, or every reasoning which is found in it, we consider it, nevertheless, as a masterly and decisive argument to evince that sound learning is essential for supplying to the Christian teacher of the present day the want of inspiration.*

The four following sermons are on prophecy (2 Pet. i. 20, 21,) and notwithstanding some fanciful expositions which occur in them they deserve, and will repay, an attentive perusal.

In the nineteenth (Matt. xvi. 21,) preached on Good Friday, and separately printed, many years since, the doctrines of the Providence of God and the free agency of man, are discussed with no common talent. This sermon, if we mistake not, was animadverted on by Dr. Priestley: and it is remarkable that Bishop H. here speaks of that celebrated man in much handsomer and juster terms than he afterwards employed.

The twentieth, too, has already appeared before the public: it is upon the difficult text, 1 Pet. iii. 18, 19, 20, and attempts to shew that Christ's disembodied spirit descended, in the interval between

* Some passages in this discourse, which was first published soon after the delivery of it, called forth the severe but merited strictures of the late Gilbert Wakefield. See his Life (vol. i. pp. 282—288,) which contains his opinion of one specimen of the Bishop's critical learning in the controversy with Dr. Priestley.

his crucifixion and resurrection, into *hell*; not the place of torment, but the residence of the separate souls of the righteous!

In Nos. xxi. xxii. xxiii. the doctrine of the sabbath (Mark ii. 27), is explained and enforced. Our author maintains, in opposition to Paley and others, that the sabbath is a primæval, and not a Jewish institution. This set of discourses has a strong claim upon the attention of the theological inquirer.

The twenty-fourth, twenty-fifth, and twenty-sixth treat very ingeniously on the fact (John iv. 42,) of the early disposition of the Samaritans to believe in the Messiah, and to receive Jesus in that character; and in the twenty-seventh and twenty-eighth we meet with many excellent remarks on Christian perfection, (Philipp. iii. 15,) intermixed, however, with observations which denote that this preacher's views of theology and metaphysics were not always clear, his statements not uniformly consistent.

He composed and delivered No. 29, on occasion of the victory off Cape Trafalgar, (Dan. iv. 17.) In refuting the notion that the government of the world is committed to angels and archangels, he is not unsuccessful. But he seems to have forgotten that the language of the vision, whence his text is taken, would naturally be borrowed from the ideas, correct or incorrect, which prevailed at the time and in the country to which it refers. Nor has he established his curious supposition, that by the *holy ones and the watchers*, are meant the three persons of the trinity, or shewn the propriety of his invective against the "des-

picable cant of the Puritans," or the unlawfulness of war.

The manner in which Dr. H. speaks of distinguished authors whose sentiments he has occasion to controvert is extremely arrogant and unbecoming. That certain Unitarian writers should be called by him, "the doctors of that impious school," (vol. i. p. 198) will possibly excite no surprise; but that he should refer to Dr. Samuel Clarke as among "those who, with much ostentation of philological learning which they possessed, and of metaphysical which they possessed not, have composed laboured *demonstrations*, (as they presume to call them,) of natural and revealed religion,"—(Vol i. pp. 178, 179,) and that he should rank the learned and judicious Farmer among "the philosophizing divines of later times, who, under the mask of zeal for religion, have done it more disservice than its open enemies," (Vol i. p. 233.) this, surely, is an insolence of dogmatism, which cannot be excused even in the late Bishop of St. Asaph. His style too is sometimes coarse and vulgar, almost to ludicrousness. We could not suppress a smile at the following sentence; especially as it appeared to us descriptive of the Prelate's manner as a controversialist:

"Of such hardened enemies there is no hope, till they have been hacked and hewed [*hewn*], belaboured, and all but slain (in the strong language of one of the ancient prophets) by the heavy sword of the word of terror." Vol. i. p. 111.

Bishop H's audiences and readers might also have been spared the picture of "the crammed

stage coach," and the noises of other vehicles, such as "the sharp rattle of the whirling phaeton, and the graver rumble of the loaded waggon, mixed with the oaths and imprecations of the brawling drivers." (Vol. ii. pp. 266, 268.)

There are those who have praised the acuteness of this author as a metaphysician and logician. With the view of ascertaining his merits in these characters, let us attend to his strictures on Mr. Farmer. That admirable writer, our readers will recollect, endeavours to shew from analogy, that beings superior to man have not the power of working miracles.* What then is the reply of Dr. H?

"It is matter," says he, "of fact and daily experience, that mere man, in addition to the natural dominion of the mind of every individual over the body which he animates, has acquired an empire of no small extent over the matter of the external world" Vol. i. 233—238.

This is perfectly true: but it is nothing to the purpose. The questions to be resolved, are, Does man act, or *can* he act, out of his proper sphere? Can he produce changes in the sun, the moon, the planets, and still more in the fixed stars, and the most distant bodies in creation? All this must be demonstrated, before the case, put by our author, can be regarded as analogous to that which is created on by Mr. Farmer. The proofs given by this preacher of what he terms man's *empire* over the matter of the external world, are no more than familiar but pleasing examples of Lord Bacon's aphorism, "knowledge is power."

In the two quotations with which

our review of these able and unequal volumes will be concluded, Bishop H. speaks the language of a consistent Protestant, and of a warm, enlightened advocate for the lower orders of the people. Enemies to ecclesiastical domination, whether in a convocation or in a general assembly, friends of the beautiful and well-tried plan of elementary instruction which we owe, under Providence, to Joseph Lancaster, we hail such sentiments from such a man, and exclaim with delight, if not with astonishment, "Is Saul also among the prophets?" Vol. ii. 8, 9.

Quis novus hic nostris successit sedibus hospes?

Quem sese ore ferens!

"The claim of infallibility, or even of authority, to prescribe magisterially to the opinions and the consciences of men, whether in an individual or in assemblies and collections of men, is never to be admitted. Admitted, said I!—it is not to be heard with patience, unless it be supported by a miracle:" (vol. i. 212, &c.)—"the most effectual means of preaching the gospel to the poor, is by charitable provisions for the religious education of their children."—"Blessed be God, institutions for this pious purpose abound in most parts of the kingdom. The authority of our Lord's example, of preaching to the poor, will, with every serious believer, outweigh the objection which hath been raised against these charitable institutions, by a mean and dastardly policy imbibed in foreign climes, not less unchristian than it is inconsistent with the genuine feelings of the home-bred Briton—a policy which pretends to foresee, that by the advantages of a religious education, the poor may be

* Dissert. on Miracles, ch. ii, Sect. 1, 2.

raised above the laborious duties of his station, and his use in civil life be lost."—"Despotism—sincere, unalloyed, rigid despotism, is the only form of government which may, with safety to itself, neglect the education of its infant poor. Where it is the principle of government that the common people are to be ruled as mere animals, it might indeed be impolitic to suffer them to acquire the moral discernment and the spontaneity of man * * * It is contrary to the order of nature, i. e. it is repugnant to the decrees of Providence, and therefore the thing shall never be, that civil liberty should maintain its ground among any people disqualified by ignorance and profligacy for the use and enjoyment of it."

ART. II. *Thoughts on Subscription to Articles of Faith, in Six Letters, addressed to a Member of the Society for educating Young Men for the Ministry, at Homerton Academy. By Robert Winter, D. D. 8vo. pp. 35. Conder. London. 1811.*

On reading the articles of the *Homerton Academy*, furnished by a correspondent, p. 219—221, most of our readers must have entertained a persuasion that the imposition of them could not be agreeable to the principles and feelings of many of the Calvinistic Dissenters. Dr. Winter has, with manly frankness, declared his disapprobation of the Homerton Test; and we hear that several other Independent ministers are intent upon its abolition: should their efforts be ineffectual, they will at least exonerate themselves and their denomination, in part, from the reproach

of adopting the most oppressive custom of national churches.

"The Homerton Articles," says Dr. Winter, p. 8. "are of ancient date. I have a copy of them, which I suppose to be the first edition, printed in the year 1732. From that time to the present, the only alteration which has taken place, consists in the omission of one word in the last article. They are generally understood to have been framed under the direction of Dr. Abraham Taylor, and indeed bear strong internal evidence of having proceeded from the pen of that learned polemic divine; for they appear to be literally abridged from a large and elaborate confession of faith, which he delivered at his Ordination at Deptford, on New Year's Day, 1731. That the adoption of this abridgement was a high compliment to the newly ordained pastor of the Church at Deptford, and very flattering to a vanity, which needed no additional incense to perfume it, cannot be doubted. What there was of evangelical devotion, of Christian meekness, of eminent and exemplary holiness in Dr. Taylor to stamp so peculiar an honour on his confession, as to make it a test for others to subscribe, we, who live at the distance of nearly four-score years from that time are not, perhaps, altogether competent to determine."

The author considers "subscription" as it respects the students and the pecuniary supporters of the Homerton Academy, and shews it to be useless, inexpedient, oppressive and injurious. We are surprized, however, that Dr. W. should not once denounce it as the assumption of dominion over conscience, the intrusion of human

authority in matters of faith and the practical denial of the sufficiency of the scriptures!

But allowing the author his own ground, he has maintained his cause with much ability, and we hope the event will prove with signal success.

On the subject of the necessity of the articles, Dr. W. says, p. 21, very liberally, and, we are sure, very justly,

“Let the friends of evangelical truth steadily and zealously support the cause and they need not fear the intrusion of those who oppose it. It is a suspicion too dishonourable to be indulged, respecting those persons whose theological opinions we most strongly reprobate that if the door of our institution were thrown open, they would enter it, for the sake of artfully changing its nature and its objects. An Arian, a Socinian, a modern Unitarian, would never think of becoming a member with any such view. Nor would a Calvinist deem it fair or honourable to give his support to institutions, of which the avowed principles are foreign to his own, with the hope of forming a party to overturn the original design.”

On the effect of the requirement of subscription upon by-standers, the author relates that when the dissenting ministers formerly applied to parliament for relief from subscription to the articles of the Church of England, it was urged in one of the debates, “that the dissenters had a test among themselves for the admission of students into their academies.” p. 32.

He, further, asks, “what impression the existence of this law has produced where it has been known; or, the continuance of it

is likely to produce among those whose theological views are most widely different from ours? Your reply, I know, will be, for it is the fact, that the articles, so far as they are known, excite their disgust and derision. ‘The Unitarian Society’ can support its principles without any such test, and the members of it, with some appearance of evidence, consider this fence set about our limits, as a tacit and involuntary confession of the weakness of the cause. Hence, as well as from other causes, their young people are accustomed, with all their avowed love of free inquiry, to consider what is called Calvinism, which they unwarrantably identify with the rules of a particular society, as unworthy their attention and investigation.” P. 31.

By “The Unitarian Society,” we suppose the author intends the *London Unitarian Book Society*; he is not, probably, aware that this institution embraces but a small proportion of the Unitarians, even in the metropolis; we wish it included a greater number. And he may satisfy himself that the youths amongst the Unitarians, whether they inquire into Calvinism or not, never confound it with the *Homerton Articles*, of which we will venture to say, that not one in a hundred ever heard.

It is but justice to the *Homerton Academy* to state, that all the students are not required to subscribe to articles, but only such as are on the foundation of the King’s Head Society. What proportion these bear to the whole number, we are not informed.

For the honour of the dissenters in general, we hope that the piece of inconsistency pointed out and

reprobated by Dr. W. will be speedily removed. The Independents cannot, upon reflection, wish their youths to commence their ministry by an initiatory act of slavery, or reconcile it to their Christian feelings to degrade their

future teachers to the condition of the subjects of Peru, who, when admitted into the presence of their Incas, *entered with a burden upon their shoulders, as an emblem of their servitude.**

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR

The Christian's Survey of the Political World.

THE birth of the KING OF ROME has naturally produced those congratulations which are customary in all courts, on the births of princes. Adulation follows greatness, however acquired; and in this case, to worldly policy it may seem advantageous that the throne should be established, rather than that the demise of the sovereign should open the door to future convulsions. To those, however, who consider what Rome has been, the birth of this child and the title given to it present many very serious reflections. Rome has been the great seat of spiritual apostacy. For a long time, this city lorded over the sovereigns of the earth, and was drunk with the blood of martyrs. The greater part of the Christian world was carried away by its dissimulations and delusions. We have lived to see a fatal blow struck on this seat of abominations. To speak in the language of scripture, the kings of the earth, "begin to hate the whore,"—to take off her luxurious garments, to cast her to the ground, devoted to shame and disgrace.

The Pope, who boasted, a few years ago, of being the sovereign of Rome, and whose predecessors were looked up to with the utmost

awe and veneration, is now confined a prisoner in some castle of Italy, to which his adherents find it difficult to obtain access. This is not an entire novelty in the history of the world. Popes have been prisoners before, but have recovered their liberty, and reigned in splendor. The imprisonment of this Pope did not secure the world from a return to his wonted power. Buonaparte annexed his dominions to France, and made Rome the second city of the empire; still we felt apprehensions, lest by some political plan the Pope might again return to Rome, and be enthroned in glory. The title of the new-born child seems to drive away every idea of the Pope regaining his temporal authority; and if he is ever restored to Rome, still he cannot be permitted to enjoy the honours which exceeded those of royalty. He cannot rise above the dignity of a priest, and must bend to regal authority. This seems the probable course of things; but we should hope that his return to Rome is for ever cut off, that no more meetings shall be in the conclave, and that with the old man who now holds the title it shall ex-

* Robertson's America, 8vo. v. iii. p. 208.

pire. Popery will be destroyed, long before true religion is restored; and every blow on the papacy must excite joy in the protestant, and confidence in the words of prophecy, that however depressed the witnesses to the truth may be in any age, yet still their cause shall be at last triumphant.

The influence of names is great, and in managing the prejudice in favour of them, Buonaparte has shewn his usual dexterity. The French were violently attached to the name of king: he has drowned it in the superior splendor of imperial dignity, and to restore a Bourbon to his antient rights would now be a degradation of the sovereignty. With Rome was associated the dignity of Pope, and to this latter title, an idea of something sacred, something superior to human greatness. The name of Rome will occur as before, and perhaps more frequently, but then it will be associated with that of King instead of Pope. This familiarity of appellation will necessarily lower the idea of the Pope in the minds of his followers; and when once that impression is shaken, it will fall rapidly into contempt. We must not however be too sanguine; we know not what farther delusions are prepared for those who have joined to the worship of God that of other persons, and who have forsaken the words of our Saviour for the vain traditions of men.

Amidst the rejoicings of the French court, uneasiness will mix itself, and the Emperor is said to have ordered his imperial guard from SPAIN. We should rather have thought that he would order more troops into that unhappy country, as he must be mortified

in finding himself so far from the termination of his wishes. He does not however relax in his anti-commercial plans; but, on the contrary, seems prepared to forego all foreign luxuries, rather than give up his projects. Sugar is an article of great request in his country. He is determined that his subjects should possess it without having recourse to a transatlantic region. It is to be extracted from the grape, and the manufacture is going on with great rapidity. In the same manner, he is making substitutes for other commodities; and if the folly and the evils of this war have been great, they will at least set men upon new inventions, which may be of use in more peaceable times. A great error prevails in England with respect to France, as if it were ruined, because it has not the kind of trade which we enjoy: but if Buonaparte succeeds in his endeavour of cutting us off from the continent of Europe, he will still possess that trade, which arises from the internal exchange of the commodities of his own provinces, as well as the export of them to a very great portion of Europe, by rivers, canals and land carriage.

GERMANY seems to be very tranquil. Austria is taking steps for its recovery, and holds out promises for its depreciated paper-money. The promise may seem a very extraordinary one to those who made such an outcry against the French, for their depredations on the church. The Emperor assures the public, that the church property, of which he has seized no small quantity, shall go to the payment and security of the national debt. Thus the church is losing its influence in that coun-

try, where was its last hope of support; and, whichever way we turn our eye, those domains, which for ages have supported an indolent race of men, are sacrificed to very different objects, and such men can no longer exist. We hope and trust that, in this case, due allowance has been made for those men, who entered into these orders, perhaps, more from advice of friends and parents, than their own inclinations; and the reversion of the monastic lands, in the Austrian dominions, was a sufficient gain for the state. We have seen the evil effects of the grant of lands to pernicious institutions. It was a very early mischief in the Christian church, and when men forgot our Saviour's words, and endeavoured to regulate his kingdom by the maxims of worldly policy, nothing could follow but the tyranny of priestcraft, and the depression of the community.

The war between the RUSSIANS and TURKS goes on with languor, though there has been, if we can depend upon the intelligence from those quarters, some sharp fighting between those powers. But their quarrel excites little interest either here, or elsewhere, except in the neighbourhood of the scenes of action, or the territories of the combatants.

SPAIN and PORTUGAL continue to present such horrors as could not exist in a christianised world. Vast districts have been laid waste, and fire and the sword have destroyed populous cities and villages, with their inhabitants. Such is the fate of war, that is, of the folly and the wickedness of man. When the passions are on heat, no one knows to what ex-

tent they may be carried; and they are the instruments of wrath, to correct what, probably, could not, by other means, be amended. The Peninsula is in such a state, that a new order must take place. The old system cannot be restored, but dreadful has been the process of its overthrow. The boasts of the French have vanished into smoke. Massena, with his immense army, could stay no longer in his positions; nor was there any possibility of drawing the allies from their intrenchments, where they were plentifully supplied with every necessary. Compelled, by want of provisions, to break up his quarters, he has made a most masterly retreat, but carried with him havock and desolation; and the land, through which he passed, must long mourn his progress. The English followed, but had skirmishes only with his rear-guard, in which they were always successful; and they have the satisfaction of being the deliverers of PORTUGAL, and of having given to SPAIN a full opportunity of asserting its independence.

Massena was compelled to retreat; and Spain is before him to recruit his famished army. Unhappy country! To be defeated, he must be pursued by another army; and how are they both to be provided for! In either case, that country is doomed to suffer. If he is not pursued, the Spaniards must bend under his yoke; if he is pursued, their country will be ravaged. Great part however enjoys some repose, and there is still strength in the country, if properly organised, to resist the power of France. Lord Wellington has shewn what may be done. The mighty conquerors may be

starved out, if they are too numerous to cope withal in the field : and the advice, at the beginning of the war, never to attack the enemy, but to wear him out with skirmishes and the division of his forces, appears now to have been founded on the wisest plans of policy. The Spaniards have lost Badajoz since our last : but part of the allied army which was, after the retreat of Massena, detached by Lord Wellington into those quarters, has approached near to its walls, and defeated the French in their way to it. The city, it is very probable, will soon be retaken. Their entrenchments before Cadiz remain unhurt, and no small dissatisfaction prevails in the town, on the conduct of Las Penas, in the last attempt to attack them. Of the Cortez, we hear nothing. It continues its sessions, but we hear little of its resolves. The deliverance of Spain must depend on the energy of the peasantry in its provinces, and little can be expected from delegates collected together under such very difficult circumstances. Their deliberations on the liberty of the press restrained every sanguine hope that was formed previously to their meeting.

If the affairs of Spain afford but melancholy prospects, those of their COLONIES in AMERICA are in scarcely a better situation. In Mexico, the civil war has begun, and it will be fought out, probably, without foreign interference. At present, the adherents to the old government have the superiority : they have defeated the insurgents in a pitched battle, and cut them down in several detachments : but there is great reason to believe that the population

is in favour of the latter, and consequently, after a few trials, will be enabled to stand their ground against the disciplined troops. Every thing portends an independent government, of which Mexico will be the capital ; and, whether republic or empire, it will, probably, when the fame of England shines only in the page of history, be the seat of great achievements. Buenos Ayres is far more forward. There, a regular government prevails, and the Cortez has no authority. To understand the real state of these Transatlantic dominions of Spain, it is necessary to be well acquainted with its population, of which we have only imperfect accounts. Where the native Spaniards have arrogated to themselves so great a superiority, and are so few in comparison with those born in the Colonies and the native Indians, there is room for a great conflict of the passions, and we tremble for the fate of many thousands, who will fall the victims of this contest. We cannot, however, doubt that, when once the different provinces have established themselves into separate states, they will be better governed than they have been, and a great field will be open to them for improvements in civilization, religion and science.

The UNITED STATES have not declared war against us ; and we trust that they never will. Much time is consumed in deliberation, and the more the better. Any thing is better than war, of which one year will consume more than all the advantages of two years' peace.

But war is extending itself to AFRICA, where the Algerines and the Tunisians are going to logger-

heads The cause we do not know, but presume, that the Mahometans will find just as good arguments for their manifestos, as if they were Christians; and will prosecute their purposes with as much ferocity, as they who profess to live under the government of him, who has commanded them to love their enemies.

At HOME, we have an object of great consolation. A very numerous meeting has taken place in Ireland, of Protestants and Catholics, at which resolutions were unanimously agreed to, and an Address directed to be presented to the Prince Regent, and a Petition to Parliament in favour of the Catholic claims and the annihilation of the bar of separation between our fellow-citizens. General Mathew, a member of parliament, was the chief speaker on the side of the Protestants, and the measure does him great credit. After the business of the day was over, the Protestants withdrew, and the Catholics, with hearts full of gratitude, entered into an animated resolution of thanks to their Protestant brethren, for the zeal manifested in their cause. May this holy flame spread itself through the whole empire; and, by whatever denomination of Christians a man is known, may others remember, that our common Saviour has given no one the right to lord it over another man's conscience; and that his religion is free from the imputation of doing any man the least injury, or of depriving him of the least right, in consequence of his religious opinions! Wherever Christians have perpetrated acts or made laws of this kind, it is not as Christians that they have done

it: for they cannot do it as Christians: their acts have been acts of worldly policy, but Christ's kingdom is not of this world, nor can it be maintained by penal statutes or disqualifying rites. The punishment of the Israelite, who profanely endeavoured to support the ark of God, is a great lesson to all nations and individuals, who entertain the shadow of a doubt upon this subject.

The KING's illness will naturally press itself upon our thoughts, and it is with satisfaction we remark that the *bulletin* is confined to one day in the week, and that all accounts tend to confirm the opinion of a great improvement in the unhappy condition of our sovereign. The report of the Council stated this, but could not assign the time when the reins of government might be safely given back into his hands. The great age of the King, the number of attacks under which he has laboured, the danger and difficulties of a relapse, must make it a very arduous task to determine the great question; for persons may, for some time, be apparently well, and yet break out the very instant they are left to themselves. It is said, that by way of gradually bringing back his ideas to the business of his office, the boxes of the ministers are opened before him, and he forms his own judgment on many subjects in the dispatches. The great point will be, when all his attendants leave him, and he acts entirely for himself: and we presume, that till this has been done, for some time, the Council will not venture to declare him restored to his former powers.

In PARLIAMENT, various questions have been agitated. The informations *ex officio* gave oppor-

unities to Lord Folkstone and Sir F. Burdett to place the subject in the clearest point of view; and the speech of the latter was esteemed to be one of the most masterly ever delivered in the house. Sir Vicary Gibbs made a very weak defence of his conduct, and, though a majority prevented the enquiry sought after, it was evident that but one opinion prevailed on the manner in which he had exercised his powers. To us there appears no ground of argument for intrusting an officer of the crown with the powers lately assumed; for the stronger the accuser the more care should be taken of the defendant, and we have not seen, in any one cause taken up by the present attorney, a shadow of a reason why the defendant should not have had the benefit of a Grand Jury. The general sentiments delivered in Parliament, in the public papers, and by a barrister, in the presence of Sir Vicary, will, we dare say, prevent, in future, the needless and vexatious prosecutions which have called up so much the attention of the public. Sir Samuel Romilly is making great progress in the improvement of the criminal law, and, by perseverance, will carry his point. Lord Stanhope did not succeed in carrying his bill for liberty of conscience through the house, but a general sentiment prevailed in its favour; and, in future, soldiers will not be compelled to go to

places of worship, different from their own. Lord Viscount Sidmouth gave notice of a motion of a very formidable nature; namely, an amendment of the acts, the 1st of William and Mary and the 19th of George the Third. We hope that he will steer clear of impairing the liberty of conscience, imperfectly as it is enjoyed in this country; and we doubt not that the eyes of many will be open to the tendency of this motion. Much difference of opinion has prevailed between the growers of barley and the growers of sugar; but the distillation of the latter will probably continue; and, surely, if we are obliged to import corn from foreign nations, our lands ought not to be employed for the still, when the colonies can fill it to so much greater advantage. A committee has been appointed for considering the mode of transferring part of our eastern population, for the purpose of free labour in the West Indies. We trust that it will be upon its guard against another species of slavery. Mr. Horner gave notice of a motion on the Bullion report, which will occasion a very great and interesting debate. The message for the relief of the distressed in Portugal, was cordially received, and the legislature concurred in a vote for a hundred thousand pounds, a vote which will receive the approbation of every friend of humanity.

OBITUARY.

1811, March 14, at Euston-Hall, Suffolk, aged 75, the DUKE OF GRAFTON. This nobleman, during the better years of an extended life, maintained a charac-

ter so exemplary that he had no occasion to look back for reputation to the origin of his family. The wealth and nobility of the first Duke was, indeed, not the

reward of merit, having been bestowed on him when a child. He was one of the sons of Charles the Second. His mother was Mrs. Palmer, whom Charles is said to have seduced immediately on his arrival in London, while the outwitted Presbyterians were blessing themselves for having restored a *praying king*, whom the Episcopalians were preparing, in their Liturgy, to call *most religious*.

This profligate monarch solaced the dishonour of the husband by the grant of an earldom, and created the wife Duchess of Cleveland. She was, according to Burnett, "a woman of great beauty, but most enormously vicious and ravenous; foolish, but imperious; very uneasy to the king, and always carrying on intrigues with other men, while yet she pretended to be jealous of him." O. T. Fol. i. 94.

The first Duke of Grafton, however, appears to have acted in political life, in a better manner than might have been expected from such an origin. The historian, just quoted, who was no flatterer, describes him as "a gallant but rough man," and adds, that the desertion of "Lord Churchill and the Duke of Grafton" was "the last and most confounding stroke" to James. "The King took notice of somewhat in the Duke's behaviour that looked factious: and he said he was sure he could not pretend to act upon principles of conscience; for he had been so ill-bred, that as he knew little of religion so he regarded it less. But he answered the King that, though he had little conscience yet he was of a party that had conscience" (Id. i. 791.). This nobleman was killed in 1690,

at the age of 27, while fighting for the Revolution Government, at the siege of Cork.

The second Duke of Grafton is represented to have supported Whig principles, but makes no appearance in the political history of his time, except that he was one of the Viceroys of Ireland.

Augustus Henry Fitzroy, the third Duke, was born in 1735. He was first educated at Clapton School, then under the care of the Rev. Dr. Newcombe. From thence he removed to St. Peter's College Cambridge, where he completed a very liberal education, though he does not appear to have taken any degree. In 1756, he was appointed Lord of the Bedchamber to the present King, then Prince of Wales. The same year, he married his first Duchess, who thus became a sacrifice to an ambition not singular in high life, if the story be true that she was previously attached to the nobleman whom she married immediately after the Duke's divorce. In 1757, the subject of this Obituary succeeded to the Dukedom on the death of his grandfather. In 1765, he became principal Secretary of State, and from 1766 to 1770 First Lord of the Treasury and Prime Minister, in which character he incurred the severe animadversions of the able, but still unknown, Junius.

During the Duke's Premiership, in 1768, he was chosen Chancellor of the University of Cambridge, and took an early opportunity of paying a tribute to Genius, without a statesman's usual regard to political considerations. "The Duke of Grafton," says Mr. Wakefield, (Gray, p. 155,) "with a disinterestedness and magnanimity, not

often found in courts, conferred on Mr. Gray, without any solicitation, the professorship of *Modern History*." The Poet adorned the *Installation* with an Ode, too well known to require any quotations. Nor did the new Chancellor dishonour the choice of his *Alma Mater*. He filled the station with dignity, and communicated to his University much of his own liberality of sentiment. It must, however, be admitted that the choice of the Duke of Grafton, in 1768, displayed the preponderance of *political* over moral considerations in such elections. The Duke had indeed, already, performed what a moralist calls one of the greatest acts of virtue; he had "stopped short in the down-hill path of perdition." His wanderings in that path amidst the snares of rank and fortune, it would be equally foolish and malignant to detail. He had the magnanimity, as we shall soon find, to become on this subject his own censor.

In 1769, the Duke of Grafton was dignified with the order of the Garter. The same year, being divorced from his first Duchess, he married the Lady who has survived him, and by whom he had a large family. He resigned the post of first Lord of the Treasury to Lord North in 1770, but returned to office, the next year, as Lord Privy Seal, influenced, as Mr. Belsham relates, (Fun. Serm.) on good authority, "by the hope that he might prevent the quarrel with America from being carried to extremities. But when he discovered that in opposition to his earnest remonstrances, government resisted all conciliation, were determined upon coercive measures, and would pay no regard to the petition brought

over by Mr. Penn, in 1775, which was emphatically called the Olive Branch, he finally withdrew from that administration, and having, in a private audience, explained to the monarch his views of the state and dangers of the country, if the present measures were pursued, he became a temperate, but firm opponent of the ministry which lost America. In the year 1782, the Duke of Grafton accepted the office of Privy Seal, under the administration of Lord Rockingham, and retained his situation after the death of that truly patriotic nobleman, and the resignation of Mr. Fox. Upon the accession of the coalition ministry in 1783, he resigned his office, and never afterwards resumed his seat in the cabinet."

Mr. Belsham considers this period of retirement from public life as probably the time when "this venerable nobleman began to consecrate his leisure hours to the study of the scriptures." An earlier period may perhaps be assigned. It is said, on the authority of another of the late Duke's friends, that he declined the degree of Doctor of Laws, customarily offered to a Chancellor, on his election, because he even then scrupled the required subscription. However that may be, his inquiries, prompted by what he had observed in the *nominally* Christian world, led him "to the solemn and deliberate conclusion, that the Father only is God; and that he alone is the proper object of religious worship." Mr. Belsham, to whom we have been, and shall be further indebted on this subject, goes on to describe the consistency with which the Duke now followed his convictions. He corresponded with the venerable Lindsey, and

became a regular attendant on public worship in his chapel, a circumstance strangely overlooked by a Journalist, (Mon. Mag. 31. 243,) who attributes to the late Duke a pamphlet, from which he makes large inapplicable quotations. Every one who has read *Apeleutherus*, must know that it depreciates public worship, and recommends solitary, rather than social religion. To Mr. B's sermon we also owe the following interesting extract, from "a small collection of papers, printed for the Duke's family, and a few friends," to which we have already alluded.

"Let not, any of my friends, my acquaintance, or, if I may be allowed, the world in general, imagine that I could presume to embrace a form of public worship, differing essentially from that of the church in which I was bred, without motives considered to be sufficient to justify my conduct. I am aware of all the responsibility which falls upon me, on my own account, as well as on that of others. And, if I had done this hastily, through levity, or without that consideration and ample investigation which so awful a decision requires, or without a full persuasion that many scriptural doctrines and errors were contained and maintained, in the articles, &c. of that church, I should, indeed stand chargeable with a very high offence.

"But, as I can solemnly aver, that I have acted from the sincere conviction of my own mind, I flatter myself that I shall stand acquitted, at least, in the estimation of those to whom I am best known. That the responsibility I have taken on myself weighs often on my mind, and is mixed with no small degree of alarm, I will not pretend to deny. Still, when I compare what I do feel, with what I should have suffered, had I acted against the conviction of my head and heart, in a point so essential of my duty to God and man, I find a comfort and relief, which the whole world could not, in the other case, have afforded to me.

"However, I have daily to lament, and I do regret with the most heartfelt

sorrow, that I turned not my thoughts more seriously to religion, and particularly to all that related to that of Christ, until I had lost so many of the best days of my life in the pursuits of every senseless dissipation of the times, or in an indulgence of the fashionable vices of the age.

"Happy shall I be, if by any thing which has fallen from, or may fall from me, I should be instrumental in rousing others to an earlier attachment to the pure religion of the gospel, and to remember their Creator in the days of their youth, while the evil days come not, nor the years draw nigh, when they shall say they have no pleasure in them. Although a thorough change of disposition and of conduct has brought an inexpressible comfort to my mind, yet let no one imagine that I possess the same confidence which I know I should have felt, could I have viewed the days of my youth, even with as little reproach as I trust I have passed my later years. Of this one truth, however, let all young persons rest assured, that if they are reasonably satisfied with themselves as they are, they would become infinitely more truly happy, by drawing from the precepts of the gospel the rule for their conduct through life. And I may declare that in an advanced age, I am now enjoying so much more solid comfort, by trusting to the mercy of God through the gospel of his Son, than I ever did in the days of my follies. Nor would I exchange it for any condition of youth, wealth, or worldly joys, accompanied by a vicious course.

"My intercourse with the world raised in me a suspicion, which the observation of every day confirmed, that many persons, in the more elevated ranks of life especially, had little or no belief in the truths of the Christian religion. This suspicion increased my desire to examine with unprejudiced attention the principles on which the truth of Christianity was said to be founded. From the examination I saw abundant reason to conclude, that the Christian religion was promulgated to mankind by a person sent by, and acting under, the authority of the Supreme Creator and Preserver of the universe. It was also apparent to me, that this religion had been corrupted from very early times by various means, and that these corruptions being mistaken for essential parts of it, had in

my opinion been the cause of rendering the whole religion incredible to many men of sense, who, on due examination, would soon have discovered that Christianity stood on solid ground, and that the corruptions of it alone formed the weak part which was exposed to the mockery and assault of every rash and daring unbeliever."

It appears from the remarks of Mr. Belsham, which follow this extract, that the Duke's secession from the national church, was entirely upon the *Unitarian* question, as it is understood to comprehend the doctrine of the Divine placability. He had no "disapprobation of religious establishments as such, for of those under a liberal constitution he approved."

"He was well satisfied" with "the episcopal form of church-government," and to "the form of worship prescribed by the liturgy firmly attached." This secession he maintained with perfect goodwill towards those from whom he separated. "Having himself experienced the benefit of free inquiry, he was desirous that the same privilege should be extended to others without any restriction."

"The conduct of this respectable nobleman, uniformly corresponded with his profession, and reflected lustre upon his principles. Cheerful, instructive, and unassuming in conversation, he never obtruded the subject of religion. —But where he could use freedom, and knew that the subject would not be unwelcome, especially of late years, his favorite theme was religion; and of religious topics, that upon which he most delighted to insist, was the infinite mercy of God as revealed in the gospel."

"He cheerfully concurred in, and liberally contributed to every temperate and judicious plan for promoting what he conceived to be the interests of truth and virtue; and his munificence upon

extraordinary occasions, and especially to some distinguished persons whom he regarded as the victims of bigotry and intolerance, was worthy of the splendour of his rank and fortune. His charity to the poor was extensive and unostentatious, and he was pleased to employ those as almoners of his bounty, who were best qualified to select proper and deserving objects, and to apply it in the most judicious manner. In every relation of life, he was just, kind and exemplary. The sum and substance of his religion, was love to God, and benevolence to man."

It was worthy of the Duke of Grafton's attachment to religious inquiry, that he should employ a part of his ample fortune in facilitating the study of the scriptures. With this view, he proposed to print in England, at his own expense, an edition of Griesbach's Greek Testament. He afterwards, in correspondence with the learned professor, determined to have an edition printed under *his* inspection, on paper sent by the Duke from England. Many of the copies he distributed gratis, and sold the remainder, at a low price, to ministers of any denomination who applied for them. This service to biblical students, has been justly appreciated by theologians of different sentiments.

Though the Duke of Grafton had scarcely appeared in political life, since 1783, yet his sense of the impolicy of the war with France, and of its probable evil consequences, determined him, in 1797, to support an Address to the King on the State of the nation, proposed by the late Duke of Bedford. In the Duke of Grafton's speech on that occasion, (which is preserved in Debrett's Debates, iii. 199,) he declares his opinion, that "a temperate parliamentary reform," is a measure, "without which the constitution will slip

from under us ;” and maintains, after Lord Bacon, “ that every human fabric, or establishment, was subject to that decay and corruption, which lapse of time would necessarily produce.”

In the following solemn and affecting manner, the Duke closed his parliamentary life, for he does not appear afterwards to have attended the House of Peers :—

“ As to myself, I solemnly protest, that no consideration that the world can offer would stand in competition with the comfort I feel, that, so far from having abetted the pernicious counsels which have brought on the downfall of the empire, I have, to the best of my little ability, endeavoured by every constitutional means to prevent them.

“ Thus, have I discharged my duty to the king, to my country, and to myself; for I was early persuaded that a perseverance in these pernicious measures would endanger the crown itself, injure or overthrow the constitution. I would leave every man without excuse, who, foreseeing the gathering storm, did not exert himself to avert the dreadful consequences.

“ Before I retire, to fortify my mind against the calamities which are fast approaching, and to prepare my family for that which they will probably have to undergo, I shall think it to be a duty incumbent on me to lay, before my sovereign, the reasons of my conduct; flattering myself that I shall be allowed that gracious hearing, which his majesty has so often given, formerly, to one, from whose tongue, he never heard but the dictates of the heart, as sincerely as they are now delivered to your lordships.”

The Duke survived this address nearly fourteen years. During the two last years, “ his health had been declining,” and he died, after an illness of some weeks.

This nobleman does not appear to have published any thing with his name, but a pamphlet has been generally ascribed to him, entitled “ Hints, Submitted to the Serious Attention of the Clergy, &c. by a Layman. 1789.”

Since receiving from a friend the above Obituary of the Duke of Grafton, we have been favoured with the following letter, from a gentleman, in his Grace’s confidence, to another gentleman, who had the happiness of enjoying the friendship of this illustrious man. After expressing his satisfaction on hearing that some public notice would be taken of the unjustifiable ascription of a pamphlet of a deistical tendency, (*Apeleutherus*) by an anonymous pen, in the *Monthly Magazine*, to the Duke, the writer proceeds,—

“ I wish that my pen were able to do justice to the worth and excellence of the Duke of Grafton’s character. The point of view in which I think it is to be seen to the most advantage is, when he exercised his manly resolution in shaking off those habits of life, which, in his intercourse with the great and fashionable world, he had early contracted, and too much indulged in. He was a rare instance of a person in high life, who had entered into the dissipated scenes of it, and shared in many of those follies and vices, which are too common in that station, and at that period; who had nothing to reclaim him from this course, but his own good sense and serious reflections; which brought him to the exercise of his reason, a sense of duty, and the directions of his better judgment. With these helps he applied himself to the study of the scriptures, without any bias upon his mind, which might lead him to put a forced construction upon their meaning; but, taking the plain sense which the words would bear, he became convinced of the truth, importance, and reasonableness of the doctrines which they taught, and of the divine authority which urged them upon the attention of mankind. The fruit of this conviction produced a new era in his life. He had acted the part of a true protestant, by interpreting the scriptures according to his own best judgment; he thenceforward performed that of a good Christian, by communicating to his children and family, those “ *Serious Reflections*” which had led to this conclusion, and had produced such a change in his life and conduct. “ Hoping, as he says, that “ these may remind them of the true and honest sentiments of their father, at different times, in his better days; and that they may accustom themselves thereby to improve their lives more and more every day by a study of the Scripture.”

This Tract, entitled "Serious Reflections, by a Rational Christian," was printed, but not published. Six copies of it were given to each of his children, and a few to some particular friends. They will be a bequest to his children of more value, and a greater blessing than any thing he could leave behind him. And if ever they be permitted to be made public, they will be of as great advantage to the world, as they are to his own family. As he claimed the right of private judgment for himself, he was ready to grant it to others. In order to disseminate these liberal and Christian principles, he published, (without his name to it) a small edition of Mr. "Locke's Letter on Toleration," by which that invaluable treatise is become accessible to those who are not in possession of the larger works of that author, in which it is included. His firm belief in the truths of Christianity produced a practice suitable to such a persuasion. A sincere and rational sense of religion, and its duties, had an influence on all his actions, and shewed itself in his public example and private conduct. He had such a regard for social worship as never to neglect the public exercise of it, when his health permitted him. He was a constant observer of family-prayer, and on every Sunday evening, whatever company was in the house, they were expected to attend to his reading some sermon, or religious discourse, which he had previously selected for that purpose; of these I was a witness to, these last twenty years. He suffered much from the rheumatism for the last two years of his life, but no pain, however great, could make him utter an impatient complaint, or a murmur against the dispensations of Providence. It served a better purpose, by preparing his mind, as a warning to him, of the awful event which he saw approaching. His bodily powers declined gradually, but his strength of mind remained in full vigour; his intellects and memory were unimpaired to the last. He was composed and collected, always sensible of his failings and acknowledging them; expressing his own unworthiness of the least of God's favours, but never relinquishing the hope of immortality which God had given him through Jesus Christ. This hope he humbly and earnestly embraced, and held fast to the end. He joined frequently in prayer with some one of the family, and as often begged their united prayers to God for him. He took a most affectionate leave

of the Duchess, and of his children, and of those who were in the house; and a few days after, when nature was quite spent, he expired without a groan, dying in peace with the world, his family, and with God."

Further particulars of the REV. B. DAVIS.—[Vid. p. 188.]

This truly amiable man, though qualified by his respectable talents and literary acquirements for some more public and honourable station, spent the greatest part of his life in humble and obscure situations, which are not always very favourable to intellectual and moral improvement, being in general unconnected with strong incitements to industry and application, and wanting in immediate checks on indolence and neglect. In classical attainments Mr. Davis was acknowledged to excel: he read the Greek and Roman Classics with critical exactness, as appears from his notes in manuscript. His compositions were marked for strength of thought, perspicuity of arrangement, vigour and often elegance of expression. As a man, he was all benignity and love; possessing a cultivated mind, and a most benevolent heart, he considered all mankind as his brethren, without distinction of country, colour, sect, or party. To say that he had no imperfections would be, what cannot be said of any human character, and that the failings of a man of his profession and sentiments should be misrepresented and exaggerated is what might be naturally expected. Of him it may be said with the most exact correctness, that he lived contented and died resigned.

It is but proper to observe that he was deeply affected by the uncommon kindness and attention shewn him during the whole of his illness by the principal members of his congregation.

In the following extract from an excellent sermon, delivered at Evesham on occasion of his death on 13th of January, 1811, by the Rev. Dr. Toulmin, will be found a short account of his life and death.

"The occasion on which I address you, my Christian friends, brings these reflections and exhortations* home to

* The subject of the Discourse addressed to the congregation was the "Permanence of Christianity," from Rev. xiv. 6. "And I saw another angel fly in the midst of heaven, having the everlasting gospel, to preach unto them that dwell on the earth." The introduction was a review of the existence of Christianity, through past ages, from its

your own case and bosoms. These reflections administer consolation on the removal of an able and faithful advocate for Christian truth and virtue. These exhortations point out your duty on the mournful event. It is to supply the want of his example and instructions by such measures as a liberal activity and zeal may dictate.

"It is not proper to refer to the death of the Rev. Mr. Davis, without paying a tribute of respect and affection to his virtues and memory. Example speaks to our recollection and our feelings, it instructs and animates, when they who displayed it before our eyes are no more. Our worthy friend was born at Goyt, near Lampeter, Cardiganshire, of pious and reputable parents on the 23^d of October, 1756. He received his classical learning partly under an Uncle, the Rev. Joshua Thomas, a baptist minister, at Leominster, and partly under Mr. Esquire, at Hereford, but principally under his brother the Rev. David Davis, of Castle-Howel, Cardiganshire, a gentleman whose name as a minister and an instructor of youth is well known in the principality and in different parts of England. He went through a course of academical studies, at Daventry, in the seminary under the direction of the late Rev. Mr. Robins and the Rev. Mr. Belsham, successively: for both of whom he always retained the highest veneration. He often spoke with admiration of the impartiality with which the latter was

first promulgation to the present day. This it was observed, affords ground for the character ascribed to it in the text, as the "everlasting gospel:" a character, it was shewn fully justified by the continuance of its existence, by the permanence of its authority and efficacy, and by the perpetuity of its effects, extending into another and eternal world. The illustration of these points led to the following reflections.—What a pleasing and sublime prospect have we to set against the uncertainty and instability of all human things! That the consolations of this truth are particularly cheering under the circumstances that appear unfavourable to the interests of truth and piety. N.B. At the end of this head of application, was introduced the memoir and the address connected with it. An exhortation to adhere to the faith and practice of the gospel, concluded the discourse.

accustomed to state the arguments *pro* and *con*, in his lectures on controversial subjects. It was a proof of the opinion entertained by his tutors of his abilities and acquirements, that at the expiration of his academical course, they strongly recommended him to be chosen classical and mathematical tutor for the Presbyterian academy at Caermarthen, then under the direction of the Rev. Rob. Gentleman. Mr. Davis, from that natural modesty and diffidence for which he was always remarkable, hesitated for some time on accepting a situation which he considered as of great importance. When, at the importunity of Mr. Belsham and other intelligent friends, he entered upon it, he discharged the duties of it with credit to himself and advantage to the students, who always spoke of him in the highest terms of respect and affection.

"He continued in this post, till the seminary was removed to Swansea. After this he resided some short time at Carnarvon; from whence he went to Liverpool, to fill the post of private tutor, in the family of the Rev. Mr. Yates. His next settlement was in the capacity of the minister at Walsall. After a short stay there he was invited to be the pastor of this congregation about the year 1790, or 1791. This character he sustained here about twenty years.

"I had but a slight acquaintance with the good man, in whose place I now stand, but it is with great pleasure, that on a testimony, the candour and veracity of which is not to be doubted, I am authorised to describe him, as a man whose understanding was strong; whose taste was truly correct; whose dispositions were most amiable, and whose conduct towards all men was upright and benevolent. The principal traits of his character were extensive and warm benevolence, an inoffensiveness of conduct, a readiness at all times, and to the best of his power, to befriend the afflicted; candour, mildness of temper, and a meekness seldom surpassed. He was diffident, almost to an extreme, contented in every situation, never complaining, always happily disposed under every adverse circumstance, to give a favourable turn, under a firm and lively conviction of the benevolence and wisdom of God: the benevolence and mercy of God were often the subjects of his conversation, and the great sources of his hope, during his last illness.

From the commencement of it, he looked forward with great composure and cheerfulness to his dissolution, as the inevitable termination; solicitous only for the supply of his pulpit, and that the vacancy, which his death would occasion, might be filled up by a successor in the strictest sense of the word, an *Unitarian*, and a serious, active, and zealous man in the duties of his ministry. He supported his rapid decline with perfect equanimity, and, whilst his strength admitted, with cheerfulness, often expressing himself with elevation of language and emotions of joy to those around him, on the goodness of God. Death had no terrors to him; he daily expected it with a peculiar calmness and serenity of mind, and looked forward to it, without any dismay, as introductory to a happy rest and glorious resurrection: with a joyful expectation, though under a humble consciousness of many imperfections, of being admitted to the habitations of the just.

"In the prospect of this end, a worthy relative, who knew him from his earliest years wrote thus, 'when he goes he may be said to have lived the most innocent, contented and happy life of any in his age. Like the free and independent sons of the air, he, without murmur, received the gifts of his father and sang his praise in one continued anthem of gratitude, contentment, benevolence, and love.'

"Ye, my Christian friends, for a number of years, knew and observed his virtues, ye will remember them with affectionate respect. Ye will recall to your recollection his judicious and instructive discourses. May the remembrance of both rekindle the sentiments of faith, virtue, and piety in your hearts! may the remembrance of both, like the voice of one speaking from the grave, awaken your endeavours and zeal; and invigorate, under a strong conviction of the importance of divine truth, your efforts to promote it.

"The object, which chiefly interested his mind, in his last stage of life, was that the cause for which he had been an advocate might be served with greater effect and success by some one after his decease. May it not be hoped, that ye will by this consideration be strongly disposed to enter into his views, and to exert your best endeavours to shew that the same cause is dear to you, and that he did not labour in vain. With the Christian professor, as well as with the Christian minister, is deposited, in some

respects, the treasure of the everlasting gospel, to be guarded, improved, and perpetuated. It demands from you, permit me to say, as you would answer for the use of so invaluable a deposit, your united efforts to preserve and advance the cause of scriptural Christianity. But need I say this? your own pious reflections, your own judicious discernment admonish you that the gospel, that important gift of truth and grace from heaven, demands from you all the virtues of the Christian character to display its excellence by your examples. It demands your testimony to it, by your regular and devout worship of God in the house of prayer, on pure Christian principles. It demands your candour, your friendship, your generosity to him whom ye shall choose to preach to you the words of everlasting truth. It demands from you by your instructions and examples to inspire the minds of your children with a conviction of its inestimable worth and importance; and with a holy zeal to maintain the profession of pure Christianity, when your works of faith and labours of love shall cease in the grave.

"Fulfil these sacred obligations, and we may anticipate the happy effects in the revival of this congregation, in the future increase of its numbers, in the establishment of your faith, virtue, and hope; in the Christian character, in the future immortal felicity of one and another, who shall hereafter be born here to truth, God, and heaven." D.

Coventry, April 15th, 1811.

1811, Feb. 1, JOHN HURFORD, Esq. of Hagley, Worcestershire; lately, of Foleshill, near Coventry, on a visit to his son, in Birmingham. "He went from home, apparently as well as usual: he went from home to return thither no more! He knew not, nor were his friends apprehensive, that the day of his death was so near."* He was a gentleman of an enlightened mind, well-informed on subjects of religious inquiry; a Christian on conviction; a protestant dissenter on liberal principles; a warm friend

* See Carpenter's impressive Sermon on "Ignorance of the Day of our Death," at Stourbridge, Feb. 14, 1811, p. 19.

to civil and religious liberty: of a very benevolent heart, a man of strict integrity; the cordial friend; in domestic life, affectionate and valuable, as the husband and father, taking on himself the literary education of his sons; an exemplary professor of Christianity; and, under the impressions of genuine piety, an honourable member to the religious societies, to which, in different periods of his life, he belonged: uniform and regular in his attendance on public worship, and actively zealous in their concerns. He was the younger son of Mr. Hurford, a native of Tiverton, in Devon, but many years a respectable coal-merchant, in London, well known for his vigorous and patriotic exertions, for the interests of the city and the liberties of his country. The gentleman, to whose memory the esteem and gratitude of friendship dictate this tribute of respect, resided some years ago at Upton-on-Severn, and in the city of Gloucester. In the former place, his name must be recorded for his philanthropic services in favour of the SEVERN HUMANE SOCIETY, which originated with him and owed its formation to his active efforts. During his residence in that city, happened the Riots at Birmingham; a disgrace to the æra and to the nation. Mr. Hurford, though he did not agree in judgment on some doctrinal points with the illustrious sufferer in the outrages of the day, was one of the most ready to express his sense of the great loss sustained by him, and of the distinguished merits of Dr. Priestley: a name, on the mention of which, the Abbe Raynal told a merchant of Bristol, foreigners respectfully pulled off their

hats. Mr. Hurford drew up an address of condolence to him, from the congregation of protestant dissenters with which he was connected, on that occasion. It happened, however, not to be sent; but is subjoined to this memoir as a proof of the liberality of Mr. Hurford's spirit and sentiments.

T.

"A Letter of Condolence from the Society of Protestant Dissenters who Assemble for the Purposes of Public Worship, at the Chapel in Barton Street, Gloucester, to the Rev. Dr. Priestley.

"Rev. Sir,

"Neither indifference to the cause of religious and civil liberty, or the interest of the dissenters, nor the want of sensibility to you as a man, a philosopher, and a Christian, occasioned our not addressing you before; it has been delayed to the present time, on account of the absence of several persons of our society.

"We sincerely sympathise with you in all your afflictions, your personal danger, the distress of your family, the loss of your property, and your separation from your friends. But our concern is not confined to you; we sensibly feel the late shocking outrages at Birmingham, as an alarming blow given by a lawless banditti to the liberty and property of Englishmen at large; and we pity from our hearts the feelings of all the candid and liberal in the establishment, who must blush to think that these outrages were perpetrated under a pretence of serving the cause of the church, whose members, we think, should, as a body, have publicly disowned their approbation of them. We are sensible that not only religion, and civil and religious liberty have suffered in your person, but that philosophy and literature have, by the temporary cessation of your labours, and the loss of your books and valuable apparatus, received an injury which the whole world of science must concur in long feeling and deeply regretting. In short, we consider the insult offered to the cause of liberty, the dishonour done to Christianity in general and protestantism in particular, and the shame into which we, as a nation, are sunk by a savage ignorance, bigotry, and persecution, as fixing an indelible stain on the annals of our country. In the midst of

these melancholy and trying scenes, we cannot, sir, but greatly admire the very different spirit which you have discovered. The calmness with which you have taken the spoiling of your goods; the obloquy cast upon your character; and what a wise and good man considers as the greatest misfortune of all, the injury done to, what appears to you, the cause of truth: this, religion alone could have inspired, while the fortitude with which it is accompanied, proves that it did not arise from pusillanimity on the one hand, nor insensibility on the other, but from integrity of heart, and the firmest persuasion of the truth of the principles you maintain. And, though some in this society do not embrace all your religious tenets, yet all sincerely unite in admiring the zeal, calmness, fortitude, piety, and charity to your enemies, which are so eminently conspicuous in your character, and which clearly evince how powerfully the influences of Christianity are felt in your breast.

"Sensible then, as we are, of our obligations to you, for your past unwearied and unremitting exertions to enlarge our notions of civil and religious liberty, and to promote a spirit of free enquiry, we

cannot but ardently wish that you may be enabled to persevere in your useful labours; and in this wish the younger part of our society desire more particularly to unite.

"And we heartily pray that your health and strength, your spirits and fortitude may be preserved; that the Almighty may grant you support and consolation, equal to your trials, and that you may long continue to instruct and enlighten mankind."

Died, in the prime of life, on March 25, 1811, after a few days' illness, Mr. SAMUEL BROMFIELD, farmer, of Friskney, leaving a disconsolate widow and an only daughter to lament his loss. He was a member of the Unitarian society at Boston, Lincolnshire, and was a very worthy, respectable, and pious character. The doctrines of One God, the Father of all, and of his love to the whole human race, was his soul's delight; he had been instrumental in introducing these doctrines into his neighbourhood. He has finished his course and is gone, we trust, to his heavenly Father, to receive a never-fading crown.
J. P.

SELECT LIST OF BOOKS FOR APRIL, 1811.

Uncorrupted Christianity Unpatronized by the Great.—A Discourse delivered at Essex Street Chapel, March 24, 1811; on the Decease of Augustus Henry, Duke of Grafton. By Thomas Belsham, 8vo.

Critical Reflections upon some Important Misrepresentations contained in the Unitarian Version of the New Testament. By Richard Laurence, LL. D. Rector of Mersham, Kent, 8vo. 5s.

A Selection from the Books of Job, Proverbs, Ecclesiastes, Daniel, and the Apocrypha. Intended for the Use of Schools and Families. By the Rev. B. Carpenter. 12mo. 2s. or 20s. per dozen.

Ignorance of the Day of our Death. A Sermon preached at Stourbridge, on occasion of the sudden Removal of Mrs. Phoebe Swain, who died Feb. 14, 1811, in her 71st Year. By the same. 8vo. 1s.

Thoughts on Subscription to Articles of Faith; in six Letters, addressed to a Member of the Society for Educating Young Men for the Ministry, at Homer-ton Academy. By Robert Winter, D. D. 8vo.

A Letter Concerning the two first

Chapters of Luke, addressed to an Editor of the Improved Version. 8vo. pp. 122.

A Defence of the Preservative against Unitarianism; including a Vindication of the Genuineness of the Epistle to the Hebrews, in a second Letter to Lant Carpenter, LL. D. occasioned by his Letters, addressed to the Author, intitled, Unitarianism the Doctrine of the Gospel. By Daniel Veysie, B. D. Rector of Plymtree, Devon, and late Fellow of Oriel College, Oxford. 12mo. 6s.

An Appeal to the British Nation, on the Folly and Criminality of War. By Irenæus. 8vo.

Unitarianism the Doctrine of the Gospel: a View of the Scriptural grounds of Unitarianism; with an Examination of all the Expressions in the New Testament, which are generally considered as supporting opposite Doctrines. By Lant Carpenter, LL. D. The second Edition, with alterations. Price 6s. extra boards.

Observations relating to Religious Education; selected from Miscellaneous Observations relating to Education. By Joseph Priestley, LL. D. F. R. S. 4d.

CORRESPONDENCE.

The Editor has received the packet, containing,—

For the Widow of the Late Rev. J. Brettell, . . .	1l. 0 0
For the Unitarian Fund	1l. 0 0

Also, the name of M. H. a subscriber to the Rev. W. Christie's proposed Dissertations on the Prophecy of Daniel.

As it would, doubtless, be highly gratifying to Mr. Christie to receive, in his declining age, assurances of the respect and esteem of the Friends of Truth in this country, the Editor begs leave again to inform his readers that he shall be happy to receive the names of such as wish to patronise the labours of this learned, conscientious and pious advocate of rational Christianity.

The Secretary of the UNITARIAN FUND has received for this Institution the following benefaction:—

The Unitarian society, under the pastoral care of the Rev. T. Howe, BRIDPORT,	45l. 0 0
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We are permitted to add that Mr. Wright has already proceeded as far as PLYMOUTH, on his Western Missionary Tour and is about to enter on Cornwall. The report of his extended Journey will be laid before the subscribers to the Unitarian Fund, after the annual Sermon, (by the Rev. J. GRUNDY, of Manchester,) on Wednesday, the 5th of June: the substance of it will be afterwards given in an early No. of this work.

The information for Mr. Lyons's Welsh missionary tour, from Mr. Wallace, was received; and shall be communicated, as desired.

Several Communications arrived too late for insertion. We cannot undertake to give place to any general articles, the same month that they are sent; or to articles of Obituary and Intelligence after the 20th of the month in which they are intended to appear; or to advertisements after the 25th.

ERRATA in the last No.

- P. 153 for "CRASUS" read CRASSUS.
- 171. first col. l. 19, from the top, for "W" read Y.
- 172. second col. l. 9, from the bottom, for "their," read *this*.
- 174. first col. l. 23, from the bottom, after "Moses," place a period instead of a colon; and for "lastly," read *Lastly*.
- 175 second col. at the end of the first paragraph, from the top, place a note of interrogation.

* * * Our readers are informed that on the 1st of June next the past volumes of the Monthly Repository will be raised to the price of the present volume, i. e. to 1s. 6d. per Number. This measure will not, we trust, be complained of by our Subscribers, as this early notice will enable them to procure the Supplement to the last volume, and to complete their sets, before the advance on the old price will be made.