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BIOGRAPHY & HISTORY.

A Letter of the late Rev. Dr. James Fordyce, to his Brother in London, on the Death of Professor David Fordyce, with a Biographical Notice, by Dr. Toulmin.

Birmingham, April 6, 1812.

SIR,

The name of Fordyce can scarcely be unknown to any of your numerous readers; as in the memory of many of them, it was that of several eminent men, who by their talents and fame, in the different departments of medicine and theology, gave a lustre to it. The letter which offers itself, with this, for a place in your miscellany, cannot fail to be interesting, as it came from the pen of one, and refers to the death of another of those gentlemen who bore the name. He who transmits it to you, was allowed, as far as he recollects, to transcribe it from a copy in the hands of a fellow student, at the beginning of his academical course; when the writer of it had preached, on his visits to London, with distinguished popularity, to crowded audiences: and this letter was handed about, in some private circles, as a curious morceau, deriving interest from its subject and sentiments, and the celebrity of the preacher who dictated it. It exhibits, indeed, an example of Christian fortitude in the immediate view of death, that claims admiration: and it affords a specimen of an elevated resignation, that is edifying and pleasing. Should you, Sir, look on it with these sentiments, you will be inclined to give it to the public, and to preserve it in your Repository. If you judge otherwise of it you will let it rest with yourself.

The title of it explains the afflicting event which occasioned it. Dr. James Fordyce, the writer, and Professor David Fordyce, were the sons of Provost Fordyce of Aberdeen, and both received their education at the Marischal college of that city. The Professor was born in 1711: the Doctor in 1720. In 1750 the Professor, who had been elected in 1742, to the philosophy chair of the Marischal college, made a tour on the continent, to examine the remains of ancient art at Rome; on his return to his native country, in the following year, when his talents and learning had raised the highest expectations, he lost his life in a storm on the coast of Holland. His "Dia-

logues on Education," a treatise on "Moral Philosophy," first given to the public in Dodsley's "Preceptor," and which has passed through several editions; "Theodorus, a Dialogue concerning the Art of Preaching," and an essay entitled, "The Temple of Virtue, a Dream," published by his brother 1757, remain as monuments of his genius, abilities and literary attainments, and witnesses of his manly and fervent piety.

Dr. James Fordyce, after he had pursued a course of studies necessary for a minister of the gospel, was appointed second minister in the collegiate church of Brechin, in the county of Angus; and after some years spent there, accepted a call to Alloa, near Stirling. In 1760, or 1761, he was invited, on a visit at London, to be co-pastor with Dr. Lawrence, to a respectable congregation of Dissenters in Monkwell Street. In 1782 he discontinued his public services: the remainder of his life was spent, first in the vicinity of the Earl of Bute, in Hampshire; and then at Bath, where he died, October 1, 1796, in the 76th year of his age. "Sermons to Young Women," and "Addresses to Young Men," besides smaller productions of his pen, perpetuate the celebrity of his name; shew the powers of his genius, imagination, taste and eloquence; and attest the ardent piety and the zeal for the interests of virtue, with which his heart glowed, and which diffused force and animation through his discourses and writings.*

I am, Sir,

Yours respectfully,

JOSHUA TOULMIN.

The Letter.

Oct. 3. 1751.

DEAR DOCTOR,

I presume that by this time it will be no surprise to you to hear, that we have now the certain account of the worthy Professor's death. A death to us mournful—to him glorious. There is a letter come to town by this day's post with the same account; which I write to you with a mixture of grief and exultation.—After having been tossed about for three days in the ship bound from Rotterdam to Leith, the Captain finding her just ready to stave upon a bank near the coast of Holland, called the crew and passengers into the cabin to consult what they should do. Our dear friend, having been a quarter of an hour by himself, joined the rest; prayed with them; commended himself and them to heaven; took a solemn farewell of all; told them he was perfectly resigned to his fate, and that he resolved to meet it with the greatest composure; then went to bed: soon after the cabin bursted. Oh! my friend, what greatness! what dignity was here! He died, as he lived, with a noble, with a superior mind! What an eternal lustre must such an exit throw upon his memory! How must it silence detraction for ever, and convince all that nothing but the truest virtue and sincerest piety can produce such a decency and magnanimity in circumstances naturally the most tremendous and shocking to humanity. It was about two o'clock in the morning; quite dark; they

* Dr. Rees' New Cyclopædia, vol. xv. Part 1. Dr. Watkin's Biographical Dictionary, under the name Fordyce.

knew not where they were: no doubt our brother thought it was absolutely in vain to swim, or attempt to conflict with the winds and waves, and chose rather quietly to wait his destiny than violently to struggle against it to no purpose. Only one more, a brother of Lord Cromartie, who was sick, stayed behind in the cabin; nine others, among whom was Sir Alexander Forbes' son, a stripling, swam; but they all perished except a carpenter. The master and two or three of the men hung on the stern till morning, and were saved: some of the dead bodies were soon taken up and buried.

The manner of David's death, so worthy a Christian and philosopher, so truly gallant and heroic, swells my soul with sensations I cannot express; but ought I not to join praise, joy, and gratulation? However, I may and must mourn, and deeply mourn our loss; a loss which earth cannot compensate. Let us rejoice and triumph in his unspeakable gain, who has so happily escaped from this scene of vanity and sorrow, quitted it with such ease and majesty, and is now a flaming, enraptured and adoring spirit before the throne of the Eternal. And, O my dear friend, let us follow his footsteps, who through faith and patience, and sublime goodness, is now inheriting the promises; while the thoughts of his death extort from us the tears of nature and friendship, let us be inspired with the sacred ambition of imitating him in the virtues of his life, that we may at last resemble him in the peace and honour of his latter end. Let us be thankful that we had such a brother, and had him so long, rather than repine that we had him no more. He is gone indeed, but not lost; gone before us a little while; the separation will not be long, and we shall meet again in a happier region never to part again for ever.

Mamma received the fatal news at Brechin. She has felt, she still feels all that such a mother must feel for the loss of such a son in such circumstances; you will conceive her grief better than I can describe; yet her composure and decency are great, and do her and religion honour; and time, I hope, joined with God's grace and her own principles, will gradually heal the deep wound in her heart. May God in the mean time support the good woman's afflicted soul. You need not doubt of our contributing all we can to soothe and comfort her: we came from Brechin along with her for that very purpose. May God preserve her precious health and valuable life; I hope he will. She sleeps little and eats less; yet is tolerably well: much better than could have been thought. Our sisters, poor souls! are deeply afflicted, and no wonder; they have lost their best brother; and I have my share of sorrow, I have lost my most intimate friend, with whom I had of late years, entered into a peculiar degree of confidence and friendship. But we loved him too well, and promised ourselves too much and too certain satisfaction from him at his return; but God, it seems, would not suffer a rival in our affections, and has shewed to each of us, in the school of affliction, the instability and uncertainty of human pleasures and human pros-

pects. What sort of scholars we shall be in this way I do not know; but I am sure the lesson is loudly inculcated and strongly enforced.

I sympathize with you and our London brother, well knowing what such friendly hearts must suffer on this sad occasion; but religion and philosophy will apply their gentle and healing remedies.

Every body seems to lament the Professor greatly; indeed, more than any man, young or old, that I remember. In all who might have felt it envy has no effect. Merit, standing no longer in the light of opposition, is praised and acknowledged.

Mamma expects to hear from you by the first occasion. All the Professor's papers that were with him have perished. It is a pity: they would have been a noble fund of entertainment and knowledge. But God, taking the greater, chose likewise to take the less, that the trial might be more complete and thorough; a trial indeed, to lose him with all his newly acquired ornaments, just upon the point of enjoying both: but not our will, O heavenly Father, but thine be done.

I remain, &c.

History of the Unitarian Church, Edinburgh.

SIR, *Oct.* 12, 1811.

A correct view of the rise and progress of Christian Societies, especially such as have attained to rational views of Christianity, and are imbued with its liberal spirit, must be interesting to the friends of truth, and pleasing to readers in general. If the following account of the origin and progress of the Unitarian church at Edinburgh, taken from the Society's minute book, and oral testimony, be thought worthy of a place in your miscellany it is at your service.

I remain, yours, &c.

R. W.

A Short View of the Origin and Progress of the Unitarian Church at Edinburgh.

As introductory to the history of the church, now Unitarian, in the northern capital, it is stated in the minute book, that several societies in the Merse* had joined the reformed Presbytery†. Soon after this union it appears, a division took place in the Presbytery respecting the extent of the death of Christ, i.e. whether he died for the whole or for only a part of mankind. To that branch which maintained that Christ died for all, the said little societies adhered. The date of these events is not mentioned, though they may be regarded as the commencement of a series which has led on to important results already, and may be expected to produce effects of greater extent and magnitude.

From the branch of the Presbytery to which they adhered on the question respecting the extent of the death of Christ, they also separated in the year 1755, on the ground of their not preaching faithfully against the sins of the age, and their allowing such things as were inconsistent with their professed testimony.

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* The Merse is a track of country south of Edinburgh.

† The reformed Presbytery, a party of Dissenters, which became such because they thought the Scotch national church did not strictly adhere to the exclusive headship of Jesus Christ.

These societies then formed a separate connection, met every first day of the week for the worship of God and mutual edification, kept up a correspondence with each other, and held occasional general meetings, to consult how they might best bear their testimony as the followers of Christ, so far as circumstances would admit. It does not appear that as yet they had any minister among them.

In the year 1763, they sent a person to Ireland, to consult with some Dissenters there, who, it appears agreed with them in their religious views; and a minute of their mutual agreement and good will was signed at Colraine.

After this time several useful members of these small societies were removed by death, and various other discouraging circumstances took place among them, which diminished their numbers, and, it appears, in the year 1766 they were brought very low; still, however, they persevered, and determined on adopting, if possible, such measures as might enable them to have the ministry of the word and the ordinances of the gospel regularly among them. Three of the brethren were appointed to deliver discourses in the societies, as a trial of their abilities. They further concluded, after due deliberation, that a knowledge of the Greek and Hebrew languages would be very useful, in enabling them to defend the doctrines they held, should they be opposed, by quotations from the original scriptures, and in helping them to correct their own opinions, so far as they might be erroneous. Finding that three of their number appeared equally suitable to be set apart for the study of languages, and that they could enable but one to devote himself to this work, they agreed to decide by lot which of the three should be the person.

A general meeting was holden, June 8, 1769, which commenced with prayer, after which a president was chosen. The minutes of the last meeting were read, and each of the three candidates delivered a discourse; but the final decision as to the person who should be separated to the work of the ministry and the study of the original scriptures, being thought a most weighty concern, was postponed till the last Thursday in the following month, and it was resolved that the said day should be observed as a day of fasting and prayer, and that then the above important affair should be decided. In the mean time all the brethren were exhorted seriously to consider and weigh these matters, that they might be prepared for a day of such solemnity.

On the last Thursday in July 1769, the proposed solemn meeting was holden. All the company avouched the Lord to be their God, as he is revealed in the scriptures, and declared their purpose and resolution to maintain his truth and ordinances as he shall direct. The three candidates were Thomas French, Alexander Brown, and James Purves. The lot fell upon the last; consequently he was the person appointed to study the languages, and to examine the scriptures in their originals. It was also thought expedient that an abstract of their principles and designs should be published to the world, before they appointed any

one to the pastoral office; and accordingly an abstract was published in the year 1771.

After this things continued much in the same state till the year 1776, when some members, removing from the Merse to Edinburgh, formed a new society, and invited the before mentioned Mr. James Purves to come to them. Having continued some time in society with them after he came, it was unanimously agreed that he should be called to the pastoral office among them. Thus originated the society at Edinburgh, which is since become Unitarian. The deed by which Mr. Purves was constituted their pastor concludes thus. "Therefore, with one consent, we have chosen, and do hereby declare our choice of you, James Purves, to be our pastor: and your accepting this our choice and invitation, shall constitute you into a pastoral relation and charge over us; and this our mutual deed shall imply an obligation to every relative duty that belongs to that relation.

"Signed in the name and by the appointment of the society,

"By *Alexander Fortune.*

"Accepted by *James Purves.*"

It was resolved, in the year 1792, that the society should publish their religious opinions to the world, and in doing this it was thought proper for them to take some name that would distinguish them from other Dissenters. The designation then thought most appropriate, and expressive of their peculiar sentiments, was that of *Universalist Dissenters*: the love of God, the mediation of Christ, and his headship over all persons and things, were held by them to be universal, in the fullest sense of the word.

Mr. Purves continued the pastor of the society until his death, which took place on the 1st of February 1795. He had for several years been afflicted with an asthma, and for some months before his death was incapable of officiating in public. He was much esteemed even by those who thought his opinions very erroneous, and greatly beloved by his flock, whose edification he studied and diligently promoted; he taught them to think freely, to exercise mutual candour and forbearance, and always to follow the dictates of their consciences. He was a zealous advocate for the universal restoration, and a high Arian. Though not favoured with a liberal education, he acquired a considerable knowledge of the Hebrew and Greek languages, and paid much attention to the original scriptures. He was the author of several publications; but not possessing popular talents as a preacher, his congregation was always small. He bore his lingering affliction with much Christian fortitude, and died regretted by all his friends.

In the year 1792, a plan was adopted for the instruction of the children and youth in the congregation, by the members of the society; but it does not appear that this plan was long continued. Its revival is certainly much to be wished.

In 1793, the reading of the scriptures, as a part of the public service on the Lord's day, was resolved on, a practice at that time very rarely adopted in Scotland. It was also resolved that

any of the brethren who inclined to do it, should deliver public exhortations in turn, before the public discourse by the minister: the adoption of this plan helped to prepare the brethren to carry on the public meetings after the death of their pastor.

After the death of Mr. Purves, the society continued to meet regularly, though they had no minister, several of the members praying and delivering exhortations alternately; four of them were appointed as persons proper to deliver exhortations. The service was conducted as follows: the clerk began with a short prayer, then read and sung part of a psalm, then followed a prayer by one of the brethren, next portions of the Old and New Testament were read, and part of a psalm sung, then prayer and a short discourse by one of the four appointed to deliver exhortations, then prayer and another short discourse by another of the four, then the meeting closed with prayer, singing, and a benediction.

After being some time without a pastor, it was resolved that one of the brethren should administer the Lord's supper.

In February 1797, it was agreed, after mature deliberation, that a president should be elected in the society every three months whose business should be to superintend their affairs as a society, and deliver two discourses every Lord's day.

In the year 1799, after much deliberation, it was resolved that two elders should be chosen to conduct the public worship, give public instruction, administer the ordinances, and superintend the discipline of the society: and that the elders should continue in office for six months, when they should either be re-elected, or others chosen in their stead. During this year a correspondence commenced between this society and Mr. Vidler, the minister of the Unitarian chapel in Parliament Court, Bishopsgate Street, London, which led to the intercourse which has since taken place between this church and the London Unitarian Fund committee and its missionaries.

The society, though labouring under great disadvantages from the time of Mr. Purves' death, in 1795, having no regular minister, nor any means of obtaining assistance from the ministers of other congregations, kept up regular meetings, and, in the midst of a variety of changes and great discouragements, endeavoured to edify themselves, and continued to bear a practical testimony to what they believed to be the truth of God, until they were visited by Unitarian missionaries from England, till which time they were denominated Universalists, the doctrine of the universal restoration being their most distinguishing sentiments: as to the Trinity they continued to maintain the Arian hypothesis. The first missionary who visited them was Mr. Lyons, in the year 1808, but being able to stop but one day, but little could be effected, especially as a heavy rain prevented many persons from hearing him. In 1809, they were visited by Mr. Wright, who preached many discourses among them. Mr. Lyons revisited them in 1810, and much instructed and edified them by his conversation, and

several excellent discourses which he delivered among them. In 1810 the society engaged the Skinners' Hall Chapel, as their place of meeting, which is a convenient place of worship. During the last twelve months, in consequence of certain differences, a small secession took place, and the seceding members formed a separate society, which meets in a hall at the head of the Anchor Close, High Street. The former society is strictly Unitarian, the latter Unitarian upon the low Arian hypothesis. Mr. Wright has lately visited and preached a number of discourses to both the societies. A theological library is established, which is supported by members of both societies. The members of both societies are very anxious to obtain a regular minister, and could one be obtained there is every reason to believe they would be re-united. The Unitarians at Edinburgh have derived some assistance from young gentlemen who have been students at the college, especially from a Mr. Good, and from Mr. J. Yates, who is now the Unitarian minister at Glasgow. These gentlemen preached among them very frequently during their residence in that city.

EXTRACTS FROM NEW PUBLICATIONS.

Some Account of the Researches of the German Literati on the Subject of Ancient Literature and History.

[From the Classical Journal, No. 9, Vol. V. p. 1.]

I. The Old Testament.

1. Professor Jahn of Vienna, who has already enriched the collections of the learned with several valuable works, and who published in 1802 a *Chrestomathia Arabica*, with an Arabic and Latin Lexicon, published in 1808 "*Biblia Hebraica*," in four volumes, with notes variorum, &c.

2. In 1803, M. Eichhorn of Gottingen published the third edition (in three volumes) of his celebrated "Introduction to the Study of the Old Testament." The first edition appeared in 1780, and the second in 1787. This Introduction, which may be truly called classical, in the strictest sense of the word, has given a new turn to the study of the ancient Hebrew authorities, and has produced a learned and useful polemical controversy.

We shall now mention the two chief antagonists of M. Eichhorn on this occasion.

3. One of these is M. Vater, whose name has been already repeatedly mentioned: he published a very profound and solid commentary on the Pentateuch, the third and last volume of which appeared in 1805. He there hazards some opinions different from those of M. Eichhorn as to the five books ascribed to Moses. The third volume, in particular, contains a remarkable dissertation, which occupies more than 300 pages, "On the Origin of the Pentateuch." M. Vater here employs his whole critical acumen in order to prove that the books

of this collection are composed of fragments which were never intended to be joined together. One of the German Journalists who gave an account of this commentary, has remarked that M. Vater seems to have fulfilled the wishes of the celebrated Richard Simon, who after speaking (in his History of the Old Testament) of Acarbanel, and of his criticism on some of the scriptures, adds: "We have only to apply to the Pentateuch the same reasoning which Acarbanel employs, to prove that the books which bear the names of Joshua and Solomon, were not written by them, and we shall be convinced that the Pentateuch could not be the entire work of Moses."

4. The second antagonist, who is worthy of notice as having entered the lists against M. Eichhorn is Professor De Wette, of Heidelberg. He published at Halle, "Fragments on the study of the Old Testament," a most valuable collection, the second volume of which appeared in 1808, and the continuation is anxiously expected, The first volume is enriched with a preface from the pen of the celebrated Professor Griesbach of Jena. It also contains, "A Critical Essay on the authenticity of the *Paralipomena*, with Reflections on the History of the Mosaic Writings and Institutions." This Essay is intended as a supplement to the learned researches of M. Vater on the Pentateuch. Another still more important work, the first volume of which Mr. De Wette published in 1807, is his "Critique on the History of the Israelites." The author here subjects to a voluminous and strong test, the books of the Pentateuch; he questions its character, as being purely historical, and regards it as the Epopœa of the Jewish Theocracy. In these inquiries Mr. De Wette is powerfully seconded by the labours of his predecessors Mr. Vater, Mr. Ilgen, and Mr. Eichhorn himself. We cannot mention with sufficient eulogium a recent performance of the same author, inserted in a late number of the periodical work of Messrs. Daub and Creutzer, and which has for its title "Fragments on the peculiar Character of Hebraism." This Essay is equally remarkable by the splendid elevation of the ideas and the solidity of the learning it displays.

M. De Wette in conjunction with Professor Augusti of Jena, whose researches in Oriental literature are well known, has also announced a new translation of the Bible, which may be expected to become extremely popular.

5. The book of Job has long occupied the attention of the German commentators. Michaelis, Schnurrer, Hufnagel, Dathe, Eichhorn, and Stuhlman, have given translations and commentaries on this valuable fragment of the most ancient Arabic or Chaldaic literature. In 1806, M. Rosenmuller, jun. published at Leipsic a Latin translation of the same book, with notes. The same learned young man had already published a similar work on the Psalms in three volumes, 8vo.

M. Rosenau, Professor of Theology and Oriental literature at Harderwyk, has also announced a critical edition of the book of Job. He published a specimen in 1807, as a specimen of his work, an octavo volume with the

following title, "Commentatio de immortalitatis ac vitæ futuræ notitiis, ab antiquissimo Jobi scriptore." It is in the 27th chapter that M. Pareau thinks he has found indications of the doctrine of a future life; a doctrine which has generally been refused to the author of the book in question. M. Pareau takes this occasion to detail all the information which antiquity has furnished with respect to the opinions of the Eastern nations on this important point in our religious dogmas.

6. "Salomonis regis et sapientis quæ supersunt, ejusque esse perhibentur, omnia ex Ebræo Latinè vertit, notasque, ubi opus esse visum est, adjecit J. Fr. Schelling;" 1 vol. 8vo. Stutgard, 1806. The author was induced to undertake the work in consequence of being appointed to translate into the vulgar tongue for the use of the churches in the kingdom of Wirtemberg, the books of Proverbs and Ecclesiastes. It forms a valuable supplement to the labours of Schultens, Michaelis, Eichhorn, Griesinger, Dathe, and others on the books which are ascribed to Solomon.

7. "Libri Jesu Siracidæ, Græcè; ad fidem codicum et versionum emendatus, et perpetuâ annotatione illustratus à Car. Gottl. Bretschneider;" Ratisbon 1806. 1 vol. large 8vo. This work of a young and learned Professor of the University of Wirtemberg, is, without contradiction, the best that has yet appeared on the book of Ecclesiastes; and the commentary is an excellent critique. Mr. Bretschneider promises another on the Book of Wisdom. He had already given a splendid proof of his talents in this branch of learning by his "Lexici in interpretes Græcos Vet. Testamenti, maximè Scriptores Apocryphos, Spicilegium. Post Bielium et Schleusnerum." The above work appeared at Leipsic in 1805.

8. Professor Justi of Marbourg, who published five years since some observations on the national songs of the Hebrews, is now publishing in numbers, an "Anthology of the ancient Hebrew Poetry during its various stages." Every fragment appears in the original Hebrew, with a metrical translation and historical notes.

9. "Essay towards a History of the Jews in China accompanied by interesting details with respect to their sacred books in the Synagogue of Kai-fong-fu, by M. De Murr; Halle, 1806." The notice by the Jesuit Kœgler, on the Bibles of the Chinese Jews is to be found in this book, to which are subjoined, Remarks by M. de Sacy and M. Tychsen of Rostock.

10. "Information respecting Asia for the friends of Biblical Antiquities and Oriental Literature." By Dr. Hartman, Oldenburg, 2 vols. 8vo. 1806 and 1807. The above are very learned and curious researches, particularly on the first chapter of Genesis, and on the original residence of the human race. The author has mixed a good deal of polemics with his work, having undertaken to refute the hypotheses of Hasse and Buttman on the latter topic. The author is a teacher in the Lyceum of Oldenburg, and is advantageously known among the learned on the continent, as an adept in biblical criticism.

11. "On the system of Emanation and Pantheism of the Eastern Nations of Antiquity, and the

Writers of the Old and New Testament; Erfurt, 1806." This is the performance of a man of learning and genius, who throws a great deal of light on many obscure points of the Greek, Mosaic and Oriental philosophy. The author, who is anonymous, promises a complete body of researches into the *Theoretic Philosophy* of the sacred writers.

12. The faculty of Theology of the University of Gottingen had prepared in 1802, as the subject of its annual prize, the examination of the *Gnostics*, not only of the Old and New Testaments, but of the Apocryphal books, as well as the connection which might exist between this subject and the Gnostics of the first and second centuries of the church. Dr. Horn, the present Professor of Theology at Dorpat, obtained the prize. His memoir was written in Latin, and was fraught with learning and originality of ideas; the author has since published it in German, after extending his subject in such a manner as to fill three vols. The first only, however, appeared in 1805. Its title is, "Gnostics of the Bible, or Pragmatical Account of the Religious Philosophy of the East; intended to serve as a guide to the Holy Scriptures." This work is likely to throw much light on the origin of the ancient doctrines, both religious and philosophical, of the East, particularly in Judea Persia, and India.

13. Two other works have been lately published, which serve to illustrate Biblical antiquities; these are the "History of the Hebrew Nation," by M. Bauer; and the "Biblical Anthropology" of the learned Catholic Theologian, M. Oberthur of Wurtzburg. The former appeared in 1808, and the latter in 1809, at Munster.

II. New Testament.

1. No typographical monument perhaps, in Greek characters, can equal in beauty the New Testament, of which M. Gœschen of Leipsic has printed two different editions in 1804, 1805 and 1806; the one in 4 vols. small folio; and the other in 2 vols. 8vo. The text, which has been attended to with the utmost critical industry, was also revised by Professor Griesbach. His preface gives an account of the course which he pursued, of the copies, translations and other assistance, which he called in, to give his text the greatest possible purity. According to the above splendid edition of the New Testament, M. Schott of Leipsic, has given in 1805, a a Manual, with a Latin translation of the notes variorum. M. Bœhme has translated into Latin, the Epistle of St. Paul to the Romans, after the above edition by M. Griesbach: he has enriched it with a commentary and introduction, and the whole forms a very valuable volume in 8vo. It was printed at Leipsic, in 1806. Dr. Ammon, formerly Professor of Theology, at Gottingen, and now at Erlangen, has also published in 4 vols, a new edition of the New Testament, with the excellent notes of the late M. Koppe, to which he has added his own. The 4th vol. appeared in 1806, at Gottingen.

2. On entering upon the review of works connected with the New Testament, the first author we meet with is M. Eichhorn, who has been already noticed as the first in the list of those who have

lately written upon the Old Testament. This ingenious and indefatigable friend of historical researches has also written an "Introduction to the Study of the New Testament," of which the first volume only has been published. Upon this occasion also, M. Eichhorn introduces polemical divinity. The principal object of the first volume of his Introduction seems to establish the important fact, that the first three of our four canonical Evangelists are written upon the model of a primitive Evangelist, called the Evangelist of the Hebrews, written in Armenian, but of which there is no copy now in existence. The author takes care to explain the circumstances which are peculiar to each of the three Evangelists, circumstances which must have occasioned some variations or additions in their details. This opinion of M. Eichhorn has been violently attacked, and as strenuously defended by his school. Professor Hug of Friburg in Brisgau, who published in 1808 an Introduction to the Books of the New Testament, may be regarded as the chief of his antagonists; and his opinions have also been refuted at great length in the Literary Gazette of Halle, for the year 1805. As a reply to all these objections, M. Weber, dean of the church of Winnenden in Suabia, has published "New Researches into the Antiquity and Authenticity of the Hebrew Evangelists," Tubingen, 1806, 1 vol. 8vo.

3. A work which has gone through several editions is the "Commentary, Philological, Critical and Historical, on the New Testament," by the learned M. Paulus, Professor of Theology in the University of Wurtzburg; 4 vols. Lubeck, Nieman and Co. This Commentary is a work of the first order, and it is hardly necessary to add, that we there find discussed with learning and sagacity, an immense number of points, which have been hitherto considered as obscure in the books of the New Testament.

To the above we ought to add, the "Explanations intended to serve as a Guide to the New Testament," published by Dr. Stoltz of Bremen, and which have also reached their third edition.

4. Professor Augusti had published several years since, the first volume of his translation of the seven epistles called Catholic, with a Commentary. The second volume appeared in 1808, at Lemgo. In this work we find notions of the highest interest on the opinions of the first Christians, and on the particular direction given by St. Paul, to the doctrines of his master, &c. On this last subject, we may mention a work which is peculiarly estimable from the light which it throws on the history of the apostle of the Gentiles, and of the early ages of Christianity. It was published in 1806, by M. Palmer, Professor of Theology, at Giessen, under the title of "Paul and Gamaliel."

5. In a "Critical Letter" addressed to Mr. Goss, and printed at Berlin, in 1807, Professor Schleyermacher of Halle calls in question the authenticity of the first Epistle of St. Paul to Timothy. The motives which led him to these opinions are detailed with much force of argument.

Mr. Plank, jun. of Gottingen, whose name will be mentioned

hereafter, has attacked these opinions of M. Schleyermacher, and has published in 1808, on this subject, "Researches into the Authenticity of the First Epistle of St. Paul to Timothy," which are written with as much judgment as moderation.

6. In 1806, there appeared a second edition of the metrical translation of the Apocalypse, by Dr. Munter, now Bishop of Seelande, with an interesting Dissertation "On the most ancient Christian Poetry.

7. The third edition of the valuable "Novum Lexicon Græco-latinum in Novum Testamentum," by M. Schleusner, appeared at Leipsic, in 1806, in two tomes.

MISCELLANEOUS COMMUNICATIONS.

Eichhorn on the Authenticity of the Book of Genesis.

MR. EDITOR,

Having lately been engaged in reading part of Eichhorn's Introduction to the Old Testament, I was much struck with the Chapter on the Authenticity of the Book of Genesis, and have translated the greatest part of it, as well as my imperfect acquaintance with the language in which it is written, allowed, with the hope that your readers would be pleased with the many ingenious and, as far as I know, novel observations, which it contains, on that most interesting book of scripture.

Yours respectfully,
JUVENIS.

"1. I consider the absence of all pretension to science, and the scantiness of the information contained in the Book of Genesis, as an evidence of its high antiquity and genuineness. Did it betray any knowledge of a new formation of the earth after the deluge, or of a previous conflagration, facts which our naturalists read in the archives of Nature, I should have had my doubts respecting its genuineness and high antiquity. For such profound secrets of nature would be beyond the boundaries of the knowledge of an antiquity so remote. But when it introduces a picture of the creation, by the great doctrine, "that God is the author of every thing which exists," (a doctrine by which all the systems of ancient times are overthrown,) it offers a kind of information, which the infancy of the world was fully capable of understanding, and which was a worthy commencement of the Old Testament.

"How barren is the history of events from Adam to Noah, and from Noah to Abraham! Ten genealogical steps, and little else! To be at the pains to forge ten names, in order to join so barren an account to them, is a thing which has no parallel in the annals of imposture. All the literary impostors that have been known, who have been desirous to impress upon their spurious productions, the stamp of an high antiquity, have spoken of wonderful things, and such as might attract notice. And by analogy, a counterfeited

Genesis, must have spoken of gods and demi-gods, of millions of years, and kingdoms of genii, and the like. But this book does not abound so much in matter, it has only a few names; and why may not these have been actually brought from the antediluvian world, in Noah's Ark?

"And where the history is fuller, —we meet with no history of the world, no revolutions of states, no conquests of vast territories;—but with family pictures; the lives of a few shepherds, who are far removed from the splendour of the great conquerors, whom fabulous story has generally chosen for its subjects.—Also, how little is the world around them? Abraham, with four hundred servants, puts to flight four kings with their troops; which war, however insignificant it may have been, is yet related with an enthusiasm and astonishment, from which it may easily be perceived, that a war of four emirs against five, was to the narrator an event which had nothing similar to it, in the history of those times.

"The only passage in Genesis which shews any degree of science is that earliest map of countries contained in the 10th chapter: but, unless we adopt the fancies of its subsequent commentators, and through partiality to our own country, dream that Moses mentions the ancestors of every nation as well as those of his own, we shall find that this chapter contains nothing impossible, no cosmographical accounts of the whole world, but only of those parts visited by the Phenicians.

"2. Further, where other nations have transmitted credible accounts, the First Book of Moses need not fear a comparison. According to Herodotus, the original situation of the Phenicians was on the borders of the Red Sea, and their commercial spirit attracted a colony of them to the shore of the Mediterranean, which was situated more conveniently for the purposes of commerce. And accordingly, in Genesis xii. 6. xiii. 7. the Canaanites are noticed as a nation which had only lately emigrated into Palestine. ("The Canaanites were already in the land;" i. e. they were already come into it, from their settlement on the Red Sea)—The representation which ancient history* gives of the financial regulations of the Pharoahs, is the same as that given in Genesis. By the account of the latter, all landed estates, except the possessions of the Priests, became by the changes made by Joseph, goods of the crown, and the cultivators of them were thenceforward only tenants of crown-lands. According to both, the priests of Egypt formed a separate order, (Gen. xlvii. 22.) according to both the Egyptians took meat with no foreigner (Gen. xliii 32.) according to both, the occupation of shepherd was an abomination in the eyes of the Egyptians. (Gen. xlvi. 34.)

"3. But let us consider the peculiar *tone* and character of the narration in Genesis. I know not a more convincing proof of the genuineness of the patriarchal history, than this affords to any one who has a heart open to nature and simplicity, and who can place himself in the infancy of the world, and in the domestic life of a shep-

* Herodotus ii. 108.

herd. The tone of history can as little remain the same, through succeeding centuries, as the world and mankind; the differences of nations, ages and events must always produce similar differences in the character of the accounts which describe them. Now the Book of Genesis describes the period of the childhood and youth of the world, and how youthful is its tone? Its subject is chiefly the domestic life of some shepherds; and it every where breathes the noble simplicity and domestic frankness of the pastoral life. Let any one in the soft stillness of morning, and with a mind open to impressions of the most delightful simplicity, read and imbibe the spirit of a passage from the life of Abraham, Isaac, or Jacob, and then immediately read and imbibe the spirit of another, from the life of David or Solomon, or one of the heroes in the Book of Judges;—surely he will feel, not only the wonderful difference in the circumstances of his own time, and the style of his own history, but also will be sensible of a great alteration between the two. In the one, pure unsophisticated nature, which makes its way to the heart; in the other, nature indeed, but not in such full streams; in the one, a deep tone of the most primitive simplicity; in the other, somewhat of a loftier tone, with less originality; in the one the unmixed language of human nature; in the other a mixture of the colours of advanced culture and luxury. And if age, and an inability to pitch his mind at the key of infancy and youth, make him incapable of such impressions, let him learn by an experiment with a child not yet corrupted by false taste, what different impressions are made upon the tender minds of children, by the histories of such different times.

"4. No impostor could have marked those general advances of mankind, which are noticed in this book, with the same truth, and yet in such a variety of connections, in so natural a gradation, and in such minute and unobvious circumstances.

"Abraham comes out of Mesopotamia, the country which gave birth to the pastoral life, after the flood; and is, in his mode of life a strict shepherd. When guests come to him, he himself runs to the herd for a calf, and dresses it himself, like Patroclus in Homer; he places before them,—not wine, although that was in use even in his time in Canaan (see Gen. xiv. 18.) but milk, agreeably to the strict pastoral manners. (Gen. xviii.) Isaac on the other hand, become rich by the possessions of his father, and more familiarised with the manners of the luxurious Canaanites, allows himself to drink wine, (xxvii. 25.) is no longer content with the kids of his flock, like Abraham; but has a taste for venison dressed "as he loves it." (xxvii. 4.) and Isaac's delicate palate has led Rebecca to the art of cooking the flesh of tame animals so as to resemble vension, (xxvii, 9.) he takes pleasure no longer in his flocks and herds, but procures from the king of Gerar, a piece of tillage-land for the sake of convenience, and becomes an half domesticated shepherd.

"A later author would have carried forward this change and declension of manners, in the history of Jacob and Esau; but quite differently, and with a much

greater evidence of truth, does the old historian of Genesis proceed. With respect to Jacob, the manners revert to their former state, and go forward only in the case of Esau: with respect to the one, they revert, because he wanders about in Mesopotamia with strict shepherds for the space of twenty years, and familiarises himself with their manners; with respect to the other, they go forward, because he remains in Canaan, and connects himself by marriage with the luxurious Canaanites; the one, therefore, passes from the milder mode of life of his father, to the strict pastoral manners of his grand-father; the other becomes a warlike shepherd, and eventually a chief of Idumea. The connections of the different parts of the world, in the way of commerce, gradually increases. In Abraham's time, there is yet no trade between Palestine and Egypt; and therefore, on occasion of a scarcity, he finds it necessary to carry his family into Egypt. In the time of Jacob, a great trade in corn is carried on by land, between Palestine and Egypt; (xli. 57.) and for its accommodation *inns* are established on the road (xlii. 27). Even caravans of Ishmaelites, travel out of Arabia, laden with spices, balsam and myrrh for Egypt, and likewise employ themselves in the trade of slaves. (xxxvii. 25.) — The Egyptians, however, carry on no direct trade with Palestine and Arabia, for they were always, as history informs us, averse from quitting their native land. Egypt, as one of the earliest states, has also the most cultivation and the most luxury. Even in the time of Abraham, the Pharoahs have a regular court establishment (xii. 14, 15, 18, 20). So, Abimelech, king of an Egyptian colony of the Philistines, is an Egyptian Pharoah on a small scale, and after the Egyptian manner, has regular officers of court. (xxi. 22. xxvi. 26.) In Palestine, on the other hand, the king of Salem more nearly resembles a private man. (xiv. 18.) Between the time of Abraham and Jacob, the luxury of Egypt advances rapidly. In the time of Joseph there are, as regular parts of the Egyptian court, a chief marshal, chamberlain, chief butler, chief baker, a viceroy, a system of police, state-prisons, and physicians; together with a splendid ceremonial. Joseph, as viceroy, dines at a table by himself: Pharoah admits Jacob, not to a friendly interview, as one of his predecessors had admitted Abraham, but to an audience in form, which is of so stately and dignified a kind, that even the history assumes, in the description of it, an air of state and dignity, (xlvii. 7.) Installations to offices are celebrated with many solemnities; Joseph, at his induction to the office of minister of state, is adorned with golden chains, and robes of state, and a ring on his finger, and has a long royal train of attendants.

In Mesopotamia, where no Canaanites carry on trade, gold and silver are scarce, even in Jacob's time. Every thing is transacted by barter; and Jacob exchanges his service of twenty years, for two wives, male and female slaves and cattle. On the other hand, in Canaan, in the neighbourhood of the Phenicians, in whose hands was the commerce of the world, the method

of barter is abolished, even in the time of Abraham, and silver is used as the medium of exchange, not however in the way of coin, but by weight. (xxiii. 16.) It is probable, indeed, that at the time of Jacob, the Phenicians were in possession of coined money.(xxxiii. 19.)

"In the forty-four first chapters of Genesis, there is not a trace of *horses*; on Jacob's journey to Egypt, *Egyptian* horses are for the first time made use of. Now history teaches us that Palestine, in its earlier periods, had no horses, but that Egypt always had them.

"Lastly, in forming leagues, the Patriarchs do not proceed, as in later times, but as other nations of the earliest antiquity formed them. In Homer, treaties are made by word of mouth, and in order to make them more than usually binding, they are concluded under the invocation, and guarantee of Heaven, and are besides accompanied by various tokens and presents. In like manner, Abraham separates seven sheep as a present to Abimelech, as tokens of the laying aside the strife about the disputed well, and of renewed friendship. (xxi. 27.) So Jacob and Laban threw up heaps of stones, as a memorial of their reconciliation: and the name of the newly-dug well, is an evidence of the league made between Abraham and Abimelech. Lastly, the cave of Machpelah is bought by Abraham in the presence of witnesses, (xxiii.) and he expects to remain undisturbed, in the possession of the field; as in Homer, the Greeks and Trojans expect the fulfilment of the concluded treaty, because both armies were present when it was concluded by word of mouth.

"Further, the change which is observable in the Mosaic records, immediately after the Deluge, is quite agreeable to the course of human things. Before that event, Asia was, probably, in some respects farther advanced than at the time of Abraham. Before the Deluge, we already meet with the use of iron, but for a long period afterwards no trace of it: and many arts which were cultivated before the Deluge, fall into forgetfulness after it, and must at a much later period be again invented. In short, Asia, instead of rising, suffers a decline. And was it possible that it should have happened otherwise? A single family survives the flood, and re-peoples the depopulated Asia. How could all the arts of Asia survive the flood, along with these few persons? Were they acquainted with them all? Or if they were, could they all come into exercise amongst them after the flood? The cares necessary for their subsistence which would at first entirely occupy them, required nothing more than the employment of the commonest arts; and the pursuit of the means of satisfying their necessities would prevent the exercise of any art of luxury. The situation then of the world after the Deluge occasioned many of the arts of the antediluvian world to remain unexercised, and to perish, requiring to be again invented at an after period, by fortunate accidents and at different occasions. In one word, mankind must necessarily have receded after the flood, and if Moses had made them advance in an uninterrupted pro-

gress, from one step to another, there would then have been ground for suspecting the genuineness of his accounts.

"5. Finally, if we compare the accounts of Moses with the most ancient accounts of other nations, we may be fully sensible of the pure sources from which the first are derived. Amongst all the nations of antiquity there is not one that has any thing similar, or attains in its most ancient histories to any thing like the simplicity, adequacy, and philosophical truth of this book. Other national stories swarm with fables, in which those who place most dependance upon their knowledge of antiquity and of symbolical language are unable to discover any meaning; they have been misunderstood by the nations themselves, in their early times, they have been altered and forced into meaning, by foolish explanations, commentaries and interpolations; and the ideas which they originally contained are lost: the accounts contained in Genesis on the contrary, have, for the most part, retained their original meaning; they breathe in a mode of expression, often highly figurative, but always intelligible, the conceptions of the pure infancy of the world, and though relating many surprising events, have nothing surprising in the mode in which they are related. For instance, that most ancient view of the origin of things, in the 1st chapter Genesis, which in the theogonies and cosmogonies of other nations has assumed a ridiculous and unmeaning form, from the misconceptions of later times, is amongst the Hebrews so full of simplicity, excellence and truth, and so free from the chimeras of other nations, that the pre-eminent rank of the Mosaic accounts must be evident from that single passage."

Sketch of English Protestant Persecution.—Letter IV.

SIR, *May* 31, 1812.

I proceed now to describe some *Acts of Faith*, exhibited by the English Protestant *Inquisition*, which, as before observed, was erected by the royal commission, of the 12th of April, 1549. Burnett says, that "some tradesmen were brought before these commissioners in May, and were persuaded to abjure their former opinions; which were, *that a regenerate man could not sin. That though the outward man sinned, the inward man sinned not. That there was no Trinity of Persons. That Christ was only a holy prophet, and not at all God. That all we had by Christ was, that he taught us the way to heaven. That he took no flesh of the Virgin, and that the baptism of infants was not profitable.* A strange medley is here displayed, of Christian simplicity and pseudo-evangelical refinement.

Among those whom Cranmer and his associate Commissioners now alarmed into recantation, Strype mentions one *Michael Thombe*, a butcher, who "renounced the opinion, that Christ took no flesh of our Lady, and that the baptism of infants is not profitable." He names also "one *Putto*, a tanner of Colchester," who "recanted and bare a faggot at Paul's Cross, and after that at Colchester." This was probably the person designed by Burnett, where he says, that "one of those

who thus abjured, was commanded to carry a faggot next Sunday at St. Paul's, where there should be a sermon setting forth his heresy." Two there were, however, if not more, who refused to make *shipwreck of faith and a good conscience, and loved not their lives even unto death.* Of these very few particulars have been preserved, and even those, so far as I can find, have never been brought into one narrative.

The first victim to the rigour of the commission, was Joan *Bocher* or *Knel*, commonly called, probably, from the County of her birth, *Joan of Kent.* Strype relates from *Parsons*, the Jesuit, that "she was, at first, a great disperser of *Tindal's* New Testament, translated by him into English, and printed at Colen; and was a great *reader* of scripture herself. Which book she also dispersed in the court; [of Henry the Eighth,] and so became known to certain women of quality, and was more particularly acquainted with Mrs. *Anne Ascue.* She used, for more security, to tie the books in strings under her apparel, and so pass with them into the court." Fox describes Joan Bocher, as well versed in the scriptures, which, however, according to his account she could not *read*, but must have stored her memory from attention to the reading of others. *Mulier in scripturis prompta, quum tamen nihil sciret legere.* It is remarkable that this faculty of memory, as applied to the scriptures, has been ascribed to the Anabaptists, by a learned Jesuit of the 17th century, and attributed to diabolical agency. I refer to the following passage in Donne's Letters, 1654.

"Divers minds out of the same thing, often draw contrary conclusions, as *Augustine* thought devout *Anthony* to be therefore full of the Holy Ghost, because, not being able to read, he could say the whole Bible, and interpret it; and *Thyreus* the Jesuit, for the same reason, doth think all the *Anabaptists* to be *possessed.*"

Thyreus was of *Nuys* near Cologne. According to the Nov. Dict. Hist. 1772, he published among other works, one *Sur les Apparitions des Spectres*, to which probably *Donne* has referred.

Joan Bocher, according to Fox, was exemplary in her personal attention to the wants of prisoners. The Martyrologyst had probably often witnessed her labours of love, in this particular instance, for his language, as many of your readers will perceive, is remarkably expressive. *Officiosa maxime in eos si quos carceres haberent captivos, quibus illa perpetuo adesse consuevit.* One example Fox gives, in the case of Thomas Dobbs, a Fellow of St John's, Cambridge, who being in St. Paul's, at the elevation of the host, had imprudently interrupted the Papal worship, before it was suppressed by authority. For this premature effort of Protestant indignation, he was imprisoned under the authority of the Lord Mayor and the Archbishop. In his confinement he shortly died, just as his pardon was procured, by the influence of Joan Bocher, who had constantly ministered to him in prison, and had interceded for him with the *protectress*, the Duchess of Somerset. *Cui tamen si ad paucula supervixisset ætas, venia, ac instrumenta jam restitu-*

endæ libertatis adparabantur intercedente apud Ducissam D. Protectoris Joanna illa Cantiana, quæ tum frequens ei in carcere ministravit.

Thus this excellent woman *went about doing good*, till she became herself a prisoner; being brought before the Commissioners in *Mary's Chapel St. Paul's*, April 30, 1549. The process against her, which would now be a curiosity, I have not been able to discover. Burnett (ii Rec. 152.) has preserved the sentence and the report to the king. The Commissioners whose names have incurred an indelible disgrace, by their presence on this occasion, were, Cranmer, Latimer, who now resided with the Archbishop as his confidential associate, Sir Thomas Smith, Cook, Dean of Arches, and Lyall, Doctor of Laws.

Joan Bocher has been considered as an Arian Anabaptist, but what were her peculiar sentiments upon various points of theology, it is now in vain to enquire. The only *heresy* imputed to her, was an abstruse metaphysical notion respecting the *nature* of Christ, which she appeared disposed to honour to an unscriptural excess, such as the evident ardour of her piety might not allow her to perceive.

Fox describes her error as respecting the *humanity* of Christ, which she believed to be descended from heaven, not derived from his mother, *e cœlo devectam, non e matre susceptam.* Such a notion, a *proper* Arian, believing in human depravity and the miraculous conception might, under the influence of a warm imagination, be likely to entertain.

The sentence, excepting the description of the imputed heresy, is in Latin, according to the then prevailing custom. It is addressed to the prisoner by the Commissioners, who invoke the name of Christ, and profess to present him as God alone, before their eyes. *Christi nomine invocato, ac ipsum solum Deum præ oculis nostris habentes.*

She is reminded of having maintained, before the Commissioners, in frequent confessions and declarations, a certain wicked and intolerable error, damned heresy and scandalous opinion. *Nefandum et intolerabilem errorem, hæresin damnatam et scandalosam opinionem subscriptam.* Then follows a description of the heresy, in plainer terms than would now be justifiable, but which you may probably be inclined to excuse, for the sake of preserving verbal exactness, in an important historical document. Viz. *That you believe, that the word was made flesh in the Virgin's belly; but that Christ took flesh of the Virgin, you believe not; because the flesh of the Virgin, being the outward man, was sinfully gotten and born in sin; but the word, by the consent of the inward man of the Virgin, was made flesh.* For this opinion the prisoner is excommunicated, as an obstinate heretic, and delivered over to the secular arm, her judges satisfying themselves, that they performed this strange work for men bearing the name of Christian, with grief of soul and bitterness of heart; *cum animi dolore et cordis amaritudine.*

On receiving this sentence, Joan Bocher is reported, according to Strype, (Mem. ii, 214.) to have thus addressed her judges: "It is a goodly matter to consider your ignorance. It was not long ago since you burned *Anne Ascue* for

a piece of bread, and yet came yourselves after, to believe and profess the same doctrine for which you burned her. And now, forsooth, you will needs burn me for a piece of flesh, and, in the end, you will come to believe this also, when you have read the scriptures and understand them." This address was quite lost upon her judges, who immediately followed up their sentence with a petition to the king, for condign punishment upon a heretic, whom holy Mother Church had cast out as a diseased sheep, lest the fold should be infected; *tanquam ovem morbidam a grege Domini, ne alios viros subditos sua contagione inficiat.*

Cranmer, as the principal Commissioner, had now a difficult task to perform. Edward, a gentle stripling, was not inured to scenes of blood, like the hoary courtiers of his father, and shrunk from the judicial murder of this injured woman. I know not how to proceed with her tragical story, with more probability of historical correctness, than in the words of Burnett. (ii. 106.)

The sentence being "returned to the council, the good king was moved to sign a warrant for burning her, but could not be prevailed on to do it. He thought it a piece of cruelty, too like that which they had condemned in Papists, to burn any for their consciences. And in a long discourse he had with Sir John Cheek, he seemed much confirmed in that opinion. Cranmer was employed to persuade him to sign the warrant. He argued from the law of Moses, by which blasphemers were to be stoned. He told the king, he made a great difference between errors in other points of divinity, and those which were directly against the Apostles' creed. That these were impieties against God, which a prince, as being God's deputy, ought to punish; as the king's deputies were obliged to punish offences against the king's person. These reasons did rather silence than satisfy the young king; who still thought it a hard thing (as in truth it was) to proceed so severely in such cases. So he set his hand to the warrant, with tears in his eyes; saying to Cranmer, that if he did wrong, since it was in submission to his authority, he should answer for it to God. This struck the Archbishop with much horror, so that he was very unwilling to have the sentence executed. And both he and Ridley took the woman, then in custody, to their houses, to see if they could persuade her."

Besides the hesitation, which the painful reluctance of the young king was calculated to excite, another attempt to lead these Protestant persecutors to consideration was made during this interval. Among the passages, in Fox's Latin work, to which I have been so much indebted, immediately following his short account of Bocher and Paris, and omitted by him in his Book of Martyrs, is a section, entitled *De quodam, qui mortem qua incenduntur homines, levem esse dicebat.* Mr. Pierce, in his Vindication, (p. 34.) has given a translation of this section, except the first sentence. This translation I shall readily adopt.

Of one who described Burning as an easy Death.

Professing to give a history of ecclesiastical transactions, nothing should be omitted that appears fairly to come within the scope of

our design. Nor will the reader be uninterested by the following occurrence respecting Joan of Kent, of whom we have just spoken. "When the Protestant bishops had resolved to put her to death, a friend of Mr. John Rogers, the divinity reader in Paul's church, came to him; earnestly desiring him to use his interest with the archbishop that the poor woman's life might be spared, and other means used to prevent the spreading of her opinion, which might be done in time; urging though that the while she lived she infected few with her opinion, yet she might bring many to think well of it by suffering death for it: he pleaded therefore that it was better she should be kept in some prison, without an opportunity of propagating her notion among weak people; and so she would do no harm to others, and might live to repent herself. Rogers on the other hand pleaded she ought to be put to death. Well then, says his friend, if you are resolved to put an end to her life, together with her opinion, chuse some other kind of death, more agreeable to the gentleness and mercy prescribed in the gospel, there being no need that such tormenting deaths should be taken up in imitation of the Papists. Rogers answered that burning alive was no cruel death, but easy enough. His friend then hearing these words, which expressed so little regard to poor creatures' sufferings, answered him with great vehemence, and striking Rogers's hand, which he before held fast, said to him, Well, it may perhaps so happen, that you yourselves shall have your hands full of that mild burning. And so it came to pass, and Rogers was the first man who was burned in Queen Mary's time." Mr. Pierce conjectures, with great probability, that the friend of Rogers was the historian himself.

After this interval of a year, the mistaken prisoner not having relaxed her opinions, nor her misguided persecutors relented, her death was determined, and, according to Strype, "a warrant dated April 27, was issued by order of council to the Lord Chancellor, to make out a writ to the sheriff of London for her execution." Joan Bocher was burned in Smithfield, May 2, 1550. Dr., afterwards Bishop, Scory preached at her execution, and, according to Strype, "endeavoured to convert her; but she said he lied, like a rogue, and bade him *go read the scripture.*" Of Bishop Scory little I believe is known, except that he fled from persecution on the accession of Mary, and became a rising prelate during the persecuting reign of Elizabeth. Joan Bocher, from her acquaintance with the court, was likely to know the real character of this priest: she might be aware that he was merely a court-churchman, and that scriptural knowledge was one of his least attainments. Thus, considering the great plainness of speech then in fashion, her address though uncomplaisant, might be not unappropriate.

It may be interesting here to preserve, *verbatim*, the two earliest documents, which probably now remain, respecting this execution. The first is from *King Edward's Journal*:

1550 May 2d, Joan Bocher, otherwise called *Joan of Kent*, was burnt for holding *that Christ was*

not incarnate of the Virgin Mary; being condemned the year before, but kept in hope of conversion; and the 30th of April, the Bishop of *London* and the Bishop of *Ely* were to persuade her: but she withstood them, and reviled the preacher that preached at her death,"

The other document is in *Fabian's Chronicle*, 1559, where, at p. 555, is this entry.

"1550. This year, the second day of May, was brent in Smithfield Jone Boucher, otherwise called Jone of Kent, for the horrible heresy that Christ took no flesh of the Virgin Mary, and at her death did preach John Scory, a preacher of Canterbury, shewing to the people her abominable opinions, warning all men to beware of them and such like."

Such was the martyrdom of Joan Bocher, whose station in life, from her connections, was probably considerable, and who, whatever fancies she indulged respecting the *nature* of her divine Master, appears to have been conscientiously observant of his *precepts* and *example*. It is painful to find *Fuller*, in his Church History (p. 398), a century after the transaction, approving this persecution and declaring as to Joan Bocher and "one or two Arians," that they suffered *justly*. Nor does Burnett discover all the indignation which might have been expressed, had he written the *History of the Reformation*, when his mind was more enlarged, in his latter years. He reproaches the prisoner for obstinacy, just as the Pagan pro-consul Pliny reproached the Christians of his province; and hough he cannot fail to execrate *the tyranny that doomed her to the flames*, it appears to be rather on the score of policy, as affecting the character of Protestants, than from a strong feeling as to the guilt of persecution.

The case of the other victim of English Protestant persecution during the reign of Edward, must be reserved to the next letter. I close the present with a short but sad instance of *Synchronism*, between *Protestant* and *Papal* persecution, on the same island. The following passage is quoted from Stuart's *History of the Reformation in Scotland*, (1805, p. 89,) under the year 1550.

"Adam Wallace, a man of simple manners, but of great zeal for the Reformation, was accused of heresy and brought to trial in the church of the Black Friars at Edinburgh. In the presence of the Regent, the Earls of Angus, Huntley, Glencairn, and other persons of distinction and rank, he was charged with preaching without any authority of law, with baptising one of his own children, and with denying the doctrine of purgatory; and it was strenuously objected to him, that he accounted prayers to the saints and the dead to be an useless superstition; that he had pronounced the mass to be an idolatrous service; and that he had affirmed that the bread and wine in the sacrament of the altar, after the words of consecration, do not change their nature, but continue to be bread and wine. These offences were estermed too terrible to admit of any pardon. The Earl of Glencairn, alone protested against his punishment. The pious sufferer bore with resignation the contumelious insults of the clergy,

and by his courage and patience at the stake, gave a sanction to the opinions he had embraced."

R. G. S.

June 2.

P. S. I must take the liberty of extending this already long letter, and of overstepping the order of chronology to thank you for giving your readers a copy of the *Toleration Act*, which has been so much more praised than read, or rather would have been seldom praised, had it been often read, with due attention. There is in the life of the learned historian, *Prideaux* (p. 93), a passage worthy to accompany this statute. It is the following curious account of the effect produced in his *archdeaconry of Suffolk*, by the publication of the act, and the reluctance of the people to receive the *ecclesiastical* comment on the *Gospel* text *Compel them to come in.*

"After the Act of Toleration had passed the Royal Assent, the first of King William and Queen Mary, many people foolishly imagined, that they had thereby full liberty given them, either to go to church or stay away, and idly dispose of themselves elsewhere, as they should think fit; and accordingly the public assemblies for divine worship on the Lord's day were much deserted, and ale-houses much more resorted to than the churches. *Dr. Prideaux*, in order to put a stop to this growing evil, drew up a circular letter, directed to the ministers of his archdeaconry, in which after he had informed them, that the said act gave no toleration to absent from church but only to such who dissenting from the established religion, worshipped God elsewhere with one of the dissenting sects mentioned in the said act, and that all who absented themselves from church, and did not worship God elsewhere, were under the same penalties of law as before, and ought to be punished accordingly, he desired them to send for their churchwardens, and having fully instructed them in this matter, exhort them to do their duty herein, and present at all visitations for the future all such prophane and irreligious absenters from church, in the same manner as formerly used to be done before this act was made. This circular letter he sent to *London*, and having gotten as many copies of it to be printed, as there were parishes in his archdeaconry; on his next visitation, which was *Michaelmas, Anno Domini* 1692, dispersed them amongst the ministers of the said parishes, giving each of them one. It was afterwards published at the end of his *Directions to Churchwardens*, and underwent several editions. This letter he found had, in some measure, its intended effect, though it could not wholly cure this evil."

I know not whether Dr. Prideaux were encouraged, in this use of carnal weapons, by the declaration of Bishop Carleton at the Synod of Dort in 1618. It is thus described in a letter from John Hales (Remains, p. 373). "My Lord Bishop shewed that with us in *England*, the magistrate imposed a pecuniary mulct upon such as did absent themselves from divine duties; which pecuniary mulct generally prevailed more with our people, than any pious admonitions could."

Prideaux was followed, fifty years after, by a priest educated among the dissenters, who yet

would build up the church by the aid of those bungling workmen, beadles and churchwardens. I mean Secker, in his Charge, when Bishop of Oxford, in 1741. Having lamented that "great numbers in many, if not most parishes, omit coming to church," he adds this direction:

"Persons who profess themselves not to be of our church, if persuasions will not avail, must be let alone. But other absenters, after due patience, must be told in the last place, that, unwilling as you are, it will be your duty to present them, unless they reform; and if, when this warning hath been repeated, and full time allowed for it to work, they still persist in their obstinacy, I beg you to do it. For this will tend much to prevent the contagion from spreading, of which there is else great danger; and when once you have got them, though it be against their inclinations, within reach of your pulpit, who knows what good may follow." Watson's Tracts, vi. 24.

It is remarkable that the Methodists were rising into notice in 1741. Probably *Hinc illæ lachrymæ*. When *priests* could *evangelize* in the style of Bishop Secker, must not the people have been prepared to reward with their attention the more spiritual efforts of Wesley and Whitfield to *compel them to come in*, with whatever portion of scriptural knowledge their zeal were accompanied?

Last Sentiments of Mr. Farmer and Dr. Watts.

SIR, *May* 20, 1812.

Your correspondent *Carlo*, who in your last No. p. 227, enquires concerning the supposed change of sentiment in Mr. *Farmer* and Dr. *Watts*, is referred to the lives of those eminent men, where he may meet with some satisfaction. In the year 1804, a work was published by Longman and Co. intitled "*Memoirs* of the Life and Writings of the late Rev. and learned *Hugh Farmer*, to which is added a Piece of his never before published, with several original Letters," &c. From this work, as well as from his own publications, it is evident that he was not latterly a Calvinist, if he ever had been; but it does by no means appear that he had gone into the widest opposite extreme. As to his last sentiments on the Trinitarian controversy, nothing certain can be concluded from this publication. His biographer observes, that on this subject he was remarkably reserved, and inserts a Letter from a correspondent, well acquainted with him, who rather severely censures him, for withholding his sentiments from his people, and from his most intimate friends, p. 30. From hence *Carlo* may rest assured that all enquiry after them will be fruitless; or rather, that his last views were the same as he had long maintained.

As to Dr. *Watts*, the case is different. It is well known that, in some of his publications, he introduced some peculiarities of opinion which gave the high Trinitarians great offence, particularly about the pre-existence of the human soul of Christ, and Mr. Bradbury scrupled not to charge him with Arianism. After his death it was generally reported that he left some MSS which contained an explicit renunciation of his former sentiments, and it was even said

that he avowed himself a Socinian. Dr. *Gibbons*, who wrote the Life of Dr. Watts, and had been intimately acquainted with him, passes this matter over in total silence, and does not even attempt to justify his executors, who had been severely censured for suppressing and destroying the MSS in question.

Some time afterwards Dr. *Sam. Johnson*, from a singular partiality to Watts, published a Life of him in his Biographical Prefaces to the Works of the Poets, and it is doubtless a valuable and curious performance. But it was not to be expected that such a writer should enter into the Doctor's theological opinions, or do justice to him as a dissenting minister. Another person, therefore, soon after, without giving his name, printed a detached edition of Johnson's Life of Dr. Watts, "with *Notes*, containing animadversions and additions;" the principal object of which work was to investigate the matter respecting the Doctor's last sentiments, on the doctrine of the Trinity. For such an undertaking he seems to have had peculiar advantage from some MS papers, which were put into his hands by Mr. Parker, the Dr's amanuensis, a copy of which was printed in an Appendix. From hence it appears evident, that though no MS which the Dr. left for publication contained what had been reported, and that, therefore, his executors were fully exculpated, yet that he had materially changed his opinion respecting the *Athanasian* Trinity, particularly in regard to the real personality of the Spirit. In these papers there is also a copy of what the Doctor wrote to Mr. Martin Tomkins, concerning his use of the common Doxology, and the reason why he did not alter his Hymn Book, of of which *Carlo* has had but an imperfect account. This work, which has been ascribed to Mr. Palmer, of Hackney, was printed in the year 1785, for Rivington. It carries the marks of credibility, but it is said, there is subsequent evidence of a later and much greater change in the Dr's sentiments, which will shortly appear before the public. The writer of this wishes, as much as Carlo, that the whole truth may come out.

I am, Sir,

Yours, &c.

VERITATIS AMOR.

Last Sentiments of Dr. Watts.

Moreton-Hampstead,

SIR, *May* 12, 1812.

On reading the other day the letter of Carlo, in your Monthly Repository, (page 227,) which generally contains very interesting information, I was induced to take some trouble to procure the sight of a pamphlet, denominated "A faithful Enquiry after the ancient and original Doctrine of the Trinity, taught by Christ and his Apostles, by Isaac Watts, D. D. 1745." Edited by Mr. Gabriel Watts, of Frome, Sep. 12th, 1802, but now Minister of the Unitarian Congregation at Crediton, Devon.

In the Preface, Mr. Watts says, "The copy from which this little piece on the Trinity is taken, was accidentally found in a collection of old books, several years since; and it appears, from internal evidence and collateral circumstances,

to be the work of that eminent and popular author, whose name it bears."—It was found "in a bookseller's shop, in Southampton, in the year 1796. The author's name, &c. together with the date, were *written* at the bottom of the title page, as in the present impression."

"It is probable that this copy had formed a part of a collection of books, belonging to some member of the author's family, which had recently been exposed to sale; for in a blank leaf, at the beginning of a small work which was lying by it (probably attached to it) was written, apparently in his own hand, the following presentation, *To my dear sister, Mrs. Mary Watts.* Pref. p. 3.—In a blank leaf of the original work, was written, in a fair hand, the following sentence verbatim:—*The Doctor printed off only fifty copies of this work, and shewed them to some friends, who all persuaded him that it would ruin his character in his old age, for publishing such dotages:* so that the whole impression of fifty, was destroyed, without publication, except this single copy of it, which by accident escaped the flames." p. 4.—What a pity that on this occasion the Dr. had forgotten what himself had penned in the preface to Dissertations relating to the Christian doctrine of the Trinity, quoted by Mr. G. W. in his extracts from the Dr's writings: "Though a sentence or two, from a man's former writing, may be cited, perhaps, to confront his later thoughts, yet that is not sufficient to refute them. All that it will prove is this, that that man keeps his mind ever open to conviction, and that he is willing and desirous to change a darker for a clearer idea, and that he confesses himself a fallible creature." p. 43. After an attentive perusal of the pamphlet, consisting of 48 pages, it appears to me that Dr. Watts, in his last days, held "that God the Father is a true and proper person—a distinct intelligent Being,—that the full and complete Godhead is in this Person; — that some part of the complete person of our Lord Jesus Christ, existed through all ages,—and that the Holy Spirit means some power, virtue or influence, which is not a proper person," (see p. 22, 24, 30,) or that he was, in effect, what has been called an *Arian.*

Of his having been the author of the *Faithful Enquiry, &c.* I can have no doubt. The diffidence of his soul and the warmth of his piety are exhibited through the whole.—I hope the matter now will be thoroughly investigated,—that the worthy editor of the Enquiry, if he have any thing more to communicate on the subject, will not be silent; and that if, as I am informed, the pamphlet be out of print, he will favour the public with another edition.

I am, respectfully,
Yours,
J. I.

Illustration of a Passage of Lardner's on the Dæmoniacs.

SIR,

Dr. Lardner, in his Case of Dæmoniacs, p. 102, (Works, vol i. p. 474.) supposes, that the destruction of the herd of swine, Mark v. 12, 13. was no part of the miracle, but a mere incidental effect of panic fright, produced in these animals, by the hideous forms

and violent action of the lunatic, (or lunatics, for Matthew speaks of two,) who, "when they had conceived the thought of gratifying the evil spirits by whom they imagined themselves possessed, with the destruction of the swine, would, without much difficulty, drive them off the precipice. If some few were put in motion the whole herd would follow."—Whether the following extract from a provincial paper, (*Newcastle Advertiser*, March 7, 1812,) will illustrate the Dr's hypothesis I leave your readers to judge.

"Last week two puppies went into a field, belonging to Mr. Hague, of Biddenden, wherein were twenty breeding ewes. Eighteen of the animals taking fright, were driven into a pond, where thirteen were drowned, and the other five obliged to be slaughtered immediately. Out of the thirteen drowned ewes, twenty dead lambs were taken." I am, &c.

V. F.

Letters to a Student:

LETTER III.

My last, my Eugenius, touched on some points which regard your conduct to your tutors; will you, now, favour me with your ear, while I suggest some remarks which more immediately relate to yourself: your dress, your expences and the management of your time.

It was the advice of a Grecian orator to a young gentleman: "Be neat and elegant, but not finical in your dress; there is a degree of magnificence in the former, but of superfluity in the latter." If the fop and the beau be not a criminal character, it is certainly a frivolous one, and ought to be avoided by young persons, who would not wish that their habits should indicate an empty mind and a fantastical taste. Were you of such a class in life, as to be indebted to the assistance of private donations or to the munificence of a public institution for your support in your studies, I should remonstrate strongly against every thing showy and expensive in your attire, as unbecoming your rank, as a vain affectation of vying with young men of fortune, as an ineffectual means of throwing a veil over your circumstances, and as disgusting to those who know on what resources you depend. But independent and affluent as are *your* circumstances, it is worthy of your liberality of mind, to study œconomy and plainness in your dress, both to show a manly superiority to adventitious and splendid ornaments, and to set an example of frugality and simplicity to those whose lot in life is beneath your own; and who might be tempted to rival you in externals, that their inferiority of fortune might be concealed, and less painfully affect themselves.

The easiness of fortune, which might tempt you to be profuse in your expences on your person, unless you exercise care and self-government will, in many other respects, be a snare to you. It will be generous in you here also to keep your expences within such bounds of moderation and decorum, that you may not excite envy in the breast of any of your fellow academics, nor tempt them, in order to be on an apparent equality with you, to transgress their more limited finances. It, likewise, deserves your consideration, that now is the time for you

to form all good habits: of which œconomy is a very important one, both for the credit and comfort of life; nay, it lies at the foundation of all true generosity. The spendthrift can never be liberal: what is thrown away on folly, must be denied to benevolence. Besides, it is not easy to say how you can be expensive, without losing your inclination for study and mis-spending your time. For if you be extravagant, it must be supposed it will be in your recreations and amusements; by indulging in them too frequently and pursuing them too far, they will at once beguile you of your money, and rob you of your time.

The loss of your money may be retrieved by better frugality, or the full possession of your fortune may enable you to recover it; but the loss of your time is irrecoverable. When that is gone there is no recalling it. Of all things it becomes you to be parsimonious of your time. The loss of time involves in it the loss of those valuable opportunities of mental improvement, which you now enjoy, and will, hereafter, wish in vain to recover. Your present time is accompanied with a vigour of powers, with an activity of mind, that future years will not know. The period of academical life is passing on, and will be soon gone: while it lasts it is really not your own; you are accountable for your improvement of it to your friends, to mankind and to God. The providence of God has favoured you with it: your friends have entrusted it to your fidelity, to be employed in application to study: and mankind expect from you the improvement of it. It is ingratitude to God, it is injustice to the world and to your friends to neglect it, and to waste it in idleness and folly. You may flatter yourself, that there are many years before you, in riper life, for the pursuit of science and knowledge: but believe me, it is a delusive hope. Future life will bring with it so many engagements and cares, that it will not leave you inclination or leisure to recover the lost years of academic life. And could you be sure of commanding time hereafter, would you be laying the foundation, when you ought to be raising the building?

In this instance of conduct, and in forming your general manners, and character, much, very much, my friend, will depend on the choice of your company. It is to be wished, that you would carefully read what Dean Bolton has said on the subject. You find yourself surrounded by an agreeable circle of young men, some of them of rank and fortune, about your own age, engaged in the same course of studies and destined to appear in some of the most respectable spheres of life. Many endearing circumstances tend to unite you together: and you, probably, feel your own heart ready to unbosom itself to every one with ingenuous affection and unsuspecting confidence. It is to be recommended to you to behave towards all with urbanity and politeness. But a little reflection will convince you, that in a mixed circle, every one cannot be equally entitled to esteem, much less to attachment and confidence. You cannot immediately discriminate between them, nor, at a first interview, appreciate their respective merits. Allow me, then, to urge

it on you, not to be hasty in forming intimacies. Take time to make your own observations, and to learn the estimate formed of them by others, before you select your companions and your bosom friends. Be it your care to admit into this peculiar connection, those only who are most amiable in their dispositions, most pure in their manners, and most devoted to study. Such select companions will not corrupt, but preserve, your innocence; they will not impede, but aid, your pursuit of science; they will not lead you into expensive and hurtful follies, but check, if it be necessary, any such indiscreet propensities. With your intimacies with such you will find your security, and from the esteem of such, you will derive honour to yourself. "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed." If this important maxim deserve the attention of any, it particularly enforces itself on those who are the avowed candidates for wisdom, and are training up in her school, to disseminate in future life, her principles, and to advance her influence. For a youth of your destination, to throw himself in the way of fools, and to expose himself to their corrupting examples or persuasions, is particularly absurd and will be peculiarly pernicious.

Here I take my leave of you at present, with every friendly and anxious wish for your virtue and improvement.

I am,

Yours, &c.

On a late Quaker Disownment.

SIR, *June* 5, 1812.

In the last leaf of your last Number your readers must have been most unexpectedly informed of the *disownment* of a member of the society of *Friends*, by one of their monthly meetings in London, for professing, or being suspected of professing, *Unitarian* sentiments! Your own expressions of surprise at this occurrence, on a supposition of the *fact* being as had been stated to you, were strong and natural; and I as naturally supposed it possible that you had been misinformed. But from an advertisement which appeared on your wrapper, relative to a republication of Mr. *Penn's* "Sandy Foundation Shaken," with the addition of "A Modern Sketch of reputed Orthodoxy," &c. I was led to inspect that pamphlet. The inspection soon convinced me that your information had been correct; but it also excited my astonishment. Those additional parts or minutes of discipline, constituting the *Modern Sketch*, and confirming the disownment aforesaid, are of so strange a complexion, that they appear to me wholly incompatible with the general character for justice and consistency claimed by that once persecuted society. What their principles of discipline among themselves now are, the public at large may be as uninformed as myself; but consistency with Christian liberty, and with the original doctrines of their early Friends (from which they profess not to deviate) may at least be expected. That their original tenets respecting the Divine Unity, as laid down by Mr. Penn, and often re-published by

themselves, were clear and decisive, I had always understood: and this point seems to be put beyond a doubt by the strong evidence exhibited in a pamphlet, entitled "Devotional and Doctrinal Extracts," from their numerous annual Epistles, since the year 1678, down to the present times. But this evidence now suddenly seems to be denied by an obscure branch of their society, called the Ratcliff Monthly Meeting! Of the low scale of intellect and liberality, in that district of the society, the specimen of their *proceedings* exhibited by the editor of the pamphlet (if correctly reported, as it appears to be) taken in the view of common candour and common sense, is a most humiliating proof. The idea of any sensible and worthy man being liable to the religious controul of such brethren, would be equally unreasonable and unpleasant! The printed Minutes of procedure against their respectable brother, Mr. Foster, are most indefinite, weak and confused, far beyond what might have been expected from men professing rational religion and Christian liberty, and especially from men professing adherence to the principles of their forefathers. Under such circumstances, it must be improbable that the conduct in question can receive the final sanction of the whole body of the Friends. In the present stage of the business, I cannot but recommend the pamphlets above mentioned to the perusal of those friends of religious truth, who feel interested in the cause of toleration and Christian brotherhood.* They will furnish ample evidence of the merits of Mr. Foster's case. But I hope, if future proceedings render it proper, that a more complete elucidation will follow. The subject is closely connected with the general principles of religious liberty among all rational Christians. I sincerely join with you in a hope, that the enlightened individual, now under such ambiguous and intolerant censure, will fully refer the question to the whole body of his brethren, in justice to himself, to them, and to the cause of scriptural Christianity. It will then be seen whether the society of Friends, in their collective character, are, or are not, the followers of their ancestors in the faith of One Eternal God, or have degenerated into Trinitarian opinions.

With best wishes for the success of your monthly publication, which claims, and justly, the character of a faithful register of the religious occurrences of the times,

I remain,

Your's most respectfully,

PHILO-VERITAS.

* Published by Cradock and Joy, Paternoster Row.

Eulogy on the Liturgy of the Church of England.

SIR,

In the many eloquent speeches which have been made in different parts of the kingdom, in favour of the Bible Society, it is no wonder that clergymen, to shew their unabated attachment to the Church of England, should speak in high terms of the public Liturgy. Nor would it be at all proper or decent that Dissenters should, on such occasions, utter a syllable in disparagement of it. But that any Dissenting ministers should ex-

ceed the clergy in their panegyrics on the Liturgy must appear somewhat extraordinary, even to Churchmen themselves. A remarkable instance of this kind occurred at a meeting for forming an Auxiliary Bible Society at Newcastle, in Staffordshire. The Rev. *C. Leigh*, in a very excellent and liberal speech, introduced the following sentence: "*Of the Liturgy it will be expected that I should speak in language of strong commendation*; but I am happy to add, that a Protestant Dissenting minister* has pronounced an eulogy upon it *in language which I should scarcely be able to use*—'The evangelical purity of its doctrines, the chastised fervour of its devotions, the majestic simplicity of its language, have combined to place it in the very first rank of uninspired composition.'" This is finely expressed; but is the encomium founded in truth? If it be, might not the Rev. C. Leigh naturally ask his Dissenting brother, what objection he can have against reading so perfect a form of devotion?

Q.

On Invitations to Ministers on Trial.

Liverpool, June 3, 1812.

SIR,

Is it right for a congregation to invite a minister, and for a minister to accept of an invitation, to preach before them and to sojourn amongst them on trial, with a view to a permanent settlement?

If this question had been proposed a few years ago, I believe that scarcely any person could have been found, in those classes of Christians that enjoy the privilege of choosing their ministers, who would not have answered it with an unqualified affirmative; nor does it now appear to me to be entitled to any other answer; but it claims a serious consideration, in consequence of an opposite persuasion which has influenced the conduct of some highly respectable individuals in the ministry, and of some no less respectable among the laity: permit me, therefore, to draw your attention to the subject.

A congregation is in want of a minister; they inquire in every direction, till they at length hear of a gentleman who is likely to be eligible. How are they to proceed? They feel a delicacy in asking him to preach on trial, "because," say they, "it would put him in a painful situation, and if we should happen not to like him when he comes, it will be extremely awkward to tell him so." On the other hand, should this difficulty be overcome, and the minister receive such an invitation, he may say, "I cannot go to preach on trial, for if I should be rejected, I must return to my present society disgraced; and this, after having betrayed a wish to leave them." I confess, sir, that both the views here presented seem to me extremely partial, and founded on principles much too refined for any practical good. Let us proceed a little further.

A congregation is in want of a minister. They are desirous that the person they make choice of should be possessed of such qualifications as will enable him not only to write and to preach, but

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* Speech made by the Rev. *Robert Hall*, at Leceister.

to make himself an agreeable and instructive companion; that his manners and conversation out of the pulpit should be such as to make his Sunday services the more attentively regarded. Now, can all the points involved in the considerations, here only glanced at, be ascertained as satisfactorily in any other way as by a visit of a fortnight or a month? The social intercourse which would take place during that period, I conceive, is necessary for each party to become acquainted with the other; to obtain such mutual knowledge as would justify them in forming, or in declining to form, one of the most important connections in life. I say, each party; for there is surely the same necessity for observation and deliberation on the part of the minister as there is on the part of the congregation; but then, as the mountain cannot go to Mahomet, Mahomet should condescend to go to the mountain.

Let us, however, suppose the parties severally to act with the delicacy professed; are they willing to take the consequences? The congregation must be content to invite a gentleman to become their pastor whom they can know only from report; and, as reports are oftentimes defective, they may, when their invitation has been accepted, see reason to wish that it had not been sent. Now, would they not, in this case, feel themselves in a predicament much more awkward than that which they apprehend from the other course of proceeding.

And why should a minister impute *disgrace* to himself as the consequence of his being rejected, or, to speak correctly, as the consequence of his not being chosen after trial? It may be that he finds his physical powers unequal to the duty required of him; and a variety of reasons may be supposed which might induce him to decline an invitation which, before trial, he wished for. Or it may be, that his style of preaching, though excellent in itself, and such as many societies would prefer, in the opinion of the particular congregation before whom he has preached, does not equal the style to which they have been accustomed. How does disgrace ensue? But he has declared his willingness to leave his present situation: and is such a declaration really necessary to convince any congregation that their minister would prefer a more extended sphere and a larger salary? In this we only recognise the advantage which will ever be enjoyed by the many over the few; it exists, however, not in the caprice of an individual, but in the very foundations of society; and the minister who will not avail himself of it, must be equally insensible to the calls of ambition and of usefulness, and to the duty which is incumbent on a parent to improve the circumstances of his family.

But we will suppose a minister chosen, and the choice accepted by him, after a mere inquiry: if he and the congregation happen to please each other, all goes on well; but should the congregation be disappointed, disappointment begets dislike, and dislike will naturally be followed by a resignation or dismissal. Now surely it is desirable to avoid all this; and is it not less likely to happen, if the connection is not formed till the result of inquiry has been con-

firmed by some previous acquaintance and intercourse?

On the whole, sir, it appears to me that the old fashioned mode of choosing our pastors is on every account the best; it is the most direct, the most intelligible, and the least likely to fail in effecting the purpose intended; and I certainly think it a subject of regret, that considerations of minor importance should ever be suffered to take place of such as these.

A LAY DISSENTER.

Mr. Spencer's Plan for educating Christian Ministers.

Bristol, June 10, 1812.

SIR,

In compliance with the wishes of some highly respectable persons, I beg leave to submit to your readers the outlines of a plan for forming Christian tutors and teaching elders of Christian societies.

Every pupil is to be gratuitously taught to become a tutor of other pupils, and an elder of a Christian society. No pupil, tutor, or elder is to be withdrawn from his secular occupation for more than two hours each day. Every pupil is to engage to instruct, when he shall be able, four other pupils, if they can be procured, upon the same free terms on which he is to receive instruction himself. No tutor or elder is to receive any emolument for his instructions. No person is to become a Christian elder of a congregation before he is about thirty years of age, and, therefore, not to become a pupil till he is about twenty.

As the tutors and elders are to receive no emolument for their instructions, so none are to be encouraged to become pupils, tutors or elders, who have not the probable means of supporting themselves and families by their fortunes, professions or trades.

The time the pupils are to devote to their studies is two hours every day for six years. During the first three years, they are to be taught their own language grammatically, the Hebrew of the Old Testament, the Greek of the Septuagint translation and of the New Testament. And during the remaining three years, the pupils are, for their greater improvement, for one hour every day to teach pupils English, Hebrew and Greek. And for one hour they are to be taught what is further necessary to enable them to read well, and explain clearly, the New Testament in public: namely, the geography and natural history of the countries where the scriptures were written,—the history of the four great empires with which the Jews were connected,—the customs of the Jews and other Eastern nations,—Christian ecclesiastical history,—the elements of natural philosophy, of logic, and of rhetoric. The pupils having, at the end of six years, completed their course of studies, are, for three years more, to teach their pupils what they themselves shall have learnt, during the last three years of their own education.

The author of the above Plan is aware that it cannot be carried into execution in its fullest extent, but that it may in a sufficient degree, he is so fully persuaded, that he is ready to put it to the test, if a sufficient number of proper pupils shall offer.

B. SPENCER.

TOLERATION ACT.

[Under the above head we gave in our last Number (pp. 325—330) the Act of Parliament, the 1st of William and Mary, so denominated; as in our last volume, we published a complete collection of the printed proceedings, in opposition to Lord Sidmouth's Bill. The subject is of such vital importance to the interests of truth and freedom, that we shall still continue to devote our pages to it; persuaded that our readers will agree with us in the suitableness of matter like this for such a work as ours, and in the value which our volumes will hereafter derive from their being a complete register of documents and discussions and measures, so momentous and eventful. Communications on the subject are eagerly solicited.

EDITOR.]

"No man in this assembly more decidedly than myself abhors the spirit of religious intolerance in principle, or would more sensibly regret the least approximation to the practice of persecution. Whilst I lament the deviation in doctrines amongst the various Dissenters from those of the Established Church, I cannot but look on them with that charity which is due to the opinions of well-disposed, and well-meaning men in search of truth, in a matter of such momentous importance to all. In this great work of enquiry and investigation, the contributions of each should be received, if not with gratitude, at least with indulgence. As it concerns all, it should be a source of continued occupation and reflection. *The sacred writings are the beneficent gift of God to man: the interpretation therefore of scripture is the proper study and business of mankind.* By all Protestants, Dissenters, or of the Establishment, the sacred writings are considered to be the great standard of religious doctrine, and to embrace all the articles of our faith on earth, and our hopes of futurity. It is not wonderful, therefore, when such universal interest is excited throughout the whole mass of Protestants, that their interpretation should be an object of the utmost anxiety. The interpretation of them, however, is unfortunately extremely liable to error, especially in speculative points of doctrine. Uniformity of religion, therefore, is not, nor can not be expected; the minds of men are too differently constructed, to enable them all to see, even the same things, through the same medium. Coercion, therefore, can be of no avail in producing uniformity of opinion; in matters of religion it must ever be considered unwise and impolitic, and by no means calculated to produce the end which it is sought to attain. Coercion has never been the practice of the reformed English Established Church, nor do I believe it ever will."

The Archbishop of Canterbury's Speech in the House of Lords, on Viscount Sidmouth's Bill. May 12, 1812.

The Five Mile Act, 17 Charles II. Chap. 2. intituled—An Act for restraining Non-conformists from inhabiting Corporations.

Whereas, divers parsons, vicars, curates, lecturers and other persons in holy orders, have not declared their unfeigned assent and consent to the use of all things contained and prescribed in the Book of Common Prayer, and administration of the sacraments, and other rites and ceremonies of the church, according to the use of the Church of England, or have not subscribed the declaration or acknowledgment contained in a certain Act of Parliament, made in the fourteenth year of his majesty's reign, and intituled, "An Act for the uniformity of Public Prayers, and administration of sacraments, and other rites and ceremonies, and for the establishing the form of making, ordaining, and consecrating of Bishops, priests and Deacons in the Church of

England," according to the said act, or any other subsequent act. And, whereas, they or some of them, and divers other person or persons, not ordained according to the form of the Church of England, and as have, since the Act of Oblivion, taken upon them to preach in unlawful assemblies, conventicles or meetings, under colour or pretence of exercise of religion contrary to the laws and statutes of this kingdom, have settled themselves in diverse corporations in England, sometimes three or more of them in a place, thereby taking an opportunity to distil the poisonous principles of schism and rebellion into the hearts of his majesty's subjects, to the great danger of the church and kingdom:

II. Be it therefore enacted by the king's most excellent majesty, by and with the advice and consent of the lords, spiritual and temporal, and the commons, in this present Parliament assembled, and by the authority of the same, that the said parsons, vicars, curates, lecturers, and other persons in holy orders, or pretended holy orders, or pretending to holy orders, and all stipendaries, and other persons who have been possessed of any ecclesiastical or spiritual promotion, and every of them, who have not declared their unfeigned assent and consent, as aforesaid, and subscribed the declaration aforesaid, and shall not take and subscribe the oath following;

"I *A. B.* do swear, that it is not lawful upon any pretence whatsoever, to take arms against the king; and that I do abhor that traitorous position of taking arms by his authority against his person, or against those that are commissioned by him, in pursuance of such commissions; and that I will not at any time endeavour any alteration of government either in church or state."

III. And all such person and persons as shall take upon them to preach in any unlawful assembly, conventicle, or meeting, under colour or pretence of any exercise of religion, contrary to the laws and statutes of this kingdom, shall not at any time from and after the four and twentieth day of March, which shall be in this present year of our Lord God, one thousand six-hundred sixty and five, unless only in passing upon the road, come or be within five miles of any city or town corporate, or borough that sends burgesses to the Parliament, within his majesty's kingdom of England, principality of Wales, or of the town of Berwick upon Tweed, or within five miles of any parish, town or place, wherein he or they have since the Act of Oblivion, been parson, vicar, curate, stipendary, or lecturer, or taken upon them to preach in any unlawful assembly, conventicle, or meeting, under colour or pretence of any exercise of religion, contrary to the laws and statutes of this kingdom; before he or they have taken and subscribed the oath aforesaid, before the Justices of the peace at their Quarter Sessions, to be holden for the county, riding, or division next unto the said corporation, city or borough, parish, place or town in open court, (which said oath the said justices are hereby impowered there to administer,) upon forfeiture for every such offence, the sum of forty pounds of lawful English money; the one

third part thereof to his majesty, and his successors; the other third part to the use of the poor of the parish where the offence shall be committed; and the other third part thereof, to such person or persons as shall or will sue for the same, by action of debt, plaint, bill, or information, in any Court of Record at Westminster, or before any justices of Assize, Oyer and Terminer, or goal delivery, or before any justices of the counties palatine, of Chester, Lancaster, or Durham, or the justices of the Great Sessions of Wales, or before any justices of peace in their Quarter Sessions, wherein no assoign, protection or wager of law shall be allowed.

IV. Provided always, and be it further enacted, by the authority aforesaid, That it shall not be lawful for any person or persons restrained from coming to any city, town corporate, borough, parish, town or place, as aforesaid, or for any other person or persons as shall not first take and subscribe the said oath, and as shall not frequent divine service, established by the laws of this kingdom, and carry him or herself reverently, decently and orderly there, to teach any public or private school, or take any boarders or tablers that are taught or instructed by him or herself, or any other, upon pain for every such offence to forfeit the sum of forty pounds, to be recovered and distributed as aforesaid.

V. Provided also, and be it further enacted, by the authority aforesaid, That it shall be lawful for any two justices of the peace, of the respective county, upon oath to them of any offence against this act, which oath they are hereby impowered to administer, to commit the offender for six months, without bail or mainprize, unless upon or before such commitment, he shall, before the said justices of the peace, swear and subscribe the aforesaid oath and declaration.

VI. Provided always, That if any person intended to be restrained by virtue of this act, shall, without fraud or covin, be served with any writ, subpœna, warrant, or other process, whereby his personal appearance is required, his obedience to such writ, subpœna, or process, shall not be construed an offence against this act.

The Conventicle Act, 22 Charles II. Chap 2. intituled—An Act to prevent and suppress seditious Conventicles.

For providing further and more speedy remedies against the growing and dangerous practices of seditious sectaries and other disloyal persons, who, under pretence of tender consciences, have or may at their meetings contrive insurrections (as late experience hath shewn); be it enacted by the King's most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons in this present parliament assembled, and by authority of the same, That if any person of the age of sixteen years or upwards, being a subject of this realm, at any time after the tenth day of May next, shall be present at any assembly, conventicle, or meeting, under colour or pretence of any exercise of religion, in other manner than according to the Liturgy and practice of the Church of England, in any place within the kingdom of England, or dominion of Wales, or town of Berwick upon Tweed, at which conventicle, meet-

ing, or assembly, there shall be five persons or more assembled together, over and besides those of the same household, if it be in a house where there is a family inhabiting; or if it be in a house, field, or place where there is no family inhabiting: then where any five persons or more are so assembled, as aforesaid, it shall and may be lawful to and for any one or more justices of the peace of the county, limit, division, corporation or liberty wherein the offence aforesaid shall be committed, or for the chief magistrate of the place where the offence aforesaid shall be committed; and he and they are hereby required and enjoined, upon proof to him or them respectively made of such offence either by confession of the party, or oath of two witnesses (which oath the said justice and justices of the peace, and chief magistrate respectively, are hereby impowered and required to administer) or by notorious evidence and circumstances of the fact, to make a record of every such offence under his or their hands and seals respectively: which record so made, as aforesaid, shall to all intents and purposes be in law taken and adjudged to be a full and perfect conviction of every such offender for such offence; and thereupon the said justice, justices and chief magistrate respectively shall impose upon every such offender so convict, as aforesaid, a fine of five shillings for such first offence; which record and conviction shall be certified by the said justice, justices, or chief magistrate, at the next quarter sessions of the peace, for the county or place where the offence was committed.

II. And be it further enacted by the authority aforesaid, that if such offender so convicted, as aforesaid, shall at any time again commit the like offence or offences, contrary to this act, and be thereof, in manner aforesaid, convicted, then such offender so convict of such like offence or offences, shall for every such offence incur the penalty of ten shillings; which fine and fines, for the first and every other offence, shall be levied by distress and sale of the offender's goods and chattels: or in case of the poverty of such offender, upon the goods and chattels of any other person or persons who shall be then convicted, in manner aforesaid, of the like offence at the same conventicle, at the discretion of the said justice, justices, or chief magistrate respectively, so as the sum to be levied on any one person, in case of the poverty of other offenders, amount not in the whole to above the sum of ten pounds, upon occasion of any one meeting, as aforesaid: and every constable, headborough, tithingman, church-wardens and overseers of the poor respectively, are hereby authorised and required to levy the same accordingly, having first received a warrant under the hands and seals of the said justice, justices, or chief magistrate respectively so to do; the said monies so to be levied, to be forthwith delivered to the same justice, justices, or chief magistrate, and by him or them to be distributed, the one-third part thereof to the use of the king's majesty, his heirs and successors, to be paid to the high sheriff of the county for the time being, in manner following; that is to say, the justice or justices of peace shall pay the same into the court of the respective quarter ses-

sions, which said court shall deliver the same to the sheriff, and make a memorial on record of the payment and delivery thereof, which said memorial shall be a sufficient and final discharge to the said justice and justices and a charge to the sheriff, which said discharge and charge shall be certified into the exchequer together, and not one without the other: and no justice shall or may be questioned or accountable for the same in the exchequer or elsewhere, than in quarter sessions: another third part thereof to and for the use of the poor of the parish where such offence shall be committed; and the other third part thereof to the informer and informers, and to such person and persons as the said justice, justices or chief magistrate respectively shall appoint, having regard to their diligence and industry in the discovery, dispersing and punishing of the said conventicles.

III. And be it further enacted by the authority aforesaid, That every person who shall take upon him to preach or teach in any such meeting, assembly, or conventicle, and shall thereof be convicted, as aforesaid, shall forfeit for every such first offence, the sum of twenty pounds, to be levied in manner aforesaid upon his goods and chattels; and if the said preacher or teacher so convicted, be a stranger, and his name and habitation not known, or is fled, and cannot be found, or in the judgment of the justice, justices or chief magistrate before whom he shall be convicted, shall be thought unable to pay the same, the said justice, justices or chief magistrate respectively, are hereby impowered and required to levy the same, by warrant, as aforesaid, upon the goods and chattels of any such persons who shall be present at the same conventicle; any thing in this or any other act, law, or statute to the contrary notwithstanding; and the money so levied, to be disposed of in manner aforesaid: and if such offender so convicted, as aforesaid, shall at any time again commit the like offence or offences, contrary to this act, and be thereof convicted in manner aforesaid, then such offender so convicted of such like offence or offences, shall, for every such offence, incur the penalty of forty pounds, to be levied and disposed as aforesaid.

IV. And be it further enacted by the authority aforesaid, That every person who shall wittingly and willingly suffer any such conventicle, meeting, or unlawful assembly aforesaid, to be held in his or her house, out-house, barn, yard or backside, and be convicted thereof, in manner aforesaid, shall forfeit the sum of twenty pounds, to be levied in manner aforesaid, upon his or her goods and chattels, or, in case of his or her poverty or inability, as aforesaid, upon the goods and chattels of such persons who shall be convicted, in manner aforesaid, of being present at the same conventicle; and the money so levied, to be disposed of in manner aforesaid.

V. Provided always, and be it enacted by the authority aforesaid, That no person shall, by any clause of this act, be liable to pay above ten pounds for any one meeting, in regard of the poverty of any other person or persons.

VI. Provided also, and be it

further enacted, That in all cases of this act, where the penalty or sum charged upon any offender exceeds the sum of ten shillings, and such offender shall find himself aggrieved, it shall and may be lawful for him, within one week, after the said penalty or money charged shall be paid or levied, to appeal in writing from the person or persons convicting, to the judgment of the justices of the peace, in their next Quarter Sessions; to whom the justice or justices of the peace, chief magistrate or alderman, that first convicted such offender, shall return the money levied upon the appellant, and shall certify, under his and their hands and seals, the evidence upon which the conviction past, with the whole record thereof, and the said appeal: whereupon such offender may plead and make defence, and have his trial by a jury thereupon: and in case such appellant shall not prosecute with effect, or if upon such trial, he shall not be acquitted, or judgment pass not for him upon his said appeal, the said justices at the sessions, shall give treble costs against such offender for his unjust appeal: and no other court whatsoever shall intermeddle with any cause or causes of appeal upon this act, but they shall be finally determined in the Quarter Sessions only.

VII. Provided always, and be it further enacted, That upon the delivery of such appeal as aforesaid, the person or persons appellant, shall enter before the person or persons convicting, into a recognizance to prosecute the said appeal with effect: which said recognizance, the person or persons convicting is hereby impowered to take, and required to certify the same to the next Quarter Sessions: and in case no recognizance be entered into, the said appeal to be null and void.

VIII. Provided always, That every such appeal shall be left with the person or persons so convicting, as aforesaid, at the time of the making thereof.

IX. And be it further enacted, by the authority aforesaid, That the justice, justices of the peace and chief magistrate respectively, or the respective constables, headborough and tithingmen, by warrant from the said justice, justices or chief magistrate respectively, shall and may, with what aid, force and assistance they shall think fit, for the better execution of this act, after refusal or denial to enter, break open and enter into any house or other place, where they shall be informed any such conventicle, as aforesaid, is or shall be held, as well within liberties as without; and take into their custody the persons there unlawfully assembled, to the intent they may be proceeded against according to this act: and that the lieutenants or deputy-lieutenants, or any commissionated officer of the militia, or other of his majesty's forces, with such troops or companies of horse and foot; and also the sheriffs, and other magistrates and ministers of justice, or any of them, jointly or severally, within any the counties or places within this kingdom of England, dominion of Wales, or town of Berwick upon Tweed, with such other assistance as they shall think meet, or can get in readiness with the soonest, on certificate made to them respectively under the hand and seal

of any one justice of the peace or chief magistrate, of his particular information or knowledge of such unlawful meeting or conventicle, held or to be held in their respective counties or places, and that he, with such assistance as he can get together, is not able to suppress and dissolve the same, shall and may and are hereby required and enjoined to repair unto the place where they are so held, or to be held, and by the best means they can, to dissolve, dissipate or prevent all such unlawful meetings, and take into their custody such and so many of the said persons so unlawfully assembled, as they shall think fit, to the intent they may be proceeded against according to this act.

X. Provided always, That no dwelling-house of any peer of this realm, where he or his wife shall then be resident, shall be searched by virtue of this act, but by immediate warrant from his majesty, under his sign manual, or in the presence of the lieutenant, or one deputy-lieutenant, or two justices of the peace, whereof one to be of the quorum, of the same county or riding.

XI. And be it further enacted by the authority aforesaid, That if any constable, headborough, tithingman, church-warden or overseer of the poor, who shall know, or be credibly informed of any such meetings or conventicles, held within his precincts, parishes, or limits, and shall not give information thereof to some justice of the peace, or the chief magistrate, and endeavour the conviction of the parties, according to his duty; but such constable, headborough, tithingman, church-warden, overseers of the poor, or any person lawfully called in aid of the constable, headborough or tithingman, shall wilfully and wittingly omit the performance of his duty, in the execution of this act, and be thereof convicted in manner aforesaid, he shall forfeit for every such offence, the sum of five pounds, to be levied upon his goods and chattels, and disposed in manner aforesaid: and that if any justice of the peace, or chief magistrate, shall wilfully and wittingly omit the performance of his duty in the execution of this act, he shall forfeit the sum of one hundred pounds; the one moiety to the use of the informer, to be recovered by action, suit, bill or plaint, in any of his majesty's courts at Westminster, wherein no essoin, protection, or wager of law shall lie.

XII. And be it further enacted by the authority aforesaid. That if any person be at any time sued for putting in execution any of the powers contained in this act, otherwise than upon appeal allowed by this act, such person shall and may plead the general issue, and give the special matter in evidence; and if the plantiff be nonsuit, or a verdict pass for the defendant, or if the plaintiff discontinue his action, or if upon demurrer, judgment be given for the defendant, every such defendant shall have his full treble costs.

XIII. And be it further enacted, by the authority aforesaid, *That this act, and all clauses therein contained, shall be construed most largely and beneficially for the suppressing of conventicles, and for the justification and encouragement of all persons to be employed in the execution thereof; and that no record, warrant or*

mittimus, to be made by virtue of this act, or any proceedings thereupon, shall be reversed, avoided, or any way impeached by reason of any default in form. And in case any person offending against this act, shall be an inhabitant in any other county or corporation, or fly into any other county or corporation, after the offence committed, the justice of peace or chief magistrate before whom he shall be convicted, as aforesaid, shall certify the same under his hand and seal, to any justice of peace, or chief magistrate of such other county or corporation wherein the said person or persons are inhabitants, or are fled into; which said justice or chief magistrate respectively, is hereby authorized and required to levy the penalty or penalties in this act mentioned, upon the goods and chattels of such person or persons, as fully as the said other justice of peace might have done, in case he or they had been inhabitants in the place where the offence was committed.

XIV. Provided also, that no person shall be punished for any offence against this act, unless such offender be prosecuted for the same within three months after the offence is committed. And that no person who shall be punished for any offence by virtue of this act, shall be punished for the same offence, by virtue of any other act or law whatsoever.

XV. Provided, and be it further enacted, by the authority aforesaid, That every alderman of London for the time being, within the city of London, and the liberties thereof, shall have (and they and every of them are hereby impowered and required to execute) the same power and authority within London and the liberties thereof, for the examining, convicting and punishing of all offences within this act, committed within London, and the liberties thereof, which any justice of peace hath by this act, in any county of England, and shall be subject to the same penalties and punishments, for not doing that which by this act is directed to be done by any justice of peace in any county of England.

XVI. Provided, and be it enacted by the authority aforesaid, That if the person offending, and convicting as aforesaid, be a feme covert, cohabiting with her husband, the penalties of five shillings, and ten shillings, so as aforesaid incurred, shall be levied by warrant, as aforesaid, upon the goods and chattels of the husband of such feme covert.

XVII. Provided also, That no peer of this realm shall be attached or imprisoned, by virtue or force of this act; any thing, matter or clause, therein to the contrary notwithstanding.

XVIII. Provided also, That neither this act, nor any thing therein contained, shall extend to invalidate or void his majesty's supremacy in ecclesiastical affairs; but that his majesty, and his heirs and successors may from time to time, and at all times hereafter, exercise and enjoy all powers and authority in ecclesiastical affairs, as fully and as amply as himself or any of his predecessors have or might have done the same; any thing in this act notwithstanding.

Mr. Perceval's Letter on the Toleration Act, addressed to William Smith, Esq. for the Deputies; to Messrs. Pellatt

and Wilks for the Protestant Society; and to Mr. Butterworth, for the Wesleyan Methodists.

Downing Street,

SIR, *April* 10, 1812.

Having had an opportunity in the course of the late recess, to consider with my colleagues the subject of your communication on the part of the Dissenters, I proceed to acquaint you, as I promised, with our opinion upon it.

It appears to us, that the interpretations recently given, at different Quarter Sessions, to those statutes under which magistrates are authorized to grant certificates to persons wishing to act as Dissenting ministers, (and which interpretations, as far as they have hitherto undergone judicial decision, appear to be more correct constructions of these laws, than those which heretofore prevailed in practice,) place the persons, who wish to obtain certificates as Dissenting ministers, in a situation so different from that in which the previous practice had placed them, as to require parliamentary interference and relief, to the extent, at least, of rendering legal the former practice; and I shall, therefore, be willing, either to bring forward, or to support, an application to Parliament for the purpose of affording such relief.

Understanding, however, that a case is now pending in judgment, before the King's Bench, upon the construction of some part of these Acts, it appears to me, that it will be desirable to postpone any direct application to the Legislature till that decision shall explain the exact state of the law upon the point in dispute in that case. By postponing the application to Parliament, till after the decision in that case, no such delay will be be incurred as will prevent the application to Parliament in this session, since the decision will, I believe, be pronounced upon it, in the ensuing term.

The precise mode of giving this relief, whether by the repeal of any existing laws, or by making the act of the magistrate purely ministerial, in administering the oaths, and granting the certificates, to such persons as may apply, is a matter which I wish to be understood as reserved for future consideration; but I think it material to state, distinctly, that I understand the desire of the persons, whom you represent, to be this—that the exemptions, to be conferred by such certificates, from the penalties, to which such persons might otherwise be exposed for preaching, &c. should be universal to all who so qualify themselves; while the exemption from civil and military burdens or duties should be confined to those only who are ministers of congregations, and who make the ministry so completely their profession, as to carry on no other business, excepting that of a school-master.

As to the question respecting the liability of dissenting chapels to the poor rates, I am convinced that the Dissenters must consider it as a subject of very inferior importance, both in effect and in principle.—On principle, I conceive, all that could be required would be, that the chapels of Dissenters should be put precisely on the same footing as chapels belonging to the Establishment; if they

stand on any other footing, in point of legal liability at the present moment, (which, however, I do not understand to be the case,) I should be very ready to propose, that the law in that respect should be altered.

If you wish for any further communication with me upon this subject, I shall be happy to appoint a time for seeing you.

I have the honour to be,
Sir,
Your most obedient
humble Servant,
(Signed.) SP. PERCEVAL.

The Judgment of the Court of King's Bench, on the Motion for a Mandamus, in the Case of the King, on the Prosecution of Thomas Standfast Brittan, versus *the Justices of Gloucestershire, 6th of May,* 1812, *taken from the short-hand notes of Mr. Gurney.*

Lord Ellenborough. It occurs to me, Mr. Topping, that we not only have no occasion, but that we cannot decide upon that question, upon this application; this is an application for a mandamus, in which the man swears himself to be one of the description of persons who are entitled to take these oaths, that he is a person pretending to holy orders. The refusal to admit him so to do, is upon the ground that he must be, not only a person pretending to holy orders, but (upon some supposition that the Court have so decided) that he must also be a preacher or teacher of a congregation; now if the Court is not prepared to understand, in that copulative sense, the words of the statute descriptive of the several different classes, all of whom are substantively entitled, if they come fairly and fully within the meaning of the legislature, on a comparison of the terms applicable to each class, to take the oaths, it is unnecessary for us to consider the question further, inasmuch as the magistrates have not denied that he bore that character, but have refused him only because they thought he must have a conjunct character of another sort, in order to entitle him as a person pretending to holy orders; but the meaning of the words "pretending to holy orders," whether it can, in reason or in sense, be understood to mean any thing beyond pretending to have holy orders, will be open to the magistrates upon a return to this mandamus, if they think fit so to return, to state and to explain; and in so thinking it proper that a mandamus should go for the purpose of their making such return, if they should choose so to do, the Court is not only conducted to that conclusion by what has been done by their predecessors upon former occasions, but by a regard to the justice of the remedies the parties may have, if they shall be abridged of their rights; because on a return to the mandamus, if they shall return that he is not a person pretending to holy orders, and that that is synonimously, according to the construction in Cater's Case* pretending to possess holy orders, if they shall return, that in point of fact he is not a person pretending to have holy orders, and that he has no orders of any description whatever, then it will be open to the party either to move to quash that return, if they shall think it suf-

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* Skinner's Rep. 80.

ficient, or to bring an action upon it, if they shall think it false in fact; and it does seem to the Court, on the authority of precedents of what their precedessors have done respecting other clauses of this act, that it may be expedient, with a view to justice and to the ulterior remedy of the party, that that should be done in this case, because they may, in that case, put it upon the record, by bringing an action for a false return, and then the construction of this statute may go by appeal to every court in Westminster Hall.

I do not mean to trouble you further, Mr. Topping, for the Court mean to make the rule absolute. But I will just state what has been done by the Court upon this statute. In a case in 6 Mod. 310, which was a motion made by Mr. King, then at the bar, but afterwards Lord King, for a mandamus to the justices of Warwickshire to admit one Peat to take the oaths, in order to be qualified to teach a Dissenting congregation; the words of Lord Chief Justice Holt were these: "The party ought to suggest whatever is necessary to entitle him to be admitted, and if that be not done, or if it be done, and the fact be false, that would be good matter to return;" and the same, in effect, was said by Lord Mansfield, in the case of the King, v. the Justices of Derbyshire, which has been referred to, as reported in Sir William Blackstone; but it is full as well reported in 4 Burrow, 1991, and where what Lord Mansfield said at the close of the case is reported, which it is not in Blackstone. His lordship says, "no inconvenience can attend the registering this meeting-house. The registry and certificate do not prove that they are within the act, they will still be obliged to shew that they are within the requisite qualifications, if called upon, notwithstanding the register and certificate; and if, in fact, they are not within the qualifications, the justices may return that they are not, if they think proper to do so."

In this case, let it be distinctly understood, the parties apply under one specific description in the Toleration Act, as persons pretending to holy orders. The justices enter into no consideration of the fact at the sessions, whether they maintain that pretence according to the fair construction of the act, but admitting them to be persons pretending to holy orders, they object upon the ground alleged, that no person pretending to holy orders was entitled to take the oaths and to make and subscribe the declaration and so on, unless he was also, at the same time a preacher or teacher of a congregation of Protestant Dissenters. *That* they state as being the determination which has been lately made in this court; but in which they are certainly mistaken; and they assign no other reason. His allegation, at the time of his application, does not appear to have been traversed by them. We give them then the opportunity of traversing it, we give them the opportunity of returning, if they shall think fit so to do, that he is not such a person; so as to raise the question either upon the return, when the question upon the sufficiency of the return may be argued before the court, or afterwards. Supposing the return should be sustained, and the mandamus be rendered ineffectual in respect of the

validity of the return, they may bring an action for a false return, by which the truth of the return may be brought in question.

Upon these grounds, therefore, without pronouncing at present (because it is premature to pronounce) whether a person pretending to holy orders, must not be understood, in all sense and meaning, to be a person pretending to the actual possession and having the holy orders, respecting which I should rather think that the persons pretending to holy orders, according to the best inquisition into the subject I have been able to make, were not entitled, generally, to preach under any allowance; and when speaking on this subject, I will just mention that we have been referred to what passed in the times of the troubles; now, in the 52d Statute, in Scobell's Acts, it is said, that of the persons who expect holy orders, who are candidates for holy orders, none may preach but ordained ministers, except such as intending the ministry, shall, for trial of their gifts, be allowed by such as shall be appointed by both houses of Parliament, which clearly does not mean a general and indefinite allowance to preach, in respect of a self-designation to that profession, but they are to be sanctioned by the allowance of persons, constituted by authority to give that allowance by both houses of parliament.—In the further consideration of this subject, it may be well worth the while of those who argue that a pretence to holy orders implies the actual possession of holy orders, to look into those ordinances to see what was expected of persons in order to their being allowed to preach the word of God. In page 80 of Scobell's Acts, it is pre-supposed that the minister of Christ is in some measure gifted for so weighty a service, by his skill in the original languages and in such arts and sciences as are hand-maids unto divinity; and by his knowledge in the whole body of theology; in times in which enthusiasm is supposed to have obtained as great a height, and literature to have been at its lowest ebb, it appeared to be fitting to those who managed the government in that perturbed state, that there should be these qualities in the persons pretending to the ministry.—I throw this out for further consideration, when this matter may hereafter come under the consideration of the court. At present we are of opinion this mandamus cannot be resisted, because the right in which the person applies, has not been denied or drawn in question; it may be questioned upon the return, and it is fit the mandamus should go, in order that the magistrates may have an opportunity of making that return, if they shall think fit.

RULE ABSOLUTE.

Returns of the Archbishops and Bishops of the Number of Churches and Chapels of the Church of England, in every Parish of 1000 Persons and upwards; also of the Number of other places of Worship NOT of the Establishment.

(Ordered to be Printed by the House of Lords, April 5, 1811.)

DIOCESE.	Churches and Chapels of the Establishment.	Chapels and Meeting-houses *not* of the Establishment, besides many private houses used for religious worship, not enumerated.
1. Bath and Wells	78	103
2. Bangor	52	99
3. Bristol	59	71
4. Canterbury	84	113
5. Carlisle	49	39
6. Chester	352	439
7. Chichester	47	58
8. Durham	116	175
9. Ely	22	32
10. Exeter	180	245
11. Gloucester	46	76
12. Hereford	51	42
13. Llandaff	21	45
14. Lincoln	165	269
15. Lichfield and Coventry	190	288
16. London	187	265
17. Norwich	78	114
18. Oxford	50	39
19. Peterborough	20	36
20. Rochester	36	44
21. Salisbury	135	142
22. St. Asaph	49	95
23. Winchester	193	164
24. Worcester	66	60
25. York	221	404
Total	2547	3457

N. B. The smaller parishes, not amounting to 1000 inhabitants, were not returned.

A Bill, intituled, An Act to relieve Members of the Church of England and others from sundry unjust Penalties and Disabilities.

Whereas liberty of conscience is an unalienable right of all mankind, and which ought ever to be held most sacred: and whereas a man can only enjoy a thing lawfully, when no man lawfully can hinder his enjoying it: Be it therefore enacted, and it is hereby enacted by the King's most excellent Majesty, by and with the advice of the Lords spiritual and temporal and Commons in this present parliament assembled, and by the authority of the same, that from and after

no person shall, in any case, be liable to any fine, imprisonment, or other penalty, or to incur any disability whatsoever, or to be sued or prosecuted in any ecclesiastical or other court, on account of such

person attending any place of worship, or officiating as a minister, preacher, or teacher at the same, or on account of such persons neglecting to attend divine service (according to the Church of England,) or for keeping or having in his or her house any servant or other person who shall neglect or refuse to attend such divine service, or who shall be of any religion different from that of the Church of England, or for or on account of such persons defending the principles of his or her religion, either by printing or by writing, or by word of mouth, any statutes or laws to the contrary hereof in anywise notwithstanding. Provided always and be it further enacted, that nothing in this present act contained shall extend, or be construed to extend, to allow or to authorise any person to disturb, or by printing, writing or speaking, or by any means whatsoever to excite any other person or persons to disturb the peace and good order of civil society, but that every person so offending shall be liable to be punished according to the laws then enforced for the preservation of the peace. And be it further enacted, by the authority aforesaid, that every person who either shall be the minister, preacher or teacher of any separate and distinct congregation of Dissenters or of Non-conformists (so to be certified, acknowledged and declared under the hands of any or more of the persons belonging to such separate and distinct congregation respectively) or shall be a minister, preacher, or teacher of Dissenters or of Non-conformists, and which person shall not have or follow any other profession or calling, save only and except that of a lecturer, schoolmaster and instructor, shall (in like manner as the ministers of the established church) be exempted from serving upon any jury, or from holding any county, city, district or parochial office, or from serving in the regular militia, in the local militia or in any other military corps whatsoever.

Annual Meeting of the Protestant Society for the Protection of Religious Liberty.

At this meeting, which was held on Saturday, May 16, at the New London Tavern, Cheapside, S. Mills, Esq. was unanimously invited to preside. The plan of the Society having been read, Mr. T. Pellatt, one of the Secretaries, stated, in a perspicuous and interesting speech, the various measures which had been adopted by the Society, during the preceding year, and read the correspondence which had taken place between the Society's Secretaries, and Mr. Secretary Ryder, and Mr. Perceval, on various subjects intimately connected with the rights and welfare of Protestant Dissenters, and of all persons who are desirous to hear or to promulgate religious truth. Several documents were also read by Mr. Pellatt, explanatory of the proceedings which had been adopted by the society, in the Court of King's Bench, to resist the encroachments attempted to be made on the long existing practice under the Acts of Toleration; and he also communicated the result of two interviews, which had been granted by Mr. Perceval to a deputation from the Committee, and one of which

ended only two hours before his death. From the papers thus submitted to the meeting, we select an extract from a judgment of the Court of King's Bench, delivered on the 6th instant, on the motion for a mandamus to the justices of Gloucestershire, to administer the oaths mentioned in the Toleration Act to Mr. Packer. The court said:

"This is an application for a mandamus, in which the man swears himself to be one of the description of persons who are entitled to take these oaths, that he is a person pretending to holy orders. The refusal to admit him so to do, is upon the ground that he must be not only a person pretending to holy orders, but (upon some supposition, that the court have so decided) that he must also be a preacher or teacher of a congregation; now if the court is not prepared to understand in that copulative sense the words of the statute descriptive of the several different classes, all of whom are substantively entitled, if they come fairly and fully within the meaning of the legislature, on a comparison of the terms applicable to each class, to take the oaths, it is unnecessary for us to consider the question further, inasmuch as the magistrates have not denied that he bore that character, but have refused him only because they thought he must have a conjunct character of another sort, in order to entitle him as a person pretending to holy orders; but the meaning of the words 'pretending to holy orders,' whether it can, in reason or in sense be understood to mean any thing beyond pretending to *have* holy orders, will be open to the magistrates upon a return to this mandamus, if they think fit so to return, to state and to explain; and in so thinking it proper that a mandamus should go for the purpose of their making such return, if they shall choose so to do, the court is not only conducted to that conclusion, by what has been done by their predecessors upon former occasions, but by a regard to the justice of the remedies the parties may have, if they shall be abridged of their rights; because, on a return to the mandamus, if they shall return, that he is not a person pretending to holy orders, and that that is synonymously, according to the construction in Cater's case, pretending to possess holy orders, if they shall return, that in point of fact he is not a person pretending to have holy orders, and that he has no orders of any description whatever, then it will be open to the party either to move to quash that return, if they shall think it insufficient, or to bring an action upon it, if they shall think it false in fact; and it does seem to the court, on the authority of precedents of what their predecessors have done respecting other clauses of this act, that it may be expedient with a view to justice, and to the ulterior remedy of the party, that that should be done in this case, because they may, in that case, put it upon the record, by bringing an action for a false return, and then the construction of this statute may go by appeal to every court in Westminster Hall.—The court, therefore, make the rule absolute."

After the recital of these documents, Mr. John Wilks, the other Secretary, congratulated the meeting on the numerous attendance

which he beheld, and on the interest which was so justly displayed. He rejoiced that near six hundred congregations of different denominations, Presbyterians, Independents, Baptists and Methodists, were united with this society; and he was convinced that when the measures they had adopted, were universally understood, and the necessity for their existence was proportionately perceived, there would not remain, from the mountains of Cumberland to the remotest hamlet of Cornwall, one congregation, which would not wish by similar union, to promote their individual security, and the general protection.—It would be impracticable to enumerate all the circumstances which had demonstrated the importance of the society. But he would advert to some of those events which might be generally interesting.—THE RIOTS AT WICKHAM MARKET, in Suffolk, and which were unprecedented in modern times, for their violence, duration and systematic arrangement, had occurred, previous to the formation of this Society, and the prosecutions which he conducted against the rioters, before he was appointed to be their Secretary, were then nearly terminated, and had been since terminated with complete success. The whole legal and local expenses of that prosecution, amounting to near 800*l.* would have been defrayed by the Dissenters residing in the counties of Suffolk and Norfolk. But the burden imposed on them would have been great, and the apprehensions of similar resistance and expence might have deterred ministers from attempting to preach in those places, where, from the prevalence of ignorance and triumph of vice, persecutions would probably arise. The Society therefore thought that the burden should be universally diffused, and had liberally undertaken to defray all the expenses out of their limited funds; and he was convinced that such liberality the Dissenters throughout England, would rightly appreciate and highly applaud.

The perverseness of some *clergymen, who refused to bury* such of their parishioners who had not been baptized according to the forms, and by ministers of the Established Church, notwithstanding the decision of Sir John Nicholl, Judge of the Arches Court of Canterbury, in the cause of "Kemp against Wickes, clerk," had required the interposition of the Society, and the proceedings which they threatened and adopted, induced immediate compliance with the law, or promises to avoid future similar violations.

To the ARMY it had also been necessary to extend their protection.—Three soldiers, belonging to the eighth company of the Inverness-shire militia, had experienced severe punishment, for attending a prayer-meeting at Fareham in the county of Hants, when they had no military duties to perform, and when their absence from the barracks, for any other purpose, would have incurred no censure. Their case, which excited much attention in that vicinity, was communicated to the Committee; and, although they perceived the delicacy of their interference, they could not forget that soldiers were also citizens, and that the bravest defenders of their country had frequently been the most pious of men.—"They who feared God,

indeed knew no other fear." At an interview with Mr. Perceval, they therefore remonstrated against such proceedings, and obtained his promise to prevent the recurrence of a persecution which he could not but disapprove.

To INDIA also the Society had endeavoured to extend the benefits of religious liberty. They had hesitated whether such an effort was compatible with the objects of their establishment.—But they could not long hesitate.—They remembered the myriads of inhabitants which peopled its plains, their horrid superstitions, the evils inflicted on them by European avarice, the benefits which Christianity had conferred on other nations, the arbitrary power possessed by the East India Company to exclude Christian missionaries under the existing law, the disposition which had been manifested to exercise that power, and they soon perceived that it was their duty to endeavour to obtain the insertion of provisions in the charter of that company when renewed, which should secure to suitable instructors, the power to evangelize the nations of the east. The postponement of that renewal had prevented any decisive result; but he could state that if Mr. Perceval had survived, he would have afforded to all missionaries the same rights of residence, and the same protection, which it was his intention to confer on all those, who, for commercial purposes, should visit those distant regions of the world.

He then communicated the proceedings which had been adopted by the Committee, to procure the amendment of certain provisions, injurious to the rights and honour of Dissenting ministers, introduced into bills depending in Parliament, for the regulation of the LOCAL MILITIA, and for the PRESERVATION of PARISH and OTHER REGISTERS, and the success which had attended their interposition.

To the efforts which had been made to procure the consent of Government, to a bill for the EXEMPTION of all places exclusively appropriated to RELIGIOUS WORSHIP from PARCCHIAL ASSESSMENT he next alluded; and expressed his hope, that although reluctance had been manifested to that claim, which the recent decision in the case of "the King against Agar and others," had rendered necessary, it would be eventually conceded. For when he considered that such places had not been charged—that if meeting-houses and chapels were rated, episcopal erections, tythes, pews rented in churches, &c. must also be assessed—that the total proceeds of such assessments would not amount to 10,000l. per annum, out of the sums collected for the poor, amounting annually to six millions sterling—and that discontent, litigation and numerous inconveniences would result from the withholdment of so small a boon; he could not but anticipate that the liberality and prudence of government, would induce a compliance which would perpetuate domestic peace, and produce extensive satisfaction.

But the principal measures, which had occupied the attention of the Committee, were connected with the *new expositions* attempted to be introduced of the ACTS OF TOLERATION. The effects of the attempt made during the last Session of Parliament, had survived the defeat of that attempt: as the

agitation of the ocean will be perpetuated after the tempest has subsided, by which the agitation was produced. — The magistrates in many counties were deceived by the statements which had been made in Parliament, and by a report eagerly, but incorrectly circulated, of a case, rather inconsiderately submitted to the Court of King's Bench, by some country gentlemen, against the justices of Denbighshire, for refusing to permit David Lewis, who stated himself as one who preached to several congregations of Protestant Dissenters, to take the oaths, &c. specified in the Toleration Act, 1 William and Mary, c. 18, and which produced a decision, that the words "teacher or preacher of any congregation of Dissenting Protestants," contained in the 8th clause of that Act, meant the teacher or preacher of a *separate* congregation. — These magistrates, therefore, resolved not to permit the oaths to be administered to any persons who were not ordained ministers of separate congregations, and who did not prove their appointment by certificates, or by such evidence as the justices at their sessions might require. These resolutions the Committee perceived would practically repeal the Acts of Toleration, would exclude all teachers of Sunday schools, students, probationers, itinerants, Calvinistic and Wesleyan Methodists, from the protection of the law, and would invest magistrates with judicial authority and discretionary powers, incompatible, not only with the natural and unalienable rights of man, but even with the most restricted toleration. They therefore resolved to take up the gauntlet of defiance, which had been thrown down by magistrates, and by periodical assailants, to litigate these expositions in the courts of law, and if foiled in such litigation, to apply to Parliament for relief. For legal discussion they selected three cases. By one, the case of Mr. Ellington, of Mildenhall, in Suffolk, the regular preacher of a separate Baptist congregation, they intended to ascertain the right of magistrates to demand certificates: and by the other cases, of Mr. Packer of Dursley, a respectable layman, who itinerated to various congregations, and of Mr. Brittan, of Bristol, who had been a student in two dissenting academies—they intended to ascertain, whether under the comprehensive designation of "persons pretending to holy orders," in the Toleration Act, all persons aspiring to preach, and, especially, all students, were not entitled, by taking the oaths and making the declaration prescribed in that Act, to exempt themselves from the penalties, imprisonment and proscription, to which, under the odious Five Mile and Conventicle Acts, they would otherwise be exposed.

After great expence and much delay, the Committee had, in the case of Mr. Ellington, obtained a satisfactory triumph, and the court was understood to have decided, that the claim of certificates was unwarranted by law. On the other cases they had also obtained, at least, a nominal victory; for their applications were granted, and mandamuses were to issue to the justices of Gloucestershire, to administer the oaths to both the gentlemen for whom the Committee had applied. The doubts, however, intimated by the chief

justice, in the judgment, before inserted, as to the decision which he should eventually pronounce, and the opinion which he intimated, that the words "pretending to holy orders," meant "pretending to have received holy orders, or to have been previously ordained," clouded the lustre of success. That such would be the ultimate decision of the court, he could not, however, believe. Such construction was libellous on the memory of the illustrious men by whom the Act of Toleration was prepared. It was now decided, that this description was the only description in the act which could apply to students, to probationers, and to persons who were not settled pastors of specific congregations. And as, at the Revolution and at every subsequent period, ministers were elective among Protestant Dissenters, the result of that construction must be this absurd proposition,—that Dissenting teachers, who are all elected teachers of separate congregations, in consequence of their ascertained capacity to teach, who cannot legally try or ascertain their capacity until they have taken the oaths, &c.—must continue liable to punishment, during such trial, or must be chosen by a congregation who have never ascertained them. The absurdity of such proposition must prevent its adoption. Such was not the proposition which William the Third would have approved—which Lord Somers would have prepared—which the Dissenters would have accepted. The imputation to them of such ignorance and injustice must excite the indignation of every man who revered their memories, and who would disdain, for temporary purposes, to trample on the laurels of the illustrious dead. If, however, such construction should be adopted, the most alarming evils would result. Every teacher or preacher, every occasional exhorter, every student, every person who was not the ordained minister of a separate congregation, even although he had taken the oaths, would be liable to penalties and to imprisoument if he ventured to teach; and if the present system of religious instruction was continued, fines, amounting to twenty-five millions sterling, would, in one year, be incurred by Dissenting teachers—and, by the activity of informers, the pulpits would be depopulated and the prisons must be filled.

Some legislative enactment would then be necessary to legalize the ancient practice, and to annul a construction equally disastrous and absurd. To the attainment of such parliamentary assistance, if it should become necessary, the Committee had long directed their attention. They determined in these times not to agitate the country by requiring their *civil* rights, but to be content with protecting their *religious* liberty. They also resolved not to become the tools of any political party, but to conciliate the esteem and invite the support of the existing government and of all illustrious men in both houses of parliament, who were friendly to civil and religious freedom. On these principles they applied, on December 6th, to the late Mr. Perceval; they obtained an interview with him, at which they explained the situation of the Dissenters and solicited his aid; and, at his request they transmitted a written statement of

the apprehensions they entertained, and the interposition they required. To that application they received in April the frank and liberal reply before stated, and they acquiesced in his suggestion that an application to parliament should be postponed until a decision in the courts on the depending cases should be obtained. When that judgment was pronounced, during the present month, on the cases of Mr. Packer and Mr. Brittan, it was communicated to Mr. Perceval, and an interview occurred in the morning of the day on which he fell, generally and justly deplored, by the hand of an assassin. At that interview he expressed his conviction that parliament ought to interfere, to protect the Dissenters, and his inclination to ensure to them all the relief which the counteracting prejudices of other persons would permit him to recommend.

Under existing circumstances, Mr. Wilks could not venture to prognosticate what proceedings would occur. He would not assist Dissenters to rear a structure of hope which might not be realized; nor would he agitate them by apprehensions which might be equally chimerical. As soon as a new administration was formed, the applications of the Committee would be renewed, and some measure would be probably submitted to parliament during the ensuing session. The Committee desired to obtain relief by the repeal of all statutes interfering with the freedom of religious worship; and if that could not be obtained, they at least would not concur in any measure which shall not legalize the past practice, and effectually prevent any novel magisterial interposition, hostile to the rights of worshipping his Creator according to the dictates of his conscience, which every professing Christian was entitled to claim. In the pursuits of that end difficulties might arise — difficulties which might demand not only the energetic exertions of the Committee, but the concurrent and immediate efforts of every congregation of Dissenting Protestants, and of every friend to religious liberty. If such necessity should occur, experience demonstrated that such aid would not be withheld; and that in their just claims and prudent labours, the Committee would receive, not only the strenuous assistance of the numerous members of their own society, but that unanimous support which would probably prove a torrent sufficiently irresistible to bear away every obstacle which timidity and prejudice might collect.

After this exposition by Mr. Wilks, which excited much attention and produced much pleasure, but of which only an imperfect sketch can be introduced, the following Resolutions, proposed by the Rev. Messrs. Collison, Bogue, Griffin, Cockin, Slatterie, M. Wilks, Thomas (of Chelmsford), Townsend, Dr. Nicol and others, were unanimously adopted.

I. That an abstract of the satisfactory statement of the proceedings of the Committee of this Society be prepared and circulated to all the members with all convenient expedition.

II. That this meeting highly approve of the conduct of the Committee during the past year, and the zealous attachment to religious liberty which they have displayed. That they particularly applaud the liberality with which

they defrayed all the expences incident to the prosecution of the rioters at Wickham Market; their vigilant attention to the individual and local applications for redress which they have received; their interference to prevent the acts for regulating the local militia and the registration of births and burials in England, from containing clauses injurious to the rights of Protestant Dissenters; their efforts to ensure liberty to missionaries to promulgate Christianity to the nations of the East; their promptitude and perseverance in resisting the attempts of magistrates in Suffolk and Gloucestershire to violate the provisions of the Acts for Toleration; and especially the energy and prudence with which they have hitherto conducted their exertions to obtain the legislative repeal of all penal laws affecting religious worship, and to exempt places appropriated to that purpose from parochial assessment.

III. That this meeting learn with much anxiety the opinion respecting the construction of the Toleration Act, as to persons pretending to holy orders, intimated by high legal authorities, and being convinced that such explanation will expose thousands of pious and useful ministers, students and other persons to ruinous penalties to an immense amount, and to the horrors of inprisonment; and being firmly attached to religious liberty, they instruct the Committee of the ensuing year to persevere, by every legal means, to obtain the repeal of the Five Mile and Conventicle Acts, and every other statute which prevents any individual from worshipping God according to his conscience, and from promulgating his religious opinions; subject only to such restrictions as public security and the national welfare imperatively demand.

IV. That this meeting consider the exemption of all places exclusively appropriated to religious worship, as a measure calculated to prevent vexatious charges and litigations, to afford universal satisfaction, and to promote morals and piety by the encouragement of public instruction, without imposing any new burden on individuals or on parishes; and that the Committee be therefore also instructed to endeavour to obtain an act for that purpose.

V. That the experience of the past year having demonstrated the necessity and advantages of this institution and the excellence of its plan, this meeting recommend to every congregation of all denominations, throughout England and Wales, to become members of this society, and to perpetuate or to afford their support.

VI. That the part of the original plan for electing the Committee, be dispensed with for the year ensuing, and that the former committee constitute the London Committee for the ensuing year: and that as all country members and deputies are members of the Committee, they be particularly requested, when they visit London, to attend the regular monthly meetings, on the last Tuesday evening in every month at this place.

VII. That but for the mournful catastrophe, which has excited their sincere regret, and has prevented the exercise of their wishes, this meeting would have been most happy to have expressed their public acknowledgments to the late Right Honourable Spencer Perceval, for the prompt and po-

lite attention which he has invariably manifested to the representations of their Committee; and for his promise to bring forward or to support an application to Parliament, for the purpose of rendering legal the former practice under the Acts of Toleration.

VIII. That the harmonious and active co-operation of the Methodist Society, in the connection of the late Rev. John Wesley, with the Committee, in their various exertions during the past year, entitles them to the continued esteem of this meeting.

The reverend gentlemen who proposed the Resolutions, introduced them by several eloquent addresses. They concurred in expressing their high satisfaction at the proceedings which had been adopted by the Committee during the past year. They considered the formation of the society as a most providential event. They perceived that union and zeal were most imperatively required from all friends to toleration and to evangelical truth, for that their enemies being active, powerful and decided, their exertions to prevent the progress of vital religion, could only be defeated by similar and consentaneous efforts. They, however, lamented that many ministers were insensible to the importance of this institution, which had already been proved to be the firmest bulwark of their rights during the unprecedented storms, by which, in the past year, they had been assailed, and they expressed their hope, that as the contribution towards the support of the institution, positively required, did not exceed 2*l.* annually from each congregation in England, and 1*l.* annually from each congregation in Wales, those sums would be transmitted by even the poorest congregations; and that, as by the report of the Treasurer, the funds were considerably diminished, the opulent congregations would immediately make annual collections, and not permit protection to be withheld from any deficiency of pecuniary resource.

Resolutions were then adopted, expressive of the approbation of the meeting, of the able and intelligent exertions of the Secretaries, of the zeal and attention of the Treasurer, and of the liberality which the Chairman had displayed. And the meeting adjourned, after an animated and impressive address from the Rev. J. Cockin, of Halifax, in which, after acknowledging with regret, the apathy which pervaded his mind as to this institution, he declared that he had heard their labours with delight; that he considered their prosperity as essentially connected with the progress of religion, that the knowledge of their existence and of their zeal; would animate him with confidence when exposed to persecution by village preaching, and that he most sincerely and with all his heart wished them *God's speed.* A wish in which the meeting, deeply affected, devoutly and universally concurred.

At the request of the Committee, whose expenditure has been unavoidably great, we avail ourselves of this opportunity to remind ministers that the annual subscriptions of their several congregations must be transmitted to Robert Steven, Esq. the Treasurer, No. 101, Upper Thames Street, London, before the end of June, or that they will discontinue to be members of the Society:—and also that any case, requiring the advice or interposition of the Committee, will experience immediate attention, if addressed to either of the Secretaries, T. Pellatt, Esq. Ironmongers' Hall, or J. Wilks, Esq. Hoxton Square, London.

OBITUARY.

Monday, March 30, 1812, died, at Hackney, where she had resided for some time on account of her health, Mrs. SUSANNAH TITFORD, wife of Mr. William Titford, in the 67th year of her age. She was interred at Worship Street; and on Sunday, April 12, the Rev. J. Evans preached her funeral sermon to a crowded house, from a passage left by the deceased for the purpose, Psalm xxiii. 6. *Surely goodness and mercy*, &c. Mr. E. concluded his sermon in the following manner:—"Mrs. *S. Titford* was born about the year 1746. The time of her birth is ascertained by a singular traditionary circumstance, which has been handed down in the family. She was a child at the breast when her mother ran, with others, to behold the Duke of Cumberland marching with his army through Shoreditch, to meet the rebels in Scotland, and this was done with every circumstance of military pomp, to revive the drooping spirits of our countrymen. This was a particularly important event, as his defeat of the Pretender's troops at Culloden put an end to the rebellion, which had raged near a twelvemonth, and finally established the present Brunswick family on the throne of these realms. Mrs. T. was brought up religiously, and, at an early period of life, became attached to the venerable John Wesley and his numerous followers. She continued in connection with this society to her dying day. Upon her marriage to a member, and, for some years past, a deacon of this church, she attended, occasionally at least, with her husband; but for these last twenty years, she has constantly joined with us in the services of religious worship. She had been long declining in her health: indeed ever since I had the pleasure of knowing her. Her constitution was broken, and she continued to live by a minute attention to those means which are most favourable to human existence. Latterly, the springs of life were suddenly relaxed and her end rapidly approached, but that *end* was PEACE! Sometimes she expressed an impatience to be gone: the last time I ever saw her, I reminded her of the dying declaration of the great and good Dr. Isaac Watts to his inquiring and anxious friends—'I am waiting God's leave to die!' After much suffering, she was at length released, without a struggle or a groan. How much ought we to extol the religion of Christ, in thus inspiring a hope full of immortality. And I wish to impress upon your minds, that the purity of her life and the peaceableness of her last moments were the result of our COMMON CHRISTIANITY. Infidelity has no such triumphs. But some will tell you, that you must believe certain articles of faith, else you are out of the pale of the Church, and can on no account whatever be the subject of salvation. Every man of sense, however, must perceive, that the salvation of the New Testament is applicable to all the human race who, by faith and repentance *are* disposed to partake of it. There is nothing *in* the perfections of the Supreme Being, nothing in the mission and offices of Jesus Christ, nothing *in* the ordinary means of grace and in the modes of religious worship to preclude the final happiness of the great mass of mankind. Of the *deceased*, I shall only add, that her seriousness, her love of reading the scriptures, her regard to public worship, her liberality towards persons of different religious sentiments, her resignation to the will of God amidst her manifold sufferings, and above all, her hope of a better world—these were the glory and the ornament of her Christian profession. She was pious without moroseness; she venerated the scriptures, but put a reasonable interpretation upon them; she was regular in her attendance upon public worship, without a superstitious attachment to it; she was liberal towards individuals of opposite sentiments without a criminal indifference towards her own; submissive to the will of heaven in all things, she, without any unmeaning triumph or affected raptures, proved herself a rational and steady expectant of a blessed immortality."

Died, May 31st, 1812, WILLIAM KINGSFORD, Esq. of Barton Mills, near Canterbury, aged 63. He was a zealous Unitarian General Baptist, well known by a numerous and respectable circle of friends. By his death the Bap-

tist cause loses one of its firmest advocates. Having retired from business for some years, and being much confined by the rheumatic gout, most of his time was employed in defence of what he considered to be the truth. More than 20 years ago, he published an Appeal to the Scriptures on the Universality of the Love of God to Man; supporting the idea, that the mission and Gospel of Christ were designed for the redemption of all mankind. Of which publication a large number closely printed in octavo, of nearly 400 pages, were distributed amongst different religious societies in the kingdom. Since which he has also printed many smaller things on different subjects, mostly, as well as his larger work, circulated gratis. He addressed several letters to the Rev. John Wesley on the subject of Baptism, occasioned by Mr. Wesley's censure on the Baptists, because when men were converted, they directed them, as in primitive times, to the duty of baptism; upon which Mr. Wesley said they might as well tell them to cut their throats. At the time of his decease, he had in the press, and which will soon be published, Centenary Traces of the Baptists.

In early life he devoted himself to God by public baptism, and entered into union with the Society of General Baptists, meeting in the Black Friars, Canterbury. No one in that society was more zealous than he was, in the cause in which he had embarked. The ministers he much encouraged in their labours, and for years was a liberal subscriber, with his brothers, towards the support of two or three ministers to preach in the surrounding villages, which was done with considerable success.

He built several meeting-houses, one at Broadstairs, one at Stelling, and another at Whitstable; and his friends have reason to suppose, that he principally defrayed the expence of another lately erected in Suffolk.

Particularly did he encourage the young to be religious, and that by exhortation, and by distribution of suitable books. On Lord's day evenings he had a party at his house, for the purpose of engaging in social religious duties, adapted to inform the judgment and raise devout affections in the heart.

His character as a Christian is well known. He abounded in acts of liberality to the poor. He was circumspect in his conduct, and exhibited an example of ardent piety. Though his deafness prevented his hearing the minister in preaching or prayer, yet unless illness prevented, he steadily attended public worship, wishing by his example to patronise an institution so much calculated to advance the cause of Christianity. In an illness preceding, and which seemed more to threaten his dissolution, than the last attack of disorder, a gentleman who visited him could not but observe,—That in the dignity of his mind, the composure of his heart, the resignation of his will to the providence of God, and in the cheerful solid hope of a future state of happiness, he never saw the power and excellence of Christianity more fully exemplified. So many concurring circumstances of his life, made him a living epistle of love and piety to all around, and the remembrance of him will be deeply impressed on the minds of his friends and relatives, who have to lament that he is no more.

The following, being the preface to his book of private accounts, will exhibit the temper of his mind, and shew that he habitually lived relying on the providence of God, and enjoying his mercies with a thankful heart.—"I acknowledge that all I have comes from God; it was he who caused my lines to fall in pleasant places, and gave me a goodly heritage; and my desire is, that he will be pleased to give me grace to consider myself as a steward of his manifold mercies; and enable me to use them to his glory in promoting the general good of my fellow Christians, my family and fellow-creatures."

He was buried at Westbere, where some of the family are interred. A funeral sermon was preached, the Lord's day following, at the chapel, Black Friars, Canterbury, by the Rev. James Gilchrist. The congregation was numerous and attentive, and the subject appropriate to the deceased,—*Mark the perfect man, and behold the upright, for the end of that man is peace.*

INTELLIGENCE.

Lancasterian School, Dorsetshire.

Pool, Dorset, May 11, 1812.

MR. EDITOR,

It is with pleasure I perceive you noticed in your valuable miscellany for the last month, the meeting that took place at Dorchester, on the 13th ult. for the avowed purpose of establishing a school for the education of the poor on the the Rev. Mr. Bell's plan.

It is a source of the highest gratification to me, that I have it now in my power to acquaint you, sir, and (through the medium of your excellent work) all friends who may feel in the least concerned for the welfare of the Lancasterian system of education, that the friends of that highly commendable institution in this part, have by no means been backward in support of it; for six weeks have scarcely elapsed since a subscription was proposed, put in execution, and (highly to the credit of the directors) a school opened. It opened on this day, with upwards of two hundred and fifty children, and the day, the month, and year, will, I hope, be lasting monuments of the liberal and generous spirit that have pervaded all ranks in this town and county.

The school is in its infancy; but there can be no doubt, that, in a little time, the number of children will be doubled, as the room is sufficiently capable of containing four hundred at least; it is a spacious building, ninety-one feet by twenty-five.

I am happy also in having it in my power to say, our friends are not backward in another part. At Blandford a school is forming, and will open in a few weeks, at least, for two hundred children; and I hope and trust, in a little time, we shall be gratified with intelligence of similar zeal having manifested itself in most parts of this county.

There has been no movement on the part of Mr. B.'s friends since the late meeting, and I think it very probable no school will be attempted to be opened in this town by them; indeed, so prompt have our friends been in the execution of their plans, that it would be a source of infinite difficulty for his friends to establish one.

V.

General Assembly of the General Baptists.

On Tuesday, May 19, 1812, the General Assembly of the General Baptists was held at Worship Street. The Rev. J. Evans, as usual, introduced the service by reading appropriate portions of scripture from the Old and New Testament; the Rev. Joseph Brent, of Godalming, prayed, and the Rev. James Gilchrist, of Chatham, preached an excellent sermon, from the *Lord's Prayer*, which, agreeably to request, will be printed. Among other resolutions that were made relative to the churches was, that "The messengers, ministers and representatives of the General Assembly of General Baptists, met May 19, 1812, at Worship Street, return their best thanks to the Committee of the late Meeting of the Ministers of the three Denominations at Red Cross Street, (of which their brother *Evans* was Chairman) for their Resolutions and their Petition to both houses of Parliament for the repeal of all *penal* statutes in matters of religion. The whole of their measures to secure this important object has their cordial approbation, and they wish them every success. The abolition of ALL penal statutes in matters of religion has ever lain near their hearts, and they hope the period is approaching when, without *pains* or *penalty*, there will be a diffusion of pure Christianity throughout the earth." As an incorrect and even false representation of the meeting had gone abroad through the medium of the *Evangelical Magazine*, Mr. Evans, as Chairman, was induced, at the request of some friends, to send forth a more accurate account, which he respectfully inscribed to the Assembly. The ministers and a considerable number of friends, at the conclusion of the business of the Assembly, retired to the White Hart Tavern, Bishopsgate Street, where they dined together and spent the evening with their accustomed concord and harmony. The full exercise of the right of *private judgment* in matters of religion, without incurring either *pains* or *penalty*, has been the favourite principle of the GENERAL BAPTISTS in every period of their history, nor has the comparative smallness

of their numbers nor the obloquy of an unthinking multitude led them at any time to be backward in the assertion of it. At the dinner, Mr. Evans, alluding to the meeting of the Ministers of the *three* Denominations, at Red Cross Street, declared, that he was not ashamed of the *glorious* cause in which they were that day engaged, and did indeed deem his having presided on such an occasion the most honourable event of his life.

Annual Meeting of the Unitarian Association, at Wisbeach.

The Annual Meeting of the UNITARIAN ASSOCIATION for CAMBRIDGESHIRE, LINCOLNSHIRE and NORFOLK, took place at Wisbeach, on Thursday, the 4th instant. There was a public service on the preceding evening.

On the Thursday morning the service commenced with prayer and reading of the scriptures by Mr. Platts, of Boston. Mr. Smallfield, of Hackney, delivered the second prayer, and Mr. Aspland preached the Association Sermon. The ministers and their friends dined together: the company was very respectable, consisting of one hundred and one persons. After dinner a number of sentiments were given, and a number of animated speeches delivered.

The afternoon was spent with the utmost harmony, and true Christian friendship and affection.

The devotional part of the service in the evening, was conducted by Mr Finch, of Lynn, and Mr. Aspland preached again. All the services were numerously attended. The writer of this article cannot close his report of this meeting, without expressing his high pleasure in witnessing the increasing numbers, growing information and zeal of the members of this Association. R. W.

Wisbeach, June 6, 1812.

NOTICE.

Dr. Carpenter wishes, through the medium of the Monthly Repository, to inform a gentleman, who, some months ago, wrote him an anonymous letter, respecting Dr. Pye Smith's Discourse on the worship of Christ, that he is printing a small tract, entitled 'Proof from Scripture that the *Father* is the *only true God*, and the *only proper object of religious worship*;' with some brief remarks, on the Rev. Dr. J. Pye Smith's Vindication of the Adoration of our Lord Jesus Christ, and also on the Rev. D. Veysie's Defence of his Preservative against Unitarianism.'—Dr. Carpenter has recently published a discourse, entitled, 'A Brief View of the chief Grounds of Dissent from the Church of England, by Law established.' Price 6*d*.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

When our Saviour was hanging on the cross, he was treated as an impostor by the priests and lawyers of his time, and reviled in the most opprobrious manner. His agonies produced no effect on their merciless feelings, and they derided his sufferings. In this situation our Lord afforded us an example of his own precept; 'bless those who curse you, do good to those who revile you, and persecute you:' and he prayed to his father—'forgive them, for they know not what they are doing.' If in the moments of his sufferings he had been told, that in future times the priests and lawyers, instead of reviling him, would call down the vengeance of the state on any man, who dared to treat him as an impostor, what would have been the answer of the Saviour of mankind? Would he have said,—My disciples, you must bear patiently all the reproaches, that are cast upon me and my religion. We are few in the world. We must allow

some time before we obtain the superiority: but be assured, that time will come, and then it will be your turn to repay our adversaries with the scorn and contempt, with which we are, and for some time shall be treated. Is it possible that any one, who reads the life of our beloved master, can entertain such an opinion? much less can we who are Christians suppose, that he would consent that any man, who names the name of Christ, should attempt to vindicate his honour by exposing the reviler to worldly punishment. The thing is impossible. The man who injures another by thought, word or deed, on account of his not being a Christian, or because he treats the Christian religion with contumely, forgets the precepts of our holy master, and acts decidedly against the spirit of Christ and his religion.

The last month has exhibited a sight, which afflicts us with the deepest concern. It has afforded a triumph to infidelity. We lament the situation of all who have been concerned in this unhappy business, the prosecutors as well as the prosecuted. The man who was adjudged to stand in the pillory, for reviling in print the Christian religion, and treating Christ as an impostor, has undergone this part of his sentence. He was taken in the usual manner from the prison, and exposed on this disgraceful stage to the populace. This punishment was intended to hold up the sufferer to contempt, and to deter all others from exposing themselves, by a similar crime, to similar ignominy. In many cases the punishment is a very severe one, as it respects the body, which is exposed to injury, from the filth, dirt and stones, thrown at it by the beholders. In this case, however, nothing of this kind appeared. No insult whatever was offered to the criminal, but on the contrary, he was received with greetings of applause, and any one who had offered him the accustomed insults, would have run a great risk of being torn to pieces. Perhaps, it is some credit to the country, that there was not an individual in it so depraved in mind, as to offer any insult whatever to the object on the pillory.

The language, used by the multitude, shewed the general sense of the proceedings of this unhappy day. Why is he put on the pillory? said one. For writing against the Bible, replied another. How can that be, says a third, when we pay so many millions a year to the parsons; cannot they find one to answer his book? What do men do, when they cannot answer an argument? cries one; Knock down their opponent, says another. A pillory is a poor way of settling a question, exclaims a third: and in this way the hour allotted by the law was passed, in gibes and jeers, and the person intended to be exposed to public shame, was encouraged in his career, by the applause of the people, and the bitterest sarcasms against his opponents.

What a lesson does not this hold up to all who name the name of Christ, who profess the Christian religion, who sincerely wish for its triumph in the world. Great has been the apostacy from our holy religion, and horrible have been the maxims set up by those, professed to be guided by the precepts of the Lamb of God. No wild beasts could be more furious than these professing Christians, who thought that they did God service, in torturing their fellow-creatures, and exposing them to every kind of death and disgrace. Happily much of that unhallowed temper, that diabolical spirit has subsided: but its prevalence at one time should set every man upon his guard against the deceitfulness of his own heart, and lead him seriously to enquire, how far if circumstances brought round a similar temper, he would be led by the doctrines of the gospel, to which party he would adhere, that of the persecutors, the great, the noble, the rich, and the learned, with the great body of the people, or that of the persecuted, the despised, and the few. We mention this with greater seriousness, because the case of the unhappy man, who has given rise to these remarks, has led us to ask the question of very worthy people, how far they approved of this mode of treating an infidel. They were approvers of the Bible and the Missionary Societies; they read with pleasure the exertions of Christians to destroy religions established in other parts of the world, yet from some strong prejudice in their minds, they thought a pillory a proper way of supporting Christianity in this country, and could not see that it militated with the laws and precepts of Christ.

From this subject, which is intended only for serious Christians, we turn to an occurrence, which affords us great satisfaction: and as in our last month's

Retrospect, the conduct of the Friends appeared in a very unfavourable light, we are very glad to see them step forward in their true character, and to act under the genuine principles of their society. To them we are indebted for the abolition of the slave trade; to them we shall, we hope, be under similar obligations for the abolition of war, a state as degrading to humanity, as it is contrary to the principles of the gospel. The lamb and the wild beast cannot have adherents in the same person, and to delight in war is a feeling that cannot be too much discouraged. The Friends have the honour of being the only sect of Christians, which has addressed the throne upon this important subject, and they have spoken, as they always do in that quarter, the language of truth and sincerity. They submit to the most serious consideration of the Prince Regent, the highly important cause of suffering humanity. War they declare to be an evil, from which the spirit of the gospel of Christ would wholly deliver the nations of the earth; and they therefore petition the Prince to take such early measures for putting a period to its dreadful devastations, as the wisdom of his counsellors, in seeking for Divine direction, will discover. The Prince received them most graciously, declared himself to be deeply sensible of the calamities attending a state of war, and assured them, that it would be most grateful to his feelings, to perceive such a change in the views and conduct of the enemy, as would permit him to gratify their wishes.

This address of the Friends is printed in company with others, on the subject of the death of Mr. Perceval, by the hands of an unhappy maniac, and it forms a striking contrast by its pure, affectionate but respectful style, to the fulsome adulation, which for some time past has been presented to the throne. In addresses from public bodies, whether religious or political, there cannot be a doubt, that a sovereign will be much better pleased with one, that comes in the garb of truth and sincerity, than in the hackneyed phraseology of courtly adulation, so little becoming the English constitution and the character of the people.

The act of the wretched maniac, not only deprived the country of a minister, whose loss has been deplored as if he had manifested very superior talents in his office, but threw the higher classes into a confusion, which could not have been expected from such an event. The ministry deprived of its head, was deemed by the Commons inefficient, and they voted an address to the Prince Regent, to request him to form one, more suited to the offices of government. In consequence the Prince commissioned the Marquis of Wellesley, to negociate with the heads of the different parties, and he laid down as a basis, conciliation with the Catholics and vigour in Spain. The remains of the administration were released from giving their opinion on either point, by their determination not to act at all with the Marquis; and the Grey and Grenville party could find objections to the latter point, and what was more, could not brook any superiority in the negociator, whose plans therefore fell to the ground, and the charge was committed to the hands of the Earl of Moira.

The earl was not more successful than his noble predecessor, and the business of the nation did not admit of farther delay. The Commons began to be impatient, when it was announced, that the Prince had appointed the Earl of Liverpool to be first Lord of the Treasury, Mr. Vansittart to be Chancellor of the Exchequer, Lord Castlereagh to be Secretary of State, Lord Melville First Lord of the Admiralty, and, in short, the supposed weak and inefficient administration were in full possession of power. This put the House of Commons into a very awkward situation, and their conduct became the subject of public expectation. The same gentleman, who had procured the censure of inefficiency by his original motion, brought forward another, by which eventually it was removed, for the new administration appeared to possess the fullest confidence of the House, and carried their question by a very large majority.

The public, during this time, was kept in continual agitation by letters and conversations and explanations between Lords Wellesley, Grey, Grenville, Liverpool, Melville, Moira, and Messieurs Canning, Tierney, Sheridan, &c. &c. Never were the acts of public men so publicly sifted. Every word almost that passed between them was committed immediately to writing, and circulated, by means of the newspapers, over the whole of the kingdom. The fact is, that the higher parties concerned,

acting as heads, found it necessary to explain to their respective partizans the grounds of their actions, lest they should lose any of their consequence, and thus every thing became public, and the meanest individual was thoroughly acquainted with the state of parties in this kingdom and of the degree of their influence in public affairs.

To judge rightly of these proceedings we must consider what was meant by the first vote of the house under the term *of a strong and efficient* administration, and this will not be well understood without adverting to the influence by which its votes are directed. The terms ministry and opposition are familiar to our ears, and besides these parties there are some stragglers not belonging to either party, but voting according to the circumstances of the case; some of them, like Sir Francis Burdett, with avowed principles, which, if the advocates for them were numerous enough, would be considered as a strong efficient third party. In the late contest these stragglers counted for nothing, and the whole matter rested between the two parties, the opposition and the ministry, and the question was to form a union of these two bodies, by making the leaders of each the principal members of an administration. This attempt not succeeding, the question then was, whether the house of Commons would stand with the old ministry, filling up its own vacancies, or persist in petitioning the Prince to discard them: and it was clearly seen that the opposition were not sufficiently strong to force a ministry upon him.

In fact, the whole scene presented a melancholy view of the state of party in this country; for our constitution clearly leaves the crown in possession of appointing its own servants; and if a party can make arrangements to place men in the cabinet, it can also keep them there, and the due influence of sovereign and people may be set at nought. The death of Mr. Perceval created a vacancy: why should there be so much difficulty in filling it up? Where is the necessity of so many arrangements? We are brought to the question of a true representation of the people and annual parliaments, and such proceedings as we have lately witnessed could not take place.

The ministry is still supposed to be weak. In this, perhaps, there is no great harm. They must look more to the rectitude of their measures, and the country has little reason to congratulate itself on strong administrations, or, in other words, the implicit confidence of the house of Commons in the cabinet. Already some benefit has been experienced by the change. An interruption has been made in the barrack system, the orders in council have been shaken, the language towards the Catholics is more soothing and satisfactory, and the disputes with America are likely to be discussed with greater calmness. They have negociated a loan of upwards of twenty-two milions of money, and done it upon very tolerable terms, and the question is, whether they look to the expenditure and how far they will tread in the footsteps of the most extravagant of ministers.

While these embarrassments in the political world at home have occupied the public mind, convulsions in the natural world have excited many serious thoughts. The Carraccas have been laid desolate by an earthquake, and the island of Barbadoes has experienced a shower of dust. By the awful catastrophe on the Southern continent of America, several thousand persons lost their lives: houses, public buildings and churches were mingled in one common ruin. Sympathy for the sufferers was excited in those minds which contemplate without emotion the conflict of two armies: yet, what are the ravages of nature to the desolation of many a field of battle, which the history of the last twenty years must record to the disgrace of the Christian world. The earth shook, and consigned above five thousand to death, and the mangled limbs of half-expiring persons were seen in the ruins. The shock was instantaneous, the slaughter sudden. In another place the sun shone bright; every thing around smiled with the benefits of nature: a hundred thousand men on each side appear on an extensive plain, glittering in all the splendour of military apparel. On a sudden, the air is rent by the discharges of cannon, smoke covers the fields, the cries of thousands and tens of thousands are heard, and the plain presents the horrid spectacle of myriads of carcases butchered with relentless fury. Think ye, who contemplate with horror the rare instances of destruction by nature, and are shocked at the act of one assassin, reflect on the carnage of a battle and weep for the

fallen state of human nature. What will be thought of these bloody conflicts when man has forgotten the idle tales of glory with which the years of our childhood have been fostered from the writings of heathens, and when he reflects on the maxims of that kingdom to which he has devoted himself, the kingdom of the Lamb, which, notwithstanding present appearances, shall triumph over the impiety and the folly of those who delight in blood.

The heroes of this world have been in daily expectation of adding more tales of woe to their eventful history; but for what cause their swords have been so long sheathed in the scabbards we have yet to learn. Their great leader has been visiting, as it were in triumph, the cities of his confederate kings, presiding at magnificent feasts, graced by an emperor besides himself, and kings, queens, princes and princesses, all trembling at his nod, and not one of whom, twenty years ago, would have admitted him to their table. The example is fit for proud mortality, to teach it, that God can raise from the dunghill a man to sit upon the throne, and can cast contempt upon princes, and level thrones with the dust. The numerous legions of Buonaparte are now with him on the borders of Russia, penetrating, probably, those inhospitable regions, where a sovereign boasts in the name of an autocrat, and the majority of his subjects are slaves. We have yet to learn the real cause of the war, and politicians are not without hopes, that here, at least, Bonaparte may be foiled and his army may be conquered, not by the sword, but by famine. The dispersion of such a body in Russia might eventually do good, and be the means of bringing forward in civilization, this half-savage people.

In Spain events go on as usual. Continual fighting takes place between the Guerillas and the French, in which the former are represented as constantly victorious. On the frontiers the prowess of the English has been shewn by taking the head of a bridge, fortified in the strongest manner, with little loss to themselves, but great loss to the enemy. By this an opening is made for our troops into Spain, and if dependance could be placed on the Spaniards, the Gallic king might at last tremble for his capital. But the great armies of France still remain capable of supporting each other, and there are no appearances of a speedy end to the conflict. A measure is said to have been taken of filling up the vacancies in our army by adding a certain number of Spaniards to each regiment, who, being under British officers, will soon become formidable in the field.

The best news of the United States arises from home, and, notwithstanding the lowering sun in the West, we still hope that no war will take place. In the South of America, the inhabitants of the North and South of La Plata cannot reconcile their differences; but the assistance of the Brazilians does not give a superiority to the former. The government of Buenos Ayres is every day gaining consistency. The Brazils have lost a minister, who, though he was an European, had enlarged views, and saw that there was, on the Western continent, a great field for exertion, and that the house of Braganza, under the influence of good councils, would have no reason to regret its departure from the miseries of the mother country.

CORRESPONDENCE.

W. M.'s communications, with relation to Mr. Henderson, would be very acceptable.

We beg leave to call the attention of our Readers to Lord Stanhope's Bill on behalf of Religious Liberty (in pages 391, 392, of the present Number) which is to be debated in the House of Lords, within a very few days.

ERRATA.

P. 346. Col. 2. Note, for 'Watkin's' read *Watkins's.*
348. 2. Note, for 'track' read *tract.*
349. 1. l. 20, for 'Colraine' read *Coleraine.*
356. 2. l. 25, dele 'a.'
360. 1. l. 21, 22, for 'connections' read *connection.*