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HISTORY AND BIOGRAPHY.

Brief Memoir of Mr. Chillingworth.

“The Bible—the Bible only.”

[Intending to lay before our readers, in the present Volume, a series of extracts from the Incomparable Advocate of the Protestant principle, in the manner of those from Milton, in our last Volume, we judge it proper to preface them with a short account of the writer. At a time when the Bible Society is calling the Protestant world to a recognition of their one great principle, it is presumed that a memoir, however imperfect, of Chillingworth, with a selection of passages from his works, now in comparatively few hands, will not be deemed unsuitable to a publication, of which the object is to promote truth by helping forward inquiry. We could not begin a volume with a name or subject more agreeable to our views, or which we should prefer exhibiting as a pledge of our motives in carrying on the present work. ED.]

WILLIAM CHILLINGWORTH, son of William Chillingworth, a citizen, and once mayor, of Oxford, who carried on the trade

of a brewer, was born in St. Martin's parish in that city, in October, 1602, and received baptism there on the last of that month. His baptism is here recorded, because it was rendered memorable by his having had as a godfather, William Laud, then Fellow of St. John's College and Master of Arts, and afterwards Archbishop of Canterbury. To the end of his own eventful life, Laud was the friend and patron of Chillingworth. With all his errors, this prelate was of a noble and generous disposition: he, like his master, Charles I. was cast upon times unsuited to his genius; and like that monarch also, he expiated, by the dignified manner of his death, the faults of his life.

After Chillingworth had been educated in grammar learning under Edward Sylvester, a noted Latinist and Grecian, or in the free school joining to Magdalen College, or in both, he became a scholar of Trinity College, under the tuition of Mr. Robert Skinner, on the second of June, 1618, being then of about two years standing in the University; and going through with ease the

classes of logic and philosophy, was admitted Master of Arts in the latter end of 1623, and fellow of the said College 10th of June, 1628.* “He was then observed,” says Wood, “to be no drudge at his study, but being a man of great parts would do much in a little time when he settled to it. He would often walk in the college grove and contemplate, but when he met with any scholar there, he would enter into discourse and dispute with him, purposely to facilitate and make the way of wrangling common with him; which was a fashion used in those days, especially among the disputing theologists, or among those that set themselves apart purposely for divinity.”†

While he resided in college, Chillingworth was in correspondence with Laud, then archbishop, and is said to have sent his grace

* Wood. Athen. Oxon. Vol. II. col. 20. 1st ed. In allusion to the place of both Chillingworth's birth and education, Fuller says, (Worthies, p. 339, 340), after his quaint manner, “by the benefit of his birth, he fell from the lap of his mother into the armes of the Muses.”

† Wood, ut sup.—Aubrey says, in his account of Chillingworth, (in his *Lives*, lately published with *Letters*, &c. from the Bodleian, &c.) “My tutor, W. Browne, hath told me, that Dr. Chillingworth studied not much, but when he did, he did much in a little time. He much delighted in Sextus Empiricus. He did walk much in the college grove, and there contemplate, and meet with some *cod's-head* or other and dispute with him and baffle him. He thus prepared himself before hand. He would always be disputing; so would my tutor. I think it was an epidemick evil of that time, which I think now is grown out of fashion, as unmannerly and boyish.”

weekly intelligence of what passed in the University.‡

Little is known of Chillingworth's college studies. His works, though wholly theological, corroborate the statement of his biographers, that he applied with great success to mathematics: no one could have reasoned so closely and conclusively who had not been thoroughly exercised in the rigid methods of demonstration. It were less to have been expected that he should have courted the

‡ Aubrey relates, that in this correspondence with Laud he betrayed the contents of a private letter, written to him by Dr. Gill, master of St. Paul's School, with whom he maintained an epistolary intercourse for some years. Gill, it is alleged, in one of his letters had called King James and his son *the old fool and the young one*, and this letter, it is added, was communicated by Chillingworth to the archbishop, upon which a storm was raised, from which Gill was with difficulty saved. This story rests upon no foundation, or a very slight one. Chillingworth's life was ransacked by his theological opponents, whilst he was yet living, and if so severe a charge as treachery to a friend could have been brought against him, there is no doubt it would have been urged by the Puritans whom he offended by neglect, or the Romanists whom he had provoked by his apostacy, (as they termed it) and continued to irritate by his writings. If the facts were, upon the whole, as they are stated by Aubrey, Chillingworth's conduct would admit of some lighter censure than that belonging to treachery: he might be only imprudent in disclosing what ought to have been concealed, nor will the disclosure appear a certain sign of premeditated infidelity to a friend, to any one who considers the age and character of the prelate, and of his adopted son; Laud, suspicious, intriguing, sagacious, and constantly devoted to the crafts of the priesthood and of the state,—Chillingworth, forward, frank, ingenuous and confident.

playful Muses ; yet he must have made some essays, at least, in verse, as Sir John Suckling introduces his name into his Sessions of the Poets.*

Chillingworth contracted some friendships at Oxford, which illustrate his character, and had probably no small influence upon his opinions and conduct. A friend in whom, as will appear by two letters which we shall hereafter transcribe, he reposed an early religious confidence, and whom in his last will he denominates his "deare father," was Dr. Sheldon, afterwards bishop of London, and, upon Juxon's death, promoted to Canterbury. It were useless to inquire what points in Sheldon's character conciliated the esteem of Chillingworth : for the prelate who obstructed the healing design of the conferences at the Savoy, and who promoted the Act of Uniformity, and the Five-mile-Act, our Protestant champion could scarcely have entertained respect ; he could certainly have felt no predilection arising from congeniality of sentiment on great principles and important plans of ecclesiastical policy : but Sheldon's character might change with his place ;† Chillingworth knew him not as a prelate ; and Burnet,

who regarded him with no reverence or affection, has recorded that he was dextrous in business, quick of apprehension and of a true judgment ; generous and charitable ; exceedingly pleasant in conversation, and having an art, that was peculiar to him, of treating all that came to him in a most obliging manner.

Another friend of Chillingworth's was Lucius Carey, Lord Falkland ; a nobleman who was the ornament of his age, who joined the court party in the civil war without bringing his love of liberty into question, and who fell [in the battle of Newbury, Sept. 20, 1643] in the thirty-fourth year of his age, "having so much dispatched the true business of life, that the eldest rarely attain to that immense knowledge, and the youngest enter not into the world with more innocency : Whosoever," (adds Clarendon, whose picture of this truly noble royalist, glows in the bright colouring of truth as well as of friendship), "leads such a life needs be the less anxious upon how short warning it is taken from him."‡ Falkland and Chillingworth were endeared to each other by an equal love of learning and truth. It is related of the former, as an instance of his resolution and perseverance, that he once resolved not to see London, to which he was greatly at-

* *Fragmenta Aurea*, 1646, p. 7. Suckling writes the name *Shillingsworth*; the spelling even of proper names not being yet uniform. With Chillingworth, others are brought forward as candidates for poetical fame who will not now be considered as successful votaries of the Muses: Selden, for instance, is said to have "sate hard by the chair."

† "My Lord Lucius Falkland was wont to say, that he never knew any one that a paire of lawne sleeves had

not altered from himself, but only Bp. Juxon."

Aubrey's Lives, in Letters, &c. from Bodleian, &c. 8vo. 1813. Vol. II. p. 376.

‡ *Hist. of O. T.* 8vo. 1809. Vol. I. p. 247.

|| *Hist. of Rebel.* Vol. II. Pt. 1. 8vo. Oxf. 1707. p. 359.

tached, till he had perfectly learned the Greek tongue, and that, in consequence he retired to his house in the country and pursued the Greek with such indefatigable industry, that in a short time he was master of it and accurately read all the Greek historians. At this time, probably, he cultivated the acquaintance of Chillingworth; for "his house being within little more than ten miles of Oxford," [at Great Tue, or Tew, Oxon.] "he contracted familiarity and friendship with the most polite and accurate men of that University; who found such an immenseness of wit, and such a solidity of judgment in him, so infinite a fancy, bound in by a most logical ratiocination, such a vast knowledge, that he was not ignorant in any thing, yet such an excessive humility as if he had known nothing, that they frequently resorted and dwelt with him, as in a college situated in a purer air; so that his house was a university in a less volume; whether they came not so much for repose as study; and to examine and refine those grosser propositions, which laziness and consent made current in vulgar conversation."†

Lord Falkland is said to have been the FIRST SOCINIAN IN ENGLAND, and to have been converted by the perusal of the first copy of the *Fratres Poloni*, which which was brought into this country.‡

† Clarendon. ubi sup. pp. 351, 352.

‡ For this fact, which many will be inclined to dispute, it is necessary to give our authority, who is *Aubrey*. He says, in his life of Falkland, "I have heard Dr. Ralph Bathurst say, that when he was a boy, my Lord lived at

The names of Falkland and Chillingworth were suitably joined in a common saying at Oxford in their day, which has been handed down to us; namely, "that if the Great Turke were to be converted by naturall reason, these two were the persons to convert him."

Besides these persons, the ever-memorable Mr. John Hales, enjoyed the friendship of Chillingworth; a friendship conciliated and strengthened by the similarity of their studies and bent of mind: both were patronized by Laud, both adhered to the royal cause, in the struggle between Charles I. and the parliament, and both were reproached as Socinians. Hales is represented to have assisted Chillingworth in his argument against the Church of Rome.*

Coventry, (where he had then a house) and that he would sit up very late at night in the study, and many times came to the library at the schoole there. The studies in fashion in those days (in England) were Poetry and Controversie with the Church of Rome. My lord's mother was a zealous Papist, who being very earnest to have her son of her religion, and her son upon that occasion laboring hard to find the truth, was so far at last from settling on the Romish church, that he settled and rested on the Polish (I mean Socinianisme).—He was the first Socinian in England; and Dr. — Cressey, of Merton Coll. (Dean of — in Ireland, afterwards a Benedictine Monk,) told me at Sam. Cowper's, (1669) that he himself was the first that brought Socinus's books; shortly after my lord coming to him, and casting his eye on them, would needs presently borrow them to peruse; and was so extremely taken and satisfied with them, that from that time was his conversion."

Life of Falkland, in *Letters, &c. from Bodleian, &c.* Vol. II.

* Of Hales, the acute inquirer, the fearless reasoner, the far-seeing expo-

With such friendships, and with a well known disposition for inquiry, and an ardent love of truth, we cannot be surprised that Chillingworth turned his attention to the controversy between the Protestants and Papists, which in his day chiefly agitated men's minds. He contracted an acquaintance at Oxford, with a celebrated Jesuit, who went under the name of John Fisher, but whose true name was John Perse or Percey; who was very active in making converts to the Church of Rome.† The Jesuit urged upon the young inquirer the necessity of an infallible living judge in matters of faith; an argument which would seem irresistible if it be previously admitted, as in the Church of England, that the Church hath power to decree ceremonies, to decide controversies and to impose articles and creeds upon her members. To concede this authority to a fallible head is a manifest practical absurdity. But if this power be necessary to the church, and be inherent in any visible body, the superior pretensions of the Church of Rome can scarcely be disputed. Led by this reasoning, the ingenuous Chillingworth forsook the com-

sitor of truth, the sometimes quaint, but rarely mean and commonly eloquent writer, one of the few theological authors who are at the same time witty and accurate, instructive and amusing,—we may perhaps give some account, hereafter, with selections from his Works.

† See Des Maizeaux's Hist. and Crit. Account of the Life and Writings of Wm. Chillingworth. 8vo. 1725. pp. 5, 6. Note.

With Fisher, Laud had a Conference, 24th of May, 1622, by order of the King; the account of which is in print.

munion of the Church of England, and, “with an incredible satisfaction of mind, embraced the Romish religion.”*

Soon after his conversion he addressed the following letter to his very loving friend (for so runs the superscription) Mr. Gilbert Sheldon.

“Good Mr. Sheldon.—Partly mine own necessities and fears, and partly charity to some others, have drawn me out of London into the countrey. One particular cause, and not the least, was the news of your sickness, which had I found it had continued with you with any danger; no danger of my own should have kept me from you. I am very glad to hear of your recovery, but sorry that your occasions do draw you so suddenly to London. But, I pray, leave a direction with Charles Green, where you may be spoken with, and how I may send to you; and you shall very shortly hear further from me. Meanwhile let me intreat you to consider most seriously of these two queries:—

“1. Whether it be not evident from scripture and fathers and reason; from the goodness of God and the necessity of mankind, that there must be some one church infallible in matters of faith?

“2. Whether there be any other society of men in the world, besides the church of Rome, that either can upon good warrant, or indeed at all, challenge to itself the privilege of infalibility in matter of faith?

“When you have applied your most-attentive consideration upon these questions, I do assure my-

* Des Maizeaux, p. 7.

self your resolution will be affirmative in the first and negative in the second. And then the conclusion will be that you will approve and follow the way wherein I have had the happiness to enter before you; and should think it infinitely increased, if it would please God to draw you after. I rest your assured friend, &c."

To secure his conquest, Fisher persuaded Chillingworth to go over to the college of the Jesuits at Douay, and he was desired (and, it is presumed, prevailed upon) to set down in writing the motives which had engaged him to embrace the Romish religion.

Dr. Laud, then Bishop of London, was extremely concerned at hearing of Chillingworth's lapse and of the place of his retirement; but, relying upon his integrity and candour, he entered into correspondence with him, and succeeded in persuading him to begin the inquiry anew.*—After a stay of two months, the young convert left Douay and returned to England. His enemies have ascribed his departure to his impatience under certain menial offices which were imposed upon him to try his temper: but this supposition is by no means necessary to account for his removal;

* Archbishop Laud, in his speech before the Lords, on the first day of his trial, March 12, 1643, appealed to the letters that passed between him and Chillingworth, in order to vindicate himself from the charge of popery. "Mr. Chillingworth's learning and abilities (says he) are sufficiently known to all your lordships. He was gone and settled at Dowaye. My letters brought him back; and he lived and dyed a defender of the Church of England." *Hist. of the Troubles and Tryals of Wm. Laud, &c.* p. 257.

a slave Chillingworth could not be, but the slavery of the mind was the first object of his dread and abhorrence; his life and writings confirm the assertion of his friends that it was in pursuit of mental rather than bodily ease that he quitted the community of the Jesuits.

Upon his arrival in England, (1631) he was received with great kindness and affection by Laud, with whose approbation he retired to Oxford to pursue, at his ease, his religious inquiries. Here he read the chief books on the Romish controversy, and conversed freely with the most eminent men on both sides of the question. In the end, he declared for Protestantism, though he continued still to inquire, as appears by a letter to his friend Sheldon, written after his restoration, in which he avows some scruples about leaving the Church of Rome and returning to the Church of England, which gave rise to the report of his having a second time embraced the Romish faith. Chillingworth had too much sense not sometimes to doubt; and too much frankness and integrity not to acknowledge his doubts.

The final decision of this future champion of Protestantism was helped forward by the conversation and writings of Mr. Hales and Lord Falkland, and by Daille on the Fathers,† and by some

† Chillingworth appears not to have met with Daille's book, till some time after the period of his re-conversion; but we cannot consider him as settled all at once in his Protestant principles. Both his friends and enemies allow that the principle of Daille's treatise was found by him useful, and even essential to his defence of Protestantism; and

Socinian works;† of his free use of which, traces may be found in his own incomparable books.

nothing short of a justification of Protestantism could have satisfied him to take up his rest in a Protestant communion.

Smith, the first English translator of Daillé, says, in the advertisement to his work, printed in London, 4to, 1651. "The translation of this tract hath been often attempted, and oftener desired by many noble personages of this and other nations: among others by Sir Lucius Cary, late Lord Viscount Falkland, who with his dear friend, Mr. Chillingworth made very much use of it in all their writings against the Romanists."

Bp. Hurd has the following reflections upon the turn given to the Romish controversy by M. Daillé, and upon the aid furnished by his book to Mr. Chillingworth. "After a prodigious waste of industry and erudition, a learned foreigner, at length shewed the inutility and folly of pursuing the contest any further. In a well-considered discourse, *On the use of the Fathers*, he clearly evinced that their authority was much less than was generally supposed, in all points of religious controversy; and that their judgment was especially incompetent in those points which were agitated by the two parties. He evinced this conclusion by a variety of unanswerable arguments; and chiefly by shewing that the matters in debate were for the most part such as had never entered into the heads of those old writers, being indeed of much later growth, and having first sprung up in the barbarous ages. They could not therefore decide on questions, which they had no occasion to consider, and had, in fact, never considered; however, their careless or figurative expression might be made to look that way by the dextrous management of the controversialists.

"This discovery had great effects. It opened the eyes of the more candid and intelligent inquirers: And our incomparable Chillingworth, with some others (Lord Falkland, Lord Digby, Dr. Jer. Taylor, &c.) took the advantage of it to set the controversy with the Church of Rome, once more, on its proper foot; and to establish for ever, the old prin-

One of Chillingworth's first acts on his return to the Protestant faith was to write a reply to the motives for embracing Popery, which he had formerly penned: this paper is lost. He was now drawn into controversy with the advocates of the Church of Rome, and his defences of Protestantism appeared in quick succession: the titles and dates of these shall be given at the end of the Memoir.

But it was not possible that this great man should confine his in-

ciple, THAT THE BIBLE, and that only (interpreted by our best reason), IS THE RELIGION OF PROTESTANTS.

Introduction to Prophecies, 4th ed. 1776. Vol. II. pp. 215, 217.

† The Socinian works alluded to are particularly two, translations of which are inserted in the *Phoenix*, 1708, Vol. II. and both of which are there wrongly ascribed to Mr. John Hales. The first is the *Brevis Disquisitio: or a brief Inquiry touching a better way than is commonly made use of to refute Papists, &c.* written by Joachim Siegman (See Sandii Bib. Antitritin, p. 132, 133); the second is the *Dissertatio de Pace, &c. or a Discourse touching the Peace and Concord of the Church*, written by Przypocovius (See Sandius, p. 123), and abroad attributed to Episcopius, as at home to Mr. Hales. Consult *Des Maizeaux' Hist. and Crit. Account of the Life and Writings of the ever-memorable Mr. John Hales*. 8vo. 1719. p. 4, &c. and Note B.

Of Hales' *Tract on Schism*, the following curious account is given by Anthony Wood: "All or most of this pamphlet was taken, as 'tis said, from Socinus, and written about the year 1636, partly as some think out of discontent, that he had no preferment conferred on him, partly as others say for the encouragement of some great masters of wit and reason to dispute the authority of the Church, and partly at the request of his friend W. Chillingworth, who desired some such matter of, to be used by, him, in the composition of his book, intit. *The Religion of Protestants, &c.*" *Athen. Orion*. Vol. II. Col. 32. and *Des Maizeaux* ub. sup. p. 9. Note C.

quiries to the Popish controversy, or be an implicit believer in the dogmas of any church. He feared no examination; he evaded no question. In his eye nothing but truth was sacred. There is extant a letter of his, without a date, addressed to a friend who had demanded his judgment upon the Arian hypothesis; concerning which he replies that it is "either a truth or at least no damnable heresy:*" And another letter is happily preserved, which may be pronounced one of the finest compositions of this great master both of reason and of language, one of the most noble protests against spiritual tyranny which was ever penned, and one of the most glowing pictures of the triumph of a virtuous mind which was ever exhibited. That Chillingworth did not to the end of life maintain the spirit of this admirable letter does not abate its excellence. It was occasioned by an offer of preferment in the church of England, made to him by some of his friends, in the year 1635:—the preferment he would have gladly accepted, but the condition of acceptance (subscription to the 39 articles) he could not comply with; he therefore wrote the following letter from Tew, the seat of his friend Lord Falkland, Sept. 21, 1635, to the right worshipfull and his much honoured friend Dr. Sheldon.

"Good Dr. Sheldon,

"I do here send you news, as unto my best friend, of a great and happy victory, which at length with extream difficultie I have scarcely obtained over the onely

emie that can hurt me, that is, my selfe.

"Sir, so it is, that though I am in debt to your selfe and others of my friends above twenty pounds more than I know how to pay; though I am in want of many conveniences; though in great danger of falling into a chronicall infirmitie of my body; though in another thing, which you perhaps guesse at what it is, but I will not tell you, which would make me more joyful of preferment then all these (if I could come honestly by it); though money comes to me from my father's purse like blood from his veins, or from his heart; though I am very sensible that I have been too long already an unprofitable burden to my Lord, and must not still continue so; though my refusing preferment, may perhaps (which fear, I assure you, does much afflict me) be injurious to my friends and intimate acquaintance, and prejudicial to them in the way of theirs; though conscience of my own good intention and desire, suggests unto me many flattering hopes of great possibilitie of doing God and his church service, if I had that preferment which I may fairly hope for; though I may justly fear, that by refusing those preferments which I sought for, I shall gain the reputation of weaknesse and levity, and incur their displeasure, whose good opinion of me, next to God's favour, and my own good opinion of my selfe, I do esteem and desire above all things; though all these and many other *terribiles visu formæ* have represented themselves to my imagination in the most hideous manner that may be; yet I am at length firmly and unmoveably resolved, if I can have

* Des Maizeaux, p. 55, in whom the whole letter may be found.

no preferment without subscription, that I neither can, nor will have any.

“ For this resolution I have but one reason against a thousand temptations to the contrary, but it is *ἐν μέγα*, against which if all the little reasons in the world were put in the ballance, they would be lighter than vanity. In brief, this it is: as long as I keep that modest and humble assurance of God’s love and favour which I now enjoy, and wherein I hope I shall be daily more and more confirmed; so long, in despite of all the world, I may and shall and will be happy. But if I once lose this; though all the world should conspire to make me happy, I shall and must be extremely miserable. Now this inestimable jewel, if I subscribe (without such a declaration as will make the subscription no subscription,) I shall wittingly and willingly and deliberately throw away. For though I am very well perswaded of you and my other friends, who do so with a full perswasion that you may do it lawfully: yet the case stands so with me, and I can see no remedy but for ever it will do so, that if I subscribe, I subscribe my own damnation. For though I do verily believe the Church of England a true member of the Church; that she wants nothing necessary to salvation, and holds nothing repugnant to it; and had thought that to think so, had sufficiently qualified me for a subscription: yet now I plainly see, if I will not juggle with my conscience, and play with God Almighty, I must forbear.

“ For, to say nothing of other things, which I have so well con-

sidered as not to be in state to sign them, and yet not so well as to declare my self against them; two points there are, wherein I am fully resolved, and therefore care not who knows my mind. One is, that to say the fourth commandment is a law of God appertaining to Christians, is false and unlawfull: the other, that the damning sentences in St. Athanasius’s Creed (as we are made to subscribe it) are most false, and also in a high degree presumptuous and schismaticall. And therefore I can neither subscribe that these things are agreeable to the word of God, seeing I believe they are certainly repugnant to it: nor that the whole *Common Prayer* is lawful to be used, seeing I believe these parts of it certainly unlawfull; nor promise that *I my self will use it*, seeing I never intend either to read these things which I have now excepted against, or to say Amen to them.

“ I shall not need to intreat you, not to be offended with mee for this my most honest, and (as I verily believe) most wise resolution: hoping rather, you will do your endeavour, that I may neither be honest at so dear a rate, as the losse of preferment, nor buy preferment at so much dearer a rate, the losse of honesty.

“ I think my selfe happy that it pleased God, when I was resolved to venture upon a subscription without full assurance of the lawfulness of it, to cast in my way two unexpected impediments to divert me from accomplishing my resolution. For I profess unto you, since I entertained it, I have never enjoyed quiet day nor night, till now that I have rid my self of it again; and

I plainly perceive, that if I had swallowed this pill, howsoever gilded over with glosses and reservations, and wrapt up in conserves of good intentions and purposes, yet it would never have agreed nor stay'd with me, but I would have cast it up again, and with it whatsoever preferment I should have gained with it as the wages of unrighteousness; which would have been a great injury to you, and to my Lord Keeper: whereas now, *res est integra*; and he will not loose the gift of any preferment by bestowing it on mee, nor have any engagement to Mr. Andrewes for me.

“But however this would have succeeded in case I had then subscribed, I thank God, I am now so resolved, that I will never do that while I am living and in health, which I would not do if I were dying; and this I am sure I would not do. I would never do any thing for preferment, which I would not do but for preferment: and this, I am sure, I should not do. I will never undervalue the happiness which Gods love brings to mee with it, as to put it to the least adventure in the world, for the gaining of any worldly happinesse. I remember very well, *quærite primum regnum Dei, & cætera omnia adjicientur tibi*: and therefore whenever I make such a preposterous choice, I will give you leave to think I am out of my wits, or do not beleieve in God, or at least am so unreasonable as to do a thing in hope I shall be sorry for it afterwards, and wish it undone.

“It cannot be avoided, but my Lord of Canterbury must come to know this my resolution, and, I think, the sooner the better. Let

me entreat you to acquaint him with it, (if you think it expedient) and let me hear from you as soon as possibly you can. But when you write, I pray remember, that my foregoing preferment (in this state wherein I am) is grief enough to me; and do not you add to it, by being angry with mee for doing that, which I must do or be miserable.

“I am your most loveing and true servant, &c.”

Supplementary Hints to the Rev. Mr. Palmer's Memoir of Dr. Ashworth: communicated by the Rev. T. Thomas.

Wareham, Dec. 9, 1813.

SIR,

My attention has been rivetted to the communication from Hackney, [Vol. VIII. p. 693] having enjoyed the very last labours of the tutor in the lecture-room and the pulpit, and its being among the last productions of a valued friend, whose unexpected decease is at this moment, and long will be, the occasion of so much concern. As another friend, also highly endeared, has been introduced into the Memoir, sensibility has demanded more than ordinary indulgence. An Ashworth, a Worthington, a Palmer, were men on whose acquaintance respect and gratitude delight to dwell. But if you should consign an effusion at such a season to the mass of insignificant papers by which you may have been annoyed, I shall not be chagrined or materially disappointed.

No reflection can be supposed to be designed on (alas, the late) Mr. Palmer's Memoir, as he almost confessed that it was not a

full length, or a finished miniature: and by those who knew Dr. Ashworth, it will be thought scarcely a shade, or even a skeleton's shade. Mr. Palmer seems to have expected, that the piece would receive additions. But if a blemish, as I fear, should be thrown on the canvas by my pencil, or the touches of one more competent should be superseded, I shall long rue my interference.

Your's,

T. THOMAS.

At the decease of Dr. Doddridge grief was so poignant, that a luminary of the first order was deemed necessary to dispel the gloom. Of this no one was more sensible than his successor, who many years after expressed undiminished surprise at the Doctor's nomination and his own compliance. But if a painful consciousness of inferiority, an unshaken resolution for indefatigable and persevering labour, and fervent supplication for divine help could compensate for the deficiency, Mr. Ashworth was the man. "The harness he then put on," death only took off. More incessant and vigorous toil can scarcely be imagined. In activity all his pleasures, all his prospects centred. Not even his own constitution could sustain such exertion without injury. The boasted accomplishment of "doing things easily and rapidly" he never could endure, and certainly no affectation is a greater bane to improvement. There must be much cultivation before maturity can be expected, and excellence loves and repays cultivation in its most advanced as well as in its earliest stages. His attainments may not be allowed to be brilliant, considered

only in a literary and philosophical point of view; but considered as qualifying for and actually applied to the useful sphere in which he moved, they were very eminent. Of no individual science was he particularly enamoured. He studied life as well as books, and had accumulated such a stock of valuable ideas, that he could take the lead in general conversation to great advantage. He did not aspire after being "the life and soul of the party," but his company was pleasant and instructive to the mechanic, the manufacturer, the scholar and the divine. Though destitute of the polish of the world, he discovered the urbanity of the gentleman, and he would have been respectable in any class of society and on any signal occasion.

Of the value of time it is surely not possible for man to exceed his ideas. He knew not how to be indolent, and seldom, if ever, wished to relax. If his pen and tongue were not in requisition, his thoughts were equally busy. His countenance almost always indicated the full mind. If a family of youths were detained two minutes beyond the appointed moment, he would enter the room with an apology, which he might not have received in the same circumstances from them, however respectful in their general demeanour. When the monitor, on whom the punctuality of rising in the morning depended, not very culpably postponed his call, he has been known to illustrate the delay by clear and convincing calculation. "You have not merely lost a quarter of an hour yourself, but look around and estimate the general loss; you have

to add as many quarters of an hour as there are individuals present, and you will find that many hours are to be redeemed." Often when protracted repose was demanded by the debilitating and exhausting exertions of the preceding day, he would not admit of the gratification. Gratification at the expense of time he banished from the circle of his pleasures. The entertainment of the table during the dinner hour he enjoyed, but avoided farther interruption.

To the love of order he was a slave, if there can be excess in that habit. His hours, his moments were regularly appropriated. A train was laid in the morning, and there was no deviation in the course of the day, if unforeseen avocations did not occur. The arrangements of the family were so clear and intelligible, that every one could easily pronounce how the rest were employed; the subject which they were studying, and almost the degree of attention they severally bestowed. All were mutually known; who excelled and who were defective, and whether the distinction arose from talent or from application. Books were recommended, separately from the instituted lectures, for each succeeding year, as best adapted to the degree of religious knowledge and experience which might in general be supposed to have been attained at that period. Every thing had its own place. He would rather erase than retain a just idea, if it did not belong to

the series which he was pursuing. Entering upon a journey of many weeks, he fixed not only the hours of its commencement and termination, but the hours to be allotted to the road, the hours to be allotted to each town, and the specific time which could be spared for his respective acquaintance in that town. With him every thing was reduced to system. His prayers as well as his sermons lay in a scheme. Hence his devotions were copious and comprehensive in a degree almost unexampled. His prayers on some interesting occasions have been remembered and spoken of with pleasure for years, by young and old. A sentiment or expression in his addresses to the Almighty could seldom be anticipated. "They were almost new every morning." That study was never to be discovered, cannot be maintained. But why should the indolent say, that prayer should be only the spontaneous and immediate feeling of the soul! Are not extemporary prayers, to use a common term, degraded by neglecting previous preparation! Should absorption of soul, elevation of thought, and intenseness of feeling, be confidently relied on, when there is so much in man to distract! Particularly in social exercises, ought not the general improvement to be consulted in our addresses to God as well as to man! "But wisdom is profitable to direct."

(To be concluded in our next.)

EXTRACTS FROM NEW PUBLICATIONS.

Charitable Institutions at Naples.

[From Eustace's Classical Tour through Italy. Vol. I.]

But if the churches do no credit to the taste of the Neapolitans, the hospitals reflect much honour on their charity. These establishments are very numerous, and adapted to every species of distress to which man is subject in mind or body. Many of them are richly endowed, and all clean, well attended and well regulated. One circumstance almost peculiar to Italian hospitals and charitable foundations, contributes essentially to their splendor and prosperity; it is, that they are not only attended by persons who devote themselves entirely and without any interested views to the relief of suffering humanity, but that they are governed and inspected, not nominally, but really, by persons of the first rank and education, who manage the interests of the establishments with a prudence and assiduity which they seldom perhaps display in their own domestic economy. Besides to almost every hospital is attached one and sometimes more confraternities, or pious associations, formed for the purpose of relieving some particular species of distress, or averting or remedying some evil. These confraternities though founded upon the basis of equality, and of course open to all ranks, generally contain a very considerable proportion of noble persons, who make it a point to fulfil the duties of the association

with an exactness as honourable to themselves, as it is exemplary and beneficial to the public. These persons visit the respective hospitals almost daily, inquire into the situation and circumstances of every patient, and oftentimes attend on them personally, and render them the most humble services. They perform these duties in disguise, and generally in the dress or uniform worn by the confraternity, for the express purpose of diverting public attention from the individuals, and fixing it on the object only of the association. Instead of description which would be here misplaced, I shall insert a few observations.

Of charitable foundations in Naples, the number is above sixty. Of these, seven are hospitals properly so called; thirty at least are conservatories or receptacles for helpless orphans, foundlings, &c.; five are banks for the relief of such industrious poor as are distressed by the occasional want of small sums of money; the others are either schools or confraternities. The incomes of most of these establishments, particularly of the hospitals, are in general very considerable, but seldom equal to the expenditure. The annual deficiency, how great soever it may be, is abundantly supplied by donations, most of which come from unknown benefactors.

The two principal hospitals are, that called *Degli Incurabili*, which notwithstanding its title, is open to sick persons of all descriptions,

and constantly relieves more than eighteen hundred; and that of *Della Sma. Annunziata*, which is immensely rich, and destined to receive foundlings, penitent females, &c. and said sometimes to harbour two thousand. To each belong, in the first place a villa, and in the second, a cemetery. The villa of the first is situated at *Torre del Greco*, and is destined for the benefit of convalescents, and such as labour under distempers that require free air and exercise. A similar rural retreat ought to belong to every great hospital established in large cities, where half the distempers to which the poorer class are liable, arise from constant confinement, and the want of pure air. The cemetery is in a different way, of at least equal advantage to public health. It was apprehended, and not without reason, that so many bodies as must be carried out from an hospital, especially in unhealthy seasons, might if deposited in any church or church-yard within the city, infect the air or propagate contagious diseases. To prevent such evils, the sum of forty-eight thousand five hundred ducats, raised by voluntary contribution was laid out in purchasing and fitting up for the purpose a field about half a mile from the walls of the city, on a rising ground. A little neat church is annexed to it, with apartments for the officiating clergy and the persons attached to the service of the cemetery, and the road that winds up the hill to it is lined with cypresses. The burial ground is divided into three hundred and sixty-six large and deep vaults, one of which is opened every day in the year, and the bodies to be

interred deposited in order. These vaults are covered with flags of lava that fit exactly, and completely close every aperture. The bodies are carried out at night time, by persons appointed for the purpose, and every precaution taken to prevent even the slightest chance of infection. All is done gratis, and the expenses requisite supplied by public charity. It is to be regretted that this method of burying has not been adopted in every hospital and parish in Naples, and indeed in every town and city, not in Italy only, but all over Europe. It is really lamentable that a practice so disgusting, not to say so pernicious, as that of heaping up putrid carcasses in churches, where the air is necessarily confined, and in church-yards, in cities, where it cannot have a free circulation, should be so long and so obstinately retained. It would be difficult to discover one single argument, drawn either from the principles of religion or the dictates of reason, in its favour, while its inconveniences and mischiefs are visible and almost tangible. (P. 497—500.)

One remark more upon the Neapolitan hospitals, and I drop the subject. When a patient has recovered his health and strength and is about to return to his usual occupations, he receives from the establishment a sum of money sufficient to compensate for the loss of time and labour unavoidable during his illness; a most benevolent custom, and highly worthy of imitation. A long illness or dangerous accident deprives a poor labourer or artisan so long of his ordinary wages, and throws him so far back in his lit-

the economy, that he cannot without great difficulty recover himself and regain a state of comfort. From this inconvenience the small sum granted by the charity of the hospital relieves him, and restores him to his trade in health, strength and spirits.

The *Conservatorii* are schools opened for poor children of both sexes, where they are educated, fed, and taught some handicraft or other. Some are in the nature of working-houses, and employ a prodigious number of indigent persons of both sexes in separate buildings, while others are devoted entirely to children educated principally for music. These latter institutions have produced some, or rather most, of the great performers and masters of the art, who have figured in the churches, or on the stages of the different capitals of Europe for the last hundred years. Paesielli, Caffarelli, and Pergolese were formed in these seminaries. And indeed Naples is to Italy, what Italy is to the world at large, the great school of music, where that fascinating art is cultivated with the greatest ardor; an ardor oftentimes carried to an extreme, and productive of consequences highly mischievous and degrading to humanity. It is true that the castration of boys is rigorously prohibited by the laws both of church and state; but as long as the fashionable classes in London and Paris think proper to encourage and reward by enormous wages such performers, so long venal parents in Naples will find means to evade the laws, and still continue to sacrifice their unfortunate children to the hopes or ra-

ther the certainty of profit. But this practice is on the decline even here, and in justice to the Neapolitans I must observe, that if we may believe them, the operation alluded to is not permitted, nor indeed ever practised in their schools, but that unhappy children in that condition, when sent from other places are not excluded.

Of the numberless confraternities I shall only specify such as have some unusual and very singular object: such is that whose motto is *Succurre Miseris*, the members of which make it their duty to visit condemned criminals, prepare them for death, accompany them to execution, and give them a decent burial. They carry their charitable intentions still farther, and provide for the widows and children of these unhappy wretches. This society was originally composed of some of the first nobility of the city, but the tyrant Philip, influenced it seems by motives of political suspicion, forbade the nobles to enter into such associations, and in particular confined the one we are speaking of to the clergy.

The congregation *De S. Ivone* consists of lawyers, who undertake to plead the causes of the poor gratis, and furnish all the expenses necessary to carry their suits through the courts with effect. To be entitled to the assistance and support of this association, no recommendation or introduction is required; the person applying has only to prove his poverty, and give in a full and fair statement of his case.

Congregazione della Croce, composed principally of nobility, to relieve the poor and imprisoned,

and particularly to bury the bodies of such distressed and forsaken persons when dead.

The congregation *Della Sta. Trinita Dei Pellegrini* is destined, as its name imports, more particularly for the relief of strangers, and is composed of persons of all classes, who meet in its assemblies and fulfil its duties without distinction. It is governed by five persons, one of whom presides, and is generally a prelate or high officer of state, the others are a nobleman, a citizen, a lawyer, and an artizan. All the members attend the hospital in rotation, each for a week, during which they receive strangers, wash their feet, attend them at table, and serve them with the humility, and with more than the assiduity of menials.

The congregation of nobles for the relief of the bashful poor. The object of this association is to discover and relieve such industrious persons as are reduced to poverty by misfortune, and have too much spirit, or too much modesty, to solicit public assistance. The members of this association, it is said, discharge its benevolent duties with a zeal, a sagacity, and what is still more necessary for the accomplishment of their object, with a delicacy and kindness truly admirable. All these confraternities have halls, churches, and

hospitals, more or less grand and extensive, as their object may require, or their means allow. I need not enlarge further upon this subject, as the institutions already mentioned are sufficient to give the readers an idea of these confraternities, and to shew at the same time the extent and activity of Neapolitan benevolence. Much has been said, and, though exaggerations are not uncommon on this subject, much more may be said against the voluptuousness and debauchery of the inhabitants of this city; yet it must at the same time be confessed, that in the first and most useful of virtues, the grand characteristic quality of the Christian, charity, she surpasses many and yields to no city in the universe.* p. 504—507.

* Even in the very respect in which Naples is supposed to be most deficient, I mean in regard to chastity, there are instances of attention to morality not to be equalled in any transalpine capital. For instance, there are more retreats open to repentant females, and more means employed to secure the innocence of girls exposed to the dangers of seduction by their age, their poverty, or by the loss, the neglect, or the wickedness of their parents, than are to be found in London, Paris, Vienna, and Petersburg united. Of this latter description there are four hundred educated in one conservatorio, and not only educated, but when fit for marriage, portioned out according to their talents.

MISCELLANEOUS COMMUNICATIONS.

Essay on the Pursuit of the Pleasures of Taste and Imagination.

Jan. 7, 1814.

The pleasures of imagination are the next remove above the sensible ones, and have, in their proper place and degree, a great efficacy in improving and perfecting our natures.

HARTLEY.

Though happiness is the end and object of all created beings, and is deliberately pursued by those of them who are intelligent, they seek it, however, by very different means, in their use of which they often lose sight of the grand purpose they originally had in view. Men are wise or irrational according to the rule of life by which they act. To make the attainment of the pleasures of sense, or even of those of taste and imagination, our first concern, is to neglect higher interests and stronger obligations; to give them no share of our time and attention, notwithstanding our situation in the world enables us to procure them, is one of those instances of singularity from which more evil than advantage may arise. There is a middle point between excess and needless mortification and self-denial, which it should be our aim to reach.

Suppose that a man apply himself to the business of adorning his person, his habitation, his possessions, or of so improving in reputed accomplishments, as to increase, on some occasions, the joys of the social circle. Within certain bounds he may follow this employment and be blameless. But the moment it begins to occupy the chief portion of his time

and faculties, it becomes a crime; when it passes its just degree, it produces selfish qualities.

It is a familiar remark that many of the votaries of the elegant arts, are vain and conceited, are intoxicated with the incense they offer to their idols. The observation does not hold good of those who exercise the highest of these arts as means of subsistence: on the contrary, eminent painters, statuaries, sculptors and architects, are distinguished by strength of understanding and simplicity of character. But men fond of acquiring their works and designs, and of sitting in judgment on their merits—the tribe of imitators and connoisseurs—frequently overrate their own attainments, which they estimate more by their rarity than by their use. For this reason, genuine knowledge is far less in danger of swelling with vanity than an imagined taste in decorations. At every step he takes a man of science is sensible of his deficiencies, and is therefore humble. What is merely or principally ornamental, denotes a certain station in society, which they who fill it are commonly desirous of seeing acknowledged.

Ostentation and display attend not seldom on the pursuit of the pleasures derived from the elegancies of life; and they are infallible signs of excess in those pursuits. While men of solid knowledge are, for the most part, reluctant to exhibit it, he who cultivates, supremely or chiefly, a taste for ornaments, is restless till its existence and effects are

18 *Essay on the Pursuit of the Pleasures of Taste and Imagination.*

noticed by those around him, is impatient to shew his treasures, though inconvenience and even injury may be the consequence of the disclosure. To render him happy, at least for the moment, it must be known that he is in possession of what does not fall to every person's lot.

There is a temper which finds its happiness in styling a particular object or acquirement its own. Without coveting what belongs to others, it has higher and more habitual thoughts of *property* than are quite consistent with just reflection and enlightened virtue. Nor, probably, is there any class of men, the lovers of money excepted, who are more characterized by this kind of selfishness than persons greatly attached to ornaments and elegancies. So far as their own taste is concerned, they are much more disposed to receive than give; and it is well if their unwillingness to part with what they have does not extend to the whole of their deportment.

Universally, the least costly pleasures are the best; the most rational, the most innocent. This truth, which should be inscribed on the hearts of the young, is madly disregarded by numbers of mankind. Among those men of affluence who indulge themselves in the gratifications which are the subject of this paper, many devote an inordinate share of their property to what, after all, is a sort of refined selfishness, and as the consequence, are unable to assist the indigent. This is a common case and a prevailing evil. But what shall we say of persons who, with very moderate means of subsistence, bestow so much on elegancies and decorations, as to re-

serve nothing for the claims of poverty and distress? They expose themselves to contempt from their superiors in wealth and station, and are not compensated by the blessings of their inferiors.

It is an indisputable fact that the delights sought from elegant attire, and from outward ornaments of the same description, cannot be procured at a sum which bears a very small proportion to the incomes of the generality of mankind. On the other hand, no person of thought will deny that the relief of the needy is a leading duty; not the occasional relief of them by scanty, reluctant, and perhaps equivocal alms, but a deliberate, uniform and kind attention to their wants. Now, what do we learn from this contrast between the expensiveness of the pleasures of taste, as they are usually pursued, and our obligation to provide, in some degree, for the necessitous? We clearly perceive that these objects are inconsistent with each other. Can we doubt then which should be preferred?

Since the perfection of art consists in the successful imitation of general nature, we have in this fact an acknowledgment of the inferiority of art, the most skilful works of which are not indeed to be compared with those of the Great Creator. Its operations shrink, as it were, from any niceness of scrutiny; though they please at a somewhat distant sight, and much contrivance is used to give them this effect. The works of nature, on the contrary, will bear the closest inspection, and have additional charms the longer and more carefully they are examined.

Of the beauties which men are concerned in producing, it is characteristic that the observation of them must be limited to comparatively few persons. Those of nature are distinguished by their being open to every one. Whoever possesses sense and feeling, and especially devotional feeling, is their owner; and this without infringement of the rights and enjoyments of any of the same qualifications. It frequently happens that he even derives more substantial pleasure from what the children of wealth style their *property* than the man to whom in strict justice they belong. To this case we may apply part of a beautiful inscription in a garden at Rome:

Exterius magis hæc parantur quam Hero.

The man who finds no trifling satisfaction in surveying the grandeur and beauty of creation, is not in so much danger of contracting selfish habits, as he whose taste is limited to the elegancies produced by art. His delight in beholding such objects, is heightened by the consideration that they can be seen and relished by many others, that, like the beams of the sun, their cheering influence may be perceived and acknowledged by nearly all mankind. With artificial beauty we connect the thought of personal property: with the charms of nature no such thought can be united.

A further recommendation of the beauties of nature, in preference to those of art, is that they are favourable to an humble and devout spirit and to the study of Divine Providence. While the pursuit of the pleasures of taste and imagination may form or increase a selfish temper, the contemplation

of the works of God has a tendency to subdue pride. When we consider them, the exclamation seems unavoidable, "Who and what are we in the midst of the creation!" Such a train of thinking is excellently calculated to check presumption. But when we, at the same time, call to mind that the author of unnumbered worlds cannot be indifferent to what appears the minutest part of the structure, the least important events in the condition of his human offspring, we must be persuaded that although we ought not to cherish pride, yet neither should we despair. Thus, an acquaintance with nature, is auspicious to genuine piety; and they who know something of the Almighty in Creation, will strongly desire to know more of him in his administration.

With these sources of intellectual pleasure at command, how blind to their own interest are those persons who have scarcely any other end in view than that of satisfying "the desire of the eye and the pride of life!"

Not that the pleasures of taste and imagination are undeserving of our notice. So far as they minister to rational convenience and utility they merit our regard. Whatever lawful objects are promoted by simplicity, neatness, and regularity, stamp a value upon the means by which they are advanced. Let not those means however be confounded with the objects themselves; let us not convert *that* into the occupation of life which at best should be only a temporary relaxation.

It may again be said in favour of a taste for the beauties of art, that it is frequently a preservative from grossly sensual pleasures.

Nor shall I attempt to set aside this plea. In some circumstances, and to a certain extent, it is a recommendation of this taste, the proper rank of which, according to the excellent writer who has furnished my motto, seems to be between the delights of merely animal life and the love of solid knowledge. When it answers the purpose of drawing off the regards of men from the former and of preparing them for more important acquisitions, it ought undoubtedly, to be cultivated and encouraged.

Let me, in conclusion, take the liberty of advising that whenever young persons shew an inclination to indulge in the pleasures of sense, and to form those low connexions, and engage in those degrading pursuits which may soon issue in their ruin, an endeavour be made to give them a desire of possessing the better gratifications afforded by such productions of human ingenuity as address the taste and imagination. There are cases in which this experiment is likely to be successful : Some in which it has actually produced the effect intended.

N.

A Rebuke of Messrs. Bogue and Bennett.

[From the Quarterly Review,
Oct. 1813.]

Uncharitableness is the general fault of history, and of ecclesiastical history most of all. In Bernino's *Historia di Tutte l'Heresie*, there is as regular a machinery as the most approved receipts enjoin for an epic poem ; Satan raises a heresy for him just as he raises a

storm for Sir Richard Blackmore ; and no doubt Bernino wrote as he believed, without the slightest intention of deceiving the reader. Even in authors who abstain from the language of metaphor and mythology, it is amusing to observe how the founder of a sect is usually described as a monster of iniquity. *This want of sense* as well as of charity has extended almost to our own days. Count Zinzendorf and Wesley did not escape such charges, and Cowper's *Leuconomus* will be recollected by every one. It is a fact, that when Priestley was in his worst odour of heresy, a barber who was shaving him at an inn, happened, during the operation, to discover who the personage was upon whom he was employed, on which he threw down his razor and ran out of the room, declaring that he had seen a cloven foot ! Messrs. Bogue and Bennett, when they speak of the death of Priestley are *not less bigotted than the barber, and far less excusable*. They say of him, when he bids his family good night, and speaks of death as ' a good long sleep,' we almost fancy ourselves transported to Paris at the era of the infidel and revolutionary fury ; for alas ! Priestley speaks only of sleeping in the grave, and not, like Paul, of ' sleeping in Jesus !' Whatever Priestley might have been, *this is a wicked misrepresentation of him* : these writers know that when he spoke of a long sleep, he alluded to his belief in the sleep of the soul till the resurrection, a notion not peculiar to him ; and they know that his belief in the resurrection was as sincere as their own, founded upon the same premises,

and producing the same consolations. *Bigotry makes as dismal an effect upon the understanding as upon the heart.*

Letters between Dr. Toulmin and Dr. Estlin, on Dr. Estlin's Discourses on Universal Restitution.

To the Rev. Dr. Estlin.

Bath Row, 28 Sept. 1813.

DEAR SIR,

I am not satisfied with myself, that I have not yet offered to you my sincere and cordial thanks for the esteemed present of your "Discourses on Universal Restitution." I hope I know how to appreciate it as an expression of your friendship, to which I have no claim on the ground of any like offering of any publication of such magnitude from my own pen. The omission, however, has not been owing to any want of respect for the character of Dr. Estlin or indifference to a share in his partial regards.

I entered on the perusal of your Discourses with eagerness. But if they have not carried conviction to my mind, you have apprized me, in p. 166, to what causes you are disposed to ascribe it: and I must submit to be considered by my friend, "as having a mind sealed by prejudice, into which arguments can gain no admission."

As far as an author's confidence in the truth of his own sentiments, and reiterated assertions that things are so can prove a point, you have, my dear sir, proved, and even demonstrated the doctrine you defend. Yet, unhappily, according to your language, p. 43, my "head is not clear," nor my

"heart honest," if one or the other is to be tried by my admitting the sentiment you so strenuously advocate.

The uniform language of the New Testament on the subject of future punishment conveys to me other ideas than it does to you.

That you have brought it forward, and avowed and defended your own views on the subject does honour to your candor, ingenuousness and integrity. I have my difficulties, which I have not yet found removed by your discourse. What a second perusal will effect, I cannot say. But I have previously read Chauncey, Simpson, &c. Yet after all, neither they nor you, if I do not mistake, prove that Restitution is a doctrine *expressed in scripture*, but only to be deduced from it.

The arguments stated by Marsom and Clarke, whom I must be allowed to say you have not treated with due respect, much impressed me—You write as if you knew not indeed their history and merit. The sentiment they espouse was years ago, I would mention, supported and argued by Dr. Joseph Nicol Scott: another person, whom my friend will be ready to think defective in clearness of head and accessibility of mind to argument.

But I am running on—excuse my freedom, and believe me to be, dear Sir, with great respect,
Your obliged friend and servant,
JOSHUA TOULMIN.

To the Rev. Dr. Toulmin.

Bristol, Oct. 30, 1813.

MY DEAR SIR,

Among the many unexpected events which have lately befallen me, no one was more unexpected

than the information contained in your letter, that the passages referred to in the 166th, and in the 43d pages of my Discourses on Universal Restitution, had been applied by you to yourself.

That such an application was never contemplated by me is evident from this circumstance—I always considered you as a *believer in the doctrine*. That such an application *will not* in any future period be made by me, is evident from this circumstance, that however slight may have been the impression which these Discourses made upon your mind, yet from your determination to re-consider the subject, I feel a perfect confidence that you *will be* a believer in the doctrine. And whatever may have been your sentiments at the moment of your writing, I indulge the pleasing expectation that the time is not far distant when the arguments will be presented in a form less exceptionable to some, by your more chastened pen. In the composition—in the delivery—and in the publication of these Discourses if I know my own heart, *not one unkind sentiment* towards any individual mingled itself with affectionate wishes for the best interests of a society with which I had been connected for more than forty years, and with a concern for the honour of God, the character of his administration, and the cause of human virtue and happiness. *Confident* I certainly was, and confident I still am, but that confidence is not in myself, but in the goodness of God, and in the gracious declarations of his word. In pages 136 and 137 I have given you my reasons for

thinking that the *manner* in which this doctrine is taught in scripture is most agreeable to the wisdom of God as being best adapted to the circumstances of mankind. The Jews, although they probably believed, yet seldom adverted to, a future state. Their minds seem not to have been capable of that degree of expansion which is necessary to render this belief a permanent principle of action. In the early periods of Christianity the belief of eternal life was an operative principle. At a period when false notions of future punishment and of the means of escaping it had rendered the threatening either a dead letter or an instrument of mischief—at a period when crimes unknown before were considered as no bar to future happiness—when the belief of a restoration to virtue and the favour of God, after unavoidable and efficient punishment, would be found to be the best cure for the moral disorders which prevailed in the world—that precisely at this period, the doctrine, like a star which had been long obscured by clouds, should be seen in a clearer light than ever it was before, and become a general, influential principle, appears to me to be analogous to the wisdom and goodness of the Divine Dispensations. Suffice it that neither the doctrine of a resurrection to endless torment, nor to long protracted torment and final death, is taught in scripture *at all*—suffice it, that *this doctrine is taught by direct inference from all the moral perfections of God; and that it follows as a necessary corollary from innumerable declarations of scripture, and particularly from every*

account which is given of the kingdom of God, of Christ, or of heaven.

My peculiar circumstances will account for some peculiarities in the style and manner of these Discourses, which must necessarily render them very different from cool and formal disquisitions.

A judicious friend to whom I shewed the work in manuscript objected to the passage of which you have made so unfortunate an application, and to another against the Trinity, which latter I expunged, but which, at the conclusion of this letter, I will lay before you.

Perhaps an acquaintance with the state of my mind will suggest the best apology for my conduct.

I think the doctrine of a resurrection, the sole and final object of which is misery and death, and that, after the punishment of death denounced against sin has been actually endured, is, next to the doctrine of the eternity of hell-torments, by far the greatest corruption of Christianity.

I believe the principal advocates for it have been Unitarians. Now that the coldest, the most disgusting, the most unnatural, the most irrational idea which ever entered the human mind should have been connected with *our principles* is a circumstance which affects me with the deepest shame and sorrow.

Let this association be dissolved. Let this inconsistency be removed. Before we proceed one step farther in our attempts to reform the world, let us reform *ourselves*.

I wish not to conceal from you, my dear Sir, that my mind has for some time been *most sensibly affected* by reflecting on the moral

evils which abound in this country, arising from one cause; from a cause which might, without any inconvenience, be removed, and which must, at some auspicious moment, be removed. The *oaths* which are taken but not observed; the subscriptions which are made but not from the heart; and the sentiments which are uttered but not believed, in the solemn worship of Almighty God; are sufficient to bring down the Divine judgments on the nation. I accuse no individual. Dr. Paley acknowledges that these have an existence, and these, I grieve to say, by a species of argument which pollutes all morality at its fountain, he has systematically attempted to defend.

Let your mind for a moment dwell on the *number* of *these* violations of truth—violations of truth in which God is more immediately concerned, which, from the nature of the human mind and the different opinions which we know have subsisted among mankind, must have been committed since the Reformation. If I rightly discern the signs of the times, many causes are now operating to bring about the wished-for change, of substituting the *Bible* in the room of the Thirty-nine Articles, and permitting the use of a short and unexceptionable form of prayer, by those who cannot in conscience use the present. To be instrumental in hastening the period when this event will take place, I should consider as the happiest circumstance of my life. Now I *know* that the doctrine of *eternal death* is by the enlightened of the Church of England regarded with horror, and they are disposed to receive that

of *universal restitution*. Permit me to call to your recollection, that the forty-second article of Edward the Sixth, which was rejected by the compilers of the 'Thirty-nine Articles in the reign of Elizabeth, was the following: "They also deserve to be condemned who endeavour to restore that pernicious opinion, that all men (though never so ungodly) shall at last be saved, when, for a certain time appointed by the Divine Justice, they have endured punishment for their sins committed."

The Church of England then may be considered as friendly to the doctrine of universal restitution; and I am convinced that the more rational of its members would be more favourably inclined to Unitarianism if they considered this delightful article of belief as inseparably connected with it.

Strongly I allow, *exceptionably* as you think, I have expressed myself in discourses, the object of which was to *rouse* and persuade, as well as to convince; to *prepare the soil*, as well as to sow the seed. I do not, however, think I have expressed myself so strongly as Dr. Cogan has done in his last incomparable volume, on which I rely for your complete conviction and that of all Unitarians who will read it. It is on the presumption of the *indissoluble connection* of these two grand articles—on the supposition that every Unitarian, from his state of mind and his accustomed intellectual process, *must* become an Universalist, if he does not dismiss the subject too soon, and if he considers it *absolutely* and in *itself*, and not *relatively* and *compared* with the

doctrine of the *eternity of hell-torments*—it is, I repeat it, on this presumption, on this *supposition*, that all I which have said has proceeded.

The following sentiment which you will find in the 406th page of Dr. Cogan's work, occurred to my mind but was suppressed; and I hope you will balance this suggestion of prudence against the act of imprudence which you accuse me of having committed.

"If the eternal misery of any portion of the human species, or their final destruction after sufferings to which there are no parallels upon earth, be doctrines according to truth, then is the propagation of the human species to be placed among the most atrocious of crimes." Now I will venture to assert, that Dr. Cogan never designed to insinuate that Dr. Toulmin was guilty of the most atrocious of crimes.

I can with equal truth assure him, that nothing was farther from my thoughts than to insinuate that "he has a mind sealed by prejudice into which arguments can gain no admission."

The other sentence, in page 43, cannot possibly be applied to him, as it is addressed solely to those who are unacquainted with the languages in which the scriptures were written. Both were intended for the practical use of my own congregation; and the immediate design of one was to excite them to the study of the scriptures, and of the other, to excite them to apply to this study with diligence and with minds free from prejudice.

Of the two gentlemen, mentioned by you, whose arguments I endeavoured to shew were not

done with when *they* were disposed to lay them aside, I knew nothing more when I delivered my discourses than what may be inferred from their writings. I never doubted the excellency both of their moral character and their abilities. Surely I said enough to exculpate myself from the charge of conceiving a low opinion of the persons whose sentiments I opposed. Had the undisguised Mr. Wakefield been living, he would not have imputed this to me. I add to what I have already said on this subject, the person who I think approached the nearest to infallibility of any uninspired mortal, held the doctrine of annihilation. I should probably have retained it myself, to this day, if my friend had not compelled me, by all the compulsion of affection, not to *believe* but to *examine*. τί γὰρ ἂν καὶ παθοί τις, ὁ ποτε φίλος ἀνὴρ διαζοίῃ; I only wish to perform the same office to Mr. Clarke and Mr. Marsom which Mr. Barbould did to me. And I rely on the same result. In this I think I am paying these gentlemen the highest compliment. Should, however, the circumstance of having so strongly advocated a cause, or any law of the human mind, render their change of sentiment a matter of peculiar difficulty, I hope they will resume their pen, which I trust would effectually produce their own conversion, as our lamented friend Mr. Simpson informed me, that the reading of Mr. Clarke's work was the immediate cause of his. I have frequently lent my copy with a few notes for the same purpose.

For the sake of consistency, I cannot suppose that any advocate

for annihilation after the punishment of death has been once endured, can be a member of the society lately formed for the diffusion of knowledge respecting the punishment of death.

The passage, which after having delivered it from the pulpit, I suppressed on publication, was the following. It belongs to page 97, after "creatures."

"As an application of what is here advanced, I observe we are told in scripture that 'there is only one God.'

"This all can understand. But we are afterwards told by some divines that 'the Father is God, the Son is God, and the Holy Ghost is God.' In answer to this (which after all is a question of abstract number, and has nothing to do with the essence of the Divine Being) it is sufficient to repeat the original assertion, there is only one God. Or it might be said, to suppose that one, more one, more one, can be *only* one is an absurdity. If it be said 'you must believe there are three persons, although only one God, the question is, by person do you mean intelligent being, or quality? If by person you mean intelligent being, three persons are three intelligent beings. And if by person you mean quality, three qualities of the same being constitute no other Trinity than what exists in every being in the universe.

"Again, our Saviour at the commencement of his ministry lays down this important practical direction, which is as plain as language can make it. 'Thou shalt worship the Lord thy God, and Him only shalt thou serve.' That it might not be forgotten or

26 *On the Charge against a Vice President of the Bible Society.*

violated, in the course of his public life, when a person saluted him by the appellation of *good master*, he said, 'why callest thou me good, none is good save one, that is God.' And a few hours only before his last sufferings, to fix the important truth deeply in the minds of his followers, he says, 'In that day ye shall ask *me* nothing.' Now these texts are perfectly plain, and by adhering to them, the mind is free from all confusion and embarrassment.

"But, because Thomas (who certainly but a few minutes before was not infallible, for he did not believe the resurrection of Christ) said, 'My Lord and my God,' meaning probably 'thou art my Lord, and O my God who hast wrought such a miracle!'—and because Stephen (who actually *saw* Jesus in whose cause he was going to suffer martyrdom) said, 'Lord Jesus receive my spirit,' it has been argued that religious worship is to be paid to Jesus Christ. I mention these instances because they are instances in which Unitarians see the fallacy of the reasonings of their opponents and reason unanswerably themselves. I ask no more than an equal consistency with the text 'God is love.'"

After this open declaration of the motives of my conduct, I shall obtrude no longer on your patience than by assuring you that I am, with unfeigned respect and cordial affection, my dear Sir, your friend and brother,

J. P. ESTLIN.

On the Charge against a Vice-President of the Bible Society.

Dec. 10, 1813.

A grave and precise charge has

been lately made and repeated against a vice-president of a certain Auxiliary Bible Society—it has found its way into Magazines, it has been promulgated in some more orthodox publications, of *his having PASTED in Bibles, distributed through him, by the Society certain papers or extracts of an Unitarian tendency*, in direct contravention, as it is added, of its fundamental principle. It may undoubtedly be sound policy in the members of the established and some other sects, to take certain general doctrines for granted; but when they meddle with truths or falsehoods only personally applicable, it might be as well perhaps for their reputation as their interest, either not to hazard or else at once to substantiate an accusation. In the present case how easy the presumption at least in their favour! What have they to do but produce a single Bible amongst the many supposed to be so distributed, in which the startling insertion has been made? The evidence is in the hands of adversaries. The report may be traced to its source at once. Surely the solemn affirmation is not at last a designed misrepresentation, a calumny for the purpose of wounding, through a particular individual, the character of a respectable and rapidly increasing body of Christians in this country, who, however wrongheaded, are at least honest and *unbiassed* in their preference of the worship of the One—"only true God," in the manner prescribed and preached by his Son, to the worship of three several distinct Gods one after another in an anti-biblical mode, and under an unscriptural name, which has nothing to recommend it but its

prescriptiveness and utter unintelligibility. Yours,

NO SOCINIAN.

Works of Servetus.

SIR,

Accidentally looking over the other day Dutens' work on the Discoveries of the Ancients and Moderns, I was led by the letter of the Abby Rive, inserted in it, to consult my copy of the work of Servetus, printed in 1531, and entitled, "De Trinitatis Erroribus, Libri Septem;" with which are bound up some tracts of his, namely, "Dialogorum de Trinitate, Libri Duo—De Justitia regni Christi," published in 1532. Though my copy is much older than the celebrated one which contains the passage on the circulation of the blood, and in fact gave rise to it, the value of the work is very different, as may be seen by the letter of the Abby, which as it may gratify many of your readers, I herewith send you translated. It is addressed to Mr. Dutens, and is in French, but my copy of the works of Servetus, published in 1531-1532, must not be disparaged, as in the description of it, in a note to Dutens' work, page 163, 3d ed. it is said to be a scarce book, fetching a price as high as a hundred pistoles. "Ce dernier livre (namely De Trinitatis Erroribus, &c.) qui est assez rare s'est vendu jusqu'à cent pistoles." Servetus corrected and enlarged this work, giving it to the public under the title of "Christianismi Restitutio," in 1553, but the murderer Calvin, took such care to burn the copies of it, that it became extremely scarce and valuable. The celebrated

Dr. Mead had a copy, and from it an attempt was made to print an edition in his time; but the bishop of London had so much influence with government that they were afraid to publish it, and the design was dropped when only half the work was printed. Some of your readers may probably be able to give some information on this mutilated edition, of which copies are probably in existence; but I am detaining you from the letter of the Abby, which is to this purport:—

"I have the honour of transmitting to you, Sir, the passage of Michael Servetus, concerning the circulation of the blood, which I extracted myself from his book, entitled, Christianismi Restitutio, printed in octavo in 1553, without mention of place or printer, word for word, line for line, the same punctuation, the same abbreviations, and the same orthography.

"In this work are six tracts. The first is entitled, De Trinitate divinâ, quod in eâ non sit invisibilium trium rerum illusio, sed vera substantiæ. Dei manifestatio in verbo et communicatio in spiritu. It is divided into seven books, of which the two last are in form of dialogues. The passage in question is found in the fifth tract, beginning at page 169 and ending in page 172. Boerhaave and Haller were mistaken in saying that it is in a treatise by Servetus, entitled, De Trinitatis Erroribus, which was printed in octavo in 1531.

"The title of the work, Christianismi Restitutio, has never been given exactly, such as it really is, neither by La Roche, Voglius, Gaudius, Nicéron, La Bibliographie Instructive, Osmond's Ty-

pographical Dictionary, the Encyclopedia, Chauffpied, Buddæus, nor in the life of Servetus by Al-leworde."

From the interest which we Unitarians naturally take in every thing relative to the martyr Servetus, I am not without hopes that much valuable information may be thrown on this subject by some of your readers, and remain,

Sir, your constant Reader,
INDAGATOR.

[There is a full and original account of Servetus, from the pen of a learned Unitarian divine in America, (the Rev. Frederic Adrian Vanderkemp, an emigrant from Holland, residing at Oldenbarneveld, State of New York,)* in our fifth volume, in the form of Letters to Dr. Morse; in the eighth and last of which (pp. 525—529) there is an abstract of the "Christianismi Restitutio," with a variety of particulars concerning this curious work, from the M. SS. (Latin) of Samuel Crellius. Should any of our correspondents comply with Indagator's wish, they would do well to consult the Letters here referred to.

ED.]

Account of the Rev. J. Bristed.

SIR, Dec. 15, 1813.

In the "Brief Account of the Rev. W. Hopkins, by the Rev. F. Stone," inserted in your Repository. No. XCI. July, (Vol. VIII. p. 425,) the writer observes, that "Mr. Hopkins introduced him to another Arian, the Rev. Mr. Bristed, rector of Slaugham,

* Mr. Vanderkemp was a correspondent of Mr. Lindsey's; he is honourably mentioned in Mr. Belsham's *Memoirs of Mr. Lindsey*. Ch. IX.

Sussex, and a native of Shaftesbury, Dorset.'" But this account of Mr. Bristed is erroneous. He was not a native of Shaftesbury. His son, the Rev. Nathaniel Bristed, was the master of a grammar school in that town; and on his obtaining this appointment, his father removed from Sussex, and took up his abode with him.

In this situation they continued for some time; till, in 1766, the son was elected master of the celebrated grammar school at Sherborne, in the same county, founded by Edward the Sixth, and the father was elected submaster; on which occasion the family removed to Sherborne. After a few years the father was obliged, through the infirmities of age, to resign the submastership of the school; and in 1788, he died, "being old and full of days," and was buried in the church of Sherborne. The inscription on his grave-stone is as follows:

"Here lieth the body of John Bristed, Clerk, M. A. Rector of St. Ann's in Lewes, and of Slaugham, in the county of Sussex. He died January 25, 1783."

It appears that in the year 1743, Mr. B. published a pamphlet, entitled, "A Discourse on the Nature and Use of Prophecy. By John Bristed, M. A. Rector of St. Peter's and St. Mary's, Westout, in Lewes, Sussex. 'The testimony of Jesus is the spirit of prophecy.' Rev. xix. 20. London: printed for John and Paul Knapton, at the Crown in Ludgate Street. MDCCXLIII."

In 1760, he also published, (without his name) "A Letter to the Rev. Dr. Edmund Law, occasioned by his discourse on the

Nature and End of Death, and his Appendix concerning the Use of the Word Soul in Holy Scripture, and the State of Death there described. London: Printed for S. Bladon, in Paternoster Row MDCCLX.”

In 1772, he likewise published (anonymously) a Pamphlet, entitled, “The Scripture the only Text, as well as the only Rule of Christian Faith, maintained in a Letter to the Rev. Dr. Tucker, Dean of Gloucester. ‘In vain do they worship me; teaching for Doctrines the Commandments of Men.’ Matt. xv. 9. London: Printed for Benj. White, at Horace’s Head, in Fleet Street. MDCCLXXII.”

The worthy Author was pleased to present me with these publications, and they are in my possession. I never heard that he published any thing besides.

I am, Sir,

Yours, &c.

A CONSTANT READER.

Stipendiary Curates.

It is calculated by an able writer in the Quarterly Review (for October, 1813), that there are in England and Wales, at least, 2540 livings above 150*l.* per annum, served by curates at a salary of 45*l.* per annum on an average, and in no case exceeding 75*l.*

To remedy this evil the Earl of Harrowby framed his bill, just passed,—a Bill, unsupported by a single bishop, and directly opposed by nearly all the bench. The following is a short abstract of its provisions:—It enacts, that every non-resident who neglects to nominate a curate, to be licensed by the bishop, shall be

subject to the penalties of non-residence, notwithstanding any legal exemption he may have. The license of the bishop must specify the salary of the curate. The lowest salary is 80*l.* or the whole amount of the living. Where the population amounts to 300, the salary is to be 100*l.*; 120*l.* where it amounts to 500 persons; 150*l.* where it amounts to 1000. A reduction may be made in certain cases: as where the curate is licensed to serve another parish; or where the incumbent is disabled through age or sickness; or where any peculiar hardship or inconvenience would, in the judgment of the bishop, arise from enforcing the full amount. But those special reasons must always be set forth in the curate’s license. Where the living exceeds 400*l.* the salary may be raised to 100*l.* notwithstanding the population is below 300; and so in the other cases proportionably, but the salary shall in no case exceed the foregoing rates by more than 50*l.*

Book-Worm. No. XI.

SIR, Dec. 25, 1813.

It will, I believe, be readily admitted, that pious and otherwise able writers have never been more easily betrayed into an indulgence of party-spirit, credulity and hasty decision, than in their appropriation of divine judgments to individuals or communities. I have been led to this reflection from looking into the following work:

“The Theatre of God’s judgments, wherein is represented the admirable justice of God against all notorious sinners, both great and small, but especially against

the most eminent persons of the world, whose transcendant power breaketh through the barrs of humane justice; deduced by the order of the commandementes. Collected out of sacred, ecclesiastical, and prophane histories. Now secondly printed; and augmented with, at least two centuries of examples. By the first author thereof, Thomas Beard, Batchelor of Divinitie, and Preacher of the word of God in the towne of Huntingdon. London, Printed by Adam Islip, 1612, sm. 4to. pp. 542."

Of Thomas Beard I have found nothing beyond his own description. Calamy (Acc. p. 309, Cont. p. 485) mentions a clergyman of both names, ejected in 1662, from Much Bentley, in Essex, probably a descendant of our author. That he was puritanically inclined can scarcely be doubted. "Preacher of the word of God" was not a proper description for one of the court-clergy who were disposed to exalt the Liturgy at the expence of the Sermon. Nor would such an one have written a chapter expressly to shew "How the greatest monarchs in the world ought to be subject to the law of God, and consequently the law of man and nature." This chapter (vi, p. 12) may indeed be now regarded as offering in the early part of King James's reign, an anticipated apology for the opposition made by the Long Parliament to the measures of his misguided son. The author says, "if Princes be subject to the law of God, there is no doubt but they are likewise subject to civil laws, by reason of the equity and justice which therein is commended to us.—

And if (as Plato saith) the law ought to be above the Prince, not the Prince above the law, it is then most manifest that the Prince is tyed unto the law." He adds, "how is it possible that he should make it of authority and force with others; if he despiseth and transgresseth it himself." He describes "David as making a covenant of peace with the princes and deputies of the people," and remarks, "that in every covenant and bargain both parties are bound to each other by a mutual bond to perform the conditions which are agreed upon." Hence he argues, "of how small strength and authority their opinion and words be, which think or affirm that a prince may dispense with the laws at his pleasure," asking, "where is it possible to find such a prince, so excellent and so virtuous, that standeth not in need of some law to be ruled by?" and concluding it to be "utterly unjust and tyrannical when one man shall arrogate that to himself which pertaineth to many, yea to the whole body of the people." Professing such just, but uncourtly notions of government, Thomas Beard was, I apprehend, a state as well as a church puritan, a just distinction made by modern historians. Had his subject, fortunately for his fame, been human governments instead of Divine Judgments, he had probably found some patriotic and munificent Hollis to republish him as a worthy precursor of his political heroes—for I question if the Discourses concerning government, or the *Defensio pro Populo Anglicano* exceeds in just popular principle this chapter of Thomas Beard. Yet half a century of

political light and activity had intervened before Milton and Sidney appeared. It is remarkable that the case of David's covenant, put by Thomas Beard, is one of the arguments controverted by Filmer in his "Observations upon Mr. Milton against Salmasius."

I must now return from a digression into which I have not unwillingly wandered. This volume is dedicated by Thomas Beard, to "Sir Edward Wingfield, Knight," and said to be "partly translated out of the French, and partly collected out of many authors." It proposes to discover "the huge corruption and perversity of mankind, and the rotten fruits of that worme-eaten root, originall sinne." In connection with that gloomy dogma our author maintains that "the world every day groweth worse and worse," determining, in spite of the wise man's admonition, "that the former days were better than these."

The question respecting the duration of miraculous powers is well known to have been warmly agitated in the last century between Dr. Middleton and his opponents. That question created no difficulty in the mind of our author, with whom every age is an age of miracles. He adopts implicitly the marvellous stories of the Fathers respecting persecutors and their Christian victims. Even as to miracles, among those whom he esteemed idolatrous Christians, he is not always incredulous, though doubtful whether they were divine or diabolical. Speaking (p. 46) of a "Jew recorded to have stolen the picture of Christ out of a church, and to have thrust it through many times

with his sword, whereupon blood miraculously issued;" he adds, "the truth of which story, though I will not stand to avow, yet I doubt not but it might be true, considering that either the devil might, by his cunning, so foster and confirm their superstition: or rather that seeing Christ is the subject of their religion, as well as of ours, though after a corrupt and sacrilegious form, [and that the Jew did not so much aim at their religion as at Christ the subject of it, the Lord might shew a miracle, not to establish their error, but to confound the Jew's impiety, especially in those young years of the church.]"

Yet, though Thomas Beard could acknowledge a corrupt church as honoured by a miracle for such an extraordinary purpose, he soon appears as credulous, and I dare say, was as sincere, as John Fox in describing miraculous interpositions for persecuted Protestants, and judgments as miraculous on their Popish persecutors. The Acts and Monuments he, no doubt, regarded as a collection of facts, though a Protestant of any character for impartial inquiry could now scarcely be found to exempt that work from the charge of containing much legendary lore. Among divine judgments on Popish persecutors is the following, on the authority of Sleidan (B. 9th). "Sir Thomas More caused to be erected a sumptuous sepulchre, and to be engraven the commendation of his worthy deeds: amongst which the principal was that he had persecuted the Lutherans, that is, the faithful." More was no doubt, dishonoured, like other sincere persecutors, by such con-

duct. Yet an impartial inquirer after divine judgments might easily have discovered a more striking example in Anne Bullen's fall, by the cruel caprice of Henry, whom she had encouraged if not instigated to the death of More, that steady More,

Who with a gen'rous, though mistaken zeal,

Withstood a brutal tyrant's useful rage.

This story of "a sumptuous sepulchre" was probably imposed on the credulity of the foreign historian. Such a project for posthumous renown, I lately attributed, on good authority, to Henry, and it is worthy of the "vulgar-great," but quite unworthy of credit when attributed to a man like rigid Cincinnatus nobly poor.

Yet our author (or Sleidan) proceeds to triumph over the memory of More, that "his body found no other sepulchre, to lye in but the gibbet." This is a gross misrepresentation, probably from reading the horrid sentence against More, which directed that he "be hanged till he be half dead; after that cut down yet alive," and in conclusion, "his four quarters" to be "set up over four gates of the city, and his head upon London Bridge." This sentence was commuted into beheading, except as to the exposure of More's head, which was, after some days, taken down by the procurement of his affectionate and accomplished daughter, Mrs. Roper. She preserved through life this relic of her father, which, according to the directions of her will, was buried in her arms.

The judgment on Sir Thomas More is immediately followed by a tale, probably taken also from Sleidan, and no unamusing spe-

cimen of Protestant credulity. "Cardinal Crescentius, the Pope's embassadour to the Council of Trent, in the year of our Lord, 1552, being very busy in writing to his master the Pope, and having laboured all one night about his letters; behold as he raised himself in his chair, to stir up his wit and memory, over dulled with watching, a huge black dog, with great flaming eyes, and long ears dangling to the ground, appeared unto him; which coming into his chamber and making right towards him, even under the table where he sat, vanished out of his sight: whereat he amazed, and awhile senseless recovering himself, called for a candle, and when he saw the dog could not be found, he fell presently sick with a strong conceit, which never left him till his death; ever crying that they would drive away the black dog, which seemed to climb upon his bed: and in that humour he died." In another place, (p. 92,) without a reference to any authority, and contrary, I believe, to authentic history, Cardinal Pole is described as an apostate to the Pope, having "sometimes professed himself to be well seen in the sincerity of the gospel." He is said also, as inaccurately, to have "died in horrible griefs, terrors and fearfulness."

To the judgments on persecutors our author has added "A Hymn of the persecution of God's church and the deliverance of the same." The following introductory lines discover an ease of versification, not very common two hundred years ago:

Along the verdant fields, all richly dyed
With nature's paintments, and with
Flora's pride:

Whose godly bounds are lively chrystal
streams,
Begirt with bow'rs to keep back Phe-
bus' beams,
Ev'n when the quenchless torch, the
world's great eye
Advanc'd his rays o'erthwartly from the
sky,

Farther quotations from "The
Theatre of God's Judgments" must
be reserved to another Number.

VERMICULUS.

Recent Instance of Bigotry and Intolerance.

Wilsbeach, December 6, 1813.

SIR,

While Christians in general are
growing in candour and liberality
we have to lament the instances
of bigotry and intolerance which
appear among some diminutive
parties. A case of this kind oc-
curred in June last. A respecta-
ble Unitarian minister, Mr. Hig-
ginson, of Derby, had been in-
vited to preach to several General
Baptist congregations, belonging
to what is called the New Connec-
tion, on behalf of their Sunday
schools, with which invitation he
cheerfully complied. This mu-
tual liberality, it seems, alarmed
some of the General Baptists. A
case was presented from the Ge-
neral Baptist Church at Derby,
to the Leicestershire Conference,
held in Archdeacon Lane, Lei-
cester, June 8, 1813, "Asking
the question, Whether it is right
for General Baptist Churches to
invite Socinian Ministers, on any
occasion whatever, to preach in
their pulpits?" The answer to this
question I quote from the General
Baptist Repository, Vol. V. p. 182.

"In answer to a case from
Derby, it was unanimously agreed
(except a few neuters) that, con-
sidering how baneful the poison

of Socinianism is, there is a ma-
nifest and great impropriety in
Socinian ministers being invited,
upon any occasion whatever, to
preach to General Baptist Church-
es, as by giving an indirect sanc-
tion to their principles who deny
the Lord that bought them, and
lessening the distance between
those who hold them and ourselves,
it has a tendency to make inex-
perienced Christians an easier
prey to that destructive system
which saps the very foundation of
vital piety."

It may puzzle some of your
readers, Mr. Editor, to make out
how this conference could unani-
mously agree in a decision in
which they did not all agree, for
we are told there were "a few
neuters." Whatever defects o-
composition there may be in the
above article, the uncharitable-
ness it displays is complete. Uni-
tarians are described as Socinians,
though it is well known they
disavow that name as inapplicable
to them. They are charged with
denying the Lord that bought
them; than which no charge can
be more false: their accusers are
required to prove that they deny
either God or his Christ, or they
must themselves fall under the
charge of defamation. It is taken
for granted, that Unitarianism saps
the very foundation of vital piety;
but of this no proof has been, no
proof can be produced. This
self-formed ecclesiastical court,
held at Archdeacon-lane, Leices-
ter, consisting of fifteen Baptist
ministers, has not condescended
to exhibit either arguments or
proofs; but seems to have thought
it sufficient to publish its decision,
which involves a censure on those
churches which had invited an

Unitarian to preach to them, that none of the churches in their connection, might have the temerity to be guilty of such "a manifest and great impropriety," in future. It remains to be seen, whether the General Baptist churches, of the New Connection, will give up their independence of action, in submission to the decision of a conference of fifteen of their ministers.

Feeling an abhorrence of bigotry, thinking that it will be useful to expose it, that its exposure will help to diminish it, I send this article to your valuable Repository. The illiberality I expose is by no means to be charged on the new connection of General Baptists at large; many respectable persons among them, and some of their churches, disapprove and lament all such proceedings. I have known instances of liberality among them worthy of imitation. With the above proceeding the Old General Baptists have nothing to do, they are a distinct body, and have ever shown themselves the friends of free inquiry and charity. Praying that all bigotry and uncharitableness may for ever cease, I remain, dear Sir, very respectfully,

Yours, &c.

R. WRIGHT.

Dr. Walker on the Quaker Poor Laws.

Bond Court, Walbrook, 26 xii.

FRIEND,

1813.

Thy insertion of the paper on Panadelphian Quakerism, [Vol. VIII. p. 509,] lays me under the necessity of redeeming a sort of pledge, which, amid almost overwhelming engagements, I now go to attempt, *calamoro-*

lente, though it may appear to be in a round-about kind of way.

When the elders of the church of Ephesus had come to Miletus, to see Paul of Tarsus, on his way to Jerusalem, "sorrowing most of all for the words which he spake, that they should see his face no more;" among other declarations, he says, "I have coveted no man's silver, gold or apparel. Yea, ye yourselves know, that these hands have ministered to my necessities, and to them that were with me. I have shewed you all things, how that, so labouring, ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

The Friends, in their Epistle of 1718, say, the rich should consider "it is more blessed to give than to receive." The Friends, holding a purer form of religion than that of Paul and his brethren, should not have adopted such an (aristocratic let me call it) expression. With unhesitating assurance I take upon me to say, that the words could never have escaped the lips of the pronouncer of the parable of Dives and Lazarus. Distorted as is his history, as we find it recorded by his disciples, we yet cannot but be struck with his continual preference of what is lowest, in the world's esteem, to all that was, and still continues to be, the most exalted among men.

The Friends, in the same epistle, say, "With respect to the poor among us, it ought to be considered that the poor, both parents and children, are of our family, and ought not to be turned off to any others for their support or

education." This seems to be a very pretty observation; a fine fraternal sentiment. Has it produced good effects? All the world may answer, "Yea. We cannot distinguish your poor from those who support them." Is not this lovely? It is. Moreover, as the Friends are excused from filling various offices, in the regulations of society at large, which their principle unfits them for, there seems, in the providing for their own poor, a kind of *quid pro quo* rendered to the community at large. But the unworldly Friends, without two coats, retiring, in their greatest need, to share in the parochial provision, which, in the years of their active life, they have, perhaps, largely contributed to, might, instead of being nursed in obscurity, have been as lights in the world. They might have been the means of spreading abroad the testimonies of truth, among their fellow-men, and even thus have helped to extend and keep up the most excellent system the world ever saw—a system which lamentably languishes in these countries, in others has become extinct—I mean the purely religious part of the system of the people called Quakers. The indecent phraseology "of the rich," "of the poor," so flippantly used by these modern Nazarenes, might never have found a place in their ecclesiastical proceedings. They might never have had to form under the head of Removals, Settlements, &c. a system of poor laws, perhaps as complex as, and more grotesque than, all the poor laws of the realm. A poor man on applying to become a member of their society, might not have received the rebuke I

have heard of, from the Quaker, by inheritance possessing more "in basket and store," than all the twelve apostles ever had unitedly, "John! thou wishest to be received in order to obtain a settlement." If such a question could then have had place in the society, as their query—"Are the necessities of the poor among you properly inspected and relieved? &c." the answer might not have been, as I have heard it, from a district where the needy are numerous, "We have no poor." There might not have been that trimming among their members to "keep cast;" that observation of the established etiquette, I will call it, as deserving no better name, for the retention of fellowship. There might never have thus been held out the temptation to go up to their assemblies from unworthy motives—those assemblies which but for the hierarchial stains wherewith they are disfigured, would be the most comely in their appearance of all the gatherings together that take place among the sons and daughters of men.

Of all these hard sayings I am willing, if necessary, to go into a detailed explanation. But the day seems to be gone by when (1697) Friends were desired to be diligent in spreading Friends' books, which are answers to adversaries, and to get them exposed to sale where the adversaries' books are sold; and this to be done in time, and not delayed till the service is partly over. Friends, am I your enemy because I have told you the truth? Verily, my mind has sometimes been affected with a goodly jealousy, in thinking of thee, O Israel of later times!

Thou hast appeared among the nations as a light placed upon a hill.

At a distance they have contemplated thy beauty, they have sounded forth thy praise in different languages. Thou hast not been deaf to their commendations. Thou hast coveted and still covetest a good report among men.

How shall I address thee on thy different deformities! Behold thou hast already put some of them away from thee. But thy movements are too slow for the brevity of human life. Time passeth away as a shadow; and yet thou remainest not half awake from thy apathy. Arise! arise! let not thy Zion be longer obscured. Thy Jerusalem may yet become the praise of the whole earth. The people may yet flock unto thee as doves to the windows, yea, as they did in the beginning.

JOHN WALKER.

Wives.

SIR, Dec. 13, 1813.

Finding in a late number of your Repository [viii. 657.] an article from Milton "On Wives," in a strain so different to those manly and liberal sentiments which usually pervade your work, I beg leave in reply to offer an extract from an author of no less authority, perhaps in this instance of much greater, for Milton was on this subject biassed by partial and selfish feelings. In marrying a gay and lively young woman he did an unwise thing; in requiring her cheerfully and immediately to fall into his mode of life, so very different to that to which she had been accustomed, was still more unreasonable; and to indulge in those feelings of resentment which his disappoint-

ment created, was neither philosophic nor Christian.

The passage to which I refer is from Dr. Hartley. On first reading this passage some years since, it awakened in my heart all those feelings of serene delight which arise from the contemplation of the dearest connection of human life, viewed in its most just and amiable form;—and these feelings have been confirmed by every subsequent perusal.

Dr. Hartley says, in his Observations on Man, Part ii. p. 301:—

"I proceed to consider briefly the several principal relations of life, and the duties arising from them. The first of these is that of husband and wife. The loving our neighbour begins here. This is the first instance of it; and, where this love is mutual and perfect, there an entire equality of the two sexes takes place. The authority of the man is only a mark of our present degenerate state; by reason of which dominion must be placed somewhere, and therefore in the man, as being of greater bodily strength and firmness of mind. But this is that kind of right or property, which men are obliged to give up, though women are also obliged to acknowledge it. Suppose the sexes to share all their joys and griefs perfectly, to have an entire concern for each other, and especially for each other's eternal welfare, and they are, as it were, reinstated in paradise; and the dominion of the man over the woman, with her subjection, and consequent reluctance, can only take place again upon their mutual transgression. And though in this imperfect state it seems impossible, for any one to love another

in every branch of desire and happiness entirely as himself; yet there appear to be such near approaches to it in benevolent, devout, married persons, united upon right motives, as to annihilate all considerable, or even perceptible distinction. It is of the utmost importance, that this grand foundation of all benevolence be duly laid, on account both of public and private happiness. The chief or only means of doing this is religion. Where both parties have it in a high degree, they cannot fail of mutual happiness; scarce, if one have it: where both are greatly defective in this principal article, it is almost impossible but dissensions, uneasiness, and mutual offences, should arise."

To such of your readers as have been struck by the passage from Milton, I recommend the foregoing extract, and am,

Sir,

A WIFE.

**GLEANINGS; OR, SELECTIONS
AND REFLECTIONS MADE IN
A COURSE OF GENERAL READ-
ING.**

No. CXLVI.

Divine Rods.

The late astonishing events in the political world remind us of a saying of Harrington's:—"God in chastising a people is accustomed to burne his rod."

Oceana, Fo. 1656. p. 49.

No. CXLVII.

Female Critics.

A right reverend Prelate, addressing a complimentary letter to Mrs. Elstob, the celebrated English-Saxon Scholar, says—"Our earthly possessions are truly enough called a patrimony, as derived to us by the industry of our fathers; but the language that we speak is our Mother-tongue; and who so proper to play the criticks in this as the Females?"

No. CXLVIII.

Slow Progress of Truth.

Of Dr. Wm. Harvey, Aubrey says,—"I have heard him say, that after his booke of the Circulation of the Blood came out, he fell mightily in his practice, and 'twas believed by the vulgar that he was crack-brained; and all the physicians were against his opinion and envied him; with much adoe at last in about twenty or thirty yeares time, it was received in all the Universities in the world, and as Mr. Hobbes sayes in his book, "*De Corpore*," "he is the only man, perhaps, that ever lived to see his own doctrine established in his life time."

No. CXLIX.

Popular Despair its own Cure.

A people when they are reduced unto misery and despair, (says Harrington, in his *Oceana*,) become their own Politicians, as certain beasts when they are sick become their own Physicians, and are carried by a natural instinct unto the desire of such herbs, as are their proper cure.

BIBLICAL CRITICISM.

Dr. Lloyd's Answer to Mr. Jones's Vindication of the Common Greek Text in Acts, xx. 28.

Indoctorum aut iniquorum judicia contemnere licebit. Præterea, criticus sit oportet, qui de hoc rerum genere sententiam ferre sustinet. Criticis autem a judicando nomen inditum esse constat. Quapropter, cui judicii deest subtilitas atque acumen,—criticus alio sensu appellari nequit, quam quo lucum a non lucendo dictum esse grammatici quidam perhibuerunt. GRIESBACH.

SIR,

The ill luck, to which I owe it that my answer to Mr. Jones's last paper on Acts xx. 28, was mislaid, has occasioned me no small degree of vexation and labor, and must be attended with this effect, that the subject has lost its interest with me and the public, which will probably cause me to resume my effort with a degree of languor that will still increase the reader's indifference. At the same time, your learned readers will, probably, think that some apology is due to them, for taking any notice at all of that paper; and even those who do not strictly range under the appellation, having now before them, in English, the most important part of Griesbach's celebrated note on the text in question, must perceive that a reply is next to superfluous, and that the office assigned me is, simply, that of slaying the slain. I hope, however, for pardon, when I assure each of them that I have important reasons, that need not to be explained, for submitting to them the following animadversions.

In my last communication, I refrained from pursuing the advantages which Mr. J.'s inadequate discussion of the subject in dispute had furnished. Too much room would have been taken up for that purpose, and it was my sincere wish to spare my opponent. Although the temper with which he has now written would fairly release me from much ceremony, self-respect will still refrain me, and induce me to continue to speak with all possible tenderness.

Mr. J. commences his attack on Griesbach with paying a rather awkward compliment to my learning, which he cannot help qualifying by accusing me of a want of candour. This accusation is to me quite unintelligible. My candour must have been excessive, indeed, had it led me to succumb under the weight of arguments which were demonstrably shewn to be altogether erroneous, and to be founded either on a want of learning, or on illogical deduction. The framer of them has, prudently, left their defence unattempted, and will, assuredly, never repeat them. To the gift of prophecy I had not pretended, and could not have foreseen what Mr. J. would write. What he had written was disposed of for ever. It will soon be seen what must be the fate of this last production.

Before the conclusion of his first paragraph, we are told that he will proceed to establish the purity of the common text in Acts xx. 28, "to the confusion

of Griesbach and myself." This is, in vulgar phrase, dying game, at least, but where the confusion will be found is cheerfully left to the judgment of your learned and unlearned readers. For myself, the retrospect on what I have written furnishes me with a comfortable portion of complacency. Affectation also is soon afterwards attributed to me as not considering myself implicated in the disgrace of Griesbach, and in the vindication of Mr. Wakefield; and something is said about blinding my readers, acknowledging my error, and kissing the rod! No such affectation can be discovered in my paper, though the circumstance has nothing to do with the question discussed. On the contrary, I avowed myself a volunteer in the defence of Griesbach, after stating the fact, indeed, that Mr. J. had left *me* untouched. If he would pay a little more attention to logical precision, he would see that he has not represented the case with accuracy. Perhaps, too, he might find out in whose hand the rod has been placed, if he would take the trouble to reflect. If he have not felt it, I do not envy him his feelings, although insensibility is an excellent guard against mortification. It is true that, instead of dipping it in brine, I endeavoured to steep it in *honey*, that it might inflict as little pain as possible. Of this your learned readers must be fully aware, and the appeal is made to them with cheerfulness. Happy should I have been if such personalities had never been introduced.

Since Mr. J. favoured us with the Latin translation of the *Æthiopic Version* from the Polyglott,

he has, it seems, procured Ludolph's *Æthiopic Lexicon*, and learned the *Æthiopic Alphabet*. At this stage of his progress, he leaves me in great hesitation whether he has rightly spelled out the *words* of the text in that language; for what Mr. W. and Griesbach speak of as *a word*, is by him exhibited as more than one. But, to shorten the dispute, his statement of the case shall be admitted. From it, however, the cautious accuracy of the great critic is demonstrated, and the infamous falsehood charged against him is found, to a certainty, not to exist. Mr. Jones may recollect what he has said of the Syriac translator, that he was a believer in the divinity of Christ, and cannot then fail to draw a right inference from the words used by him of *Æthiopia*, who was in the same unhappy predicament. He finds out, indeed, by some curious mode of ratiocination that even the Syriac Versionist (which?) had *του θεου*, of God, in his Greek copy, though he has given no other proof of it, with all his Trinitarian faith, but a translation into a word equivalent to *του κυριου*, of the Lord, from which others would draw a conclusion diametrically opposite. But Mr. J. can convert any thing and every thing to his purpose, and has now exhibited, in its very best trim, a specimen of the art of criticism prevalent in his school. It is such a rod that I am doomed to *kiss*! But to proceed. Would not prejudice operate as strongly on the mind of the *Æthiopic Versionist* as on that of his brother of Syria, who, poor man, has given a very strange proof of its influence, if Mr. J. sayeth true. It is, Sir, clear to a demonstration

that both of them had *του κυριου*, of the Lord, in their Greek text, which neither of them dared to falsify, though the Æthiopian may seem, under the power of his prejudices, to have wished to do so. Even Mr. Jones now acknowledges that he uses a word equivalent to—*Lord of regions*, for so he translates it for use, or rather *them*. I beg pardon. It is said, indeed, that the words are ever employed to designate the Supreme Being only. The bias on the good man's mind is therefore evident, but it is as evident that his Greek would not allow him to employ the very word which constitutes the proper name of God in his language. He proceeded evidently, as far as he dared, but he did not dare to employ the word, God, he dared only to write, *Lord of regions*, which he might hope, on account of its appropriation to the Almighty, would, with the unwary, support his creed with equal success. *Mec periculo*, I venture to aver, on Mr. J's. own grounds, that he had *του θεου*, of God, before him when he employed this dexterity. Had he the other reading, his duty was plain, and his bigotry would stimulate him to perform it. In that case, he would not have been contented with employing, *Lord of regions*; the right word, God, could not have been suppressed, especially with his previous disposition to use it.

Griesbach has not gone this length, but was contented with modest truth, for which moderation he has been rewarded with the charge of infamous falsehood. For the unqualified averment above made, I am ready to be responsible, though still, fouler

language should be used to describe my character. It is probable that the translator thought Christ to be the Almighty, and gave him as strong an epithet as he could venture to adopt; his fidelity could not be further sacrificed, and he did not say, of God, but of the Lord, Mr. J. being witness. What wonder was it that the good man took *του κυριου*, of the Lord, for the Almighty? Mr. Jones, without his prejudice did the same, and abused Griesbach for knowing better. This discovery, elicited from Mr. J's. own data, is one principal reason why I send you any answer to him at all. It is, then, demonstrated that the Æthiopic translator had not *του θεου* in his Greek original, because, with all his good will which he displays by using terms so much stronger than *του κυριου*, of the Lord, he does not employ the Æthiopic term for God which he must have done had it stood in his copy. Never was any thing, of this nature, more indubitable, and the ill language, with which the great critic has been pelted, might have been spared, as he has, in fact, asserted far less than the truth. The exact state of the case, however, is now, for the first time, discovered. If I value myself, to a certain degree, for the discovery, the learned will pardon me, who cannot fail to appreciate the satisfaction arising from the apprehension of truth, and especially of literary and religious truth. They will allow me to cry out with exultation, *euphria*!

It is asserted that the authority of M.SS. is in favour of *του θεου*, of God. Let any man, that has

read Griesbach's note, either in the original, or in the translation given in your Repository, judge of the validity of this assertion. Mr. Jones will allow me to quote a little Latin for his own private use, which is not less worthy of his attention because it has been employed before on similar occasions. "Usque adeo lectores tuos pro stupidis et bardis habes, quibus quidvis imponere tibi licere secure confidis." But let us see how he makes good this assertion. He tells us that forty-seven M.SS. support his reading, while they certainly support both readings, and are therefore neutral. In the words of Dr. Con. Middleton to Dr. Bentley we may say of Mr. J. "Thus, like an experienced officer, by a false muster of authorities, he gains the pay and credit of forces he cannot produce." Oh but, says he, in his *last* paper, they support *του Θεου* only, because by *του κυριου*, mark this gentle reader, Christ would be meant, and those manuscripts evidently mean God and not Christ. Every thing will serve his purpose. In his former paper he had asserted, positively, that *του κυριου*, of the Lord, cannot mean Christ, and bespattered Griesbach with abuse, in the manner of his school, for introducing a change of words, in adopting that reading, without any change of sense. From that position he was driven by me, but mark his alertness. The reverse of his former assertion now does him as good service. Yes, yes, *του κυριου*, as you say, must mean Christ. But see how much you gain by confusing me! These forty-seven M.SS. certainly mean God Almighty by their *του κυριου*

και Θεου; therefore they support the single reading *του κυριου* and not the single reading *του Θεου*! What would they have done if *του κυριου* had continued to mean God Almighty? Such stress is laid on the *meaning* of those incorrect transcribers! Well, they did mean to apply the text to God. It is granted, for nothing is clearer, than their intentions, good souls. But they meant Christ by that God Almighty. This being the case, which of the two readings would such copies invent, for in some way or other they must have invented one of them? The answer is clear.

In short, the evidence is so far from being balanced, as he would condescendingly admit, with the qualification *almost*, that *all* the evidence that can be admitted to take an oath is on one side. Griesbach has now told the reader what Mr. J. was not very generous in suppressing, that *not one* of the M.SS. supporting the reading which he adopts, is worthy of the least credit, especially in opposition to *all the best* that have yet been collated. This point cannot now be contradicted but where there is a conundrum to be supported by some disciple of the Wakefieldian school.

The considerations which are brought forward to support the vulgar reading have been virtually answered, in great part, by Griesbach, as your readers may now see on recurring to his learned Note. [Vol. VIII. p. 633.] It became Mr. J. when he furnished himself with the materials of his attack on that great critic from his own storehouse, to have given the answers as well as the objections, if his pursuit had been after truth. Probably

the sense given to 1 John iii. 2, will, on consideration, be judged erroneous, as the *appearance of God* is not without its parallel. See Tit. ii. 13. If this be granted, it follows that this is not a case *in point*. 1 John iii. 16, I reserve till it comes under consideration, presently, on a different account. The two first considerations have been entirely neglected, because they are nothing to the purpose, and shew only that the Church of God was, as it now is, a common phrase, and a very different conclusion should be drawn from the fact, as Griesbach has clearly proved. This third consideration, which has been now briefly noticed, proves little more than the strong inclination which every one has to cherish his own offspring, for Mr. J. cannot, as appears from the beginning of it, abandon an exploded canon with a good grace, and speaks *big words* about *dead weight*, when the question is *one of fact*, and not of considerations, which, as Michaelis has well shewn, have very little importance in such a case.

The fourth consideration must be reviewed a little more attentively. Let Mr. J. tread cautiously on the ground which he has seized towards the commencement of it, or it will certainly give way. Let him also, before he again makes tragical declamations about *forgery*, &c. read Porson's Letters to a certain Archdeacon. I had thought that this Travisian logic had been banished for ever, in consequence of the unmerciful castigation bestowed on it by that *learned Goth*. Transcribers cannot be guilty of forgery! But who accuses them seriously? They went to work very naturally, ta-

king into the text a little convenient marginal comment, afraid, pious creatures, to lose a word of the sacred scriptures. But that they took in *του κυριου* from the margin, which, it seemeth was put there to explain *του θεου*, meaning Christ, this cannot, I believe, and the assertor cannot believe it, if he will consider what I told him, in my last, on the sense of the words in their present position. If Christ could, by means of *κυριου* as a gloss, be understood by *του θεου*, *του κυριου* και *θεου* could no longer be so. Let the poor transcribers, though they innocently committed something very like forgery, be treated with some mercy; "for with what measure ye mete, it shall be measured unto you." Must a little *faux pas* in them be construed into downright knavery? What then will become of Mr. J. who really has those words at p. 663, col. i. of your last volume! "Again, 'In this we know the love of God because he laid down his life for us.' 1 John iii. 16. The common translation has *of God* in italics; because *του θεου* is not in many copies of the original. Some authorities, however, have it, and I doubt not but that *την αγαπην του θεου* came from the hand of the apostle." When I read the above passage, I could scarcely believe my own eyes. On examination, it appeared to be worded with an extraordinary degree of caution that could scarcely be fortuitous. "The common translation has *of God* in italics. It is not in many copies of the original. Some authorities have it," mark, "authorities." It is not asserted that *some copies of the original* have it. And why, gentle

reader, is this circumspection employed? I will soon inform you. But, first, be assured that there is no falsehood in any one of the allegations, and yet the whole tale is false, as it seems to be designed that the world should understand it. "You are a wise man, Sir; if you do wrong, it is with a great deal of consideration and discretion and caution." What do you think, good Christians, is the fact? This reading, *του θεου*, is supported by—some authorities, but is not supported by—some copies of the original. There is a version or two in its favour. And, I give you my word for it,—only one Greek copy! This is the way to write criticism, and to settle the text of the N. T.! On such grounds it is concluded that a reading has undoubtedly come from the hands of an apostle! The reading here adopted is not in the received text of Elzevir, and therefore is not noticed by Griesbach by banishment to his margin. But though this is, I will venture to say, an instance of literary—what shall I call it?—without a parallel, it is not necessary to raise a loud cry against it. I would not say, *Ego, huic testi, etiamsi jurato, qui tam manifesto fumos vendit, me non crediturum esse confirmo*. But then, the same mercy should be shewn to the harmless *forgers*, if such they must be called, who could plead the respectable motive of *zeal for the truth*.

Before I conclude, I must ask Mr. Jones a question. What does he mean when he asserts that there is not "a passage in the N. T. with the exception, &c. that betrays the hand of fraud?" To what N. T. does he refer? To the Complutensian edition, or to

Stephens', or to Elzevir's, or to Griesbach's? In what book does he find that *Greek text which was guarded with scrupulous accuracy*? He cannot mean any particular MS. for M.SS. differ, and to no one has yet been accorded the pre-eminence of being accounted *the Greek text*. Perhaps he can put his finger on something that is entitled to this honour. From his language one might be tempted to conclude that there was, all the while, a book called the *Greek Text*, if not printed from the beginning, yet indelibly written, bound, lettered, and gilt, that has been transmitted, through all ages, to our happy times; if not several such books scattered among various nations, unless that *Greek Text*, if a single volume, should possess a sort of ubiquity that renders it familiar to any one that may but wish to peruse it. Poor biblical critics have been ever obliged to make out a Greek Text, as well as they could, out of various sources that have been preserved, and Griesbach is allowed to have been the most successful of them. But, as a friend observed with great originality, as well might we speak of a head being in the marble antecedently to its formation, as of the previous existence of any Greek Text which is fashioned into form out of the M.SS. Mr. Jones can perhaps explain himself. And lastly, I cannot help animadverting with severity on the abusive arrogance with which, at the conclusion, Mr. Jones speaks of "dissipating the rubbish, which Griesbach has heaped together under the appearance of learning." The *learned*, Sir, justly appreciate the labours of Griesbach, a man whose shoes'

latchet this whole school, with I have made some progress, of their master at their head, is not giving, if supported by the public, worthy to unloose. *A Version of Griesbach's Greek*

I have now troubled you for the *Testament*, taking the authorised last time on this subject, unless translation for its basis. Though my opponent can furnish his po- this design has been long in my sitions with a far more respectable thoughts, a particular statement support. of it must be reserved to another

It was my intention to announce opportunity.
to your readers a design, in which

C. LLOYD.

POETRY.

"CERTAIN METERS IN ENGLISH, WRITTEN BY MASTER THOMAS MORE IN HIS YOUTH FOR THE BOKE OF FORTUNE, AND PRINTED IN THE BEGYNNYNG OF THAT BOKE."

Thomas More to them that trust in Fortune.

Serve her, day and night, as reverently,
Upon thy knees, as any servant may,
And, in conclusion, that thou shalt win thereby
Shall not be worth thy service, I dare say.
And look yet, what she giveth thee to-day,
With labour won, she shall, haply, to-morrow,
Pluck it, again, out of thine hand with sorrow.

Wherefore, if thou in surety list to stand,
Take poverty's part, and let proud Fortune go,
Receive nothing that cometh from her hand :
Love manner, and virtue, they be only *tho*
Which double fortune may not take thee *fro*.
'Then may'st thou boldly defie her turning chance :
She can thee neither hinder, nor advance.

But, and thou wilt needs meddle with her treasure,
Trust not therein, and spend it liberally :
Bear thee not proud, nor take not out of measure.
Build not thine house on heighth, up in the sky :
None falleth far, but he that climbeth high.
Remember Nature sent thee hither, bare,
The gifts of Fortune, count them borrowed ware.

Thomas More to them that seke Fortune.

Fortune is stately, solemn, proud and high,
And riches giveth, to have service therefore :

The needy beggar, catcheth an halfpenny,
 Some men, a thousand pound, some less, some more.
 But, for all that, she keepeth ever in store,
 From ev'ry man, some parcel of his will,
 That he may pray therefore, and serve her still.

Some man hath goods, but children hath he none,
 Some man hath both, but he can get no health,
 Some have all three, but up to honour's throne,
 Can he not creep, by no manner of stealth.
 To some she sendeth children, riches, health,
 Honour, worship and reverence, all his life,
 But yet she pincheth him, with a shrewd wife.

Then, forasmuch as it is fortune's guise
 To grant to man, all thing that he will *axe*,
 But, as herself list order and devise,
 Doth ev'ry man, his part divide, and tax,
 I counsel you, each one, truss up your packs,
 And take no thing at all, or be content,
 With such reward as fortune hath you sent.

Lines by Sir Thomas More while a prisoner in the Tower. (1534.) On occasion of a visit from Secretary Cromwell for the purpose of persuading More to accept the King's pardon by taking the Oath of Supremacy.

Ey flatt'ring fortune! look thou ne'er so fair,
 Or ne'er so pleasantly begin to smile,
 As though thou would'st my ruin all repair,
 During my life, thou shalt not me beguile.
 Trust shall I, God, to enter in, a while,
 His haven of heaven, sure and uniform,
 Ever after *thy* calm, look I for a storm.*

* The following Letter may suitably accompany these lines as a specimen of the writer's cheerful piety, worthy of a purer faith, and displaying

How shined the soul, unconquer'd in the Tower.

"A Letter written, with a coal, by Sir Thomas More to his daughter Mistress Roper, within a while after he was prisoner in the Tower.

"Mine own good Daughter, our Lord be thanked I am in good health of body, and in good quiet of mind: and of worldly things, I no more desire than I have. I beseech him, make you all merry, in the hope of heaven. And such things as I somewhat longed to talk with you all, concerning the world to come, our Lord put them into your minds, as I trust he doth, and better too, by his holy spirit: who bless you, and preserve you all. Written with a coal, by your tender loving father, who, in his poor prayers, forgetteth none of you all, nor your babes, nor your nurses, nor your good husbands, nor your good husbands' shrewd wives, nor your father's shrewd wife neither, nor our other friends. And thus fare ye heartily well, for lack of paper.

THOMAS MORE, KNIGHT."

REVIEW.

"Still pleas'd to praise, yet not afraid to blame.—POPE.

ART. I. Ecclesiastical Researches; or, Philo and Josephus proved to be Historians and Apologists of Christ, of his Followers and of the Gospel. By John Jones. 8vo. pp. 596. Mawman. 1812.

Mr. John Jones is well-known to our readers as a learned and laborious searcher into ecclesiastical antiquity; who with the ingenuousness and courage which so eminently distinguished Dr. Priestley, communicates at once, and without reserve, the fruits of his researches to the public. It is not our province to decide peremptorily upon the numerous interesting inquiries which he proposes to the Christian world; but we feel it a duty to recommend his volumes to the perusal of such as are seeking truth, and are not stopped in their progress by the conceit that whatever is new must be false. He will of course be misrepresented and censured by that numerous class of men who hold, that in the church, "whatever is, is right;" he has therefore a claim, which we trust will be practically allowed, upon the notice of the friends of free inquiry.

As the *Ecclesiastical Researches* contain much matter that is novel, and quite opposite to the judgment of the learned, we think it right in critical justice to give a concise, analytical view of the work, so that our readers may judge for themselves. The principal object of the volume is to

prove that Philo and Josephus were not only believers in the gospel, but historians and apologists of it and its professors among the Jews. The following are the arguments which Mr. Jones offers in support of this hypothesis.

1. The gospel is not a religion distinct from Judaism, but the soul, the essence of it perfected by Christ. It is the religion of Abraham, of Moses, and the prophets, refined, spiritualized, and rendered interesting to all mankind, by stripping it of those rites which hitherto limited it to the Jews. This Mr. J. thinks is the notion which Jesus and his apostles had of Christianity; and there is sufficient reason to believe that Philo and Josephus, when speaking of Judaism, always mean Judaism as it was carried to perfection by the Son of God.

2. If these writers were not *for* Christ, they must have been *against* him. The claims of Jesus necessarily rendered every Jew an enemy who was not subdued by evidence to become his friend. The very existence of the Jewish community was involved in the question; none, much less such exalted men as Philo and Josephus, who by their rank were called upon to take an active part in the distracted state of their country, could have remained indifferent or neutral. If, therefore, they did not write with favourable views towards the gospel, they wrote with *hostile* views. From pride or policy they might not mention Jesus and his

followers, but their writings, like those of the early Jews, would have abounded with complaints, insinuations and reproaches. But nothing of the kind occurs in any part of their voluminous productions. So far from reflecting on the gospel and its votaries, they act the part of advocates and friends. Ananias, the high-priest, accused and condemned James and some of his brethren for transgressing the Mosaic law. This was the charge brought against those who supported the claims of Jesus from the writings of Moses and the prophets. For this Josephus holds forth Ananias, on one hand, as fierce in his temper, and one of those men who were cruel in their judicial sentences: on the other hand, he represents the apostle and his fellow-sufferers as not guilty of the charge brought against them, alleging that the most equitable men of the city, and those who had the most competent knowledge of the law, thought them innocent, and were grievously offended at such proceedings. Antiq. Col. 20, c. 9. 1. Eccles. Res. p. 521. The men who gave this verdict were themselves believers in Christ; and Josephus, as he entertained the same opinion respecting the apostle, was in the number of those who approved his principles.

3. In chapter viii, Mr. J. endeavours to shew that Philo is in the strictest sense a Christian writer, having often mentioned our Lord under those high titles which designate him as the most eminent servant of God in the New Testament.

Among the number are the two following passages: "It behoves him who is devoted to the Father

of the world, to employ as his intercessor his own Son, who is most perfect in virtue, in order that he might obtain the forgiveness of his sins, and a supply of the most abundant blessings." Elsewhere Philo has thus written, "God, the author of divine virtue, was willing to send his *image* from heaven to the earth, that he might wash away the impurities which fill this life, and that he might thus secure to us a better inheritance." Eccles. Res. p. 125, 138, 152. In these two places, the Son of God is expressly mentioned—is set forth as the most perfect in virtue, or without sin—as the intercessor by whom is obtained the pardon of our sins—as the image of God, sent from heaven for the purpose of reforming mankind, and thus qualifying them for a divine inheritance. These are the glorious and peculiar doctrines of the gospel; and Philo expresses the same ideas, nearly in the same words with the apostles of Christ. See particularly 1 John ii. Heb. i. 1, 2, 3.

4. Our Lord predicted the fall of Jerusalem, and Josephus, it is well known, is the great historian who has recorded the event which fulfilled that prediction. This fulfilment was the last great miracle with which the hand of God sealed the truth of the gospel; and Josephus knew that in relating it he was transmitting to posterity a narrative which, when compared with the evangelical records, proves their truth to the end of time. Would an unbeliever in the gospel thus voluntarily employ himself in raising the most glorious and lasting monument to its truth? Tacitus, Dion Cassius, and Josephus have given very different

narratives of the fall of the Jewish state; and thus they illustrate the manner in which Josephus would have written had he not been a convert to Christianity.

5. The learned Jews, since the time of our Lord, have vilified Daniel, and even denied his prophetic character, because he specified the exact time in which the Messiah would appear. But Josephus has defended him, alleging that Daniel has surpassed all other prophets; because he not only predicted good things, but *defined* the precise period of their fulfilment. A conduct so favourable to the gospel, and so opposite to that of its enemies, could have been adopted only by a sincere and undisguised friend. Eccles. Res. p. 397.

6. The leading question which divided the friends from the adversaries of Christianity among the Jews, was, Whether the expected Messiah was to be a temporal or a spiritual prince? The advocates of the former opinion connected with the hopes of a victorious deliverer, the preservation and even the emancipation of the Jewish state. On the other hand, those who followed a *spiritual* Lord insisted on the fulfilment of the prophecy in the total destruction of the Jewish community. Here again Josephus takes his stand with the supporters of the gospel; and he boldly declares, that, so far from gratifying those of his countrymen who expected a temporal deliverance, God raised up *Vespasian* in order to destroy them, and thus fulfilled the oracle which had been delivered against the holy city. Eccles. Res. p. 396.

7. A great portion of the pharisees, with multitudes among the

higher classes of the Jews, finding themselves unable successfully to oppose the gospel by open violence, endeavoured to subvert it by an artful system, which pretended to strengthen and to improve it. Our Lord, in the course of his ministry, cautions his followers against these malignant deceivers; and his apostles were led to reprobate their character and unmask their views, in various parts of their writings. By comparing the description which Peter and Jude have given of them with the Jewish War, we discover that Josephus has in several parts of it, noticed the same people under the name of *Zealots*, though afterwards known under the name of *Gnostics*. This fact, when investigated, will place in a clear light the attachment of the Jewish historian to the Christian religion. Would a man that was himself averse or indifferent to the claims of the gospel, have aided with all the weight of his authority, and all the strength of his genius, its teachers against its most dangerous opponents? Would he have held forth to the world, as the worst enemies of truth and virtue, those men who at the time were universally known to be the worst enemies of Christianity? See Eccles. Res. p. 435—477.

8. Josephus in the beginning of his *Antiquities* asserts that he engaged in his great work, chiefly by the advice of *Epaphroditus*, a man of virtue and wisdom in the court of *Domitian*. Now this very man is mentioned by the apostle Paul as his coadjutor and brother in Christ. For the name is the same, the time is the same: *Suetonius* and *Dion Cassius* who mention *Epaphroditus*, bring him back to the reign of Nero, at which

period Paul was a prisoner in Rome.—The *place* is the same, because the apostle says that the gospel was made known in the whole palace, that is, in the very house where Epaphroditus resided as a secretary of state. Moreover it appears *probable* from the Roman historians, that Epaphroditus was a Christian, for they couple him with Clement, who was known to be so. On the other hand, it is *certain* from the apostle, that he was a believer in Christ. It is allowed that the Epaphroditus of Suetonius and Dion, is the same with the patron of Josephus: and the unblemished honour ascribed to him by the latter, accords with the magnanimity and purity of character observable in the friend of the apostle Paul. Further still, from the Roman authors we infer that Epaphroditus did not, like Clement and others, withdraw, on his conversion, from the duties of public life. His continuance in the service of the emperor exposed him to the censure of those who thought his office incompatible with a belief in Christianity. Paul places his conduct in this interesting point of light, and holds him forth to the Philippians as a man to be revered and imitated, not for his profession, but for his work in Christ. Epaphroditus as an officer under Nero, though at first a *slave*, was a *soldier* and a *minister*. The apostle alludes to these peculiarities in the character of his noble friend, and to take away the odium which belonged to his rank and employment under the emperor, he applies them metaphorically to his character as a Christian. Thus he calls him as *a slave of Christ*, Col. iv. 12; *my fellow soldier* and *minister of my*

wants, Phil. ii. 25. Finally, Epaphroditus as a minister of state, possessed wealth and high influence with the emperor; and we find him supply the wants of Paul, who was now in bonds; and that he went nigh unto death in the work of Christ, that is, risked his life in defending the apostle, and averting from him the hatred of the emperor. The Antiquities of Josephus were therefore written with views favourable to the gospel, because executed under the auspices of an eminent believer in Christ.

9. Josephus in various parts of his works, relates the progress of the gospel, under those names which designate the religion of Moses and the prophets. In the book of the Acts, vi. 16, we are told that certain Jews preached the Lord Jesus at Antioch. The same fact is thus recorded by Josephus: "The Jews at Antioch were continually bringing over a great multitude of Greeks to their worship, and making them a part of themselves." The same author asserts that all the women of Damascus with few exceptions were become converts to the Jewish worship; and no doubt can be entertained from the nature of the case, and from the circumstance of the Apostle Paul and his brethren having been preaching Christianity some years in that city, but the Jewish worship here meant was the Christian religion. The gospel, wherever it prevailed, had the happiest effects on the condition of the female sex; and the women in general took the lead of the men in embracing it. The same historian has related the conversion to Judaism of the royal family of the

Adiabenes; and one circumstance is mentioned by him, which demonstrates that Josephus meant that spiritual Judaism which was taught by Jesus. For *Ananias*, the preacher of it, separated it from the rites of the law, having apprized Izates of the inutility of circumcision, a doctrine most abhorrent to the Jews, and never taught by any but by Christ and his apostles. These facts are stated at large in Eccles. Res. p. 229, 247.

Tertullian, in a well known passage, intimates that there were Christians at Rome before the death of Tiberius. His language is adopted and enforced by Eusebius. Orosius in the fifth century goes farther, and asserts, in direct terms, that the senate expelled *the Christians* from the city. These writers must have meant *Jews* converted to Christianity; for as yet the gospel was hardly proclaimed to the gentiles. Now, Philo and Josephus have recorded the calamity respecting their countrymen to which the above fathers refer. The fathers, moreover, say that Tiberius defended the Christians, that is, the *Jews*, and sent to the provinces an *edict* in their favour. This very edict is mentioned by Philo; and we see the happy effects of it in the *rest* which the church enjoyed, as recorded in Acts ix. 31. We have, therefore, the authority of Tertullian, Eusebius, and Orosius that Philo and Josephus are in *this* instance, historians of the *Christians* under the name of *Jews*, the latter calling the gospel, or the religion professed *by those Jews*, the *wisdom* of the Mosaic law. Eccles. Res. 248—268.

10. Josephus is, in the strictest

sense, a Christian writer, because he has given a short history of Jesus Christ, asserting his miracles and his resurrection, and omitting only his miraculous birth. This passage indeed has been generally thought spurious; but it is genuine for the following reasons:—1. No manuscript or version of the Jewish Antiquities, whether in the possession of Jews or Christians, ever existed without the testimony given to our Lord by Josephus. It was in the copy which Josippon had in the tenth century, who in his edition published in the very place a passage against Jesus and his followers.—2. The style and manner of this passage is in exact unison with the writings of Josephus.—3. The objections to this testimony fall to the ground, because it appears from other parts of his works, that Josephus was a believer in Jesus, as he repeatedly calls his gospel the law of God, the philosophy, or the wisdom of the Mosaic law, and describes its prevalence among the gentiles.—4. Josephus published the work in which this passage stands under the auspices of Epaphroditus, the friend and coadjutor of the apostle Paul.—5. The writer of the disputed paragraph was not a believer in the story of our Lord's miraculous birth, having omitted it in his account of Jesus; and he intimates, as we shall see in the context, that it originated with certain false teachers of Christianity in Rome. This fact, when proved, places for ever the authenticity of the testimony which Josephus has given of Jesus Christ beyond the reach of contradiction. Eccles. Res. p. 298—316.

10. In his Answer to Apion, Josephus is strictly a Christian

apologist—1. Because he has dedicated this work to Epaphroditus. 2. Because he has described the religion of Moses and the prophets, not such as the Jewish doctors would have described it, a mixture of external ordinances and moral precepts, but such as our Lord and his apostles made the gospel to consist in, a pure system of piety and benevolence, founded on a firm assurance of a future state. “The reward of those,” says he, “who live in every respect conformably to our laws, is not silver, or gold, or a garland of olive, or some such honour, but the approbation of his own conscience, which each possesses, in consequence of believing that the faithful observer of these laws, shall, after a revolution of years, live again and receive a better life, our lawgiver having foretold this, and God having confirmed it by a powerful assurance.” *Eccles. Res.* p. 694. Against Apion, lib. ii. § 30.

A striking difference between Judaism spiritualised by Christ, and Judaism properly so called, consists in this, that, according to the former, the rewards of obedience were *temporal*, and confined to this life; according to the latter, they were *spiritual*, and extended to the life to come. Josephus, therefore, means this last, i. e. the gospel, because he expressly refers them to a future state and that exclusively.

Though Christ and his apostles considered a life to come as predicted in the Jewish scriptures, no powerful assurance of that animating fact was ever given by God, before the resurrection of Christ. Of this fact we have full evidence in the New Testament.

The apostles on every occasion preached a future state of existence, and on every occasion they rest the evidence of it on the fact that Christ rose as a proof and a pledge of the resurrection of all mankind. By the powerful assurance which God has given of a new existence, Josephus therefore meant the assurance given by the resurrection of Jesus. God is said to have given it, because it was God that raised him from the dead; and he calls it a powerful assurance, and not the resurrection of Christ, because he preferred to express the fact by its object or relation to mankind, this being the only circumstance which gave it importance.

Josephus here intimates that death is to all men a suspension of existence, and that God, after a revolution of years, will confer on good men a happier state of being. Here he virtually rejects the doctrine of a *separate soul*, and concurs with the gospel in placing the hope of a future state on the powerful assurance given by God himself. The following passage of itself contains a glorious and decisive evidence that in his book against Apion, Josephus is a Christian writer: “As God pervades the whole world, so, his law has at length pervaded all mankind; and whoever reflects on his own country, and even his own family, will find evidence of the assertion now made by me. And if we Jews were not sensible of the superior excellence of our laws, we should fall below that multitude of converts who glory in them.” Soon after the resurrection of Christ, the gospel which originated in Judaism, and was Judaism itself purified of its grosser

parts, was offered to the nations, and was received in all countries throughout the civilized world, in the manner here described by Josephus. By the law of God, he, therefore, means the gospel of Christ. Of the gospel the fact here stated is most true. Of Judaism, used in the modern sense of that word, it is not true; nor did it in any degree approach the truth. After the spirit of the Jewish religion was separated from its letter, no converts among the Pagans were made to the latter; nor did its advocates even attempt to make converts to it; much less were such multitudes in every nation converted to it as Josephus represents. The heathens who embraced the gospel rivalled the Jews in zeal and attachment to it. They gloried in its happy influence, and in the powerful assurance it gives of a future state: and Josephus says, with truth, that, if the disciples of Moses did not glory in its superior excellence, they would be surpassed by that multitude of Pagans, who now embraced it in every country under heaven.

11. Philo and Josephus are Christian writers; because they have given a long account and laboured defence of those Jews who believed in Christ. These they describe not under the name of Christians, nor of Ebionites, nor Nazarenes, all which were terms of reproach, but of Essenes or Esseans; the last of which Philo interprets to mean *holy*, and is synonymous with *saint*, as applied to the converts in the New Testament. Mr. J. supposes that the Esseans were the same class of men continued through successive ages with the sons of

the prophets, mentioned in the book of Kings; that John the Baptist was one of the Esseans, and preached at the head of that people, when our Lord appeared among men; that they did not form a distinct class of Jews till some time after the death of Jesus, having comprehended during his ministry and upwards the school of the prophets, and brought up young men of study and distinction to fill the offices, and to sustain the professions of priests, scribes, and pharisees. This is the reason why no mention is made of the Esseans in the New Testament, an omission morally impossible, if they then formed a distinct sect, and as Philo and Josephus positively assert they abounded in every place. The following are the arguments which Mr. J. offers to prove that the Esseans mean the Jewish believers.

In the days of Josephus the Esseans were become a religious sect, distinct from the rest of the Jews. If, therefore, they were not the Jewish Christians, there must have been *four* sects when Josephus wrote: but he is positive there were only *three*. And as he could not class the Christians with Pharisees and Sadducees, he must have classed them under the Esseans. If there be any faith to be put in the Jewish historian, this argument is conclusive; and Philo and Josephus, in their peculiar situation, have described the Esseans in the manner they would have described the Jewish Christians; and their language throughout is calculated to meet and repel those charges which we know to have been urged against the advocates of

Christianity. This assertion Mr. J. endeavours to prove in chapters vii. and viii. of his *Researches*.

The Esseans divided their goods in the manner it is recorded of the first converts in the Acts of the Apostles; and Philo describes their persecution nearly in the words of the apostle Paul.

The most essential difference between the believing and unbelieving Jews, was, that the former interpreted the writings of Moses in a *figurative* or *spiritual* sense, (or, in their own words, they were ministers of the new covenant, not of the *letter*, but of the *spirit*, 2 Cor. iii. 6), while the latter understood them in a *literal* sense; and Philo expressly declares, that the Esseans did look upon their scriptures as containing, under their literal, a spiritual signification. Accordingly, they regarded the ritual code as of little value, and dedicated themselves, as the only rational sacrifice which they offered to God.

Philo says of God, that he sent his image, his Son, to wash away the impurities of sin, and to prepare men for a divine inheritance. Now, the same writer says, of that branch of the Esseans who were in Egypt, that, like divine physicians, they healed the moral disorders of men, though otherwise irremediable, and communicated the consummate blessing which they enjoyed, to the Greeks and to the Barbarians; and that their doctrine was at that time, spread over most parts of the inhabitable world. This description is true of the gospel at its first propagation; and no other doctrine stood forth in Judea, or in any other country to

which the language of Philo can be applied, with the least appearance of truth.

Such are the contents of this curious work. A small part of it was anticipated by the author, under the signature of *Theologus*, in our Sixth Volume. Mr. Jones has lately published another volume, as a Sequel to the *Researches*, which we shall bring before our readers in an early number.

We have not room to remark upon Mr. Jones's style of writing. If it be impassioned, let it be recollected that the subject is important; and if his tone be confident, let it not be forgotten that he considers himself as having made a discovery, of which abundant proofs are in his possession. He appeals to the learned public; they will, we hope, accept his invitation to an amicable discussion of the points in question; and we cheerfully offer our magazine as the medium of discussion.

ART. II. *Usefulness the great Object of the Christian Ministry.*

A Sermon preached at Worship-Street, Finsbury Square, Sunday Morning, August 15, 1813, on the decease of the Rev. Hugh Worthington. By John Evans, A.M. 8vo pp. 70. 2s. Sherwood and Co. [A Second Edition is just published.]

Twenty years' friendship with Mr. Worthington, fully qualified Mr. Evans to describe his mind and character, and he has succeeded remarkably well in placing the popular preacher of forty years before the eye of the reader.

The Sermon is introduced with some judicious remarks on the

text (Acts xviii. 24, 25, "Apollos, an eloquent man, &c."); but is chiefly taken up with a memoir and character of the deceased, from which we shall extract a few passages, not anticipated in our preceding Obituary (Vol. VIII. p. 545—550) and Memoir (p. 561,) of Mr. Worthington.

Mr. W. possessed a truly Catholic spirit, and was in habits of friendship with his brethren of various denominations. We have recorded (p. 573) the notices of his death in several pulpits, and are happy to add, on the authority of Mr. Evans, (p. 31, Note) that a sermon was preached on the occasion by Dr. Collyer, at Peckham.

The regular funeral sermon at Salters'-Hall, by Dr. Lindsay, was preached from 1 Cor. xiv. 9; which we refer to only to remark, that Mr. Evans has shewn (p. 31,) that it was a favourite passage of Mr. Worthington's, as it is certainly one which explains the rule of his pulpit services.

Many causes combined to make Mr. Worthington popular—some which may be pointed out for the instruction of young preachers, as, an evident delight in his profession,* simplicity of style and plainness of language, earnestness of manner, distinctness of enunciation, and variety in the choice of subjects.†

* Mr. W. was accustomed early in life to read much on practical theology, and to study the best sermon-writers:—a good example for students, who may lay it down as an axiom that, *ceteris paribus*, he will be the best preacher who is most conversant with the works of the *masters* in his profession.

† Mr. W. has left behind him upwards of *fifteen hundred* sermons. (p. 39.)

In opinion, Mr. Worthington was an Arian, holding, we presume, *something like* the doctrine of *Atonement*; at least, we gather this from Mr. Evans, (p. 40,) who, having stated his friend's sentiments, declares his own agreement with them, except on the subject of baptism. The following passage is Mr. Worthington's reply to one of the questions at his ordination; it is in his usual manner; nor, indeed, do we recollect to have seen any thing of his better written.

"When you inquire, Sir, 'What are my views of the Christian Religion, as distinguished from all others?' you justly and beautifully insinuate that some kind of religion is necessary to the good conduct and the well-being of man; and truly, if man was not made for the knowledge and service of his Creator—there seems no reasonable purpose for which he was formed. However, mere natural religion, in many interesting particulars, wants authority. In the Pagan religion I behold, with concern, a great deal of error and absurdity; and what is worse, immorality and superstition. The abettors of it changed the glory of God into a lie; and while the vulgar were employed in worshipping idols, the philosophers had no just views of a Providence, and but very confused and erroneous sentiments of immortality. On the other hand, the Jewish religion, though undoubtedly of divine origin, yet was local in its nature, and very burdensome in its rituals—it was designed only for one people, and to endure but for a short time. Whereas the Christian Dispensation is adapted to all ages, and embraces the interests of the whole world. It stands supported by the united evidence of prophecies, fulfilled and fulfilling, of miracles, both numerous and unequivocal, and together with these, a simplicity in the narrative,

an excellence in the precepts, and a harmony in the doctrines which could originate solely in its truth and divine inspiration. This holy system instructs us in the Unity of God—the infinitude of his Attributes—and the impartiality of his Providence—and, in every part of it, is most wonderfully suited to the nature and condition of man—to his nature, for it enlightens the understanding as well as speaks to the passions—to his present condition, for it treats him according to his real state as a creature fallen from innocence and happiness. In this situation it informs us of the abundant grace of God, exhibited by his only begotten Son—it promises pardon to every humble penitent, through his mediation and death—assures us of divine assistance in every duty, trial, and sorrow, and gives us the full and glorious expectation of inheriting the blessing of life everlasting! The sanctions of this religion are invisible and future, for it declares that the dead shall be raised, that all human beings shall be tried, and that every one must receive according to his actions. And further, to promote the interests of piety, it has enjoined upon its followers the two plain ordinances of Baptism and the Lord's Supper, which are most admirably calculated to inspire us with the love of holiness, and to exalt us with the hope of mercy. These, Sir, are, in my apprehension, the chief outlines of the Christian System; and, while they serve to describe its nature, I trust they also demonstrate its unrivalled excellence. But in making this declaration, I reserve to myself the liberty of saying, that with increase of years, and improvement in knowledge, I wish always to keep my mind open to conviction." pp. 41—43.

This explanation of Christianity is thus characterised by Mr. Evans, (p. 43,) in the words of one of Mr. Worthington's publications:

"A Faith of this kind is no burden, but a source of infinite pleasure. Here Virtue can smile, leaning upon the arm of Hope, and the night of affliction brightens into the dawn of day! The apostle observed, and with joy let the tidings be repeated—Life and Immortality are brought to light by the gospel."

Mr. Evans remarks, (p. 44,) that "the press, with all its wonderfully communicative qualities, cannot convey an adequate idea of any kind of eloquence to those who have never heard it," that it cannot "embody look, voice, and gesture," that "even in Whitfield's works," he "never met with any thing to justify the high reputation he had acquired for pulpit eloquence;" but he produces the two following extracts as "specimens of that useful eloquence in which" his "deceased friend excelled:"—

"In this first extract the preacher is dissuading from a criminal anxiety of disposition. 'The more we reflect on the life of man—on the history of states and kingdoms—on the vicissitudes of human condition—and the brevity of our own continuance, the more we shall rise above this undue anxiety. There is nothing below the sun fixed and stable. Vanity is written in legible characters on every object around us! Shall we then betray so much ignorance of the world as to expect more than it can give, or be greatly ruffled by events and disasters which fell to the lot of MILLIONS before us? When I think of some of the best men being in trouble, that thought quiets my own—but when I further think how soon their trouble is over, I am ashamed of this anxious agitated spirit. What is now become of them who set the world in a flame by controversy and pride? Where are the great men that once divided the earth among themselves by war and conquest? Where are

the holy fathers, whose zeal and disputes are the subject of Ecclesiastical History? Where now the rival wits that formerly strove for pre-eminence? Where are the wealthiest and poorest of preceding generations? Alas! they are equally the victims of the common destroyer; and, perhaps, their graves are separated only by a few inches of earth. They sleep together in some silent vale—their business—their passions—their noise, extinguished for ever!—Yes, Sirs—the men who lived before us had as many jarring interests, as many vehement bustles, as many anxious cares, as their children. And now you will acknowledge they are gone like a dream—they are vanished like a shadow! The bosom once hot with anger is cooled: the mind, that was distracted with jealousy, or swelled with ambition, is calm. Let us improve these obvious hints. We too shall soon lie down in the dust, and the worms shall cover us. In patience let us possess our souls, remembering the advice of Paul, and the argument which supports it—Let your moderation be known unto all men—**THE LORD IS AT HAND!**

“The other extract relates to the good providence of God, as the best remedy for an anxious disposition. The preacher is speaking of the conclusion of our Lord's Sermon on the Mount. ‘It is one of the most pleasing parts of the New Testament; for every thought it contains is plain and artless—the allusion just and striking—the inference solid and undeniable. Look, my friends, on the rolling seasons of the year—Are they not appointed in mercy? Look on the carpet which the hand of Providence has spread under your feet—Is it not beautiful and enlivening? Look on the produce of the earth, the hills covered with plenty, and vallies rich in pasture—Is not the Author divinely generous? Look through the animal tribes, how alert, distinguished, preserved, and provided for—think

of their number, beauty, use, and happiness—Is the great Shepherd unkind? Look to the heavens above, where a thousand luminaries are burning—Has not the Deity consulted your enjoyment? Look round upon civil society, family comforts, and private mercies—Is there any cause for mistrust? Review the history of your own lives, and recollect your escapes from danger—your support in sickness and calamity, and all the blessed fruits of friendship and devotion—What say you now to the goodness of God? Will you surmise evil when the course of Providence is generous—when you know you have a Father in heaven, who is acquainted with your state, and commiserates your wants? Blush! O blush to have harboured suspicion. It is not only vain and groundless, but unthankful and criminal. Let us call to mind the perfections and providence of God, and then exclaim in the language of David—Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God—I shall yet praise him who is the health of my countenance and my God! I dare say, that among the murmurers of human life some may be found who pray to God for daily support, and express a full satisfaction in all his measures; but they forget those expressions in the course of the day, and murmur as if there were no God, or at least as though they could not trust him. May we never be chargeable with this inconsistency!”

As a proof of Mr. Worthington's “liberal and enlarged spirit,” Mr. Evans mentions: (p. 50, 51.)

“——that the petitions lately presented to both Houses of Parliament by the Dissenting Ministers of London and Westminster—the one for the repeal of all Penal Statutes in matters of religion—the other respecting the progress of the gospel in India—had his undissem-

bled approbation. Upon one of these occasions, indisposition prevented his attendance at Dr. Williams's Library, but the account I gave him the same evening, of the unanimity which prevailed, delighted his catholic spirit, and gladdened his heart. I well remember the pains he took in inscribing his signature to the last petition, when I brought it to him in his sick chamber—saying, with his usual cheerfulness, 'My hand-writing shall not, if possible, disgrace so good a cause!'

We could willingly multiply our extracts, but we have already gone beyond our rule in reviewing single sermons, and therefore forbear, referring the reader to the sermon itself.

Mr. Worthington was sparing in publications, which, perhaps, might aid the operation of the other causes of his pulpit popularity. We are told, however, by Mr. Evans (p. 53, note) that he assisted in the plan and execution of a quarto volume, edited, some years ago, by Mr. Butcher, entitled, 'Lessons for the Use of Families for every Day in the Year, extracted from the Holy Scriptures, with Appropriate Hymns:' and it should have been added that Mr. Worthington was one of the many (we thought, at that time, too many) dissenting ministers, who published Thanksgiving Sermons, preached Dec. 5, 1805, on occasion of the victory off Trafalgar.*

* See a Review of Mr. Worthington's Sermon, on 1 Sam. xii. 24, in the first number of this work, Vol. I. p. 43—45.

ART. III. *Time's Telescope for 1814; or, a complete Guide to the Almanack: containing an explanation of Saints' days, and Holidays; Astronomical Occurrences; the Naturalist's Diary, and Meteorological Remarks.* 12mo. pp. 400. 7s. 6d. Sherwood and Co. 1814.

This is one of the most useful and entertaining compilations, which we are acquainted with: it abounds with matter, well arranged, on nature and the history of man, both which are intimately related to time.

In the Introduction, there is the entire Calendar of Julius Cæsar, in English terms; a great help to English readers of Roman history.

The volume contains twelve wood cuts.

ART IV. *The Heresy of St. Paul described and applied to the Conduct of Modern Unitarians.* A Sermon preached at the Unitarian Chapel, Parliament Court, Artillery Lane, on Wednesday, June 9, 1813, before the Members and Supporters of the Unitarian Fund. By Edmund Butcher. 12mo. pp. 48. 1s. Eaton, High Holborn.

There is a simplicity and fervour in this discourse which must delight and edify the judicious and pious reader. The preacher's plan (from Acts xxiv. 14) has been already stated: (Vol. VII. p. 415): we have only to add that the outline there given is well filled up, and that the sermon is a lively and masterly picture of

true evangelical religion. Not spicuity and warm affection are the Unitarian Fund only, but blended, we judge that his sermon Unitarianism generally is explained and defended by Mr. Butcher, is peculiarly fitted for circulation amongst Trinitarians and Calvinists who dare to hear both expressing himself, in which per- sides.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR

The Christian's Survey of the Political World.

The year 1814 has commenced in a most awful manner, and its conclusion who can foresee! Europe, whose boast was in its superiority over the rest of the world in civilization, in science and in religion, has been torn to pieces by bloody wars, by massacres, by conflagrations of cities, by crimes of every kind, for upwards of twenty years, which do not meet with a parallel in any other part of the earth, within the same period of time, in any age. A crisis seems to be approaching to determine this sad eventful history, and future ages will be lost in astonishment at the pride of Europe in its pretended accomplishments, and rail at the use it has made of its supposed superior attainments.

At the commencement of the French revolution the sacrifices made by the king, the nobles, the clergy, and in short, every order that was privileged, excited a ge-

neral hope, that a nation, which had so often been the scourge of Europe, would, under a happier constitution enjoy the blessings of liberty: but these expectations were soon blasted by the madness of the people, which was increased by the injudicious methods used to suppress it by foreign force. The manifesto of the Duke of Brunswick contains the sentiments of sovereigns on this awful and melancholy subject, and sadly has every one, who was concerned in that composition, rued the moment, in which it was sent into the world. Since that time myriads of lives have been wasted in the dreadful conflict. Instead of liberty, France has groaned under a despotism, not inferior, to say the least of it, to that of the Bourbons; and its blood has been spilled in useless efforts in every region of Europe. After a lapse of twenty years its soil is again invaded by a more powerful con-

federacy than that which issued the manifesto of the Duke of Brunswick: their forces are pouring in, in every direction, and the capital itself is threatened with destruction.

The battle of Leipsic hurled down the sovereign of the French from his proud pre-eminence. Every succeeding day witnessed the defeat of some of his armies, or the loss of fortresses and towns, and the confederated sovereigns followed up the blow with as much energy as the state of their finances and the fatigue they had already incurred would permit. Their troops advanced to the Rhine, waiting for the signal, when they should pass it over in different districts, and compel France to a peace, which should destroy its preponderance in the affairs of Europe. At Francfort the plans of the confederates seem to have been formed, and terms were offered to Buonaparte, the precise nature of which has not been fully before the public. Whatever they were, and he now professes to have assented to them, it was his wish that an armistice should take place till the terms were arranged; but this was not to be obtained, and the premeditated attack on France was carried into execution. A manifesto, couched in very different terms from that of the Duke of Brunswick, preceded the formidable array. Nothing degrading to the French people was to be attempted. The independence of Europe was asserted, and the restoration of nations to those rights, of which they had been deprived by the French was the chief thing insisted upon. Security to every kingdom was requir-

ed, the precise terms of which were not settled. On the whole it was evident, that the peace, whatever it might be, would be arranged by the confederates, and to ensure it they must make such an attack on France as should compel it to submission.

From Holland to Switzerland the territories of France were now open to invasion, and the Rhine was crossed in various points with scarcely any resistance. The greater body under the confederated emperors passed over above Strasburg, part entering by Alsace, and part marching into Switzerland at different points between Basle and Schaffhausen. Switzerland had declared itself neutral, but its troops were not sufficient to maintain this determination. Besides at Berne the old government of that canton was restored, and with it, we presume, its wretched oligarchy, and the miserable subjection of the Pays de Vaud. Geneva was soon taken possession of, and this city recovered its ancient liberty, if we can call by that name the restoration of a government, under which it was no uncommon thing, in a little squabble for power, that the majority should thin the ranks of the minority by banishing three or four hundred respectable inhabitants from its petty territory. Thus the immediate territories of France were profaned, as the French would call it, all along its confines to Geneva.

On the North its additional territory was equally exposed; for Holland had thrown off the yoke, and the Cossacks made incursions from that country into Brabant. The revolution in the Dutch government was brought about chiefly

by the people, who rose pretty generally in the provinces at the same time, and drove away the French from most of their towns. An invitation was instantly given to the Prince of Orange to return, who accepted it, and was received with acclamations of joy, which in a few days gave him a new title, that of a sovereign prince. What change this title is to make in their ancient constitution, and how far it will be allowed by the confederate courts time must shew. The power is evidently an assumed one, which nothing but imperious necessity can justify; and as there does not seem to have been opportunity to consult either the foreign powers or the people themselves on this change of the government, the question must be settled when it can be determined with propriety. The Dutch have had a kingly and an imperial government, as well as their own republican form, so that from them all may be composed the elements of this new sovereignty. Be this as it may, the troops of the English, Russians and Prussians were poured into this country, and thus composed a formidable army to enter France through Brabant and Flanders.

Another great army passed over between Mentz and Cologne, and directed its march into Lorraine, and if to these we add the English army at the foot of the Pyrennees, there are now in the French territories nearly three quarters of a million of fighting men. At least this is the calculation, and we may therefore state the number at upwards of half a million. The plan is evidently to advance in concert, except that probably the

great army will descend a little to take Lyons, and thus a junction between that and the English army will be facilitated, or the latter may be left to controul the South of France, whilst the other armies are contracting their circle and hemming in within daily narrowing bounds the metropolis. The Crown Prince of Sweden has, in the mean time, a large army under him, which is employed in controuling Denmark, and securing to himself the possession of Norway: and Davoust's army, shut up in Hamburgh, is of little consequence in the great conflict.

Under this reverse of his affairs, the French emperor called around him his senate, and presented to them a very different statement from what they had been accustomed to hear from the throne. Instead of glorious successes they learnt that the result of all their splendid achievements was the necessity of fighting *pro aris et foris*. In this situation all were naturally desirous of peace, and this was urged by that hitherto submissive body, in a manner that could be by no means acceptable to a monarch. However, the necessary steps for the defence of the country were taken. A new conscription was ordered of three hundred thousand men, and recourse was had to a measure which had been of great use in the revolutionary times. Delegations were appointed from the senate, to go into the provinces to accelerate the levies, and to spur up the people to every exertion. Enthusiasm was the agent in the former period. This could no longer be raised, but the example of Russia was before them, to shew

what may be done by a people, in whose language the very name of liberty is unknown, in defence of its houses and its property. To the passion of self-preservation the last appeal was made, and its effects must soon be manifest. Hitherto have not appeared any symptoms of revolt in the French from the present government. The inhabitants must submit as the armies march through their districts, and it will soon be known whether any join the confederate standard. An opportunity, it is also said, will soon be offered them of shewing whether any attachment remains to the former dynasty, as the princes of the house of Bourbon are leaving this country to raise again the standard of Louis the Eighteenth.

Among the unfortunate princes who have suffered the most in the late eventful years, are the two kings of Spain, father and son; kept for several years past in a state of captivity. The son, it is now said, is to have his liberty, and to return to his capital, terms having been entered into between him and Buonaparte, for this purpose. Of these the principal is peace with France; but this negotiation requires the consent of a third party, which promises to be, hereafter, of no small importance, this is the Cortez; without whose consent no arrangement can be made, and which is not likely to sanction any measure made by a party under confinement, and which in fact is contrary to its alliance with this country. The absence of Ferdinand from Spain, is, in fact, no detriment to that country, though

the principles of its rulers are not as yet fully developed. It appears that a great jealousy of the English still exists, though the correspondence of Lord Wellington evidently manifests, that little reason has been given for it, and that his power has been exerted to rid Spain of the French, not to interfere in its internal government.

Germany, being freed from its former masters, is returning to its ancient state, but much must remain for some time in suspense. The electorate of Hanover acknowledges the authority of the house of Brunswick: Hesse Cassel is restored to its ancient Landgrave. The kings of Wirtemberg and Bavaria have not, however, laid down their titles, nor is it yet known, whether the ecclesiastical states will be established upon their former footing. The general sentiment, however, is, that the Pope will be restored to his former temporalities; and, among the singularities of the times, will appear the concurrence of an emperor of the Greek church and three Protestant sovereigns in this measure. We shall regret the event, as giving sanction to a most pernicious error—that of a man pretending to temporal dominion, in consequence of his supposed headship over the Christian church. Whatever else might have been the effect of the French revolution, we were in hopes that priestcraft had received a blow from it, from which it could not possibly recover: and whatever arrangements may be made, we still doubt their efficacy in restoring the pretended holy father to his ancient dignity.

Whilst Europe necessarily oc-

cupies so much of the public attention, the affairs of America make but a slight impression. The war with the United States is more distinguished for the extent of territory on which it is waged, than for the number of combatants, to which it bears a small proportion. Should peace take place in Europe, little difficulty will occur in arranging the unhappy difference between this country and the United States. The other parts of that immense continent are more likely to see the horrors of war increasing than diminishing, as the confederate powers will scarcely interfere to guarantee the independence of America.

In such an eventful time we are naturally anxious for the welfare and honour of our own country; and the pacific declarations at the commencement of this session of Parliament, seem to be still the prevailing sentiment. Fortunately the Parliament is adjourned, so that the executive government cannot be diverted from its business by an interference which might do harm, and is not likely, at such a time, to be very beneficial. A day of thanksgiving has been devoted to the defeat of Buonaparte, and prayers, we will hope, for the peace of mankind, were offered up at the same time to the throne of Grace, that all parties in this dreadful conflict may be duly sensible of their sins, and make such corrections and improvements in their respective governments, as shall render the chastisements of Divine Providence unnecessary.

But we cannot conclude this awful subject without bringing to the recollection of our Christian readers, a passage in the sacred history, from which we could wish that the men of this world might derive salutary instruction. The tribe of Benjamin was guilty of an outrage which deservedly shocked the remaining tribes of Israel, who combined together to take revenge for the atrocious act. The sons of Benjamin were not daunted at the army against them, but maintained with great bravery the unequal conflict, and in several bloody engagements were masters of the field. At last the good cause, as they would say in these days, was triumphant. The towns of the wretched tribe were burnt down, and the inhabitants murdered, till there remained only six hundred in an isolated fortress, to bear its name. Was the revenge of the remaining tribes satiated? The voice of humanity burst forth, and they became sensible that they had been actuated by the spirit of the accursed Cain. When they appeared before the Lord, the representatives of Benjamin were not to be found amongst them. Europe has had reason to complain of atrocious acts, but they have not been confined to one nation. Vengeance, armed with terrors, has entered France, yet they who bear the sword profess to be Christians. Let us pray that the innocent may be saved from their swords, and that the conquerors themselves may reflect that if every man suffered according to his deserts who would go unpunished.

INTELLIGENCE.

Christian Tract Society.

The annual meeting of this Society was holden at the London Tavern, on Wednesday, the 17th of November. At the meeting for business, the chair was occupied by the Treasurer, James Esdaile, Esq. The Report of the Committee was read by the Secretary, the Rev. Thomas Rees. The report stated the prosperity and increasing success and usefulness of the Society, and acknowledged the valuable co-operation of the auxiliary Societies of Sheffield and Exeter, together with the assistance of the Book Societies of Manchester, Worcestershire, Derbyshire, the South of England, &c. &c. which had distributed a considerable number of the Tracts during the last year. The Committee reported that since the preceding anniversary they had published six new Tracts, of each of which they had printed 3000 copies; five of them were stated to be from the pen of Mrs. Mary Hughes, whose valuable services on the behalf of the Society were noticed with deserved commendation. The Committee stated that they had also reprinted five of the preceding Tracts, to the number of 22,500 copies, making the total number printed in the last year 52,500. In consequence of this accession of new Tracts, the Committee had been able to complete a new volume, and to make some progress towards the formation of a third. In reverting to the past labours of the Society, the Committee reported that during the four years which had elapsed since its first establishment, the number of Tracts printed amounted to 190,000 copies, of which 120,000 had been actually circulated. The number circulated in the course of the last year was reported to be 30,000, being 10,000 more than were distributed in any preceding year.

The following is an abstract of the statement given in the report of the present property and pecuniary resources of the Society.

| | | | |
|---|-------|----|----|
| Balance in the Treasurer's hands | £. | s. | d. |
| Due from the Publishers | 37 | 12 | 9 |
| Country Societies | 45 | 1 | 2 |
| Country Agents | 51 | 17 | 2 |
| Estimated value of the stock on hand | 35 | 13 | 8 |
| | 371 | 12 | 9 |
| Due from the Society, for printing, &c. | 541 | 16 | 10 |
| Amount of the Society's property | 201 | 19 | 10 |
| | £ 339 | 17 | 0 |

The Report of the Committee has been ordered to be printed at length, for the satisfaction of the Subscribers who could not attend the annual meeting.

The thanks of the Society were afterwards voted to Mrs. Mary Hughes, for her valuable contributions during the last year, and to the Rev. Mr. Tomes of Framlingham, who had furnished the Tract, No. 20. Thanks were also voted to the several officers of the Society for their services.

The following gentlemen were elected into office for the present year.

James Esdaile, Esq. Treasurer.

Rev. Thomas Rees, Secretary.

Committee.

Rev. Robert Aspland,

Mr. Bellerby,

— Foster,

— Friend,

— Gibson,

— Hall,

Mr. Knight,

— Montgomery,

— Roberts,

— Silver,

— Titford.

Auditors.

Mr. Macmurdo,

— J. T. Rutt,

— J. Taylor.

At five o'clock the Subscribers and their friends, to the number of about 70, sat down to a plain, economical dinner, James Young, Esq. in the Chair, who imparted great interest and animation to the meeting, by his very judicious and able services in that situation.

Several sentiments were given, embracing the great objects of religious truth, and civil and religious freedom, which drew some excellent speeches from Mr. Friend, Mr. Rutt, and other gentlemen; and the evening concluded to the general satisfaction of the company. Owing to the very unfavourable state of the weather, the attendance was not so numerous as at the preceding anniversary; but the new Subscribers, both life and annual, exceeded in number those added to the list in any former year.

Unitarian Meeting in Wales.

On Thursday, the 21st of October, a meeting of ministers was held at Blaengurach, near Neath, in order to form an arrangement for supplying the place, once a month, with the services of neighbouring ministers, and to administer the Lord's Supper statedly to all that might be disposed to unite in the celebration of it. The services of the day were introduced by Mr. W. Rees, of Bridgend. Mr. B. Phillips preached from Matth. vii. 24—27. Mr. James, of Cardigan-shire, gave a lucid exposition of 1 John v. 12. "He that hath the Son, hath life: and he that hath not the Son, hath not life." D. Davis, of Neath, then repeated the biographical

oration which he had on the preceding Tuesday, delivered at Gillionnen, over the remains of his highly esteemed friend, one of the most excellent of "the excellent of the earth," Mr. Thomas Morgan, as long as his strength lasted, minister at Blaengurach. His old friends and acquaintances were very sensibly affected at the recital of the many virtues with which his innocent life was adorned, bearing honourable and affectionate testimony to the justness of the character ascribed to him, with tears copiously shed. His character merits further notice.

The intended arrangements were made. Mr. E. Lloyd engaged to supply the place November 14th—Mr. D. Oliver, December 12th—Mr. J. Griffiths, January 9th, 1814—Mr. D. Davis, February 6th—Mr. T. Evans, March 6th—Mr. W. Rees, Craigyfer-god, April 13th—Mr. J. Davies, May 1st—Mr. W. Rees, Bridgend, May 29th—Mr. B. Phillips, June 26th—Mr. T. Edwards, July 24th.

Mr. Morgan was one of the oldest, most sensible, and intelligent of all the Unitarian ministers in the Principality. He was distinguished for innocence, purity, integrity, benevolence, contentment, and unaffected Christian piety.

Neath, Nov. 29, 1813.

OBITUARY.

Rev. S. Palmer.

1813, November 28, At Hackney, where he had been fifty years the pastor of the congregation of Protestant Dissenters of the Independent Denomination, the Rev. SAMUEL PALMER, 72 years of age, after a few days illness. He had preached the Sunday previous to his death, with more than usual animation and interest; that being the anniversary of his pastoral connection, which had extended to the rare length of half a century. On Monday, Dec. 6, his remains were interred, in his own burial ground, adjoining to the Meeting-house, in St. Thomas's Square; attended by nearly thirty ministers of the several denominations, and by a large concourse of people, amongst whom was a long train of the relatives and former pupils of the deceased. The corpse was carried round St. Thomas's Square, for the convenience of the procession, into the meeting-house, where a hymn was sung and a Funeral Oration, suited to the occasion, was delivered by the Rev. H. F. Burder, assistant minister, and now Pastor of the congregation. The body was then removed to the grave, and a prayer by Mr. Burder closed the solemn service. By desire of the deceased, his Funeral Sermon was preached on the following Sunday morning, by his friend the Rev. T. N. Toller, of Kettering. The Sermon, together with the Funeral Oration, is now published, and from this publication we shall extract for our next Number, a brief Memoir of Mr. Palmer.

Mary Evershed.

1813. Nov. 30, aged 27, MARY EVERSHED, eldest daughter of Mr. W. Evershed, of Tedfold House, Billingshurst, Sussex. On Tuesday, Dec. 7th, her remains were interred at the General Baptist Meeting-house of that place. The high degree of respect in which her memory was held, drew together a very crowded audience, who seemed to be deeply impressed with an excellent and appropriate discourse, de-

livered on the occasion by the Rev. Jos. Brent, of Godalming. His text was 2 Cor. iv 7. "But we have this treasure in earthen vessels," &c. After expatiating with much energy on the excellency of the gospel and the frailty of man, he introduced a brief but pathetic description of the character of the deceased. But though his language shewed that he was fully acquainted with, and highly esteemed the virtues which he portrayed, his picture partook of none of the false colouring of the eulogist. One who had been intimately connected with her for the last ten years of her life, declared that it did not contain a syllable which was not strictly true.

Mr. B. remarked that the deceased possessed in a high degree the treasure he had been describing, and was therefore herself a rich treasure to her family and friends. To be thus despoiled by the hand of death could not fail to excite in their bosoms feelings of keen regret; but they sorrowed not as those who have no hope. Those virtues which rendered her beloved on earth fitted her for heaven. Such was the uniform propriety of her conduct that she never excited in the minds of her parents one anxious thought for her moral welfare; such the excellence of her temper, that it was proof against the irritability consequent on long continued, wasting disease. The numerous privations imposed on her by the absence of health she never lamented. She envied none of her gayer associates their pleasures; but sustained her own sufferings with serenity and cheerfulness. She never annoyed her attendants by peevishness; but amply rewarded every kind office by her gentle and amiable manners.

It may be said of affliction, as it has been of remorse—Its effect

—“Is as the heart in which it grows,
If that be gentle, it drops balmy dews.”

This was eminently the case with hers. Suffering raised an amiable disposition into heavenly mindedness, and rendered a benevolent heart anxious to “wipe every tear from every eye.” Nor did these sentiments evaporate in mere ardent desires; she never suffered

a case of distress to remain which it was in her power to remove. She delighted in consoling the wretched, and instructing the ignorant. The last time the writer of this had the happiness of seeing her, she had ventured out on a cold winter's day to forward the plans of a charity-school. That this superiority of character is to be attributed in a great measure to her religion, will be readily admitted by those who were acquainted with the firmness of her faith and the ardour of her piety. She indulged none of that indolence or indifference on religious subjects which is recommended by a celebrated Doctor in his advice to his daughters. She considered it the highest privilege and the first duty of a rational being, to inquire into the truth and importance of that system on which depended all her hopes of future happiness! Most of her reading, therefore, and no small share of her conversation, were directed to this interesting subject. And her faith was enlightened as it was firm, and her piety fervent as it was exemplary. She adored One God as the Father of all; and she confidently trusted that his wisdom, power and goodness would effect that great object after which her heart so ardently aspired—the complete and eternal happiness of every human creature. Such was her religion, such were its fruits. As it rendered her life useful, so it rendered her death happy. If “an unspotted life be old age,” to that honour she had attained; and when she was summoned to a better world, not one upbraiding of conscience, not one neglected duty came to plant a thorn on her dying pillow. She exhibited to her sorrowing attendants the perfect serenity of a departing Christian!

“Night dews fall not more gently to the ground,
Nor weary, worn-out winds expire so soft.”

J—.

Jane Philpot.

1813, Dec. 11, in the 59th year of her age at Saffron Walden, Essex, JANE PHILPOT, wife of the Rev. S. Philpot, Pastor of the Unitarian Baptist Church, whose excellency shone with great lustre in every department in life which Providence had allotted her in this world; a faithful and loving wife, whose happiness consist-

ed in making her partner happy. As a mother of a large family, her unremitting care for their good, temporal and spiritual, extended as far as human capacity would admit of; as a friend, she was highly valued; as a neighbour, respected and beloved by all: it may be truly said of her that she was without an enemy. As a Christian, her principles were strictly Unitarian from conviction, occasioned by close and attentive reading of the scriptures, which was her constant exercise and delight. In them (as she used to say) she saw the paternal government of her heavenly Father, towards his rational creatures, in such a beneficent and pleasing light, as attracted her mind to the love of virtue and holiness, so that she could say it was with her, in a measure, as it was with her Lord, her meat and drink to do the will of her God. Her constant attendance on, and delight in, gospel ordinances, and her close attention to private retirement for prayer and meditation, could not fail to brighten and increase her virtues, and fit her for the great change she often looked forward to and expected, being much exercised with illness and pain. Her exit out of life was calm and easy; after three weeks confinement to her chamber, she died on the morning of the 11th instant, without a sigh, without a groan or struggle. Her remains were deposited in the Unitarian Baptist burying ground, Saffron Walden. The Rev. Sampson Kingsford improved the solemn scene by an oration at the grave, and an impressive discourse from Hebrews ix. 27th. verse, to a crowded audience, who testified by their sorrow and tears their high esteem and regard for their departed sister.

S. P. Jun.

Benjamin Dobel.

1813, Dec. 24, died at Cranbrook in Kent, Mr. BENJAMIN DOBEL, Pastor of the General Baptist Church in that place. He was the son of Daniel and Elizabeth Dobel, who were formerly of the denomination called Quakers, but who, on being convinced of the propriety of water baptism, left their connection with that society and associated with the Baptists. Mr. D. Dobel, on his union with the above society at Cranbrook, became one of their occasional preachers for fifteen

years, and in the year 1738 he was chosen as their pastor; the duties of which office he discharged till the time of his death, Nov. 21, 1782.

The subject of this brief memoir was "trained up in the nurture and admonition of the Lord," and, in obedience to the dictates of his conscience, was baptized on the 23th of May, 1749, in the 17th year of his age. Shortly after this event he went to London, where he resided for a few years in the capacity of a shopman, and on his return to his native place engaged in business, which he attentively followed till the last sixteen years, when he retired from its engagements with a comfortable income and "a good name." About the 22nd year of his age he began to preach, and on Oct. 13, 1772, was unanimously chosen by the society as co-pastor with his father, on whose decease, the duties, by desire of the church, devolved solely on him, and which, with every just allowance for declining years, he respectably fulfilled.

To sketch the character of the dead is a difficult task, lest friendship should too highly extol, what impartiality would justly describe; the writer feels the difficulty, but makes the attempt. As a man, the deceased had his imperfections, for absolute perfection is not the lot of humanity; yet moral rectitude was stamped upon his character: industry, temperance and honesty are virtues which adorned his life, while ardent and unaffected piety animated his heart. He was frugal, perhaps to an extreme, in his circumstances, yet liberal to those who asked his assistance, and charitable where he saw a propriety in giving; his beneficence was guided by prudence—it was veiled by secrecy. By his death many will share the fruits of his labour; for "he hath dispersed abroad, he hath given to the poor."

He was an admirer of the British Constitution, and a firm friend to his king and country, "rendering unto Cæsar the things which are Cæsar's," while as a conscientious Dissenter, in religious concerns he chose to "obey God rather than men."

As a Christian, he was sincere and faithful to his Lord and Master in the discharge of what he esteemed his duty: his faith was the effect of a rational investigation of the evidences of Christianity, and his individual sentiments the result of free inquiry. He was a

strenuous advocate for the perpetuity of baptism, and though he disapproved of free communion, yet had too much charity to wish to unchristianize those who differed from him. A firm believer in the free, unmerited and unpurchased blessings of redemption—the mercy and love of God were the theme of his tongue, and his active labours the cheerful sacrifice of his grateful heart to his heavenly Father, and his affectionate Saviour. In the early part of life his sentiments were wavering on the subject of the Pre-existence of Christ, though a steady opponent to the peculiar tenets of Calvinism, but in later years he was a decided believer in the oneness of Jehovah, and the perfect humanity of Jesus the Christ, although till within a few months he disapproved of the distinguishing term Unitarian. The last lines which he wrote related to this subject, they were penned on the Friday preceding his death and are as follows: "When he (Christ) spake of his coming down from heaven, he could not mean in a literal or natural sense, either as to human nature or external form, as some misunderstood him, but had reference to his divine wisdom, or doctrine, to his divine authority, or mission. Respecting his doctrine see John vii. 15, 16, 17. What he was invested with extra, or in a singular manner, he derived from the Father, and these came down from heaven, whence cometh every good and perfect gift, even from the Father of Lights. The words he spake, and the works he performed were from God, and with propriety may be said to come down from heaven, and, as prior to the birth of Christ, in God did pre exist. See John v. 19, 30. viii. 28, 29. xii. 49, 50; those who consult these passages may see whence he derived his wisdom, power and authority—his complete equipment for the work and office assigned him."

As a preacher, he laboured under the disadvantages which arise from a want of education, yet he was acceptable and useful; the desire of doing good to his fellow-creatures, and honouring his God were the only motives of his conduct; a lively affection and ardent zeal graced his public labours, and though in his advanced age the powers of nature were impaired, he continued "fervent in spirit," and energetic in his delivery till the last. His first public discourse was founded on the language of his

Master, John ix. 4, "I must work the work of him that sent me while it is day" &c. and on the 12th of Dec. he preached (for the last time) from the admonition of the Apostle, "Brethren, give diligence to make your calling and election sure,"—on which day, according to the new style, he entered his eighty second year.

During his confinement to his bed which was only six days, he manifested the utmost resignation, and beheld the approach of death with serene boldness, blended with the transport of a Christian's hope. The unbeliever might have beheld the scene with sorrowful reflection on his own death, and the friends of Calvinism have seen that the hope of other Christians can enliven the hearts of its possessors even in a dying hour. The interment took place on the 30th of Dec. amidst an almost unprecedented number of relatives and a large concourse of spectators. A funeral sermon was preached in the evening by Mr. Thomas Payne, of Burwash, from a passage of scripture chosen by the deceased. Isa. lx. 19, 20, to a numerous audience of different denominations. Mr. Coupland of Headcorn addressed the Society on the Sunday following from ii Cor. 8, 11 which words their venerable Pastor left as his last sincere and affectionate advice. D. S.

Mrs. Sarah Parkes.

On Tuesday the 14th of December last died Mrs. SARAH PARKES, wife of Mr. Samuel Parkes of Goswell street, London, in the 46th. year of her age.

When persons holding a rank in society similar to that of the deceased, are removed from this sublunary scene of things, a few honest tears are shed by the afflicted relatives, the rites of sepulture are performed, the lost individuals sleep in silence with their fathers, and after the lapse of a few years are forgotten for ever.

It, however, the opinion, entertained by many be a correct one, that virtue, in its most erect and exalted forms, often exists in the middle, and even in the more humble walks of life, there can surely be no impropriety in exhibiting the character of one of the most retired and unostentatious to the view of the public, and in recommending an interesting example of departed worth to general imitation.

Should it be thought that some of the incidents which affectionate partiality may record are too trifling to be submitted to the view of the public, let the reader recollect that the felicities of life are made up of trifles, and that a truly benevolent mind will think nothing to be beneath its notice, however insignificant, which has a tendency to promote the comfort of our fellow-creatures, or to disseminate virtue and happiness.

The subject of this short memoir was the daughter of an eminent grazier and considerable miller, who was himself the younger branch of a very respectable family, in one of the midland counties of England. Her parents being Protestant Dissenters, of the class usually called rational, she was brought up in the habit of attending sectarian worship, and at the usual age was sent forty miles from home to a female seminary, which at that time was in considerable repute among the Dissenters of that district. Here, as she often expressed it, the foundation was laid of that habitual nervous irritability which embittered all her days: for here, as in many other large schools at that period, the same portion of food was doled out alike to all, without any regard to the appetite or wants of any particular individuals; and the growing hungry girl who rose month after month from every meal only half satisfied, would be very likely to carry home a shattered, if not a broken, constitution.

In returning from this miserable seminary she came again under the care of a mother who was endowed with qualities of the head and of the heart, which made her a blessing to her family, and fitted her in a peculiar manner for giving her daughters that sort of education which is best calculated for the promotion of domestic respectability and comfort. This excellent woman was so desirous of qualifying them for the superintendence of houses of their own, that, although she had a large family and many servants around her, some portion of the household work was every week allotted to each of the children, in order that in their turns, they might learn every thing; because, as she used to say, if, when they became heads of families themselves, they should have no occasion for this active exertion, the knowledge would be no burden to them, and

on the other hand, if they should ever be reduced to the necessity of living without a servant, the manual labour incident to the economy of a house would then be accompanied with little toil.

The deceased was still very young when she removed once more from her mother's house for the purpose of going to Dudley in Worcestershire, to live with a beloved brother, who had just settled in that town, and whose family she superintended much to his advantage and satisfaction, and to her own credit, for many years.

It was on removing hither that this inestimable young woman began that career of charity and beneficence which was eminently congenial to her soul, and in which she never relaxed even to the day of her death. At the time we are speaking of, the amiable Mr. Raikes had just promulgated his system of Sunday schools, than which nothing could be more likely to captivate the imagination of a benevolent female; and accordingly our young friend having resolved that a Sunday school should be established in the populous town where she had just fixed her residence, she entered upon the scheme in conjunction with her brother and some other young people, with as ardent a mind and with as unremitting exertions as were perhaps ever exhibited in the pursuit of a similar object. It might naturally be expected that such efforts would be crowned with the most abundant success; and the writer of this article very well remembers that for several years the Dudley Sunday schools were thought to be in a more flourishing state and infinitely better managed than those of any other town in the neighbourhood. The sedulous attention which our young friend paid to the conduct of these schools, occasioned her to be almost idolized by the surrounding poor, and an opulent gentleman to whom she was an entire stranger, till she engaged in this labour of love, was so struck with the beneficence of her character as exemplified in this good work, that he added a codicil to his will for the express purpose of making her a bequest of five hundred pounds.

Our friend's removal to Dudley was also the cause of her becoming acquainted with the family of Dr. Priestley, whose daughter had married a gentleman of the name of Finch, and who resided in that neighbourhood.

Mrs. Priestley and her daughter, who had the best opportunity for observing the character of their new acquaintance, soon formed a warm attachment for her, which gradually ripened into a mutual and confidential intimacy, which was dissolved only by death. The peculiar attachment which so long subsisted between Mrs. Finch and the subject of this memoir, was probably much heightened by the circumstance of the latter having been seized with a very severe paralytic disease while at the house of her friend, who attended upon her, day and night, for a long period, and by her unremitting attentions was the means of preserving her life. On her recovery, her plans of usefulness were all resumed, and she has often been heard to say that she was indebted to Mrs. Finch for more useful hints respecting the best means of serving the poor, and of economising her means of charity, than to any other individual.

When the subject of this memoir married, she went to reside in a part of the country where she was entirely unknown, and where she could not hear of a single individual who was likely to co-operate with her in any of her former plans of active benevolence: as to the establishment of a Sunday school, which would have been her highest delight, she could have no hope of this, as the clergyman of the parish had inveighed publicly against such institutions, and some of the more opulent manufacturers of the neighbourhood had imbibed an idea that if a boy were taught to read and write he would be spoiled for a workman to a certainty.

In this situation what could be done? To live without endeavouring to benefit those around her, who were in want of help, was what she had not been accustomed to, neither could she reconcile it with the principles she entertained of the duties she owed to her fellow-creatures. At length, as there were many poor in her neighbourhood, and no person of the medical profession in the village, she determined upon furnishing herself with an assortment of all the common drugs and pharmaceutical preparations, and with the aid of a few of the best books she could procure, soon qualified herself for administering relief in many of those cases which do not absolutely require the skill of a physician. Just

at this time a new and enlarged edition of that excellent work of Mr. Moss's on the treatment and diseases of children was published, and by the study of this treatise she acquired sufficient confidence to enable her to undertake any of the common complaints; and was doubtless the means of saving the lives of many children, especially in the measles, a disease of which she had had great experience, and in which she was always successful.

An incident now happened which gave her great encouragement in the prosecution of this benevolent undertaking. Her husband was passing the canal at the moment when the lifeless body of a child four years old was drawn out of the water, and which probably had been completely immersed ten minutes. The usual methods of resuscitation were resorted to, and these were persevered in for more than an hour, amidst the taunts of the vulgar, who pronounced the child to be irrecoverably gone, and considered the means which were adopted, as useless and ridiculous. Signs of life, however, at length made their appearance—a hot bed was provided—the mother was directed to clasp the child to her bosom, in hopes that genial warmth might bring the powers into action—but the taper of life glimmered so faintly, that the most sanguine spectators had little expectation of an ultimate recovery.

At last it was thought advisable, as the medicines were just arrived from London, to try what would be the effect of an emetic—Mrs. Parkes was sent to, and doses of a tea-spoonfull of ipecacuanha wine, at intervals of ten minutes, were administered, till the desired effect was produced. The act of vomiting roused all the dormant powers; the lungs acquired their full play; and after a sound sleep of twelve hours the child was restored to his exulting parents in a state of perfect health.

The delight which the subject of this memoir felt at the issue of this event, was greater than could easily be conceived—she looked upon the boy as a child sent her from heaven—she assisted the parents in clothing it—she provided that it should be taught to read—and she never lost sight of it so long as she continued to reside in that neighbourhood.

In administering medicines to the poor, it was often necessary to visit

them at their own houses. Here she became acquainted with their wants and miseries, and here she formed the idea of contributing to their comfort by affording them a relief of a different kind, and at a season when relief is generally the most acceptable. The gratuity which is now referred to was that of clean linen, an article which the poor are often most deficient in, and which was lent to the most deserving females at a time when they were expecting to be confined. Having prepared several complete sets of child-bed linen, with a pair of sheets belonging to each; one of these boxes was intrusted to each individual for a month, with an assurance that if the various articles were taken care of, and returned clean, at the time stipulated, she might consider herself entitled to a similar assistance at any future time, when her situation might require it. It was also the practice of the deceased to visit these poor women at these seasons, and to furnish them daily with nourishing food, which she always prepared with her own hands, that she might apportion the ingredients according to what the peculiar situation of each might seem to require.

While engaged in these charitable occupations, a terrible accident happened in her husband's manufactory which afforded a new claim on her benevolence. During the boiling of a chemical preparation, and while her husband was on a journey, one of the men fell into the vessel and was deprived of life in an instant. The poor man had a wife and one child, a girl of ten years old. The subject of this memoir did not hesitate as to what she conceived to be a duty devolving upon her—the child was immediately taken into her own house, was completely fresh clothed, and a plan of instruction commenced which would have enabled her to have supported herself when she was grown up, in comfort and reputation; had it not been discovered that the mother, who lived in the neighbourhood, was taking every opportunity of teaching the child such vices as made it necessary for Mrs. P. for the safety of her own family, to discard her altogether.

It would be needless to enumerate more of these acts of benevolence—her whole time, when she was tolerably well, was occupied in them, and in cultivating the heart and disposition of a

beloved child of her own, with which, as she used to say, Providence had rewarded her. Her affection for this child was unbounded; and as she conceived that the business of education could not begin too soon, and that the affections and temper may be trained, in some measure, even before an infant is capable of speaking, her sedulous attention to this object gained her the admiration of, and endeared her very much to, all the intelligent females of her acquaintance. One expedient among many other excellent ones may be mentioned.

When the child was little more than three years old, this excellent mother began a diary of all those little transactions which more particularly deserved praise or blame. In this book entries were daily made, in the most simple language, of good lessons said, of particular acts of affection towards her parents, of attention to injunctions, of generosity to playfellows, &c. &c. and every morning the occurrences of the former day were read over and rewarded, when they deserved reward, with the affectionate smiles of the mother, who was soon convinced that the plan had a very beneficial tendency. This diary was regularly kept for several years, and the anxiety which the infantile mind discovered respecting the nature of the entries which were to be made on each day, afforded a gratification to the fond parent which amply recompensed her for all her toil.

When the deceased came to reside in London her constitution was very much broken; and as she was then chiefly among strangers, her time was for the most part employed in the care and education of her daughter; but she never neglected to minister to the wants and comforts of her dependants and their families; to pay a physician for them when necessary, and to provide for the instruction of their children; for it may be said, without any fear of contradiction from those who knew her, that amidst all her avocations an act of charity or of kindness always afforded her the most supreme delight. Like other human beings she had her failings, but they chiefly arose from the irritability which five and twenty years of disease had occasioned, and they were never failings of the heart; for a woman with a

warmer heart, the writer of this article never knew.

With respect to her religious character, she was from conviction a Unitarian, and was capable of supporting her opinions by sound arguments, both from reason and the scriptures. She used to say, that she never remembered to have held any tenet, at any time of her life, which in her mature years she had reason to consider to be derogatory to the wisdom, or the all-perfect goodness of the Deity. Her friends professed opinions very similar to those of Arius, and she was baptized by a minister of that persuasion, who has since become one of the most zealous and able champions of Unitarianism.* Indeed, in her lively moments she used to congratulate herself on the circumstance of her being made a Christian by a man who now so well understood the nature of the religion of Christ. She was fully persuaded that man is entirely material, and that she should sleep in the grave till the resurrection. "It will be a sound sleep," she used to say, and sometimes has added, that "it would be so sound that however long the period might be which would intervene, the moment of death and that of resuscitation would appear, to the individual, to be simultaneous."

Formerly, she was very fond of the scriptures and of consulting rational commentaries on them, but she never liked any one to see her reading the bible; which was probably owing to the detestation she had of any thing like spiritual pride. Of late years when she was overwhelmed with hysterics, or laboured under the most oppressive depression of spirits, she used to have recourse to the sermons of the late Mr. Joseph Fawcett, and from them always found relief. She used to say, of those elegant compositions, that they were more precious than gold. Notwithstanding this nervous irritability, which often rendered her dissatisfied with herself and with those about her, she ever evinced in times of tribulation, difficulty or danger, a spirit truly masculine and heroic; and the greater the difficulty, the greater appeared to be the superiority of her spirit; and this it was,

* The Rev. Thomas Belsham, of Essex Street Chapel, London.

in conjunction with her affectionate disposition, which qualified her in an eminent degree for administering consolation and advice in such seasons. An instance or two of this fearless and magnanimous spirit occurred only a short time before her death.

On the 29th day of October last, while her husband was from home, a very alarming fire broke out in the manufactory, in consequence of the bursting of a bottle, containing several gallons of strong nitrous acid; which set fire to the basket in which it was contained, and from thence communicated to many others, producing, in conjunction with the blood-red columns of nitrous gas that were at the same time rising in the atmosphere, a conflagration truly terrific. During the whole of the time, the subject of this memoir, notwithstanding the delicate state of her health, maintained the utmost coolness—would not allow of any neighbour being called in to her assistance—gave the proper directions for keeping the premises clear of the populace—made every necessary arrangement with the firemen, and superintended the whole to a happy termination.

Eleven days after this, on the 9th of November, while at supper with her daughter, a servant girl entered the room in the utmost consternation, announcing that the premises were again on fire, and that all the men had left the manufactory. This exemplary woman rose immediately from the table, and in order, as it is supposed, to give greater solemnity to what she was going to say, she shut

the door, and then taking the servant by the hand, thus addressed her: "Do not be hurried—if you are, you will be able to give no assistance; and remember, that if we should be burnt out, it will be right—for God permits nothing to happen but what is right, Keep this in your mind, and let us go and see what can be done." This fire, however, proved to be at an adjoining manufactory, part of which was entirely destroyed.

At this time, and up to the time of her death, she considered herself better than usual—the physician who regularly attended her pronounced her, only a few days before her death, to be better—and her daughter who had walked from school on the Saturday preceding, to spend the Sunday with her, left her on the Monday morning with the impression that she was as well as she had ever seen her. On the whole of the last day, she was remarkably cheerful, and was employed throughout the day in her usual occupations. While sitting alone at tea in the afternoon, she sent for the clerk to give him some directions about the business, and he had left the room only about three minutes when her bell rang. A servant entered the room immediately—she held out her hand to her and attempted to speak, but could not—she pressed the girl's hand, looked at her kindly, and died immediately. She was interred by the Rev. Robert Aspland, in the burial ground belonging to the Gravel-Pit Society at Hackney—and has left a husband, widowed of all her virtues, and a beloved daughter, to deplore her loss.

CORRESPONDENCE.

We have again and again apprized our readers, and we think it right to repeat, in this opening Number of the Ninth Volume, that we solicit no communications but such as we are at liberty to reject without assigning a reason. We beg leave also to suggest once more to our correspondents, that their papers find a ready reception in proportion to their brevity.

Advertisements are to be sent to the Printer or Publishers, and to be paid for at the time of delivery. Communications are to be addressed [Post-paid] to the Publishers only.

Mr. Jennings's letter is put into the hands of Mr. Wright, to whom more than to our readers it belongs.

We are obliged to Mr. Hampson, of Dukinfield, for his sensible paper; but we had determined before we received it not to bring the controversy between A. L. B. and Mr. Sturch, into the present Volume. Indeed, we wish not to continue in the present Volume any of the controverted questions of the last: though this desire must give way to a sense of justice, as in the case of Dr. Lloyd and Mr. Jones, and also to the importance of some particular points, as that of Future Punishment, which having been introduced by J. S. in the last Volume, and by Dr. Estlin in this, will be continued by Mr. Wright and others in the next and following Numbers.