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BIOGRAPHY.

Memoir of the late Rev. Thomas Astley.

THE Rev. THOMAS ASTLEY, whose decease was noticed in a former Number of the Monthly Repository, [XII. 688,] was born at Whitehaven, in Cumberland, September 5th, 1738, O. S. His father, the Rev. Ralph Astley, was a native of Chowbent, in Lancashire; in which county his family had resided during several generations, respectable by their stations in society, and especially by their pious and estimable characters. Mr. Ralph Astley was born in the year 1697, and, after pursuing his studies, with a view to the christian ministry, he settled with a congregation of Protestant Dissenters at Whitehaven, in which situation he remained till his death, which took place March 30th, 1756. He married, June 10th, 1731, Elizabeth, the daughter of Thomas Whalley, whose wife, Mary Chorley, was a descendant of Richard Chorley, of Walton, near Preston, in Lancashire, the great grand-father of the Josiah Chorley whose name occurs in the Monthly Repository, Vol. VI. pp. 592 and 593.

The subject of the present memoir was the sixth in a family of eleven children. The early part of his education he received in the grammar-school of his native place, then under the direction of the Rev. Mr. Hugglestone, a respectable clergyman in the Established Church. Here he continued six years, and at the age of 15, September 1753, he was placed under the care of the Rev. James Daye, a "learned and amiable" dissenting minister at Lancaster; with whom he remained three years. Of his amiable dispositions and excellent capacities at this period, a high testimony is borne in the following extracts out of a letter to his father from Mr. Daye, dated "Lancaster, March 18th, 1755:—

"REV. and DEAR SIR,

"I can write to you with greater pleasure at this time than I could after the winter of the former year; and

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you will rejoice with me in the goodness of God to us, that your dear son, whom I must respect as if he were my own, (for he deserves it by his good qualities,) has been free from all complaints. His improvements much please me. In Greek he is a great proficient, &c. I am glad you encourage us to expect you here with Mrs. Astley this spring. I hope the journey will confirm your health, the continuance of which we all sincerely wish, and that your useful life may be spared for all the pleasure that may be expected from such a son."

During the last year of his residence with Mr. Daye, he sustained a heavy affliction in the loss of his father. This event caused his mother to remove with her family from Whitehaven to Preston, where she passed the remainder of her life. After the death of his father, the direction of his future studies appears to have devolved principally upon the excellent Dr. Benson of London. By his advice he was entered, in 1756, as a divinity student in the academy at Daventry, then under the direction of Mr. afterwards Dr. C. Ashworth, and Mr. Samuel Clark. Soon after his removal to Daventry, he commenced a correspondence with his revered friend and relative, Dr. John Leland of Dublin, between whom and his father a friendship and intimacy had subsisted during many years. The following letter, independently of its connexion with the subject of this communication, can hardly fail to be interesting to many of the readers of the Monthly Repository, as being an original letter of one whose character and works have rendered his name so highly and justly esteemed by the advocates of Christianity, especially amongst the Protestant Dissenters. It is addressed to Mr. Astley, at the academy, Daventry, and is dated "Dublin, October 27th, 1756:—

"DEAR COUSIN,

"I had no account that could be

depended upon of your dear father's death, till I received your letter, though it was what I expected. He was a person whom I really valued, and for whom I had a true affection and friendship; and it is a great pleasure to me to find he has left a son who, I hope, will be useful in the world. I am pleased with the account you gave me of the progress of your studies under Mr. Daye, and of your further intentions. I find, by a letter from Mr. Pilkington, that you are now at the academy at Daventry, under the care of Messrs. Clark and Ashworth. I have heard so good an account of those gentlemen, and of that academy, that I doubt not the time you spend there will be much to your advantage. You tell me you intend, if God spares your life, to finish your studies with Dr. Leechman or Dr. Benson. I should prefer the former, not only because Dr. Leechman is a person of great merit, as Dr. Benson also is, but because it may be an advantage to spend one season at least at an University. You are under so good a direction, that I need not give you my advice as to the order of your studies; only there is one thing which I would particularly recommend to you, and which is too much neglected by students in divinity; and that is, that you would read and consider some of the best books that have been written in the practical way: for want of this, many that have been well versed in speculative and controversial divinity, as well as in the languages, mathematics and other branches of literature, have been little qualified to discourse to the people in a plain, useful and edifying manner, which will always be most acceptable to the generality of hearers. I need not tell you that Archbishop Tillotson's Sermons are excellent in that way, as are many others that might be mentioned, belonging to the Established Church. And there are several authors among the Dissenters, that might be of great use, but are too generally neglected. The works of Dr. Bates and Mr. Howe are truly valuable, and so are many of those of Mr. Baxter, which have a pathos in them, and a spirit of piety running through them, which it were to be wished were more common among the preachers of this age. I shall be glad to have

an account now and then of the progress you are making and the method you are pursuing. May God bless you in your studies, and fit you for being, in due time, an useful instrument in his church.

"I am, your affectionate cousin,

"and humble servant,

"JOHN LELAND."

How successful Mr. Astley was in conducting himself at Daventry, so as to secure the respect and affection of his tutors, and especially in acquiring or improving those qualifications of the mind and heart which rendered him the enlightened, useful and faithful minister of the gospel, and gained him the love and esteem of all with whom he afterwards intimately associated; together with the sincere respect and veneration of all who knew him, though less familiarly acquainted with his character; will appear from the following letter addressed to him on his quitting Daventry, by his tutor, Mr. Ashworth.

"*Daventry, Aug. 18, 1758.*

"DEAR SIR,

"I cannot dissemble the great concern I feel on the thoughts of losing you so much sooner than I expected. Your letter grieved me. I have observed your diligence and improvement with delight; besides that, your steady, obliging and serious conduct has excited my highest esteem and warmest love. It was an useful example in the family, and contributed much to the good order of it, and I have often looked forward to future life with joyful expectation of your doing a credit to this academy and great service in the world. On these accounts, if it had been proposed to me as an alternative, I confess I would rather have given you your education for two more years, than parted with you now. But since your trustees are determined, and you think it your duty to acquiesce in their resolution, I submit the matter. Wherever you go, my prayers shall follow you, that your improvement may be great and your future usefulness extensive and long. I thank you, dear Sir, for the pleasure your company has given us, and for your candid and kind deportment towards us, and I hope that I and my family shall still enjoy your affectionate and devout remembrance.

May the blessing of Almighty God attend you! Be assured, you have a large share in the heart and prayers of,

“ Dear Sir,
“ Your affectionate friend and
“ servant,
“ C. ASHWORTH.”

When the writer of this biographical sketch calls to his recollection the great modesty and retiring diffidence, which were so remarkably evinced in the deportment of its subject, and which occasioned his being much less known in the world, and even in the narrow circle of society in which it is the usual lot of dissenting ministers to move, than many whose attainments and capacities of usefulness have, perhaps, been much inferior, he feels some degree of hesitation in giving to the public letters which bear such distinguished testimony to great excellence as a man, a Christian and a scholar. He almost feels a consciousness, that could the deceased have contemplated this application of them, he would have wished for their destruction. But such eminent worth of character may not pass unrecorded. So amiable an example ought to be held forth for the imitation of others. May God grant that it may be thus useful!

Of Mr. Astley's situation at Daventry, the only particulars that have hitherto been discovered, by the writer of this article, are contained in the following extracts, from a copy of a letter written by him to Dr. Benson, dated “Daventry, Oct. 20th, 1757.

“I spend my time at Daventry with great pleasure: every thing is conducted in a very friendly and agreeable manner. I am now studying the Evidences of Christianity, which, on account of a change made lately in the course of our lectures by Mr. Ashworth, we are to go through before we proceed to Ethics. Along with the Evidences I am engaged with the Jewish Antiquities. These form properly part of the business of the last year. The reason of the alteration is this. We had begun Natural and Experimental Philosophy with Mr. Clark, the last year, and had gone through Mechanics, Pneumatics and Hydrostatics with him; but as Mr. Taylor, who succeeded Mr. Clark, did not wish to engage with Natural

Philosophy this year, and Mr. Ashworth could not conveniently, we exchanged it for the Jewish Antiquities, and shall conclude the course of Natural Philosophy the next year. Mr. Taylor is universally respected in the academy. He is a gentleman of great modesty and affability. We are under no restraints here as to our sentiments, have liberty to read any books, make any objections, and talk freely upon any subject. How Mr. Ashworth may be affected to the gentlemen who agree or differ with him, I do not know; but his outward behaviour is friendly to all, and with the rest I have great reason to honour and esteem him. Mr. Taylor is very good in taking notice of the students, and conversing with them. He is very communicative, and his behaviour amongst us speaks his desire of making up the loss of Mr. Clark to this academy. Both our tutors are very candid hearers of any of our performances, which are, praying in the family in the evening, and two orations every session; in the last year but one, praying in public in the meeting at the evening lecture; and, in the last year, preaching.”

Of his fellow-students at Daventry, the one with whom he formed the strictest friendship and intimacy, and with whom he kept up a constant intercourse and correspondence, was the Rev. Thomas Threlkeld, of whom a biographical memoir was given in Vol. II. of the Monthly Repository, communicated by the late Rev. Dr. Barnes. With him, both at Daventry, and afterwards at Warrington, Mr. Astley was in the habit of spending two hours, three evenings in every week, in mutual studies of the Hebrew and Greek Scriptures. In July, 1758, Mr. Astley was removed, with his friend Threlkeld, to the academy recently established at Warrington, by the advice of Dr. Benson. What particular reasons might lead to this change, the writer is unacquainted with; but he has frequently heard the subject of this memoir express the great satisfaction he felt on becoming a student in the Warrington Academy, and the uniform pleasure he experienced during a three years' residence in it. The full and very interesting history of this academy, with the list of its students, communicated

to the *Monthly Repository*, for the years 1813 and 1814, by V. F., would render any account of it, as connected with the biographical memoir of Mr. Astley, (if any particulars could be given,) altogether superfluous. It is, however, worthy of record, as evincing the ardour and industry with which he pursued his studies, both at Daventry and Warrington, that amongst his MS. volumes, there are several containing either the entire lectures, or very full abstracts of the several courses of lectures which he attended. Among others is a course of lectures delivered by Dr. Taylor, upon all the parts of speech in the Hebrew and Greek Scriptures, illustrated by many quotations from the Old and New Testaments, and by many from the Greek and Latin classics. These criticisms were partly collected from different critics, and partly the Doctor's own. A very complete index of the texts explained in these lectures, made by Mr. Astley, is appended to his MS. copy.

In a letter from Mr. Daye, dated Lancaster, November 28th, 1760, it appears that Mr. Astley had received an invitation from the congregation at Stockport to become their minister. Whether the invitation was that he should become their resident minister upon his quitting the academy, and in the mean time should supply their vacant pulpit by going from Warrington to Stockport for the Sunday, does not appear. But this latter plan was adopted for some months at least. In the beginning of April, 1761, he received an invitation from the congregation at Congleton to become their pastor, in the room of his highly esteemed friend and relative, the late Rev. W. Turner, who had accepted an invitation to settle as minister at Wakefield. This invitation he accepted, but, during the first three months he supplied there, he continued to pursue his studies at Warrington. In July, 1761, he settled at Congleton, with no other view than of continuing there for a much longer time than he did; but receiving many invitations and earnest solicitations to succeed his mother's uncle, the Rev. Mr. Pilkington, who had resigned the pastoral office at Preston, through the growing infirmities of age, he was induced to remove to a situation pe-

culiarly pleasing to him, as being the residence of many of his friends and nearest relations. During his short stay at Congleton, (Aug. 26th, 1761,) he received from the congregation at Yarmouth, in Norfolk, through the medium of the Rev. T. Whiteside, one of the pastors of that society, an invitation (given upon the recommendation of Dr. Benson), to spend some weeks amongst them, with a view to his permanent settlement as co-pastor with Mr. Whiteside, there and at Filby, a village about six miles distant.

This invitation, occasioned by the death of the Rev. Mr. Milner, and communicated in the most gratifying terms, was declined, not without considerable reluctance. Probably the solicitations of his friends that he would settle at Preston, might determine him to this step, as he settled at Preston on the 4th of October following.

On the 18th May, 1762, a meeting of ministers was held at Warrington, when Mr. Astley, together with Mr. John Holland, Mr. (afterwards Dr.) Priestley, and Mr. Wilding, were ordained to the christian ministry. On this occasion Mr. Daye asked the questions, Mr. Mottershead prayed over the candidates, and Mr. Braddock gave the exhortation, and concluded with prayer. At this meeting it appears, that the proposal was first made to establish among the Protestant Dissenting Ministers of the counties of Lancaster and Chester, a fund for the relief of their widows and children. Of this excellent institution Mr. Astley was one of the earliest members and most zealous advocates. While at Preston, Mr. Astley continued to pursue his theological studies with great industry, applying himself particularly to biblical criticism, but without suffering himself to lose sight of the important practical duties belonging to the character of a minister of religion. How faithfully those duties were discharged by him while he continued at Preston, there are few, perhaps, if any now living who could bear their testimony; but the writer can never forget the sincere and very affectionate respect with which Mr. Astley's character and services were remembered and spoken of by some aged members of that congregation,

thirty-seven years after his connexion with them had ceased.

About the time of his leaving Congleton, he appears to have commenced an intimate friendship and correspondence with Mr. Turner of Wakefield, which continued with mutual pleasure and satisfaction till the decease of that excellent and venerable minister. In April, 1764, Mr. Astley received an unanimous invitation from the congregation assembling at Mill-Hill Chapel, in Leeds, to become their pastor, in the room of the Rev ———, deceased. But a distrust of his own qualifications for the faithful discharge of so considerable a trust, together with other considerations, induced him to decline "a most sincere and hearty invitation." His refusal gave great concern to several of the leading members of the congregation, who had been particularly solicitous in the affair, from a conviction of his ability to fill the pastoral office among them, with honour to himself and with great and acceptable usefulness to society in general. On the 3rd October, 1772, he received an unanimous invitation from the congregation at Whitehaven to settle there, in consequence of the removal of the Rev. Radcliffe Scholefield, who had been sometime co pastor with Mr. Astley's father at Whitehaven, and after whose death had continued

sole minister till the period now alluded to, when he accepted an invitation to Birmingham. Many considerations strongly inclined Mr. Astley to accede to the wishes of the congregation at Whitehaven. His attachment to Preston had been considerably weakened by several circumstances; particularly may be noticed the death of his mother, in the preceding year, for whom he had the greatest affection and filial reverence, and that of Lady Hoghton, (great aunt of the present Sir Henry Philip Hoghton, of Walton Hall, near Preston,) by whose death he lost a truly valuable friend. In addition to these inducements to quit Preston, he felt a strong predilection for his native place, and would have felt no small satisfaction could a removal to Whitehaven have been rendered eligible in every respect. But prudential motives induced him to decline this invitation. In December following he was invited to preach at Chesterfield, in Derbyshire. This invitation he accepted, and it being succeeded by an unanimous request on the part of the congregation to become their pastor, in consequence of the resignation of the Rev. James Haywood, he finally settled in that town in April, 1773.

R. A.—H.

(*To be continued.*)

THE CORRESPONDENCE BETWEEN LOCKE AND LIMBORCH, TRANSLATED,

WITH HISTORICAL NOTES.

The Correspondence between Locke and Limborch, 1685—1704.

(Continued from p. 14.)

No. 3.

John Locke to Philip a Limborch.

Cleve, 6 Oct. 1685.

MY MOST ESTEEMED FRIEND,

IF I scarcely replied to your two very friendly letters, I beseech you to blame the hasty departure of the packet. Do not esteem me so absorbed in my own concerns, or so indifferent to your friendship, and the charms of your instructive correspondence, as to have said every thing about my affairs, and nothing respecting your agreeable letters, unless I

had been anxious to have the earliest notice of the Earl of Pembroke's arrival.

But I can now, my excellent friend, gratify my inclination, and return to you and to your letters; in the first place, blaming your friendship for speaking in such extravagant terms of my deserts, and at the same time, so lightly of the great benefits by which you have obliged me. I confess these are sometimes the errors of sincere and distinguished friendship; I rather complain of them now, that, on the other hand, you may indulge me in a similar feeling, and believe that I only follow the dictates of friend-

ship and gratitude, when I persist in the sentiment that such benefits as I have received from you, words neither can, nor ought to describe sufficiently. And unless I find that you all oppose my wish with more power than I can resist, I must prevail upon you to remove my indisposition at once, by your authority, (for I know your influence with the excellent Veen,) and to put an end to my just complaints by coming to visit me.

Then, as you seem to promise, but alas! how distant is the performance, I might enjoy your and our friends' society among these hills and shady woods. I should seem to catch a glimpse of the golden age. For virtue, benevolence, peace and sincerity, dwell only in the country; crowded cities have scarcely a place for them. Thus the poets sang. Whether the historians give a different account, I will not now inquire.

I rejoice that your brother's health is restored, and without more serious symptoms. I could not read that part of your letter where you refer to your writings, without regret, conscious of my loss of amusement and information from not having yet seen some of them; from which I promise myself as much useful information as I have derived from those I have already perused. If you will allow me to speak with sincerity and freedom, I have never found opinions stated more clearly, better sustained by the force of argument, farther removed from the prejudices of a party, or, in every respect more agreeable to truth. In this you cannot doubt my sincerity when you perceive that, though assuming the censor, I could fasten the malignant tooth of criticism on so few passages. But, woe is me, I have lost nearly all the advantage I hoped from my critical severity; for, many of the things which I vainly noticed, on reading them, were not so much for your correction, as for my information, when we could have a farther conference. You must not, therefore, thank such a busy body as myself. It is enough if you acquit me of a disposition too inquisitorial, and of an eager search after an occasion of censure; however, it is a proof that a piece is well executed when one is forced to look for small blemishes. I wish the

work * I am preparing were in such a language, that you could correct the faults. You might amply avenge yourself by discovering a multitude.

I can easily credit what you say respecting the critic of the critic. † I no sooner reached that part of the eleventh letter, than I seemed to hear a violent clamour as if religion herself were destroyed; well knowing the manner of such sort of persons, that so much the less they can detect of heresy, and especially of any offence against the divine honour, so much the more do they burst forth into loud reproaches and calumnious accusations.

* His "Essay on the Human Understanding." Le Clerc, who read English, speaks of having seen a part of it in MS. in 1688. Vide J. Clerici Vita. Amst. 1711. P. 47. He also translated into French, An Abridgment of the Essay, by the author, and published it in his *Bibliothèque Universelle*, in 1688. The whole work first appeared in 1689, on Mr. Locke's return to England.

† One critic was *Le Clerc*, and the other *Father Simon*. In the character of Prior of *Bolleville*, he had published an answer to a work by Le Clerc, which first appeared in 1685, under the following title, *Sentimens de quelques Théologiens de Hollande, sur l'Histoire Critique du Vieux Testament, composée par M. Richard Simon, prêtre*. The parts of Le Clerc's work which Mr. Locke here notices are the eleventh and twelfth letters, the same which were published in an English translation in 1690, 18mo. with the Defence of them against the Prior of *Bolleville*, under the title of "Five Letters concerning the Inspiration of the Holy Scriptures." These were answered by Mr. Lowth, the Commentator, father of Bishop Lowth, in "A Vindication of the Divine Authority and Inspiration of the Writings of the Old and New Testament." Oxford, 1692. Le Clerc professed not to have fully adopted all the free opinions which he states in these Letters. He thus writes, speaking of himself in the third person: *Verum in eo opere, non semper sententias, quas ratas et fixas habere vellet, sed alienas etiam, ut amicorum de historia critica colloquendum conjecturas in medium protulit*, and this declaration he presently applies to the dissertation on Inspiration, in the eleventh and twelfth letters; quoting Mr. Locke's authority for such a bold method of investigating truth. Vide J. Clerici Vita et Opera. Pp. 51, 52 and 246.

The argument is, I admit, proposed with modesty and cautiously pursued; yet it is of a kind which requires the most accurate examination. If every thing in the sacred books is to be indiscriminately received, as alike divinely inspired, a great occasion will be afforded to philosophers for doubting the sincerity of our faith. If, on the contrary, some parts are to be considered as writings merely human, in what consists the divine authority of the Scriptures, without which the christian religion would be destroyed? What shall be the criterion? What the rule? Thus, on this question, fundamental, if any be so, the greatest caution, prudence and modesty, should be discovered, especially by one, to whom, as I apprehend, the ecclesiastical authorities, and the learned theologians, are not very complacent. But the challenge is here thrown out, and a controversy may be expected.

I, who seek every where truth alone, would with equal readiness receive it wherever found, whether among the heretics or the orthodox. I confess there are some things in that piece which did not fully satisfy my mind; others which I know not how to answer. Of the former, I would gladly have the solution from the author, if you judge it not too much to trouble him. Concerning the latter, I shall ask your opinion.

1. Unless I am mistaken, the author frequently employs against the plenary inspiration of the apostles this argument, that we find many things said by them, for which they did not require the aid of the Holy Spirit, which, if admitted, yet will conclude nothing against the divine authority and inspiration of the holy volume. Truth, constant and infallible, in every respect, is asserted in the Sacred Scripture. What though St. Paul say, Acts xxiii. (vide p. 241), that it was not revealed to him from heaven, this detracts nothing from the certainty of Scripture, since he speaks of what could be certainly and infallibly known, without divine revelation. There was no need that those things which could be discovered by the senses and personal knowledge of the apostles, should be revealed to them, in order to make their narrations authentic. I fear, therefore, that some will suspect that this argument was

rather obtruded, than arising from the subject.

2. The explanation of the promise, John xvi. 13, which he gives at large; (p. 256,) appears to me quite inapplicable to the apostle Paul, if his history, Acts ix. &c. be attentively considered. For how could he, an enemy of the gospel, and as he elsewhere confesses, ignorant of it, so suddenly become an interpreter of its mysteries, and a preacher, without supernatural and divine inspiration? See Acts ix. 19, 20. These were some of the passages which failed, on the perusal, to afford me satisfaction. There were some others which I have forgotten. But I would willingly know what the author says to these. Yet, since there are many other passages which appear to bring into question the universal infallibility and inspiration of the Holy Scripture, and which I cannot answer, I earnestly request that you would not refuse to explain them to me according to your opinion. For many things which I have met with in the canonical books, long before the reading of that treatise, have excited in me doubt and anxiety, and you would do me a great favour, could you remove my scruples.

I request you to deliver the enclosed to my most excellent host, with the fullest expression of my friendship, gratitude and esteem. Give my respects to his wife, to yours and Guenelon's, and to all our friends. Farewell, and forgive my writing this long letter, for it is not easy to leave off conversing with you.

Your most devoted,

J. LOCKE.

The interval of a year, which now occurs in the correspondence, is explained in Mr. Locke's Life (Biog. Brit. V. 2998). It there appears that he ventured to quit his retreat at *Cleves*, and return, "about the beginning of November," 1685, to Amsterdam, from whence he removed to Utrecht in the autumn of 1686.

No. 4.

John Locke to Philip a Limborch.

Utrecht, 11 Oct. 1686.

MY VERY LEARNED AND EXCELLENT FRIEND,

THOUGH by long habit my mind becomes somewhat indifferent to other

inconveniences of life, yet I cannot be deprived of your society, without great trouble of mind. For you have been accustomed to instruct me by your learning, to confirm my judgment by your own, to guide me by your advice, and to console me by your friendly intercourse; in short, you have been the daily solace of my cares. But I have generally found that my ill-fortune has rarely permitted me to enjoy what I have most desired. That I may, therefore, wear away as easily as I can this tedious separation, you ought to afford me the relief of your frequent correspondence; now especially while you are yet allowed opportunity and leisure from those domestic foes, who are meditating an attack upon you. This, I doubt not, you expect in such an age as this in which we live.

If candidly, and as friends of truth, they would try with you the force of arguments, I know they could not displease, for you are disposed to embrace truth, wherever discovered. But if, by displaying their rage, craft and malignity, they merely gratify a few like themselves, whatever happens you will certainly depart unhurt and a conqueror, because you seek truth, not victory. But, to speak my mind, I expect little from such quarrelsome disputants, who seek reputation rather by degrading others, than by advancing themselves. He deserves praise as a workman who rears an edifice. But let us leave these brawlers to themselves and their own conceits. If you have found B——* more kind and liberal, I rejoice, for I constantly desire to see the peace-makers increase, especially among the Reformed, who daily exhibit too much contention. *An enemy hath done this.*

The friends to whose intimacy you have introduced me here, are men of another description. Both the Grevius's† send you their affectionate

* Probably *Barman*, whose son's dispute with Limborch will appear in the farther part of this correspondence.

† John George Grevius was Professor at Utrecht, during thirty years, till his death in 1703. Among his pupils was the famous physician Dr. Mead, who is said to have been "possessed of a collection of

respects. Though I have often inquired for Verynius, I have not yet seen him. He left the city one day this week. When he returns I shall speedily wait upon him.

With good wishes for yourself, your wife and family, believe me,

Yours affectionately,
J. LOCKE.

Soon after the date of this letter, Mr. Locke returned to Amsterdam, where he projected a society for literary conversation. *Le Clerc*, as quoted in the *British Biography*, (VII. 10,) says, "In 1687, Mr. Locke desired that Mr. Limborch and I, with some other friends, would set up conferences, and that to this end we should meet together once a week, sometimes at one house and then at another by turns; and that there should be some question proposed, of which every one should give his opinion at the next meeting; and I have still by me the rules, which he would have us observe, written in Latin with his own hand."

Mr. Locke, however, for what reason does not appear, in a few weeks removed again from Amsterdam. *Le Clerc* says, "Our conferences were interrupted by his absence, because he went to Rotterdam, where he lodged with Mr. Furley." This gentleman, whose name will again occur in the following letters, was, according to the *Biog. Brit.*, "a moderate English Quaker of some learning," who "wrote very well against Antoinette Bourignon, the famous female visionary of Lisle." Mr. Locke, according to *Le Clerc*, made another short visit to Amsterdam, but, otherwise, appears to have remained at Rotterdam till his return to England in 1689.

original letters in MS., written to Grevius by the most eminent persons in learning." Among these numerous correspondents was *Mr. Locke*. There are five Latin letters from Grevius to *Le Clerc*, annexed by the latter to his own *Life*, before quoted. The other Grevius was most probably one of the Professor's sons, "a youth of great hopes," who "died in 1692, in his 23d year, while he was preparing a new edition of *Callimachus*, which was finished afterwards by his father, and printed in 1697." *Biog. Dict.* 1784. VI. 282.

MISCELLANEOUS COMMUNICATIONS.

*Memorial by Mr. Manning of Dissenting Academies in the West of England.**

SIR, Exeter, Jan. 20, 1818.

IT is desirable to preserve some record of the public Institutions formerly existing among the Dissenters, and no publication seems so proper for this purpose as the Repository. I therefore transmit an authentic memorial of the academies formerly established in the counties of Devon and Somerset.

JAMES MANNING.

About the year 1710, Mr. Hallett, senior, opened an academy for educating young persons for the ministry and other professions, as well as for civil life. His son, the Author of the *Notes on Scripture*, gave some assistance in the two or three last years of its existence, but was not considered as a tutor. The following persons were educated in this seminary:

Mr. Huxham, a physician at Plymouth.
Mudge, Zachary, first a dissenting minister, and afterwards conformed.
Parr, John, a minister.
Starr, John
Foster, James. Dr. Foster.
Rowe, William
King, afterwards Lord Chancellor.
Prior, William, a minister.
Pitts, Aaron, ditto.
Force, John, ditto.
May, William, ditto, author of a volume of sermons.
Beadon, Roger, ditto.
Bond, ditto.
White, ditto.
Stogdon, Hubert, ditto.
Bishop, Thomas, ditto.
Colton, Edward
Jeffery, Bartholomew
Jeffery, Thomas, a minister.
Hallett, Joseph, ditto.
Hallett, William, a physician.
Follett, John
Westcot, Samuel
Elms.
Hornbrooke, Thomas, a minister.
Pacy, Mark, ditto.
Jacomb, George, ditto.
Hbwe, James, ditto.

* [We solicit from our Correspondents biographical notices of any of the names in the following lists. Ed.]

Mr. Adams, Samuel, a minister.
Gould, ditto.
Churly, ditto.

Mr. Moor, at Tiverton, had a small academy, at which the following ministers were educated about the year 1730:

Mr. Stoneman, Benjamin
Glass, a physician.
Majendie.
Rowe.
Moor, Richard
Dowdel.
Gilbert, John
Manston.
Flexman, Roger
Walker, John
Walrond, Henry, a counsellor.
Bradick.

Students at Taunton Academy, under Mr. Grove:

Mr. Lock.	Mr. Webb.
Farewell.	Freeman.
Totterdell.	Marshall.
Beauchamp.	Glidhill.
Stoakes.	Thomas.
Evans.	Pope.
Haskol, James	House.
Haskol, Farnham	Bickford.
Johnson.	Freke.
King.	Martin.
Broadmead.	Webb.
Cornish.	Knott.
Sanderecock.	Walter.
Warner.	Jenys.
Cotton.	Pardew.
Mullins.	Pitts.
Maudit.	Frost.
May.	Caswell.
Savage.	Oxenham.
Hayne.	Besley.
Barrington,	Marks.
Barrington	Carpenter.
(Sons of Lord	Catcott.
Barrington).	Moore.
Phipps.	Foot.
Lord Willoughby, of	Pierce.
Parham.	Dudly.
Mr. Bartlett.	Bartlett.
Whitty.	Witherly.
Walrond.	Axford.
Amory.	Tolcher.
Coade.	Davenport.
Yallacomb.	Harson.
Phelps.	Blanchild.
Pearce.	Collins.
Walrond.	Carpenter.
Lang.	Arburthnot.
Deacon.	Towgood, Mic.
Chadwick.	Jillard, Peter.

Mr. Towgood, Nich. Mr. Williams.
 Heath, Benjamin Meadows.
 Skinner. Foote.
 Richards. Daniel.
 Atkey. Colville.
 Bowden. Hussey.
 Gough. Baker.
 Farewell. Birch.
 Hardy. Harris.

Under Mr. Amory, from 1738.

Mr. Hillier. Mr. Ludlow.
 Baker. Short.
 Milner. Sealy.
 Tremlett. Hill.
 Kiddell. Macartney.
 Diaper. Gillingsley.
 Hawker. Hallowday.
 Mattick. Darch.
 Jeffries. Wright, J.
 Lush. Wright, R.
 Smith. Goodfield.
 Bayly.

In 1760, an academy was opened again in Exeter. The tutors were, Mr. Micaiah Towgood, Mr. Samuel Merivale, Mr. John Turner, Mr. John Hogg, and, after the death of Mr. Turner, about the year 1769, Mr. Thomas Jervis. After this institution had existed about eleven years it was closed on the death of Mr. Merivale, the divinity tutor. The following students were educated at this academy:

Mr. Eveleigh, physician.
 James White, counsellor.
 Joseph Bretland, minister.
 Follett, Abraham
 Irvin, William, minister.
 Lang, William
 Westcott, John, physician.
 Bartlett, Percy, minister.
 Pope, John, ditto.
 Hogg, John
 Youatt, William, minister.
 Rowe, William
 Lee, Thomas, merchant.
 Vicary, John, minister.
 Fennimore, James, ditto.
 Taylor, Philip, son of Dr. Taylor.
 Porter, Jasper, physician.
 Pike, Samuel
 Wraxall, Nathanael, now Sir Nathanael, author of a *Tour to the Northern Courts*, &c.
 Remmet, Robert, physician.
 Gwatkin, Thomas, afterwards ordained by the Archbishop of Canterbury, and went to America.
 Cake, Samuel, minister, conformed.
 Mugg, Henry, ditto, and conformed.
 Temple.
 Saaden, Thomas, physician at Chichester.

Mr. Berry, James, died at Edinburgh.
 Heath, George, minister.
 Clarke, William.
 Short, John, died at the academy.
 Parr, Bartholomew, physician in Exeter.
 Graves, John, admiral.
 Berry, Thomas, attorney.
 Hooker, William, trade.
 Gibbs, George, merchant, Bristol.
 Green, James, trade.
 Graves, George, navy office.
 Merivale, John
 Manning, James, minister.
 Green, Richard, trade.
 Katenkamp, George, army.
 Besley, William
 Smith, John, surgeon.
 Hale, army.
 Carter.
 Jellicoe.
 Jeffery, Nathanael.
 Green, John
 Graves, Thomas, afterwards, Admiral Sir Thomas Graves, Bart.

An academy was opened by Mr. Kenrick, in Exeter; but I have no account of the students.

Account of the Dissenting Congregations at Barnstaple and South Molton, by the late Mr. Badcock.

SIR, Exeter, Jan. 20, 1818.

THE following account of the congregations of Barnstaple and South Moulton, was given me some years ago by Mr. Badcock, and is drawn up in his lively manner. If you think the perusal of it would amuse your readers, you are welcome to insert it in your useful publication.

JAMES MANNING.

Barnstaple.—The dissenting congregation in this place was originally gathered by Mr. Jonathan Hanmer, (grandfather of the poet Gay,) and Mr. Oliver Peard. The former was a lecturer in the church during the protectorate of Cromwell. Both were ejected in the year 1662. When Charles the Second granted an indulgence in 1672, the congregation built a meeting-house, and formed themselves into a regular church on the congregational plan, under the pastorship of Mr. Oliver Peard, assisted by Mr. John Hanmer, the son of his former colleague, who, though not ejected from any living by the act of sequestration, yet refusing to take the oaths and comply with the other requisites of conformity, was silenced for some years, and being

obliged to quit the college, is classed by Dr. Calamy amongst the ejected ministers.

On the death of Mr. Peard in 1696, Mr. Hanmer became the pastor, and was assisted by Mr. William Peard, son of the former pastor. Mr. Hanmer soon after this was rendered almost incapable of ministerial work. Disputes arose with regard to the salary. The contention of party, nursed by private jealousies and opposing interests, rose higher and higher, till a separation was found necessary. On this event, which happened in 1705, the congregation at the old meeting chose Mr. Peard as their sole minister, whilst the dissatisfied party built a commodious chapel for themselves.

The first candidate for the separate congregation was a Mr. Birne. A blunder he made in the pulpit was the only cause of his being rejected. He was to preach a funeral sermon for an old gentleman, well known, which drew a large audience. The poor man had forgotten to note down where his text was to be found. He told them (with a most disconcerted air), that he believed the text was in the Proverbs, but he was not certain. But the words were so and so. This unlucky blunder was the parent of a thousand more. His sermon was a very chaos of crude divinity. Some were chagrined, others disgusted, and a third sort gratified with something to make a jest of. The preacher was too much mortified to risk a second attempt, and the people that invited him, too much mortified to desire it.

This Mr. Birne afterwards settled at Hammersmith, and in his latter days made a worse blunder than the first; he conformed to the Establishment, and became so enamoured of his canonicals, that he wore them all day long. But, poor man, he was near seventy.*

Mr. Boucher was chosen pastor of the separate congregation, who had been a student at Mr. Hallett's academy at Exeter.

Mr. Hanmer did not long survive the separation. On the death of Mr.

Peard, Mr. John Powel, who had been settled with a congregation at Blandford, succeeded him. Mr. Powel's orthodoxy, as to the Trinity, was unquestionable, but in other matters suspected, as will appear from the following anecdote:—An old lady, of Dorsetshire, who was then near 90, boasted of her early attachment to Calvinism, and to give an instance of her zeal, said, that though Blandford, where Mr. Powel was then settled, was within a very short way from her house, yet every Sunday, for ten years, she rode to Wareham to hear Mr. Clerk, though it was at least twelve miles from where she lived. Upon being asked what was her fancy for putting herself to so much inconvenience, she replied, very heartily, that she preferred riding through dirty roads, a long and tedious way, in quest of Mr. Clerk's *gospel*, to going over the threshold of her door for Mr. Powel's *law*.

The people at Barnstaple had not so much zeal, and Mr. Powel's law went down for gospel.

The minister of the New Meeting dying, it was proposed to Mr. Walrond, in the year 1753, to unite both congregations. This, through Mr. Walrond's prudence and moderation, was effected. Though educated at the Calvinistic academy at Ottery, he maintained no predilection for the favourite topics of that academy, and generally warned the students against a bigoted attachment to them; and when a student from thence was sent to preach for Mr. Walrond, he charged him most earnestly not to introduce any thing of a disputable kind in his pulpit, adding, "I know your fellow-students and their ignorant fondness for the Qunquarticular Controversy, which I hate, and which my congregation never heard a word about, and I never desire they should."

Mr. Walrond dying in the year 1769, the united congregations invited Mr. Samuel Badcock to settle among them. He accordingly settled at Barnstaple in April, 1770.

On the Plan of a Greek Testament.

SIR,

Dec. 6, 1817.

YOUR very intelligent Correspondent Griesbachianus, in his remarks (in your Repository for July,

* Mr. Badcock had not this excuse.

J. M.

XII. 390), on the imperfection of some late impressions of the Greek Testament, when speaking of there being "no accurate copy of Griesbach's last edition," should not, I think still, have omitted to notice the elegant and useful edition of the late Professor White, printed some years ago at the Oxford press; especially as his edition was expressly undertaken with the view of exhibiting the most important and essential variations from the received text, as detailed in the last impression of the learned German Professor. Dr. White has not, it is true, copied that text; but he has given what is surely of essential service to the biblical student, one of the most accurate impressions in existence of the text in use, with a faithful and impartial summary of every variation considered by Griesbach as of either equal or superior importance to the current text; so that the theological reader has, in this admirable little work, before his view, every really valuable reading known, without the perplexing intricacy and confusion attendant on that indiscriminate accumulation of *variae lectiones*, (in multitudes of instances of mere synonymical words, or even particles, of frivolous transpositions, or perhaps unimportant discrepancies of punctuation,) with which many of the editions of the last century have been so ponderously laden.

After all, I cannot help thinking, that until a new text is adopted by the general and harmonious concurrence of all religious denominations, Dr. White's plan is the most desirable, by giving, in conjunction with the popular text, most accurately printed, every thing that has been so far discovered in the course of collation of acknowledged critical value, or probable utility. This too was the leading idea, and, in fact, the intended plan of the late Professor Carlyle, in his invaluable project (alluded to in the Repository for November, XII. 660), of a Greek Testament, upon an improved and extended scale. For while his copious form of arrangement would have embraced the results of numerous new investigations he had set on foot, (and which were in the course of execution at the time of his premature decease,) of hitherto

uncollated MSS.,* and printed codices, as well as versions, it was at the same time designed to incorporate the entire bulk of former collations of MS. texts, and what is even more, of the various printed texts.

It was still his design, however, to leave the text as it now stands; to give the important or primary readings in the marginal notes, (so far concurring with Dr. White's plan,) and then methodizing the remaining mass of all preceding, as well as of his own original collations, in a luminous and systematic disposition, for the purpose of reference, separately and unconnected with the leading arrangement. His idea of also collating the printed texts, particularly the independent ones,† promised to be of peculiar service to the cause of sacred criticism by bringing into one concentrated view the comparative estimation of particular readings in the judgment of the most eminent and distinguished critics. On this subject I will, at present, only add what I have had frequent occasions to express, that the abandonment of such a valuable labour, is no less to be regretted than the premature loss of the eminently learned scholar, who projected it, is to be deplored by every friend to scriptural investigations.

V. M. H.

P. S. In speaking as I have done, in this letter, of the necessity of *harmonious concurrence* of religious parties ensuring the acceptance of an improved text, I apprehend no one will contend that there are not innumerable (if not invincible) prejudices to be combated in the christian world, before any correcter text or better version of the Scriptures can be successfully introduced in substitution for those now in circulation. And while these feelings do exist, and there remains so manifest, and I question if not rather increasing, a disinclination

* It is to be indeed deplored, that these MSS. (near thirty in number) should now lie uselessly augmenting the rich stores of the archives of Lambeth.

† i. e. Those critical texts which have followed no previous editor, but were formed by their respective conductors by their own judgment and deliberate examination of various MSS.

in the greater bulk of religious persuasions to such reforms, would it not, I am tempted to ask, be a wiser policy to endeavour to conciliate and allay those prejudices, which time and (a surely not unpardonable or unnatural) veneration for a text that has been for ages adopted by the wise and good of all parties have conspired to strengthen? And as a more probably successful means of producing this result than by at once forcing the introduction of an altered text, I would venture to suggest it as at the same time the more efficient policy to publish the received both in the original and version still, with only marginal insertions of the correcter readings in the one case, and of the more improved translations in the other.

V. M. H.

Professor Carlyle's Greek MSS.

SIR,

Jan. 14, 1818.

HAVING referred your readers in the former communication to the celebrated MSS. brought some years since from the East by the late learned Professor Carlyle, and also given some idea of the important investigations, to which at the period of his death he was so labouriously devoted in collating, and preparing for the press his collations of these valuable remains, I persuade myself that some further particulars of these MSS. will not form an unacceptable sequel to what I have already stated. For this purpose I am induced to request the insertion in your Repository, of the accompanying extract from Mr. Walpole's Memoirs relating to European and Asiatic Turkey, recently published, in which the particulars of Mr. C.'s obtaining these interesting MSS. are luminously detailed.

On some future occasion I may request, Sir, your insertion also, if acceptable, of Mr. C.'s own letter on the subject of these MSS. written to the gentlemen who had undertaken to act as his colleagues in the collation.

V. M. H.

Libraries at Constantinople.

P. 84.—An opinion had long been prevalent that the libraries in the palaces of the Grand Seignior, and in the city of Constantinople, contained some valuable Greek manuscripts which had escaped the destruction

occasioned by the Turks in the year 1453. The imperial mosques there, particularly that of St. Sophia, the libraries of the patriarchs of the Eastern church, and of the Greek monasteries in the Levant, were also supposed to contain many curious inedited writings. This general belief of the existence of unexplored literary treasures in Turkey induced the English government to appoint a person well versed in classical, biblical and oriental literature, to accompany the Earl of Elgin's embassy to the Ottoman Porte in the year 1799. The plan originated with Mr. Pitt, and the Bishop of Lincoln, who thought that an embassy sent at the time when Great Britain was on the most friendly terms with the Porte, would afford great facilities for ascertaining how far these hopes of literary discovery were well founded. They trusted that the Ambassador's influence would obtain permission for the transcription at least, if not for the acquisition of any unpublished work that might be found.

The Rev. Mr. Carlyle, Professor of Arabic in the University of Cambridge was prevailed upon to engage in this service; and the choice reflects great credit on the judgment of those who applied to a person so peculiarly qualified for the task. During our residence at Constantinople, Mr. Carlyle and myself visited all the monasteries of the Greek monks, or Caloyers, on the Princes' Islands, in the Sea of Marmora. Their names are Prinkipo, Chalke, Prote, Antigone, Oxya, Platia. The manuscripts in their libraries did not contain a single classical fragment; but there were many copies on paper and vellum of different parts of the New Testament, written apparently about the 11th, 12th, and 13th centuries; the most beautiful of these we bought from the monks, who use printed books in the service of the church, and attach little value to their ancient manuscripts. These are now deposited in the Archbishop of Canterbury's library at Lambeth.

In the collegiate house belonging to the Greek Patriarch of Jerusalem, who resides at Constantinople, we found a very well furnished library, including a considerable number of manuscripts, the greater part of them on subjects connected with theology and

ecclesiastical history; but none of them of very high antiquity. There were also a few detached fragments of some of the Greek classics. The Patriarch behaved to us with the utmost liberality, not only sending one of his chaplains to assist us in making a catalogue of the library, but allowing us to take any of the manuscripts we might wish to send to England for the purpose of being examined and collated.* Such as we thought interesting or curious were forwarded to London, along with those procured from the Princes' Islands; and they are now in the archiepiscopal library at Lambeth.

We had some difficulties to overcome before admission could be obtained into the rooms of the mosque of Saint Sophia, the libraries in the Seraglio, and those belonging to the schools, mosques and colleges of Dervises at Constantinople. The influence of Lord Elgin at length prevailed; but in none of those vast collections of books was there a single classical fragment of a Greek or Latin author, either original or translated. The volumes were in Arabic, Persian, or Turkish; and of all of them Mr. Carlyle took exact catalogues.

The result of our labours previous to his taking a final leave of Constantinople was, that we examined every library within our reach which was likely to contain any valuable manuscript; and that we sent to London 27 codices of different parts of the New Testament, besides an Arabic and a Persian version. In addition to these, Mr. Carlyle procured a number of oriental manuscripts relating to history and poetry; these, since his decease, have been purchased by the East India Company.

P. S. In his printed circular, containing "hints and observations" for the use of his co-operators in the colla-

* In the written letter to his colleagues above alluded to, Mr. C. mentions this circumstance of the MSS. received from the Patriarch of Jerusalem being granted to him for the purpose of collation only, on the condition, however, of being returned when so collated. How far this promise is likely to be redeemed from the silent slumber in which these invaluable treasures are now reposing among the Archives of Lambeth may become perhaps a subject of rather curious speculation.

tion of his Greek MSS. of the New Testament, Mr. C. himself remarks (in exact conformity with the account above detailed) that "the whole of the present MSS. were either brought by him from Syria, or furnished by the Patriarch of Jerusalem from his library at Constantinople; or lastly, collected by Mr. Hunt and himself in the Islands of the Archipelago, and the Sea of Marmora."

SIR, *Norwich, Jan. 22, 1818.*

I SAW with some surprise in a late Number of the Repository [XII. 670] a sort of call upon Dr. Priestley's friends to notice something resembling a charge against him, of preaching other Sermons than his own. To a certain extent it is true. I know that he sometimes borrowed the Sermons of his friend Dr. Enfield, that he preached them at Birmingham, and so far from thinking it wrong, that he mentioned it among his congregation without any reserve. That a man, whose whole life was a scene of intense and varied application and study, whose labours were as unceasing as they were unparalleled, should be accused of neglecting an important branch of his duty, of being negligent and indolent, (which undoubtedly was meant to be implied,) does seem strange enough; or that a practice which certainly prevails among hundreds of his brethren, should be imputed to him as a blemish.

EDWARD TAYLOR.

[On the subject of the above letter, a much respected private correspondent, well entitled to speak with confidence of all that relates to Dr. Priestley, writes to us as follows:

"I see in the Repository an angry query about Dr. Priestley's preaching other persons' sermons. The fact is he made no more of a secret that he occasionally preached Dr. Enfield's and Mr. Lindsey's sermons, especially after his own had been destroyed at the Riots, than ***** does of preaching Zollikoffer's. He found it difficult to compose on trite, commonplace subjects, and in general he thought he could employ his time better. He would have blushed at the idea of branding such a report as a calumny." *Ed.]*

SIR, Clapton, Feb. 1, 1818.

IT is the evident duty of your readers to assist in promoting your design of rendering every department of the *Repository* as authentic as possible. In that view, without meaning to offend a brother versifier, I beg leave to remark that the lines on *Sleep*, (p. 64,) appear to be a translation from the Latin. At least, they afford a very good sense of the following lines which have been in my memory, now I think, more than forty years, but of whose author, or the place where they are to be found, I have no recollection.

*Somne levis quinquam certissima mortis
imago*

*Consortem cupio te tamen esse tori;
Alma quies optata, veni, nam sic sine vita
Vivere quam suave est, sic sine morte mori.*

Of these lines I also recollect the following concise rendering:

*Come Sleep, death's image, to thy arms I fly,
Thus without life to live, thus without
death to die.*

Yet, after all, the amplification of the common thought may have first appeared in prose, and your Correspondent and the Latin versifier may have drawn from the same source.

J. T. R.

*On the Wolverhampton Case, and the
Necessity of an Association for the
Protection of the Civil Rights of
Anti-Trinitarians.*

SIR,

London,
Jan. 18, 1818.

A FEW months ago the attention of your readers was called to the case of the Wolverhampton meeting, [XII. 430, 494, 512, 535, 666,] in which it was conceived that the general question was likely to be tried whether any foundation, however or by whomsoever made, previous to the repeal of 9 and 10 William and Mary, can be applied to the support of Anti-Trinitarian worship; and it was then attempted to press upon the body of Unitarians the propriety, nay the necessity (if they meant to protect themselves and their property) of forming some association for the purpose of investigating the precarious situation in which they stood, and applying the proper remedy which the temper of the times would doubtless enable them easily to procure. A doubt might, and I know

did exist at that time, whether any such general object was in the view of those who were engaged in the case then under consideration, but that is now removed by the manifesto to which I am about to draw your attention, ushered into the world under the *imprimatur* of ten, no doubt, very worthy ministers of the gospel, who do not hesitate to avow, that they instigated this proceeding, which they consider as "a good and great undertaking" to serve "as a valuable precedent." In a new monthly publication, entitled the "Christian Instructor, or Congregational Magazine" for Jan. 1818, appears what is called a statement signed by these gentlemen of the case in question, though full of inaccuracy and misrepresentation: making the whole gravamen of the case rest upon the statement with which it sets out, that the place was built and endowed by Trinitarians, the whole of which is very doubtful, and, as far as regards the endowment, is notoriously false, great part of it having been actually raised by and among the congregation since they have been avowedly Anti-Trinitarians. The whole concludes as follows, omitting only some passages which are not material, for the sake of brevity:—

"Mr. B. Mander having thus stood forward in a cause so truly interesting to the public, took an early opportunity of conferring with the neighbouring ministers, who encouraged him to bring the matter before the Lord Chancellor. This is clearly a case of great public interest to orthodox dissenters, serving as a valuable precedent, since it is well known, that many places, now held by Arians and Socinians, were built and endowed expressly by, and for, Trinitarians only. Mr. B. Mander having been encouraged by us to undertake this suit, in which many hundred pounds have already been expended; and having, as an individual, (with the exception of some small donations,) supported Mr. Steward and family out of his own private purse since the commencement of this contest, we must now beg leave to appeal to the best feelings of our christian brethren, not doubting, but they will see it to be their interest, as well as their duty, to assist in bearing the expense of so great an undertaking.

"We therefore recommend to our

brethren in the ministry to make this case known as early as possible, and to have a public collection, or subscription, in their respective places of worship, in aid of *this good, this great undertaking.*

(Signed)

J. A. James, *Birmingham.*

William Thorp, *Bristol.*

Thomas Scales, *Wolverhampton.*

John Steward, *Ditto.*

James Cooper, *West Bromwich.*

John Hudson, *Ditto.*

J. Hammond, *Handsworth.*

John Berry, *Ditto.*

John Richards, *Stourbridge.*

J. Dawson, *Dudley.*

The cause has, I am informed, been entirely at a stand since the time when it was brought before the Lord Chancellor, Mr. Mander never having taken any further steps; waiting, no doubt, to see how far he should be supported in the "good and great undertaking," of making "this valuable precedent;" and he and Mr. Steward therefore remain in the possession of the meeting-house without a congregation, and the other trustees retain the principal endowments, in which situation the matter seems likely to remain, to the great edification of the Old Congregation, and the gratification, I suppose, of the Reverend Instigators of the measure, who have succeeded to be sure in reclaiming the meeting-house to orthodox worship, without, however, having any orthodox to fill its walls.

Surely it cannot *now* be said that this is an insulated case, involving no general principle, and which may therefore be left to the parties to get through as well as they can. It is quite clear that a precedent is to be made of it, and one is at a loss to conceive the policy of letting such a case (which stands in every point of view, as favourably for us as any in which the question could be raised) be decided against us, and hereafter endeavouring to overthrow the precedent which we tamely suffer to be raised against us.

It has, I know, been objected by some (and the objection deserves attention, because it arises from a most honourable feeling), that it does not seem to them proper and just that the Unitarians should retain places and endowments founded by Trinitarians: but surely this is a mere verbal ob-

jection, of no weight when we look at the real facts of these cases, and the principles upon which Protestant Dissenters ought to consider themselves as uniting to form congregations; although courts may not view the matter in that light. The simple case in this and almost all the other instances of the kind is, that a body of Christians meeting together, upon Protestant Dissenting principles, endow a chapel for supporting the worship of God upon those principles. Nothing whatever is said as to any form of doctrinal belief; indeed the principles upon which they meet disavow the imposition of any such fetters upon the understandings of themselves and their posterity. This congregation goes on for a long course of time, at no two periods of precisely similar doctrinal opinions, but always answering to the description which they gave themselves when they set out, till at length they or their descendants are found, or conjectured to be, of different sentiments on some dogma to those with which they began, or at least so it is determined by a construction of law which chooses to presume they were Trinitarians, because if they had impugned the doctrine of the Trinity, they might have been punished for it; and for this change, so made out, the endowments purchased with their own and their fathers' money are to be taken from them, not for having changed from the principles on which they began, which were merely those of Protestant Dissent, but from a difference in their belief on points which they never set up, and (we have a right to say if they understood the meaning of the words they used), they never meant to set up as the object of the trust to support. They have called themselves Protestant Dissenters, they have founded a place for Protestant Dissenting worship, they now only wish to use it for that purpose, leaving the regulation from time to time of the form of worship, the choice of the minister, &c. to the discretion of the congregation; and it does seem hardly reconcilable with justice that they should be prevented so doing; they might as properly be expelled for having varied the cut of their coats; one is just as much essential to the nature of their foundation as the other. What end can it answer

in any other point of view to confine the object of the trust further than the parties have declared it? Who would be injured by the chapel being held, as it was founded, by Protestant Dissenters, who *ex vi termini* are the only persons to choose and vary their own form of doctrine and worship? Whom would you benefit by turning them out? For some Dissenting endowments, if the strict rule of identity is to be thus enforced, I am afraid there would be no occupants to be found. If the principle of keeping all these foundations strictly to every iota of the faith of the founders, where it can be made out, be established, it will apply to other branches of Dissenters. The old Presbyterian places are many of them in the hands of orthodox Independents, to whom the same measure must be meted. I have in my hands the documents of a cause which was agitated, but never finally decided by the court, thirty years ago, in which the meeting had been founded *explicitly*, and the trust in the deeds was declared to be for Presbyterian worship, a much stronger case than perhaps could be shewn any where against us. The congregation, however, altered their opinions as to church government, and became Independents, and they in that capacity retain it to this day; the court which tried the question having very properly manifested the greatest dislike to entering into questions of difference between Dissenters, and conceiving it did enough by confirming the place to Dissenting worship, leaving the parties to settle those matters among themselves. This occurred not far from the neighbourhood of the Rev. gentlemen above alluded to, and surely they will be the first to advise their orthodox brethren to set us the example of restoring the trust to the faith of the founders, which, I believe they will say, would be to shut up the place.

I should then urge the formation of an association which would have nothing more imposed upon it than to meet occasionally and provide, when necessary, proper advice and support to those who may chance to need it. There are besides several very important points to be considered by such an association, with relation to the civil rights of Anti-

trinitarians. What subject can require more immediate attention than the situation in which we are to consider ourselves as left by the Repeal of the Trinity Laws? Are we really benefited by it, or have we exchanged a determinate definition of the offence for the beautiful uncertainty of libel law, and the definite punishment that awaited it for the mitigation, or rather more probably, the augmentation it might probably receive from the tender mercies of an enlightened judge?

Again, are we or are we not mere tenants, at the will of our orthodox brethren, of our chapels and endowments, and *is or can there be legally, even at this day, any foundation for Unitarian worship*, notwithstanding the repeal of the penal law, a point on which we know the greatest lawyers have expressed their doubts? Surely these are questions which it is worth while to ask, especially as there seems little doubt that a remedy may easily be obtained, if we choose to seek it, for the evil, in case it shall be found to exist.

Last year furnished two instances in which the legality of Anti-trinitarian preaching and of Anti-trinitarian foundations was questioned by great legal authorities. How many more may occur we know not, to be left for individuals to struggle through as well as they can—but some there will be. Before this appears, I can, I believe, confidently state that at least one more will have been agitated in one of our courts, and several others are threatened in no very obscure terms. The truth of the matter is, that every Anti-trinitarian chapel and foundation is at the mercy of any one who chooses to be at the trouble of filing an information, for his expenses are almost sure to be paid out of the charity.

As to the plan of such an association, that could be easily arranged: perhaps the best plan would be, that each Anti-trinitarian congregation in the neighbourhood of London should choose one or two deputies, the country congregations being at liberty to send up deputies if they wished, or as there should be occasion. The expenses would most likely not be very considerable, and might be supplied by a trifling annual subscription

by each congregation, as, when once such an association was formed, the communications which it would establish, and the weight which its representations would carry to the body whose rights it would protect, would ensure it proper support when necessary. Perhaps some of your readers will take up the idea, and suggest some plan for carrying it into effect.

VIGIL.

SIR,

Jan. 18, 1818.

IF it were not a subject of considerable interest as affecting the rights of Dissenters and Unitarians in particular, I should think it unnecessary to reply to Mr. Steward's Vindication of his conduct towards the Wolverhampton congregation, [XII. 666,] being fully aware that congregational disputes must be very tedious and uninteresting to the public: but I find it has been expected by some of our friends, that notice should be taken of that Vindication, in order to clear the transaction in question of the misrepresentations in which it has been involved; you will therefore oblige me by giving room in the Repository to a few remarks.

It is very true that Mr. Steward's settling here, in 1813, was with the consent of the majority, and this has not been denied; but it is not true that Mr. Steward was chosen for the limited term of three years at the suggestion of the trustee who opposed his coming; that term was fixed at the recommendation of some of his warmest friends, and it was distinctly understood by each party that the connexion should then terminate, unless another invitation took place. I cannot see why Mr. Steward should wish to unravel this business; he was chosen by a vote of the congregation, with the motives of which he has nothing to do; but if he opens that subject, and chooses the world to know that there were even then some who distrusted and disapproved of him, there can be no objection to its being known, and I shall not scruple to avow that the trustee to whom he alludes, and his family, did disapprove of him as a minister, and did so from a conscientious estimate which they then formed of his talents, conduct and character, as fitting him for the situation of an Unitarian minister. I will

further add, the event has shewn that their judgment was not erroneous, and that it would have been happy for all parties if Mr. Steward had not been invited.

It is also true that at the expiration of the term a majority of the congregation would probably, if he had been put in nomination, have chosen him again; but of that and the ground on which they would have so acted, more shall be said hereafter.

The term having expired, and no fresh appointment having taken place, it became the peculiar duty of the trustee, whom Mr. Steward so often mentions, who had the payment of the funds, and who had become acquainted with his change of opinions, when he paid him his salary up to the end of the term, on the last Sunday in May (not the first of May, as Mr. Steward states), to remind him of the expiration of his engagement, without a renewal of which he would not thenceforth treat him as the minister of the congregation. This letter (which you should have verbatim, to see how far it merits the epithets applied to it, if it were not for engrossing too much of your room), Mr. Steward says, gave great offence to the "principal persons of the congregation," that is to say, to the same majority who, he calculates, would have re-elected him, which, it is to be observed, they might have done at any time if, as Mr. Steward contends, they had been so desirous of doing it. Let us now inquire what was the ground of this feeling at that time, how long it continued, and what was the part Mr. Steward played in exciting and supporting it. To these questions I shall answer, that those persons would have supported Mr. Steward, if at all, because he would have been in their estimation a consistent Unitarian, though I shall soon shew, from his own confession, that he had then changed his opinions; that as soon as an explanation could take place, and they were informed of this, they approved highly of the conduct of "the trustee," and that Mr. Steward endeavoured to keep up the feeling in his favour by disavowing the change that had taken place.

Let us just, to illustrate this statement, compare the way in which Mr. Steward represents his conduct with

the real facts and dates. Throughout the whole *Vindication* it is made to appear that his change of sentiments did not take place till October, till after the differences that had arisen, in short that it was rather the effect than the cause of the congregation dismissing him. In his "Case of great Importance," published in the *Christian Instructor* for January, he states, under his own hand, that in August 1816, "he openly renounced Socinianism and embraced the system of doctrinal sentiments which was held by the original founders;" and it is stated that this had been some time in operation; besides which, in his sermon, preached in October, he stated that the change had begun the preceding winter. At the meeting on the 1st of September 1816, the change being stated by "the trustee," was for some time disbelieved by Mr. Steward's warmest and most intimate friends, so well had it been concealed, and the meeting made an unanimous communication to him of their disapproval of him as their minister and the grounds of it; to which Mr. Steward replied by expressing his astonishment, when he perceived the charge which had been brought against him.

The delusion, however, was now removed, and the congregation were unanimous in the opinion that "the trustee," who knew what had taken place, had acted properly, and that it was exceedingly improper Mr. Steward should continue their minister; but to prevent any appearance of harshness it was resolved, that he should be requested to remain for three months in order to give him time to provide himself with a situation. He says he now commissioned Mr. Scott to communicate his intention of leaving. It does not appear that any such communication was made, and the subsequent events will shew how far this profession, if made, was sincere. The resolutions were sent to Mr. Steward, accompanied by a letter from the chairman explaining the object of the permission given him to remain, and that it was on condition that he should not disturb the peace and harmony of the society. An ungenerous advantage was taken of this not having been embodied in the resolution; instead of acceding to it, Mr. Steward

began to collect parties of Calvinists to prayer-meetings, to preach in avowed hostility to the opinions of the congregation who placed him there, and thus totally subvert the order and objects of the society. What could then be done? The mildest course was pursued; a deputation waited upon him to know what his intentions were, and when he meant to give up: to which no answer could be obtained. Mr. Steward admits "that he was bound by the principles of honour and christianity to give up," and why did he not do so at that time? He had then had no "violent measures" to plead as his excuse; there had then surely been no want of "common prudence or honesty" towards him. As to "honesty," I am at a loss to conceive how the want of that can be imputed to the side which offers a man money and time to "remove from a situation which he could not with decency hold;" and as to the charge of want of "prudence," I can only suppose that this is meant to hint that it would have been "prudent" to double the premium offered to induce him to follow the dictates of "honour and christianity."

It should be remarked too, that there is some difference between the behaviour and language of Mr. Steward at that period, and the language which he has since avowed: he then unequivocally admitted "that he had behaved very ill," and that if he had been in the hands of the Calvinists, under such circumstances, he should have been treated very differently; but now he boasts of it as "a great and glorious undertaking." He, however, appointed a day in the following week for giving his final answer, and the congregation flattered themselves that every thing would terminate amicably; what then must be their surprise, when on that day the deputation found Mr. B. Mander and another Calvinistic friend to witness him declare that he did not intend to leave till it should suit him?

Of the subsequent proceedings it is not necessary to say much; the mask was now thrown off, and open defiance given; and it could hardly be expected that the congregation should tamely see their meeting and funds, the possession of their ancestors, the

product of their own subscriptions, taken possession of by a man who had never come near them for thirty-five years, and a minister who had abused their confidence.

The trustees could only take such legal measures as they were advised, in protecting their rights and property from what they considered wanton and illegal usurpation, and the result is before the public.

With regard to the several proposals for determining the differences between the parties, it can hardly be expected that the trustees should be called to account for not complying with proposals, of the objections to which they were the proper judges. By one of the proposals, viz. one for arbitration, it was modestly wished to refer the matter to three persons, two of whom were of the Calvinistic party. By a counter proposal, the trustees offered Mr. Steward more money than was due to him, and the free occupation of the house and premises till Christmas, but the trustees refused to engage to drop the proceedings against the Manders: this proposal was rejected, an indefinite occupation was required, and the abandonment of all proceedings against the Manders. There were many reasons why the trustees would not consent to this, they considered the violent intrusion of these persons as wanton and unjustifiable; and, moreover, the legal question of the property of the premises seemed involved in the decision of the trespass committed by Mr. Mander, who set up a claim to be the sole trustee, which could never be acquiesced in. This difficulty has, however, been removed by the bills not being found by the grand jury, and yet Mr. Steward does not seem any the more inclined to come to any terms.

It is painful to be obliged thus to go into personalities. I would have avoided it if possible, had not the matter been brought industriously before the public, and had not a manifesto been published, signed by Mr. Steward himself, and other ministers glorying in the affair as a triumph. The public will judge from this and the discordant statements of Mr. Steward, where the truth lies, and, I think, they will see that the true story may be summed up in a few words, viz. that the judgment of those who

limited the duration of Mr. Steward's engagement was perfectly correct; that at the expiration of it Mr. S. had ceased to be a person fit to conduct a Unitarian congregation, and that he ought in candour and honesty to have avowed it; that he was only supported by his friends in the congregation, under the delusion which he himself kept up as to his opinions; that he endeavoured to keep up a party in his favour, by concealing the change in his sentiments; that on its being made known to his friends, they were unanimously against him, and joined in requesting him to resign, while he still lingered and equivocated by disavowing the charge, which he has since avowed was true; that he received permission to stay till long after his engagement had expired, which he made use of only to disturb, annoy and subvert the society and its objects; that though he refused to give up, he did not then attempt to justify his conduct, though at that very time he must have been acting in concert with the Calvinists; that, in short, to the Unitarians he can confess "that he has behaved very ill," that "being introduced to the chapel a Unitarian by Unitarians, he is bound by the principles of honour and christianity to give it up to them again," while to the Calvinists he can sign his "Case of great Importance," calling on them to preach up subscriptions to assist "his good, his great undertaking" of keeping the Unitarians out, and reclaiming the trust to orthodoxy.

A few words as to the present state of affairs, which may, perhaps, be interesting to our Unitarian brethren. Mr. Steward still preaches at the chapel to a congregation consisting of Mrs. Steward and his children, Mr. B. Mander and two of his son's workmen, three other grown up persons, and a few Sunday school children. The whole of the congregation, formerly attending, meet in a spacious and appropriate room, formerly a school-room, capable of containing more than 300 people; it is frequently overflowing, and always much better attended than during Mr. Steward's ministry. In the morning, one of the members conducts the service; and we are greatly indebted to Mr. Lyons for his exertions, and to Messrs. Bransby and Small, who come alter-

nately in the evening, and a Fellowship Fund has been established, consisting of near seventy subscribers. Thus has good arisen out of evil; we are now united and zealous, we cannot but hope that Mr. Steward and his supporters will yet listen to the voice of honour and reason, but, we trust, that if we are disappointed in that expectation, the Court of Chancery will ultimately decide according to what we are fully persuaded is the law, as well as the justice of our case.

One of the Trustees of the Old Dissenting Meeting House, Wolverhampton.

Mr. Jones in proof of Philo and Josephus being Christian Writers.
No. II.

SIR,

Feb. 8, 1818.

IN the seventh book of the Jewish war, Chap. iii. 3, Josephus has this brief, but important passage: "The Jews at Antioch were continually bringing over a great multitude of Greeks to their worship, and making them a part of themselves."

"Then a certain man, named *Antiochus*, a ruler of the Jews, greatly esteemed for the virtues of his father, having assembled the people of Antioch in the theatre, accused his father and the other Jews of an intention to burn the city in one night; and he delivered up to them *certain foreign Jews* as confederates in this design."

In his work against Apion, Josephus asserts, that the Jewish religion had at that time universally prevailed among the Gentiles. His language moreover implies that the cause of this extraordinary prevalence was "a mighty proof which God had given, that after a revolution of ages he will confer upon good men a better life." In this passage the author states the success which the preachers of Judaism met with at Antioch; and we may safely conclude that the cause of this success was no other than that which rendered it successful in all other places, namely, the mighty proof given by God himself of a new and better life. Here then we again see the great historian of the Jews, become the historian of the gospel; it being established at Antioch, as well as in other cities by the well-attested fact, that Jesus Christ was raised from the dead, as a

proof of the resurrection of all mankind. This inference appears to me as certain as if it had been expressly affirmed by the pen of an Evangelist. And I rejoice to say that it *has been penned by an Evangelist* in the following terms: "Now they which were scattered abroad, upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the *Grecians*, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed and turned unto the Lord." Acts xi. 19.

A comparison of Josephus's brief narrative with the words of Luke, suggests a few remarks. First. Josephus states that the preachers of the Jewish religion, treated their converts with the greatest kindness and brotherly love, making them indeed a part of themselves. This treatment of the pagan converts was very characteristic of the first christian teachers among the Jews. Paul inculcates, that a Jew and a Greek were become *one* in Christ. Gal. iii. 27. The language of Philo, if possible, is still more emphatic; who, on the authority of Moses, recommends the Jews to regard the converts from heathenism not only as friends, but as beings possessing the same body and soul with themselves. "Moses," says he, "orders the Jews to embrace the converts from among the Gentiles not only as friends and relatives, but to regard them as themselves, making if possible, both the body and the soul as one with their own." Secondly. The Evangelist and Josephus agree in the main fact, stating it nearly in the same words; according to the former, *a great number* believed and turned unto the Lord; whilst the latter asserts, that the Jews at Antioch were continually bringing over a *great multitude* of Greeks to their worship. Thirdly. Luke asserts that the preachers were men of Cyprus and Cyrene; and Josephus observes, that amongst the number of those engaged in the design were *certain foreign Jews*. Fourthly. While Antiochus violently opposed the teachers of the gospel, his father from whom he derived his rank

and consequence, decidedly favoured them.

The pretence which Antiochus had for the cruel accusation, though not specified by Josephus, was probably the following: Jesus had foretold the destruction of Jerusalem, or more generally, that of *Antichrist*. The believers had no doubt of the truth of our Lord's prediction, before they saw it accomplished. But it appears that some of them interpreted his language with an undue latitude, as implying the destruction by fire not only of Jerusalem, but also of Rome and the other great cities of the empire.

"The Sibyl," says Lactantius, "expressly declares Rome is to perish. Hystaspes also has recorded his wonderful dream, in which is represented a youth predicting that the Roman Empire, and even the Roman name, would be erased from the world." This opinion must have been held *from the time* in which Christ predicted the fall of the Jewish state: and the actual accomplishment of that event gave it fresh strength and prevalence. The mistaken hopes of some among the believers might lead to the promulgation of it at Antioch; and thus it gave birth to the villainous accusation of Antiochus, not only against his innocent countrymen, but even against his own father.—The tragedy here exhibited was acted a few years afterwards by Nero at Rome; and we may be assured, that the cruel accusation at Antioch and at Rome originated in the same cause. The first converts in general regarded Rome as the grand seat of that power of darkness which opposed the kingdom of light; and believing, from the prophecy of Daniel sanctioned by Christ, that all such power would, in the end, be utterly destroyed, fondly concluded that the proud mistress of the world would undergo the fall which the holy city so signally experienced.

Nero could not be ignorant that such a notion was cherished by perhaps a majority of the Christians in Rome, and that by some of them a prophecy, inculcating the conflagration of the capital, was forged and circulated under the high authority of the Sibyl. The tyrant naturally availed himself of these circumstances as affording a fair opportunity of indulging, in security, the most unparalleled malice, cruelty and

revenge. The city he set on fire in various quarters, and pointed to the Christians as the perpetrators of the horrid deed. The accusation, he knew, would appear plausible, as their sentiments respecting its approaching conflagration were notorious. And it is further worthy of remark, that, as we are informed by Dion Cassius, Nero sang an oracle on this occasion, as though he held out to the enraged populace that this was an act by which the Christians endeavoured to fulfil their own prediction. J. JONES.

Extract of a private Letter from Mr. Pearson, a Missionary in India.

SIR, Jan. 4, 1818.

I AM induced, by the interesting contents, to send you the following extract of a letter, with the perusal of which I was lately favoured by the family of the writer. He is a young gentleman of the name of *Pearson*, who sailed for India in August, 1816, on a very benevolent mission. *Mr. May* had been fixed at Chinsurah, under the direction of the British government, to establish and superintend schools for teaching the native children their own language. These schools had increased, in that district, to 30, containing 2000 children. *Mr. May* wrote to England, expressing his want of assistance, when *Mr. Pearson*, in whose religious connexion that letter was received, felt and yielded to the laudable desire of devoting himself to such a valuable but arduous pursuit. Instead of seeking to share in the spoils of India, he has left promising commercial prospects in England, to prosecute in Hindostan the too rare traffic of disinterested benevolence.

Chinsurah, formerly a Dutch settlement, is on the west side of the Ganges, seventeen miles north of Calcutta. In your VIth. Volume, p. 590, is an account of the method of instruction in the Malabar schools, as conducted by the native teachers.

OTIOSUS.

"Chinsurah, May 25, 1817.

"I have a good *pundit* (teacher), good, I trust, both in heart and head, a native convert. He has been in *Mr. May's* employ three years, and is now sitting by me. He tells me, that if I give like attention, I shall be able to speak the language in a year's time: this, to say perfectly, I can hardly expect. Till then I do not look upon myself to have actually taken the field.

"I made a short trial last week, when Mr. H., Mr. May's assistant, and myself, took our boat in order to see what prospect there was of opening schools higher up the river. The weather is seldom other than fine; the scenery on each side is beautiful, though the country is in general level. We arrived opposite *Bankipore*, about sixteen miles up, in the evening, sent into the village and got some excellent milk for supper; no Europeans in the neighbourhood.

"Going up, especially in the evening, you see the Hindoos burning their dead. One party told us they had come to the banks of the Ganges, $1\frac{1}{2}$ day's journey from inland. This does not strike me as inhuman. Whilst supper was preparing, I walked by the village, Indian huts, over-shadowed and surrounded by large trees, the cocoa, &c. whose tops appear illumined by numberless fire-flies, their light longer and brighter than that of the glow-worm. It was a clear moon-light. It was natural to think of England, my errand, and the providence that brought me there. We had not long lain down, in our boat, before our ears were assailed by the dismal yells of the jackals and barking of dogs, nor would they cease to annoy us. Some of the natives, I suppose, too poor to afford wood, had left one of their dead on the beach, and in the morning nothing remained but the bones, horrid and disgusting.

"We walked into the village ere the sun was up, and presently had collected around us the Bramins, chief men, children, &c. Making known our object, they received the intelligence with joy, said it was *good news*, and brought out some of their state equipage. The principal man shewed me his walking stick, *European*, and worth one shilling; promised us 100 or 150 boys for a school. Immense monkeys scampered up the trees. Returning, we were met by the Bramins from another village, attended by about forty boys, fine children and sharp of intellect. After breakfast, accompanied by this retinue, we visited another village that wanted a school. Presently afterwards the *Jamidar*, a native, (lord of the manor,) sent his best compliments, requesting us to call. We waited on his honour, and were received with much politeness. He offered us a school-house, his assistance, &c. We found plenty of work. We slept quietly in the river that night, and returned the next day. Some of the schools are held under trees in the middle of the village. There is much simplicity and beauty in the scene. They repeat sufficiently [loud] when the native system is attended to. We may hear one of the schools, which is over the water, half a mile off.

"A woman burnt herself, the other day, on the other side of the river, nearly opposite. I knew not till the horrid deed was done. God be praised, many eminent persons are exerting themselves in order to the abolition of the practice. I have told you nothing of our work in general. Great things are doing, and greater, I doubt not, on the eve of being done; and, O how can I but rejoice that I am in the midst of it! A native school book society, with the Marquis of Hastings at the head of the subscribers or patrons, has just commenced, from which, I trust, we may date a new era."

Sylva Biographica.

SIR,

January 3, 1818.

ONE of the notices on your cover, respecting *the ejected ministers*, reminds me of a project which I have occasionally entertained, and, as often designed to propose to your encouragement. Perhaps the present time offers itself with peculiar propriety, as the promised *Essay* can scarcely fail to promote an inquiry into the political, religious and literary characters of the men whose lives exemplified those varieties of fortune which continue to give, among many readers of English history, a peculiar interest to the 17th century.

Dr. Calamy and the late Mr. Palmer have written their story, with a *friendly*, rather than a *critical* pen. But many of them have been brought before another biographer, who, as to their faults, was indisposed to *extenuate* any thing, even if he has always been careful not to *set down aught in malice*. I refer to *Wood's Account* of those who were writers among the *Ejected Ministers*, and who had their education at Oxford, or, in some instances, only *graduated* there. While the censure of such a biographer must be received with caution, his praise will have peculiar value, as extorted from an adversary, a high-church royalist, who was looking towards *Rome* rather than *Geneva*.

I propose to mention each writer at the date of his decease, according to my author's plan, and to abridge the lives in his own language, some passages of which I am little disposed to adopt. The Notes from his work, and those probably numerous, from Calamy's *Account* and *Continuation*, and Palmer's *Nonconformists' Memorial*,

(Ed. 2nd.) will have *their* several initials. My edition of the *Athenæ Oxonienses*, is that published by the author in 1691 and 1692. I shall give his numbers to the *Oxford Writers*, and the dates in the *Fasti* to those who only *graduated* in that University. It is unnecessary to add, that in such a collection, the *articles* must be very unequal in length and importance, many of them containing little more than a few dates, and the *title* of some now long-forgotten and inconsiderable publication, just enough to confer the name of *writer*.

LIGNARIUS.

No. I.

205. HUMPHREY CHAMBERS, a gentleman's son, was born in Somersetshire, became a commoner of *University College* in 1614, aged 15 years, stood for a Fellowship in *Merton College* in 1619, but put aside as insufficient, notwithstanding he, like a vain man, had, a little before, taken occasion to display his oratory in a flourishing speech on the death of a student, not in the refectory or chapel, as the custom is, but in a pew set in the middle of the Quadrangle, on purpose.

After he had taken the degree of M. A. he entered into holy orders, and in June 1623, was made rector of *Claverton* in his own country. Afterwards he took the degree of B. D. and was esteemed by the neighbouring ministers an *orthodox* man.* But when the times began to change in 1641, he sided with the *Presbyterians*, took the *Covenant*, was made one of the *Assembly of Divines* and maintained a horse and man, at his own charge, in actual service against the king. Soon after, he had the rich rectory of *Pewsey*, near to Marlborough, bestowed on him by Philip Earl of Pembroke.

In 1648, he was actually created D.D. in the *Pembrokian Creation*,†

* It must have been during this period "that he was silenced by Bishop *Peirce*, his diocesan, for maintaining *the morality of the sabbath*, which created two years' trouble, imprisonment and sequestration, by Archbishop *Laud's* taking the cause into his own hands." (C.)

† The Earl of Pembroke was Chancellor of the University. He died in 1649.

and had several boons bestowed on him by that convention, called by the Presbyterians, the *Blessed Parliament*.‡ After the king's restoration, he was suffered to keep his parsonage, because nobody laid claim to it, he being then accounted the prime leader of the faction in those parts. But when the *Act of Uniformity* was published, he quitted it and his life together.

He hath written and published several sermons, as (1.) *Divine Balance to weigh religious Fasts in*: Fast Sermon before the *House of Commons*, 27th September, 1643,|| on *Zach. vii. 5, 6, 7*. He was also one of the three, that preached before the House of Lords on 22nd October, 1644, being a Fast Sermon, upon the uniting of the army together.§ (2.) *Paul's sad Farewell to the Ephesians*, preached at the funeral of Mr. John Grayle, minister of *Tidworth*, Wilts, on *Acts xx. 37, 38*. 1655.

Motive to Peace and Love. 1649.

Animadversions on Mr. W. Dell's ¶ book, entitled, *The crucified and quickened Christian*.

Having sat in the House of Commons, though a Peer, his memory was insulted by various *libels* on that account. Among the rest, was a medley of verse and prose, entitled, "The Life and Death of Philip Herbert, the late infamous Knight of Berkshire, once Earl of Pembroke and Montgomery, having, by a degenerate baseness betrayed his nobility, and entered himself a Commoner, among the very scum of the people." See (W.) II. 749.

‡ The first proceedings of the Long Parliament, published 1641, are entitled "Speeches and Passages of this great and happy Parliament."

|| This date is probably an error. On the 25th September, 1643, two days after the battle of *Newbury*, the Houses were employed in taking the *Covenant*. *Parl. Hist.* 1762, XII. 402.

§ Or rather the expected junction of the hostile armies, which brought on the second battle of *Newbury*, 28th October. *Ibid.* XIII. 298.

¶ Master of *Caius Col.* Camb. from which he was ejected, 1662. He became an *Anti-pædobaptist*, and is said latterly to have inclined to *Quakerism*. He was one of the ministers who offered their religious services to *Charles* on the morning of his execution. He had been chaplain to *Fairfax*. See (W.) II. 522, 739.

Apology for the Ministers of the County of Wilts, in their Meetings at the Election of Members for the approaching Parliament.* In answer to a Letter sent out of the said county. 1654. In which *Apology* Dr. C. was assisted by John Strickland, † Adoniram Byfield, ‡ and Peter Ince, || Presbyterian ministers. Answer to the charge of Walter Bushnel, vicar of Box, Wilts, published in *A Narrative of the Proceedings of the Commissioners appointed by Oliver Cromwell, for ejecting scandalous and ignorant Ministers.* § 1660. *Vindication of the said Commissioners*, printed with the former. He was one of the assistants to the said Commissioners, and carried himself very severe against the ministers. ¶

What other books he hath published I know not, nor any thing else of him, only that he was buried in the church of *Pewsey*, on 8th September, 1662, with no other ceremony than that we use to a dog; and about the same time was his wife buried there also.

Birmingham,

January 19, 1818.

SIR,
I HAVE perused with great attention, great interest, and great regret, a Reply to Mr. Fox's letter in

* Cromwell's Second Parliament. It was formed upon the new model in the *Instrument of Government*, and a principal design was to give a large proportion of County Members. While in Cornwall the *Boroughs* were reduced to four members, the *County* had eight; England sent four hundred; Scotland thirty; and Ireland thirty. *Parl. Hist.* XX. 250 and 296.

† *Oxford Writer*, No. 311.

‡ "Scribe to the *Assembly of Divines*." Dr. Wallis is said to have been his assistant, and hence called "Sub-scribe to the tribe of Adoniram." (*W.*) II. 415.

|| Of *Braxen-Nose*, Oxford, not a writer. Ejected from *Dunhead*, is said to have "had an admirable gift in prayer," and hence "called *praying Ince*." (C.)

§ "An Ordinance by his Highness the Lord Protector and his Council, for the ejecting scandalous, ignorant and insufficient ministers and school-masters, *Tuesday, August 29, 1654.* London, printed 1654." See also Whitelock, *Mem.*

¶ In the *Ordinance*, Dr. Chambers is the first named assistant for the county of Wilts. The first named of the commissioners was Sir A. Ashley Cooper, afterwards Earl of Shaftesbury.

the Repository for June, [XII. 333.] to which admittance into your pages was refused, but which has appeared in a distinct publication, entitled "*Unitarianism Old and New*." The author, who describes himself as "*An Old Unitarian*," endeavours in this reply to substantiate the charges, which in a former letter, published in the Repository for May, [284,] he had preferred against the general body of those Unitarians, who are active and zealous in the dissemination of their principles. To illustrate his remarks, he has quoted (p. 49), a passage from the "*Sequel to my Vindication of Unitarianism*." As I am very unwilling, that I should be supposed to countenance that indifference to the progress of important truth, in favour of which this author seems to plead, and as I am still more averse to be brought forward as an evidence in support of accusations, which, in the extent and aggravation given to them, I believe to be entirely groundless; I beg leave to mention through your medium, that, although I have asserted (*Sequel*, p. 152), upon abstract principles the danger of a deficiency in practical religion among converts to Unitarianism, I have nevertheless added as a matter of fact, that the system of truth which they adopt "counteracts the injurious operation of a roving inquisitiveness, and in general makes them not worse, but far better men, than they were before."

Besides, being made to a certain degree a party in this debate, I feel the propriety of rendering my sympathy and succour to an injured brother. Although professing "*much tenderness*" towards those worthy individuals in the Church of England, who, "holding the institutions of their forefathers in great veneration, are afraid to inquire, lest they should find cause to give them up as indefensible," (p. 16,) the *Old Unitarian* shews no tenderness towards one, who has inquired, who has relinquished as indefensible a religious profession, which would have led to admiration and to fame, and who has openly avowed a system, which is the object of popular contempt and reprobation. After such proofs of a steadfast love of truth, and after that painful struggle, which must have attended the rejection of the prejudices of edu-

cation, and the separation from former friends and connexions, an individual so situated, even though with some remains of indiscreet warmth, might have hoped for a far different reception among older Unitarians, than to be classed with "fiery zealots;" and an *Old Unitarian* on the other hand, after having been nursed in the lap of calm inquiry, and accustomed from his youth to all the exalted advantages of philosophical contemplation, before he expressed for such "fiery zealots" his hope, that "time and the progress of inquiry and reflection would open some avenues, by which light might be conveyed to their minds, and charity to their hearts,"* might have been expected at least to ask himself, whether the use of such language was the most probable clue to that salutary change which he wished to obtain. It is not, however, my desire, either to recriminate, or in any way to protract this unhappy dispute. I forbear therefore from further quotations. With Mr. Fox I have not any personal acquaintance. But the general testimony of all who have had that pleasure, whether among his former orthodox connexions, or among his more recent associates, is, I believe, in the highest degree favourable, and, if it cannot always preserve him from anonymous defamation, will, I trust, support and relieve him under it.

Many detached observations of the *Old Unitarian* are highly important and valuable. His work also proves most clearly his power and skill in the use of the English language; but it proves nothing more. It is extremely to be lamented, that the taste and information, the knowledge of mankind, the correct judgment and tried steadfastness of Old Unitarians are not more universally employed to direct, to moderate, and to encourage the efforts of the New.

"Their various Pow'rs, in different paths display'd,
Like temper'd harmony of light and shade,
With friendly union in one mass would blend,
And this adorn THE TRUTH, and that defend."†

As an antidote and contrast to "*Unitarianism Old and New*," I beg

* *Unitarianism Old and New*, p. 60.

† *Barbauld*, altered.

leave to recommend to your readers a simultaneous publication, which is also the produce of two authors, but in which their learning and eloquence are employed not in opposition to one another, but in strong and beautiful unison. I allude to "*Two Discourses, delivered September 10, 1817, at the Annual Double Lecture, at Oldbury, the former by James Scott, and the latter by John Kenrick, M. A.*"

JAMES YATES.

SIR, December 6, 1817.

I SHALL feel myself obliged to your Correspondent, V. M. H. to inform me what is the alteration adopted in the later editions of Dr. Paley's *Moral Philosophy*, in Ch. i. B. 3, "*On Property*," of which he supposes the inquiry which produced the letter inserted in your last number, [XII. 659,] to have been one of the more immediate causes. In the different editions of the *Moral Philosophy*, which I have seen at various periods, I have met with no alteration but what was strictly verbal, and in no respect affecting the substance of the passage in question; nor am I aware that Dr. Paley ever introduced any material deviation, in this, or other places, from the arguments advanced in his first edition. I was, indeed, many years ago, informed that the simile of the pigeons had been omitted in a recent edition; but after waiting some time for proof of this assertion, I learned from my informant, that he had looked for it among the discussions on *Government*, in the second volume, where of course it was not likely to be found. If, therefore, your Correspondent can produce any edition published in the author's life-time, in which either this or any other passage was materially altered, I trust he will notice my request.

G. W. M.

Essex House,

SIR, February 10, 1818.

I GIVE your *Christian Surveyor* or of the *Political World* full credit that he has had enough and more than enough of the controversy which he so gratuitously provoked, and in which he has made so poor a figure, not having advanced a single argument, nor even shewn that he understood the jet of the discussion. In

lieu of which he has substituted positive assertions, personal reflections, vulgar nicknames, and uncandid insinuations. Notwithstanding which, I should have been well content to have dismissed the subject, had your Christian Surveyor suffered us to depart in peace. But he not only tells us, that "he still entertains the opinion," and let his opinion go for as much as it is worth, "that the custom of *babe-sprinkling* has no foundation whatever in Scripture, and is not a christian rite;" he also adds that it "*is used chiefly by persons who wish to assimilate the kingdom of God to the kingdoms of this world.*"

Now, Sir, it is rather too much for an individual member of a modern sect, which, however respectable for the character of its adherents is absolutely insignificant in its numbers, to draw up an indictment against the great body of the christian church in all countries and in all ages. I will venture to say that it is a charge for which there is not the slightest foundation, of which the accuser can produce no proof, and which is in the highest degree irrelevant and absurd. In short, the writer might with equal truth and propriety have asserted, that Infant Baptism is used chiefly by those who admit Sir Isaac Newton's doctrine of gravitation, and who are determined to defend the same against all who presume to impugn it.

Suppose that I, being a pædobaptist, for want of something better to say, should endeavour to excite popular odium against a small party, who within the last century have conscientiously called in question the permanent obligation of christian baptism, by denouncing them as a pack of jacobins, democrats, and levellers, who had formed a conspiracy to destroy the constitution and overturn the government; what would every impartial reader think and say of a charge so foolish and malignant? And what atonement could expiate the guilt of so base and groundless an accusation? "*Non tali auxilio nec defensoribus istis, tempus eget.*"

T. BELSHAM.

SIR,

February 2, 1818.

I AM not surprised at the wish expressed by your Correspondent T. G. (p. 32) that "the state of public

opinion would allow christian ministers to make (what is called the Lord's Supper) a continued part of the public service, offering to no individual of the congregation, by the interruption of the service, an opportunity to depart." By making this ceremony part of the public service, it is evidently intended that all should participate in it; any one declining to do so to be a marked man in the congregation. The advantages to be gained by this process I do not see; the disadvantages appear to be many. But whatever either may be, a previous question seems to be necessary; and this is, whether the rite, called the Lord's Supper, as it is now administered, has any foundation whatever in the Scriptures. I am of opinion that it has not; and that when our Saviour appointed a certain memorial of himself, and Paul confirmed the account of the last night before the crucifixion, they had neither of them in view the rite, which now goes under the name of the Lord's Supper. I shall trouble you only with a few remarks on the quotation produced by T. G. from the apostles' writings, and I shall confine myself to two points. Our Saviour speaks of *this bread* and *this cup*, by which he does not appear to me to mean any bread or any cup, thereby making it necessary for Christians at every glass of wine to commemorate him; but he confines himself by the expression, *this bread* and *this cup*, to a particular time, when it was customary to bless the bread and the cup, of which all around the person so breaking bread and blessing a cup in his hands were about to participate. Now the time when this was done was at night, when the apostles were at table, and he sat as master of the family. In this capacity he broke bread and blessed the cup, exactly in the same manner as has been practised, and is now practised by the Jews, from the time of Christ to the present day. The blessings in both these cases are still in use among the Jews; and there is evident proof in the historians of our Saviour's life, that he used a similar expression to that in common practice among the Jews. The term Lord's Supper shews how widely Christians have departed from the commemoration instituted by our Saviour. The

bread broken and the wine poured out, are not eaten and drunk at supper time, but in general at or about the middle of the day. There is no common meal to give occasion for these blessings. It is not a family rite, but a congregational service. Now for all these deviations from the first institution the Christians have nothing to defend themselves. Their whole appeal is to the traditions of men, and these traditions differ widely among the different sects; some sitting at table, others kneeling before it, others converting the table into an altar and adoring the bread and the cup; and in some places this rite is made a passport to an office under government. In such a state of confusion upon this subject, I should be very sorry to hear of a Unitarian minister introducing his rite into the religious service of the congregation. It is enough that they, who can believe that a piece of bread or a glass of wine drank in the middle of the day is commemorative of our Saviour's act at his last Supper, should enjoy the facility of doing so; but to obtrude their bread and wine on others, who have no inclination to take it, is by no means consistent with the liberty with which Christ has made us free.

W. FRIEND.

Letters by Mr. Marsom in Reply to Mr. Wardlaw's Arguments for the Deity of the Holy Spirit.

LETTER II.

SIR,

Feb. 2, 1818.

MR. WARDLAW enters upon the discussion of the personality of the Holy Spirit, by stating what he means by a person, and what he conceives to be the *proper evidence of personality*. "By a person," he says, "we mean that which *possesses personal properties*:—and the only legitimate, I might say, the only *possible* proof of personality, in the present case, or, indeed, in any case, is the proof of the possession of such properties: and, in the particular instance before us, the only ground upon which this can at all be ascertained, is the ascription of such properties to the Holy Spirit in the Scriptures of truth."

"Even in the department of *natural religion*," he adds, "how is it that we

prove the personality of the Deity? It is from the indications presented in his works, of his possessing the properties, and performing the acts, of a person." This he illustrates by a quotation from Paley's *Natural Theology*, in which contrivance and design are urged as a proof of personality.

This mode of proving the personality of a being may be very proper in the case to which it is applied by Paley; but would be very improper as applied to the case under consideration. The case to which the Archdeacon applies it, is to the discovery of the existence of the great first cause of all things, of whom and of whose existence we are supposed to have no knowledge by revelation or otherwise, except what may be obtained from the deductions of reason exercising itself upon the visible creation, by which a proof of the existence of such a Being may be obtained; and from the contrivance and design discernable in the works of that Being, a proof also that he is an intelligent Being, possessing those properties which are evidences of personality. This would be just reasoning, as applied to the first cause of all things, which must be uncaused, and consequently self-existent and independent, and to which intelligence and personality must be ascribed; but should revelation come in and inform *him*, who had thus reasoned from the works of creation to the existence and personality of their great author, that all these works were the operations of his *hand*, of his *fingers*, and of the *breath* of his mouth, that his *hand* had laid the foundations of the earth, that the heavens were the *work* of his fingers, and that all the host of them were *made* by the breath of his mouth; would the ascription of these works, (containing in them such marks of contrivance and design,) to the *hand*, the *fingers* and the *breath* of God, lead him to conclude, that *they* were possessed of proper personality? Certainly it would not; he would naturally have referred the contrivance and design apparent in those works to *him* whose *hand*, *fingers* and *breath* are said to have performed them, and would consider them as evidence of *his* personality. But had that person previously known that *God* was the maker of those works, all his reasoning

from them would have been superseded; and the conclusion that he must be an intelligent agent, would have been immediate and irresistible. This reasoning cannot, therefore, apply to any subject which is a matter of revelation, and in which we have that revelation for our guide.

In order to prove that personal properties and personal acts are ascribed to the Holy Spirit, from which he infers its personality, Mr. Wardlaw cites * John xiv. 16—26, xv. 26, xvi. 7—14. All these passages relate to the promise of the Holy Spirit, under the character of a *comforter* or *advocate*, and form a part of our Lord's last discourse with his disciples immediately before his sufferings and death, in which he endeavours to strengthen and fortify their minds against the shock which that event would occasion. This he does by informing them, that though he was going from them, yet that it was to prepare a place for them in his Father's house; and by assuring them that he would not leave them comfortless or orphans, defenceless and without support, but that he would come to them, and particularly, that he would pray the Father, and he should give them another *comforter* or *advocate*, which should abide with them for ever. This promise is contained in chap. xiv. 16, 17. The *comforter*, which our Lord here promises, he styles *another comforter*, evidently in reference to himself, who had been their *comforter*, instructor and guide, but was now about to leave them, from which they would naturally conclude that this *comforter* was to supply his place, and be to them what he had been. From this circumstance, and from the word *comforter* being a personal name, they might be led also to conclude that our Lord meant by *another comforter* a proper person like himself; but what or whom he meant by the *comforter*, without further explanation they could not have known. That he meant the Holy Spirit, they could not possibly suppose, because *comforter* is an appellation never given to the Holy Spirit in the Scriptures, except in this discourse; and the passage under consideration is the first in which it occurs. Besides this, the

name *Holy Spirit* is not a personal name like that of *comforter*. To prevent misconception then, and an expectation which would not be realized, our Lord proceeds, in the next verse, fully to explain what the *comforter*, which he had promised them, would be, "another *comforter*, which shall abide with you for ever: the spirit (the breath, the inspiration) of the truth." That this is the meaning of the expression, will appear by comparing it with the words of our Lord in other passages, where this promise is expressly referred to. After his resurrection he reminds his disciples of this promise, * and directs them to wait for its fulfilment. "Behold, I send the promise of my Father upon you! but tarry ye in the city of Jerusalem until ye be *endued with power from on high*." What was it with which they were to be endued, not with a *person* surely, but with *power*? *Power* therefore, and not a *person*, was the meaning of the term *comforter*, the energy of that *inspiration of the truth* contained in the promise.

Again, our Lord referring to the power and authority with which his disciples were shortly to be endued, said unto them, † "As my Father hath sent me, even so send I you; and when he had said this, *he breathed on them*, and saith unto them, receive ye the *holy spirit*," signifying by the action he used, what the *holy spirit* was which they were to receive, namely, the *holy breath*. This, in another place, ‡ he expresses by a *mouth* and *wisdom*. "I will give you," says he, "a *mouth* and *wisdom*, which all your adversaries shall not be able to gainsay nor resist." Which would be to them an *advocate*, according to his promise, which should effectually plead their cause.

Again, our Lord reminds them of the promise he had made of sending them the *comforter* or *advocate*, and commands them not to depart from Jerusalem till it was accomplished. § "Wait," says he, "for the *promise of the Father which ye have heard of me*. Ye shall be baptized with the *holy wind* not many days hence. Ye shall

* Luke xxiv. 49.

† John xx. 21, 22.

‡ Luke xxi. 14, 15.

§ Acts i. 4, 5, 8.

receive power after that the *holy wind* is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth." This explains what our Lord meant when he said of the *comforter* or *advocate*, "He shall testify of me. He shall glorify me, for he shall receive of mine and shew it unto you."

But that our Lord, by the *comforter* or *advocate*, could not mean a *person*, but only that *inspiration of the truth* which they should receive, and which, in his discourse with them, he personifies, by giving to it the *personal name comforter*, will appear still more evidently, by comparing the promise with its fulfilment. That fulfilment is recorded, Acts ii. 1—4, in these words: "And when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven as of a *rushing mighty wind*, and it filled all the house where they were sitting; and there appeared unto them *cloven tongues* as of fire, and it sat upon each of them, and they were all filled with the *holy wind*, and began to speak with other tongues as the *wind* (the divine inspiration with which they were filled) gave them utterance." What was the promise of our Lord to his disciples? "I will pray the Father," he says, "and he shall give you another *comforter*, that he may abide with you for ever." The term *comforter* was ambiguous and liable to misconstruction: our Lord, therefore, immediately explains what he intended by it. Now when a speaker explains a term he has used, that explanation must contain its real meaning, and any other construction of his words must be a perversion of them: what then did he promise to send his disciples? He tells them, "the *spirit*, the *breath* or *inspiration of the truth*." Such was the promise, how was it fulfilled? Was it by the coming of a *divine person*? No such thing, but by the coming of a *wind* from heaven, filling all the house where they were sitting, so that they were literally *baptized*, immersed in the *holy wind*, and all of them filled with it. Peter thus comments upon it: ver. 32, 33, addressing the Jews he says, "This Jesus hath God raised up, whereof we are witnesses; there-

fore being by the right hand of God exalted, and having received of the Father the promise of the *holy spirit*," the *holy wind*, or holy inspiration, "he hath shed forth this," that is this powerful inspiration, "which you now see and hear." If the promise was fulfilled, not by sending a *divine person*, but by sending upon them a *wind* and the appearance of cloven tongues as of fire; then such a person could not be the subject of the promise. Jesus promised the *holy spirit*; Jesus received that promise of the Father, and *shed it forth*, and this, the Jews who were present, saw and heard. The spirit is said to have *fallen upon* the apostles at this time, and afterwards it is said to have been *poured out* and to have *fallen upon* others in like manner as *upon them*.^{*} This literally and exactly corresponds with the fact, as recorded in the second of the Acts, and must also literally correspond with the promise of which it was the accomplishment; but all this is inapplicable to a person, and therefore a person could not be intended by our Lord in the promise.

Mr. Wardlaw admits that this language is inapplicable to a person, while at the same time he admits that it is applied to the Holy Spirit; but he says, † "There is in such expressions, in which sense soever we understand them, a *figure at any rate*. A person, it is very true, cannot literally be poured out." But although a person cannot literally be poured out, yet *wind* can, and really was poured out. Jesus promised to send the spirit *upon them*, which literally means *wind* or *breath*, and therefore it was literally fulfilled in this event.

But admitting the language to be figurative, what will follow? Why this, that if the fulfilment of the promise be figurative, the promise cannot be literal but must also be figurative; and then the argument for the personality of the Spirit, founded upon it, is completely done away. Instead therefore of this being "a figure at any rate," it is no figure at all. The only figure by which the Holy Spirit is here spoken of, seems to be its personification under the borrowed name *comforter*.

^{*} Acts x. 44—46; xi. 15—17.

† P. 290.

Let us now return to the promise of the Spirit contained in chapter xiv. 16, 17: "I will pray the Father, and he shall give you another comforter, that he may abide with you for ever, even the Spirit of the truth, which the world cannot receive,* because it seeth it not, neither knoweth it; but ye know it, for it dwelleth with you and shall be in you." This is the first time that the Holy Spirit is spoken of under the personal appellation "*the comforter*," and is also the first instance in which the personal pronoun *he* is used in speaking of the Spirit, in agreement with that appellation. Our Lord, therefore, having applied to the Holy Spirit a character so unusual and unknown, immediately explains himself by informing his disciples that by the comforter he meant *the Spirit of the truth*: his explanation therefore must be decisive as to his meaning. If it be decisive, then by the comforter he did not mean a person; for, I believe, it has never been contended that *the truth* is a person, and if it has not, how then can the *spirit of it* be a person? It may, perhaps, be said, that the *spirit of the truth* is also an unusual phrase to denote the Spirit of God; but it is full of meaning and easily understood, as calculated to convey to them the idea of that complete knowledge of *the truth* with which they should be inspired. But when our Lord next mentions the comforter, verse 26, he adds, "Which is the *Holy Spirit*, whom the Father will send in my name." The *Spirit of the truth*, then, and the *Holy Spirit* mean the same thing: if, therefore, the Spirit of the truth be not a person, neither can the Holy Spirit be a person, for the Holy Spirit is the Spirit of the truth.

This is our Lord's explanation, and had he gone no farther it would have been fully sufficient to do away the idea of personality conveyed by the noun comforter, and to shew that he had assumed that name as a personification of the Holy Spirit. He does not, however, stop here, but goes on farther to explain his meaning, "Even the Spirit of truth," says he, "*which the world cannot receive* (take away, as

it would him) because it seeth it not, neither knoweth it, but ye know it, for it dwelleth with you and shall be in you." Upon which I observe first, that as the noun Spirit, so also all the pronouns in this verse are of the neuter gender; but we cannot (as we have shewn) speak of a proper person under such terms; for although that which is not a person may with great propriety and effect be personified, as the Psalmist personifies the testimonies of Jehovah, by styling them *his "counsellors,"* in the original, "*the men of his counsel;*"† yet a proper person cannot with any propriety (if I may use the expression) be unpersonified; our Lord therefore does not speak here of the Holy Spirit as a person. This verse, I observe, in which our Lord explains what he means by the comforter, is not quoted or so much as alluded to (for reasons no doubt best known to himself) by Mr. Wardlaw. Perhaps he does not allow our Lord to explain his own terms, or if he does, he does not choose to abide by that explanation.

Secondly, the comforter promised was to be an invisible and an internal comforter; such a one as the world could not take away from them, because it could not see it or know it, but to them it would be well known, for it should dwell with them, and should be in them. But one person cannot possibly reside and dwell in another person; if he could, how should we be able to discriminate between the personal properties possessed, and the actions performed, so as to know to which of the persons they were to be ascribed? Besides, a person is indivisible; how then can the same individual person be in a variety of other individual persons? How, for instance, could the Holy Spirit, if a person, dwell in each of the apostles and disciples of Jesus Christ? The comforter, therefore, which was promised to dwell with and be in them, could not be a person.

Our Lord having promised the Spirit under the assumed character of a comforter or advocate, or, as Campbell renders the word, "a monitor, instructor and guide," goes on through the remainder of this discourse to speak of it under that per-

* Taken away. See Harwood's Greek Testament, Note in loco.

† Psalm cxix. 24.

sonification, making use of the various personal pronouns which occur in it, in correspondence with the masculine noun comforter, which will easily account for all the personal properties and personal actions attributed to the Holy Spirit in this connexion, without supposing or admitting its personality. That such language is properly used when any thing is personified that is not a person, Mr. Wardlaw readily admits, and gives a variety of instances of it in the Scriptures. I shall only add to them one other instance of the strong language made use of in such personification, Job xxviii. 12, 15, 22: "But where is wisdom to be found, and where is the place of understanding? The depth *saith* it is not in *me*: destruction and death *say we have heard* the fame thereof with *our ears*." Such instances of personification are frequently to be met with in the Scriptures; but as this is admitted, it does not require farther enlargement. The use of personal pronouns and the ascription of personal properties and personal actions to the Holy Spirit, in this passage, will afford no proof of its personality, unless it be first proved (which I am persuaded it never can) that *comforter* is the proper name of the Spirit, and not a personification.

JOHN MARSOM.

SIR, York, Feb. 7, 1818.

I FEEL myself so greatly indebted to the good wishes and kind intentions of an unknown friend, who favoured me with an anonymous letter by the post in August last, on the subject of Dr. Stock's late change of opinion, or conversion as it is called, that I should long since have expressed my sincere acknowledgments, if I could have formed the smallest conjecture to whom my thanks were due. I have waited for some months in the vain hope of making the discovery, but as no light whatever has yet been thrown upon the subject, I have no method left of expressing my gratitude (for nothing I am persuaded could be kinder than the intention), but through the medium of the Monthly Repository.

My friend assumes it is an undeniable truth that Unitarianism, or what is erroneously termed Socinianism, is a system "cold and cheerless," and

on this ground is stated the extreme solicitude evinced by Dr. Stock's late amiable friend for his benefactor's conversion. Mr. Vernon is not therefore represented as using any arguments in support of his opinion, for who would labour to prove that two and two make four? But being extremely grateful to Dr. Stock for his affectionate gratuitous attendance, (a proof surely that Unitarianism, however cold and cheerless in respect of a future world, does not produce hardness and insensibility to the sufferings and distresses of our brethren in the present,) solicits him in the most earnest way to read carefully "the 1st, 14th, 15th, 16th and 17th chapters of St. John, first with the supposition that your creed is right, and then taking it for granted that Jesus Christ is very truly God and man." The request was complied with, but the opinions of the Doctor, as he afterwards told Mr. Vernon, remained the same. Mr. Vernon, with the deepest concern, replied to this declaration, "Then Dr. Stock, I have yet one more favour, which I do most sincerely entreat you to grant, read these same chapters over again, and read them with previous devout prayer, first to your God and then to mine.—I am obliged, Dr. Stock, to make this distinction, for to me, God out of Christ is a consuming fire."* Here I would

* It will be said, perhaps, that this is a scripture phrase, and it is true that it is metaphorically used by Moses, Deut. iv. 24, and borrowed from him by the writer of the Epistle to the Hebrews; not, however, in either instance as a *character* of the ever-blessed God; they could not so flatly have contradicted the whole tenor of their writings, but applied to the acts of his government. Moses, before his final departure out of this world, is solemnly warning the Israelites of what would be the fatal consequences of their relapsing into idolatry, their excision as a nation; and the writer to the Hebrews is in like manner forewarning the christian converts, that their apostacy would issue in their total destruction in the approaching calamities coming on their country: God is therefore called a consuming fire, figuratively, because the neglect of his word by Moses their lawgiver, and by Jesus their Messiah, would necessarily be attended with the most destructive and fatal effects. If the highly figurative phraseology of eastern writers is to be taken out of its

merely observe, that cold as may be the feelings of Unitarians, surely a sentiment like this is eminently calculated to rouse them from their apathy. What, shall it be said, that the great and good Father of all, "in whom, (to adopt the language of an apostle,) we live and move and have our being,"* whose mercy is from everlasting to everlasting;† he who hath solemnly proclaimed himself to be "the Lord God merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity transgression and sin;"‡ the sole great source of all our past enjoyments, the only sure anchor on which to rest our future hopes—is he indeed, without an adequate ransom paid, by a second Almighty Being, a consuming fire; severe, implacable and cruel? What would have been the reply of our divine Master, who declared that there was "none good but one, that is God;"§ who stated it as being an essential requisite to the attainment of eternal life "to love the Lord our God with all our heart, and with all our soul, and with all our strength"?|| What would have been his reply to any one who should have adventured on such an assertion? Yet, alas! this is held up, and by many pious people, as an essential part of vital Christianity!

My anonymous correspondent proceeds as follows: "There was something in Mr. Vernon's manner, and something in the request itself, that went at once to Dr. Stock's heart; he left Mr. Vernon, and bursting into tears, prayed, as he said, not to his God, but to God reconciled to man through Jesus Christ.—With the same view he took up his Bible, and hesitation vanished and certainty succeeded when he read these memorable words, 'Ye believe in God, believe also in me.' Ever since that time, every line that he read and every

connexion, and applied literally, then did our Lord make it a condition of becoming his disciples, to hate father and mother and even life itself, and the Romish doctrine of transubstantiation is firmly established.

* Acts xvii. 28. † Psalm ciii. 17.

‡ Exod. xxxiv. 6, 7. § Matt. xix. 17.

|| Luke x. 27.

prayer that he uttered, seemed only to confirm his faith in the blessed doctrine of the atonement." My unknown friend concludes with the following words: "May your experience be similar to Dr. Stock's, is the earnest prayer of your sincere well-wisher!" From the whole of this letter, I cannot doubt of the sincerity of my correspondent's good wishes; but as the truth of the system recommended depends upon the feeling of the moment, not argument or rational conviction, it cannot produce the desired effect upon one who has not that feeling, and more especially as the deduction drawn from the particular instance brought forward, appears to my mind to throw the weight into the contrary scale. "When," says my correspondent, "Dr. Stock read these memorable words, 'Ye believe in God, believe also in me,' hesitation vanished, and certainty succeeded." Certainty, of what? That our divine Master, the person speaking, and the great Creator of all things, (whose name alone is excellent¶) of whom he spake, were one and the same being? But it is unfair, perhaps, to appeal to reason, where all reasoning is virtually disclaimed. Here therefore we must rest, having no common medium that affords any prospect of our respective modes of faith approximating nearer to each other. As, however, I have no apprehension that the mere creed of my friend, however mistaken or erroneous I may deem it, will operate as an exclusion to heavenly happiness, provided it be accompanied by a truly pious mind, and a heart sincerely devoted to God and his service; in this respect at least my creed has unspeakably the advantage, as I may and do entertain and encourage the transcendent hope of our happy meeting hereafter, when a few more short days are over, through the unpurchased mercy and infinite goodness of our common Father, in those exalted regions where error and infirmity will have no more place, and where we may rejoice together, in communion with the wise and good of all sects and parties, tongues and kindreds, in his righteous government and universal providence.

In attempting, Mr. Editor, an extensive survey of the state of religion

¶ Psalm cxlviii. 13.

in our own age and country, however I may have been cheered and consoled by reflecting on the many important and highly beneficial institutions recently established and daily increasing among us, and in which all sects and parties seem to have cordially united, I have at the same time been struck and astonished at the progress also made in what is erroneously called evangelical religion; a system, to my apprehension, wholly inconsistent with the great truth of the unity and incommunicable perfections of the great God and Father of all; so invariably, devoutly and sublimely taught by our divine Master, and of whom he speaks to his disciples, even after his resurrection from the dead, as his Father and their Father, his God and theirs. May not the following reflections lead to some solution of this intricate problem?

In our present imperfect state of knowledge, it is not easy to form an influential, much less an adequate idea of a Being, eternal, omnipresent, omniscient and invisible; and hence the extreme proneness to idolatry at all times and in all places. Even the psalmist and some of the ancient prophets have aided the imperfect conceptions of their hearers, in respect to the Almighty, by describing him as seated on a throne, and dwelling in heaven as a local habitation; a representation, however, in which there was nothing that could divide or mislead the affections respecting the one sole object of supreme adoration. Under the christian dispensation the device of a trinity in unity, does not in like manner steer quite clear of this imputation, notwithstanding the ingenuity with which the Athanasian hypothesis labours to confound the understanding. But although it still retains its station in articles and creeds, yet so many are the absurdities and contradictions with which it abounds, that it is not, I think, in general so prominently brought forward as in times less enlightened. If, however, it is gradually lowering its high pretensions, it still lends its powerful aid, though in a way less ostensible, to the popular doctrine of the proper deity of Christ; and, by a process truly curious, escapes the charge of idolatry, by representing the great Creator of all things under

the idea of having become, or appeared upon earth as a man, (for it is not easy to use correct language where the ideas are so contradictory,) who suffered death upon the cross, and thus made atonement (to himself as it must be if the doctrine of the unity is maintained), for the sin of our first parents. On a theme like this it is easy to declaim if not to reason, and easier still perhaps to anathematize all who differ from themselves in the interpretation of highly metaphorical scripture language. By this means too the unreflecting crowd are supplied with an object of worship in the representation of a man like themselves being also God, more commensurate to their imperfect conceptions: their passions are excited by the eloquence of the preacher, and that self-complacence so natural to the heart of man, not a little flattered by high and inflated ideas of the great superiority and transcendent excellence of their own particular creed over that of all others. It is but candid, however, to acknowledge that the great and rapid success which this style of preaching has lately met with, is likewise materially indebted to the exemplary conduct of many of its teachers; to their devotedness to their ministry, their zeal and their piety; to their keeping themselves aloof from the frivolous pursuits and never-ending round of dissipations of the thoughtless multitude, where all sober reflection, all usefulness of character, are too often frittered away, if not wholly destroyed. I would also add, that their daily practice of reading the Bible, however erroneous the interpretation on some doctrinal points, cannot fail of sobering the mind, and of powerfully withdrawing the affections from "things seen and temporal," to those that are "unseen and eternal." In these last particulars, Sir, may all Unitarians sedulously imitate their example.

CATHARINE CAPPE.

The Nonconformist.

No. II.

On the Opinions of the Puritans respecting Civil and Religious Liberty.

SCARCELY had the Reformation broken the chains of papal authority, ere the day of political and religious freedom began to dawn.

Faint and feeble were its earliest rays, but they were welcomed by inquiry, the parent of truth, till their light gradually overspread our country.

In tracing the growth of liberty from birth to infancy, and thence to maturity, it is delightful to observe it almost identified with Nonconformity.

Let those, whose system it suits to do so, separate our civil from our religious rights. The Reformation planted the seeds of both, and they have grown together, though often on different soils. I shall not sever them *here*, for I hold them to be necessary and *equal* deductions from one great and glorious principle, the natural, unalienable independence of man.* I see no reason why he who submits his conscience to the crosier of an intolerant bishop, should refuse to surrender his liberty to the sceptre of a tyrant king; and if there have been those who have been content to maintain only *half* these privileges, it has been because they were too blind to perceive, or too feeble to assert, the obvious consequences of admitted principles.

But why did not our early Reformers do more? "They had done what they could," and left behind them a noble testimony for the encouragement of those who have fallen on better days. "They had done what they could in reforming the church, considering the times they lived in, and they hoped those that came after them would, as they better might, do more."† Besides, the reform of ceremonies always precedes that of creeds, and the removal of the ostentatious parade of devotion makes way for more sublime conceptions of that great Spirit who "is not worshiped with men's hands as though he needed any thing."§

* *Quisque nascitur liber.*

† Preface to the Old Prayer Books. This sentence was afterwards expunged.

§ The pomp of worship suits a barbarous age. It was therefore prescribed for the Jews. When the Portuguese missionaries introduced Christianity into the East, they found it necessary to add very much to the ceremonials of even Catholic superstition; and at the present moment, the most extravagant of the religious processions and *autos* of the European peninsula are those conducted by the converted Africans and their descendants.

At a very early period after the Reformation we find just and liberal notions of government making their way, especially among the Puritans. Anthony Gilby ventured to tell King Henry, that he had no right to any authority in the church.* Dr. Whitaker affirms, that even general councils cannot frame laws to bind the conscience.† John Knox boldly asserts, that a tyrant prince can demand no obedience from his people, and that a nation may arraign and depose an arbitrary king.‡ Christopher Goodman contends, that kings are but the attorneys of their subjects, who may resume the authority they have conferred, whenever it is employed to their detriment, and, moreover, that it is lawful to kill a wicked king.§ Dean Whittingham says, that these were the opinions of the best and most learned of the disciplinarians,|| "who" (adds the then Bishop of Ossory) "were the first to broach these uncouth and unsufferable tenets; fopperies blowne up by the blacke Deville to blast the beauty of" kingly unaccountableness.¶ Cartwright,** who was called by his adversaries "the English firebrand," Penry, most unjustly hanged for sedition in 1593,||| Buchanan, Travers and many others, contended for the same great principles; and the political creed of the Puritans is thus laid down by one of their opponents: "They will have all supreme power to be originally, radically and primarily seated in the people, to whom kings are accountable, and by whom they are censurable, punishable and dethronable too;"††

* Admonition, p. 69. Gilby is called by Fuller "a violent Noncon." He (with Fox and Humphreys) refused to subscribe to the 39 Articles.

† De Concil. p. 19.

‡ Hist. p. 62.

§ On Obedience, pp. 25, 90, 103, 113. He wrote to prove that Sir Thomas Wyatt was no traitor. Consult Fuller's Church History, B. ix.

|| Strype's Annals, II. 185.

¶ Right of Kings, pp. 53, 69.

** B. ii. p. 411. Cartwright answered Cecil's charge against his "factious innovations," "that his cause being almost 1570 years old, was venerable enough for its antiquity."

||| Peirce's Vindication, pp. 148—151.

†† Sacrosancta Regum Majestas, C. i. and x.

and by one of their own writers, "Princes derive their power and prerogative from the people, are invested with authority for the people's benefit, and must be so restrained that they may not violate the people's liberty." * The *novelty* of these opinions was constantly urged against their defenders; † to deny the divine right of kings, was to insult the *orthodoxy* of ages.—Thus did civil liberty league itself with Puritanism and *dissent*, till to deny the ecclesiastical authority of the monarch, and to claim the political rights of the subject, became one and the same thing.

The reign of Elizabeth was little friendly to the cause of truth and freedom; § but truth and freedom still made silent and steady progress. The liberal and the learned had before begun to recognize the right of private judgment, and Tindall had said, "The New Testament of Christ will not suffer any law of compulsion, but only of counsel and exhortation;" || "but now," Sir John Hayward affirms, "all the best writers of the age declare that religion is of power sufficient for itself, that it must be persuaded, not enforced." ¶

Where can contempt find words to do justice to Elizabeth's successor? Proud, pharisaical, insolent, intolerant, a solemn, self-complacent fool, without true dignity or generous virtue. High hopes were, indeed, excited when he came to the throne, but the day had not yet arrived which Hooper had so fondly and so vainly welcomed half a century before, "when persecution in matters of religion should cease, and the first and chief right of human nature, that of following the dictates of conscience in the service of God be secured to all men; our country freed (and for ever) from that worst part of popery, the spirit of persecution." **.

* Jus Populi. C. i. ii.

† Lichfield, B. iv. C. 19. Field, B. v. C. 30.

§ An interesting debate on religious toleration may be found in Strype's Annals, pp. 259—275.

|| Fox's Acts and Mon. Old edition, p. 1338.

¶ Answer to Dolman, C. 9.

** Exhortation to Peace and Union, p. 27.

A general conviction pervaded the nation of the necessity of going on with the work of Reformation; and I have no doubt that the enthusiasm and rejoicings which welcomed James to his kingly inheritance, * were excited by the expectation that he would listen favourably to the prayers of the Puritans. He had applied to Elizabeth for the release of Cartwright and other Puritan ministers, and had often railed most intemperately against English Episcopacy; † but things were altered now. He had discovered that church authority is the best and safest ally of civil despotism. The Puritans were not disposed to feed *his* vanity by the sacrifice of *their* principles, and he even took a decided part against them. "No bishop, no king," became his favourite state maxim.

The Stuarts have been singularly unfortunate in all their systems of church government. The attempt of James to introduce Episcopacy into Scotland, caused his influence there to totter; and his intolerance to the Puritans served only to increase the tide of Nonconformity, which ere long overwhelmed his family. He might, no doubt, have easily conciliated the majority of the Puritans, who, in the millenary petition, declare they "Neither as factious men affect a popular party in the church, nor as schismatics aim at the dissolution of the state ecclesiastical:" § but he chose to pursue and to recommend a different system, and the consequence was, (to use Dr. Fuller's words,) that "Nonconformity, which was born at Frankfort, in the reign of Queen Mary, under Queen Elizabeth was in its childhood, grew in King James's time to be a good tall stripling, and under Charles the First, it became so strong a man as to unhorse its opposite, prelacy, and to get into the saddle."

* Speed, p. 1221. Hume, C. xlv.

† Neal, Vol. II. C. i. pp. 2, 3. Calderwood's History, p. 257; where he gives a long speech of James's to the Scotch Presbytery, in which our royal polemic thanks heaven that he was "King of the sincerest church in the world;" and his hearers were so delighted, "that nothing was heard for half an hour, but praising God and praying for the king."

§ See also, "What the Independents would have." P. 2.

James seems to have appointed the absurdly called "*Conference*"* at Hampton Court, that he might have the contemptible satisfaction of heaping upon the Puritans a series of contumelious insults—insults which they could not escape and dared not resent. It is impossible, however, to believe that they consented to intrust their cause to the courtly advocates who were feigned to represent them at this meeting. True it is, that the non-conforming doctors did not attempt to win over the weak monarch with the gross and idolatrous flattery which the bishops employed; yet Reynolds did not scruple to admit the royal disputant's supremacy, and Sparke afterwards wrote to persuade the Puritans to submit to the ecclesiastical authority of the king. James took this opportunity of abusing Presbyterian principles, (which in 1590 he declared he would ever support,) and told his hearers that "a Scottish Presbytery agrees as well with monarchy as God and the devil." He said to the bishops that "he knew what would become of his supremacy" if he let the Puritans get the upper hand, and asserted that the church had better want the labours of ministers, however learned and pious, than suffer her orders to be broken by their Non-conformity. He assured them, he had disliked the opinions of the Puritans ever since he was ten years old, and that he "had determined to have only one doctrine and one discipline, one religion in substance and in ceremony." After repeatedly interrupting the Puritan ministers, and dictating most dogmatically to them, he had the impudence to exclaim, "If this be all your party hath to say, I will make them conform themselves, or else I will *harrie* them out of the land, or else do worse;" (Mrs. Macaulay adds, I know not her authority,) "only hang them, that's all." At the end of the discussions, James cried out, "Let them conform, and that shortly, or they shall hear of it." The Catholic *Hudibras* says, ||

* During the discussions, the mitred advocates requested the king to remember that it was an old decree of the church, that "no schismatics should be heard against their bishops."

|| England's Reformation, Vol. II. p. 79.

"His other arguments were few,
Some think but one and some say two,
If three, the last a curled brow;
For his 'I will,'—and 'I will not,'
When with an awful forehead put,
'Gainst Reynolds and the Whigs prevail'd,
When all the bishops' logic fail'd."

James was so delighted with the result of the Conference, that he wrote to one of his Scottish correspondents, (Mr. Blake,) "The Puritans so fled from argument to argument without giving me any direct answer, (*ut est eorum moris*), that I was forced to tell them, that if they had not disputed better when boys, their master would have applied the rod to their buttocks."* Noble triumph! of "infallible artillery" over an adversary bound hand and foot. The high party had anticipated the result of these assemblies, when they asked the "*Homunciones miserrimi*" how they dared dispute before so wise and learned a king.† This is in something of a similar spirit to that manifested by the "victorious party" during the debate, who (seeing their opponents alarmed at the threats of the king,) defined a Puritan to be "a Protestant frightened out of his wits."§

Some efforts were made by the liberal Dr. Rudd, at the Convocation in 1604, to obtain a candid construction for the motives, and a toleration for the opinions "of those very many learned men whose consciences (he said) were not in our custody, nor to be disposed of at our devotion,"|| but in vain. Far from encouraging any of the great principles of Protestantism, the bias of the king's mind was decidedly towards Popery, and he would willingly have made not a few concessions to have again introduced it into his kingdom.¶ And here be it allowed me to remark as a reason rather than an excuse for the never-concealed hatred which the Puritans bore to the Papists, that the latter (besides being the advocates of intolerance and persecution) were disposed to allow unlimited power to the

* Neal, II. 20.

† See Address of the Cambridge University, Neal, II. 9.

§ Hampton Court Conference, printed 1604.

|| Neal, II. 30—34. Peirce's Vindication, I. 158.

¶ Rapin, 261.

monarch in civil matters, and looked with malignant eyes and revengeful hearts, on those especially in whom the same spirit which had freed us from the Romish yoke, yet "lived and glowed." The love of despotic sway was the "family virtue" of the Stuarts, and those who would most patiently submit, and most unreservedly recommend submission, would be chosen of course for James's favourites and friends. Too high-minded to conceal, too virtuous to abandon their convictions, the Puritans became the objects of his unrelenting severity. Extinct in others, they alone preserved and cherished the principles of the Reformation; they alone fostered and fanned the embers of Civil Liberty, and from among them its flame burst forth.

The whole of James's reign was a struggle between his arbitrary will and the growing liberality of the times. The Commons allowed the king to storm and talk most imperially of his omnipotence, while they constantly checked his absurd pretensions;* and he was so annoyed by their resistance, that he recommends his son in his *Basilicon Doron*, to neglect parliaments as much as possible.|| Blind and baneful council! yet not more so than the intolerant advice with respect to the Nonconformists:

"Take heed therefore (my sonne) of such Puritanes, very pests in church and state, whom no deserts can oblige, neither oaths nor promises bind, breathing nothing but sedition and calumnies, aspiring without measure, railing without reason, and making their own imaginations (without any warrant of the word) the square of their conscience. I protest before the great God, and since I am here as upon my testament, it is no place for me to ly in, that you shall never find in any highland or borderer thieves, greater ingratitude, and more lyes and vile perjuries, than with these phanaticall spirits, and suffer them not to brooke your land, if you like to sit at rest, except you would keep them for trying your patience, as Socrates did an evill wife."§ Such was the

language held by the high party, of which I shall give you another example from the works of one of the king's favourite authors, who recommended him to become independent, and to make laws without consulting any parliament. "They (the Puritans) pretend gravity, reprehend severely, speake gloriously, and all in hypocrisie; they daily invent new opinions and run from error to error; their wilfulness they account constancy; their deserved punishment persecution." *

* * * a beast proud without learning, presumptuous without authority, zealous without knowledge, holy without religion, and in briebe a most dangerous and malicious hypocrite, and was therefore banished from amongst us in Queen Elizabeth's days, but now deserve it farre better, being more dangerous because more numerous." *

James's controversy with Vorstius† well illustrates his character. He was hunting when Vorstius's book, *De Deo*, was brought to him, but within an hour after receiving it he hurried off an ambassador to the Hague with a catalogue of the heretical propositions he had discovered in the volume.§ He hinted that the States would do well to burn the "wretched Vorstius;" || and sent messenger after messenger till he had obtained his expatriation. James published a book on the subject, as "Defender of the faith," ¶ which Vorstius answered with temper and with respect. James in the latter part of his

* Dr. Cowell, C. xv. p. 212.

† Bayle says he died a Socinian, a fact worth the trouble of ascertaining. In the decree of the Dort Synod, which drove him from the professor's chair at Leyden, they charge him with "clandestinely opening a gate to instil the wicked and impious heresies of Socinus and others, and consequently to seduce and deceive the world under the specious pretext of a search for truth." "The disciples of Socinus," says the British ambassador, "do seeke him for their master, and are ready to embrace him."

§ See the King's account of the matter in the Declaration, pp. 3—8. 4to. 1612.

|| Declaration, p. 20, "No heretic ever deserved burning better."

¶ Declaration, pp. 4 and 23, James calls Vorstius "a prodigious monster," "a viper," "a pestilent heretic," "a blasphemous monster."

* Rapin, 321. Hume, xlv.—xlviii.

|| P. 28. 8vo. Edition.

§ Basilicon Doron. 8vo. Edition, 41, 42. See also his "Letter to all Christian Monarchs," &c. p. 45.

life, however, leagued with the Arminians, and became (if not a Catholic) an Arminian himself; but here he declares that "Arminianism is a new-born heresy,—an atheism damnable to the hell from whence it came, and if tolerated God's malediction would fall on the tolerators."

The king's intemperance was perhaps surpassed by his treachery. On one occasion he requested that a deputation of ten Puritans might attend the council. They had no sooner appeared than he committed them to prison.*

I have lingered much longer than I intended on this period of history, because a system was pursued which it was vainly hoped would effect the extinction of a noble and increasing body of Christians and Patriots, who were rescuing their country from slavery and their religion from corruption; and in order to shew how wrong an estimate had been formed by the king of the character of the Puritans, and how mistaken and absurd was the system of coercion he pursued for their extirpation. His conduct was not induced by a dread of schism, "the ecclesiastical scare-crow," (as Mr. Hales calls it,) but by an impatience of contradiction, a love of despotic sway, and a barbarous notion of his prerogative.|| During his reign the principles of freedom made wonderful way, and prepared the storm which burst over his successor. Mr. Knight, in a sermon preached before the University of Oxford, in 1622, maintained, "that a monarch might lawfully be opposed by force if he acted tyrannically, if he imposed intolerable burdens, forced blasphemy or idolatry on his people, or encroached on their liberties and rights of conscience."§

Charles before he came to the

throne, had (like James) given the Puritans great reason to hope for better days. He had often expressed his disgust at the lewd and drunken habits of his father, and had appeared to respect and honour the rigidity of morals and attention to their ecclesiastical duties, which even Burnet admits* distinguished the Puritans; but if history had only brought down to us the characters of Buckingham, Strafford and Laud, and told us they were the advisers and the favourites of this unhappy monarch, enough would have been recorded to stamp his character "with blackest shame." It did, indeed, but too soon appeared that there was no way left of purifying the church, but by revolutionizing the government; and it was prophetically said

"When God shall purge the land with soap and nitre,
Woe be to the crown, woe be to the mitre."†

"And truly herein we glory and with our adversaries' good leave reckon 'twill turn to our everlasting honour that our ministers undertook the vindication of the laws and liberties of their country."‡ Whether Burke is right in calling Protestant Dissent "an uniformly democratic system,"§ I pretend not to determine. Thus much at least I may venture to say, that it is a system friendly to the rights and the freedom and the dignity of man, and has almost universally leagued itself with liberty and with patriotism.

If we expect that the breaking up of the kingly authority gave utterance to the spirit of liberty, we shall not be disappointed. We find in the writings of the Independents of this period, sentiments which would do honour to any cause and to any age.|| "There have been more books writ, (says Edwards, ¶) sermons preached,

* Winwood's Memorials, II. 36, 48.

|| Whatever James was thought of at home, he seems to have been thoroughly despised abroad. Rapin gives the following jeu d'esprit as circulated on the continent:

Tandis qu' Elizabeth fut Roy
L'Anglais fut d'Espagne l'effroi;
Maintenant devine et caquette
Régis par la Reine Jaquette.

§ Neal, II. 136.

* Hist. O. T. I. 21.

† Simple Cobbler of Aggawam, p. 34.

‡ Peirce's Vindication, p. 187.

§ Letter to Sir Hercules Langrishe.

|| "Liberty of conscience is the natural right of every man," and "no opinions are cognizable by the magistrate unless they are inconsistent with the peace of the civil government." Address to the London Clergy, 1645.

¶ Gangrene, p. 122.

words spoken, besides plottings and actings for a toleration within these last few years than for all other things. Every day now brings forth books for a toleration." Cromwell was the zealous advocate of the rights of conscience. In 1649, he applied to parliament in behalf of the army for the removal of the penal laws which affected religious opinion; the consequence of which was, a declaration that "they would remove all acts and ordinances coercive in matters of conscience."* In 1650, when the Scottish Presbyterians objected to toleration, Cromwell replied to them, "Your pretended fear lest error should step in, is like the man who would keep all the wine out of the country, lest men should be drunk. It will be found an unjust and unwise jealousy to deny a man the liberty he hath by nature, on the supposition that he may abuse it. When he doth abuse it, then judge."† Cromwell's favourite preachers (such as the Goodwins, Caryl and Hugh Peters) were the constant champions of religious liberty, and generous sentiments were now commonly expressed, which it is delightful and may be profitable to dwell upon. §

John Goodwin says, "The persecution of saints, the rough handling of tender consciences, the lifting up of religion on a sword's point, violence of conformities, conformities enforced, quenchings of proceedings in the knowledge of the truth, binding up judgments and consciences in synodical decrees * * * these have been the abhorrence of my former years as well as of my latter."|| He is

* Whitelocke, p. 405.

† Ibid. p. 458.

§ If the language used towards the Papists be quoted as contradictory to the general spirit manifested by the Independents, let it be remembered that the Catholics were, and had uniformly been, a *political party*, holding, and prepared to vindicate by force, the most slavish and degrading doctrines. Their support of *state tyranny* was, I am persuaded, much more grating to the Puritans than any notions connected with the infallibility of the Pope. They were traitors to the cause of liberty, and this is unpardonable treason.

|| Preface to *Anapologesias Antapologias*, p. 49.

quite complacent amidst the abuse of those who contended against the claims of christian liberty. Errors, he tells them, they might no doubt find if they examined his creed or his character, but here they attacked him on his vantage ground, in the strong holds of reason and revelation. *

Joseph Caryl, after contending for the rights of conscience, thus proceeds: "Search the magazine of the gospel, bring out all the artillery, ammunition and weapons stored up there. Look out all the chains and fetters, whips and rods, which either the letter of the gospel or the everlasting equity of the law hath provided to bind error with, or for the back of heresy, let them all be employed and spare not."†

John Saltmarsh, in his interesting tract, (*Smoke in the Temple*), says, § "Scotland had the honour to awaken us first in the work of Reformation and liberty; but lest Scotland should be puffed up, England shall have the glory, I hope, to improve that liberty to a fuller light, which some would shut up in the narrowness of a Presbytery."

William Bartlett's "Model of a Congregational Way," is an admirable defence of the claims of conscience. He asserts, that "no man, no body of men have a right to dictate to any in matters of opinions, and that the apostles themselves were servants, and not heads of the church."||

In a sermon preached by William Dell before the House of Commons, ¶ he maintained the tolerant principle to its full extent. This excited Prynne's indignation, who answered him in one of the most *intolerant* volumes that Papist or Presbyterian ever penned. **

In the writings of Jeremiah Burroughs, Thomas Goodwin, William Bridge and others of this period, will be found many interesting arguments

* Ibid. p. 50. *Ea verba loquentis ab ore Arripio gaudens.*—

† Sermon before the House of Commons, p. 25.

§ P. 28.

|| Pp. 21, 128—133.

¶ November 24, 1646.

** Sword of the Christian Magistrate supported.

in favour of liberty of conscience; and it may be asserted generally, that the Independents denied to the magistrate the right of coercion or inflictive punishment in religious matters. "Of all christian sects, (says Mr. Hume,) that of the Independents was the first which, during its prosperity as well as its adversity, always adopted the principle of toleration." *

This was indeed an illustrious age, and the names of Milton, Selden, Sidney, Marvell, † Vane, Ludlow and Whitelocke, come down to us bright with the glory their love of liberty shed around them.

It is almost superfluous here to refer to the ardent zeal for liberty, manifested by the Puritans during the interregnum; yet some "would I select from that proud throng" whom passion and prejudice, ever ready

"To swallow nonsense, or a lie
With greediness and gluttony," ‡

have chosen to load with obloquy and reproach,—I mean Hugh Peters, Stephen Marshall and Philip Nye. The former especially has been most industriously, and (I am persuaded) most calumniously vilified; § and I observe the charge most warmly insisted on by his adversaries, was his too tolerant spirit. || "Why, why (he was wont to exclaim), cannot men of different religions, like men of different nations, live together in peace?" "Unity, not uniformity, is the christian word." He said "he had rather live under Gamaliel's government than under the best Presbytery in the world." He declares he was by no means instrumental in the death of the king, ¶ yet he was punished with the regicides, with every added circumstance of cruelty which his enemies could devise. ** As a speci-

men of the style adopted by the "cavaliers" against the "roundheads," he it allowed me to quote Sir John Birkenhead's description of Hugh Peters: "The Assembly man's sole comfort is, that he cannot outsin Hugh Peters. Sure as Satan hath possessed the Assembly, so Hugh Peters hath possessed Satan and is the Devil's devil. He hath sucked blood ever since he lay in the butcher's sheets: and now (like the Sultan) has a shambles in his countenance, so crimson and torrid, you may read there how St. Lawrence died, and think the three children were delivered from his face. This is St. Hugh who will levell the Assembler, or the Devill's an asse." *

But who can trust to contemporary fame? Of *our* Milton himself, in his life-time, it was said, that his "works were printed only for the benefit of chandlers and tobacco men, who are his stationers, and that there is nothing but windy foppery from beginning to end;" † and scarcely had the remains of this "chief of men" been deposited in their hallowed dormitory, ere it was declared that "his fame had gone out like a candle in a snuff, and his memory would always stink." ‡

* Assembly Man, p. 21. Burnet presumes to say, that Hugh Peters, at the time of his execution, "was sunk in spirit, and had neither the honesty to repent nor the strength to suffer." (Hist. I. 264.) Now if there be any thing great and dignified in the character of man, it was manifested by "the regicides," when they were dragged to the scaffold. When Hugh Peters was put into the sledge, the ghastly and gory head of Harrison was placed before him, and he was compelled to witness the savage horrors of an execution for treason on his friend Cooke. "Sir," (said he to the sheriff,) "you have here slain one of the servants of the Lord, and made me behold it on purpose to terrify and to discourage me, but the Lord hath made it an ordinance for my strengthening and encouragement." As soon as the executioner had beheaded and embowelled Cooke, he turned to Mr. Peters, and rubbing his bloody hands together, asked him how he liked that work. "I am unshaken," (said the stout-hearted patriot,) "do your worst." State Trials. Ludlow, III. 63.

† Harrington's Censure of the Rota.

‡ Winstanley, p. 195. See also Hume, lxii.

* lvii. 1644.

† See especially his book on "Councils and Creeds."

‡ Hudibras.

§ Consult "His Last Legacy to his Daughter," 1661.

|| Pryne's Sword of the Christian Magistrate, p. 98, and Edwards's Gangræna.

¶ "I had never any hand in contriving or acting in the king's death, but, on the contrary, I offered ~~my~~ thoughts three times for his deliverance." Last Legacy, p. 103.

** See following note.

To the merits of Stephen Marshall, Mr. Baxter has left this testimony, that, "if all the bishops had been like Usher, the Presbyterians like Marshall, and the Independents like Burroughs, the disorders of the church had been easily settled."* The royalists endeavour to connect Marshall's name with every thing that is wild and intemperate. Wood calls him "arch flamen of the rebellious rout," and Cleveland in his *Rebel Scott* says,

"Roar like Marshall, that Geneva bull,
Hell and damnation a pulpit full;†
and they most impudently proclaimed,
that he died "mad and raving" from
the remembrance of his crimes.‡ Atro-
cious calumny! His death was peace-
ful as his life was holy. § When the
silence and the sacredness of the grave
were sacrilegiously broken|| at the Re-
storation, his remains were torn from
their resting-place; but they were
mingled in a common tomb with
those of Pym and Blake, and other
"high-minded men," and the estima-
tion of after ages will be their monu-
ment.

Butler has written a poem in ridi-
cule of Philip Nye, or rather of "Philip
Nye's Thanksgiving Beard." ¶ As his
talents placed him in an eminent situ-
ation as the advocate of the republic,
so he was fixed on at the Restoration
for one to whom the act of amnesty
should not extend. The *Biographia*
Britannica speaks slightly of his
character; but though, on the one
hand, the concurring testimony of
contemporary Nonconformists unites
in his praise; on the other, no charge

is substantiated against him, but that
he changed his opinions, became a libe-
ral, instead of an intolerant preacher,
an Independent instead of a Presby-
terian.

B.

Swakeleys, near Uxbridge,

SIR,

Jan. 8, 1818.

I AM not ashamed to profess myself
one of those perhaps somewhat
inconsistent members of the christian
community, who, devoted heart and
soul to freedom of opinion, prefer
still a *fixed* to a *fluctuating* formulary
of devotion, and while they would be
as precise and discriminating as pos-
sible in point of creed in their respec-
tive oratories, hold, that a public
liturgy can scarcely be *too copiously*
scriptural or comprehensive. My ob-
ject in making this avowal is simply
to apologize, as well I may, for
an attempt to ascertain, through the
medium of your widely circulated
publication, what support Unitarians
might be expected to give to the
erection of a place of worship some-
where in the Western end of the
metropolis, upon a scale considerably
larger than that of any which has
hitherto been appropriated to the
worship of the one only true God,
through his Son our Lord Jesus
Christ, upon the following plan, and
fundamental principles:

The building not to be projected till
a sum not less than £20,000 were
contributed or secured.

The area in part open to the poor.

The liturgy to be used in it, that
of the Established Church, purged
of all *unscriptural* language, but *no*
other; or (with this limitation) ren-
dered unacceptable by alteration to
any worshiper who would be content
to "invoke the name" of the Son as
"less than" that of the Father, and
in that name *always* and alone to ad-
dress all ultimate prayer and praise
to the blessed and only Potentate,
whom no man hath seen or can see,
the God who is *above all* and through
all and in us all.

J. T. CLARKE.

P. S. Towards the cost of such a
catholic sanctuary, I would pledge
myself and a friend or two to the
amount of \$1000.

* Neal, IV. 147.

† Granger's Biog. Hist.

‡ Eachard.

§ Neal, IV. 147.

|| — "What guilt

Can equal violations of the dead?"

¶ I have sought curiously but unsuc-
cessfully for some other picture of Nye, to
compare with this humorous description:"This reverend brother, like a goat,
Did wear a tail upon his throat,
The fringe and tassel of a face —
* * * *"Twas cut so even as if 't had been
Drawn with a pen upon his chin;
No close and briary hedge of quickset
Was e'er so neatly cut or thick set."

BUTLER.

BIBLICAL CRITICISM.

Use of Saliva in Diseases by the Orientals, in illustration of Mark viii. 23, and vii. 33, and John ix. 6.

January 18, 1818.

LIGHTFOOT illustrates John ix. by a rabbinical tale. The same opinion of the use of saliva still prevails, as appears by the following extract from Captain Light's Journal, relating to Nubia, in Walpole's Memoirs relating to Turkey, just published in 4to. p. 416:

"During my visit, I observed an old Imam attempt to perform a cure on one of the natives who came to him on account of a head-ache from which he suffered much pain. This was done in the following manner: the patient seated himself near the Imam, who, putting his finger and thumb to the patient's forehead, closed them gradually together, pinching the skin into wrinkles as he advanced, uttering a prayer, spitting on the ground, and lastly on the part affected. This continued for about a quarter of an hour, and the patient rose up, thoroughly convinced that he should soon be well.

"A superstitious kind of regard seems to be paid by the Egyptians to this mode of cure; for at Erment, the ancient Hermonthis, an aged woman applied to me for a medicine for a disease in her eyes, and on my giving her some directions, of which she did not seem to approve, she requested me to spit on them; I did so, and she went away, blessing me, and perfectly satisfied of the certainty of a cure."

Mr. J. Jones on Philip. ii. 5—11.

SIR,

Feb. 2, 1818.

IBEG the insertion, in the Repository, of a few remarks on the disputed passage, Philip. ii. 5—11, not unworthy, it is presumed, the attention of your readers. The original is Ὅς ἐν μορφῇ Θεοῦ ὑπαρχων, οὐχ ἀπαγμὸν ἡγήσατο τὸ εἶναι ἰσά Θεῷ. Here ἀπαγμὸς may mean the act, or the subject of that act. In the former sense, the construction must be κατ' ἀπαγμὸν for ἀπαγμῶς, ἴσα, through violence, violently. In this sense, nearly, it is rendered by Mr. Belsham: Mr. Wakefield also has translated it, "did not think of eagerly retaining." But as the omission of the preposition is not usual in prose writers, though common with the

poets, I should prefer to take ἀπαγμὸς for the subject of the act: and as ἀπαγμὸς means to seize, arrest, in which are always implied the ideas of violence and injustice; so the noun ἀπαγμὸς may signify that which is violently seized or retained, and is synonymous with τὸ ἀπακτὸν, and opposed to τὸ οἰκεῖον, or τὸ δικαίως κτητὸν, that which is one's own or may be acquired and possessed with justice: taken in this sense, it must agree by apposition with τὸ εἶναι, the infinitive with the article, according to a common usage in Greek, being an abstract noun, and ἰσά adverbially for ἰσόν. The sense then would be, "Who being in the form of God, did not think of the violence of retaining his likeness to God," i. e. did not think of continuing like God, a thing violent in itself, and inconsistent with his humility, meekness and the end of his mission. Here it is to be observed, that τὸ εἶναι ἰσά Θεῷ is synonymous with μορφή Θεοῦ: and as μορφή denotes figure, form, (and therefore an object of sense,) and not nature or essence, it determines τὸ εἶναι ἰσά Θεῷ to mean likeness to, not equality with, God.

Mr. Belsham, in his *Calm Inquiry*, p. 143, thus explains the passage, "'Who being in the form of God,' i. e. a prophet invested with miraculous powers, 'was not eagerly tenacious in retaining this likeness to God;' did not regard these powers as a property acquired by his own exertions, to which he had an independent, indefeasible right, which he would exercise at pleasure, and upon no condition relinquish, but as a trust, to be exercised only for the benefit of others, and to be suspended or resigned at the divine command. When the purposes of his mission required it, he conducted himself as though he were totally destitute of all supernatural gifts. And far from usurping the authority of a king, as some of his ill-advised followers unjustly recommended, so humble was his station, so assiduous his labours, and so dependent his condition, that

he appeared, and chose to appear, in the rank of a menial servant." This, like most other things written by that rational and able divine, is very good sense; but I venture to say, it is not the sense of the apostle in this place. This interpretation is too vague to be the real purport of the original. When the apostle, as he often does, uses a figurative language, his figures, though bold, are always natural, every competent reader is able to trace a strong analogy between the literal and the metaphorical application of his words: but what analogy can be traced between the form of God and the possession of divine power, or between the resigning of this power and "the form of a slave"? Form is an external appearance, a figure addressed to the eye: whereas power is an abstract idea, incapable of being represented by any outward symbol: and the apostle, if he wished to express the miraculous endowments of Jesus, which were altogether invisible, by a sensible allusion, would have been as inappropriate, as the writer who endeavours to delineate the brightness of noon, by a term that implies the absence of light. Nor can a single expression be found in the New Testament, that favours such an explanation. This interpretation, moreover, is not peculiarly characteristic of our Lord: for the apostles received miraculous powers, which they faithfully employed to the same grand purpose; yet it would be an unwarrantable use of language to say, that any of them was in the form of God. Finally, if the miraculous power vested in Jesus, constituted the form of God, and his being divested of this, the form of a slave, the above interpretation must be erroneous; because it is not true that he ever did divest himself of his divine power, for he continued, we have reason to believe, in the possession of that power until he expired on the cross; though, in obedience to the will of God, he did not use it for his own deliverance. If, indeed, the power from God gave him the form of God, while his declining the use of it for his own benefit, reduced him to the form of a slave, he was in the form of God and in the form of a slave at one and the same time.

With as little truth and propriety

may it be asserted, as your Correspondent C. A. E. [p. 48,] does too confidently assert, that the phrase "form of God," means "the majesty which Jesus might have displayed had he employed his miraculous powers for his own aggrandisement." According to this notion, Jesus being in the form of God can only mean, that he *might* have been in the form of God; and his divesting himself of it, signifies not that he divested himself of what he actually was, but of what he might have been. To be in the form of God, and a power to be in that form, not, indeed, carried into effect, are as different as fact and non-entity; nor could the apostle, in asserting the former, mean the latter without a confusion of ideas, chargeable only on some of his mistaken expounders. Clement, in his Epistle to the Corinthians, chap. xvi. thus expresses his opinion, that Jesus might have employed for his own aggrandisement, the miraculous power given him by the Almighty: Χριστος Ιησους ουκ ηλθεν εν κομπη αλαζονειας, ουδ' υπερηφανιας καιπερ δυναμενος; "*Christ Jesus did not come with splendour, arrogance and pride, though he had the power so to do.*" This language is very different from that of the apostle, and equally different must be his meaning if we allow him to be a correct, sober writer. This meaning I now proceed to state and justify, it being, in the main, the same with that of my friend Dr. Alexander.

Now, I maintain first, that the words of the apostle have an immediate reference to the opinions of the Gnostics, and that this reference leads to the true interpretation of the passage; this I assert, because he expressly notices the false teachers in more places than one of this Epistle, (see chap. i. 17, iii. 17,) because he uses the very words which were used by the impostors, such as μορφη εκενωσε ως ανθρωπος, &c.; and lastly, because the facts he enforces are in direct opposition to their sentiments.

Those who object to Dr. Alexander's exposition do not perceive that there is a close connexion between the transfiguration and the crucifixion of our Lord. The Jews expected their Messiah to continue immortal on the earth; and the transfiguration

tended to confirm the disciples in this prejudice. For its object was to inculcate on one hand the evanescence of Moses and the law, and the perpetuity of Christ and his gospel on the other. Our Lord, indeed, was aware of this tendency, and, accordingly, before the scene took place, he expressly declared to his disciples that he was about to suffer, Matt. xvi. 21; and it is remarkable that he repeats the caution immediately after it, xvii. 22. His admonition might be understood to this effect: "You have seen, my friends, the symbol of my future glory, let it not betray you into error: the form of God, the divine and splendid form which I have assumed, is not designed to pourtray that I am to live in splendour and immortality on earth; this form you see has already disappeared; I must soon assume the form of a slave, and suffer on a cross the death of a slave."

The attribute most essential to the nature of God is superiority to death; the phrase therefore, "To be in the form of God," or like God, may principally mean to be immortal or live for ever: see Gen. iii. 22. Now if we place before us the considerations, that the Jews expected their Messiah to live for ever; that the transfiguration was calculated to encourage, in the disciples who beheld it, the hope of their divine Master living in splendour and immortality on the earth; that he himself resigned the fond idea and admonished his companions of their error; that finally, slaves when put to death were generally crucified; we shall then have before us the circumstances on which the language of the apostle is founded, namely, "Let each of you have in view not his own interest only, but also that of others; for let that principle be in you which was in Christ Jesus, who being in the form of God, did not think of the violence of retaining his likeness to God, but having divested himself of it, he assumed the form of a slave, being in the likeness of men, and in structure proved to be a man, he humbled himself, being obedient unto death, and that a death on the cross."

Having represented Christ as in the form of God, the apostle, to prevent an erroneous conclusion, asserts that he was a man, "being in the likeness of men." These, or similar to these,

were the words of the Gnostics: and lest he might appear to countenance their notion, that Christ was a man only in appearance, Paul adds another clause, "and in frame found as a man," or, "proved to be a man."

While Jesus was transformed, a voice from heaven proclaimed, "This is my beloved son, hear ye him;" which means, "Hitherto ye have heard and obeyed my servant Moses, but now Moses disappears, and he who remains is my son; him, from henceforth, ye are called upon to imitate and obey." To this declaration the apostle seems to allude when he adds, "For this reason God highly exalted him, and bestowed on him a name above every name, (even above the name of Moses;) that in the name of Jesus every knee should bend in heaven and upon earth and beneath the earth, and every tongue should confess Jesus Christ to be Lord, unto the glory of God the Father." The apostle, it is observable, does not say that in "the name of my Son," the name meant to be above every name, see Heb. i. 5, but "in the name of Jesus:" the object of this substitution was to lead his readers to associate with the name of our Saviour, as a man, all the honour due to him as the Son of God, his enemies on one hand having attached to it the bitterest ignominy, and the Gnostics, on the other, anathematized it with curses. See 1 Cor. xii. 3, and Origen cont. Cels. p. 294.

Every sincere believer is called upon to acknowledge Jesus as his Lord; that is as a master whose commands he is bound to obey, and whose example it is his duty to follow. This was a sacrifice too great to be made by men so depraved as the Gnostics. They, therefore, denied the obligation to acknowledge Jesus Christ as their Lord. See Irenæus, p. 9. To this Paul seemingly alludes when saying, "every tongue should confess Jesus Christ to be Lord." According to the deceivers, the Creator of the world, being evil, was not a proper object of worship, affecting to glorify an imaginary divinity of their own which they called "Bythus." This impious tenet the apostle thus sets aside, "that in the name of Jesus every knee should bend, to the glory of God the Father."

JOHN JONES.

REVIEW.

“ Still pleased to praise, yet not afraid to blame.”—POPE.

ART. I.—*Original Letters, with Biographical Illustrations.* Edited by Rebecca Warner, of Beech Cottage, near Bath. 8vo. pp. 312. Longman and Co. 1817.

THIS is upon the whole a valuable collection of “Original Letters.” “Of *there* [their] * being all genuine,” we agree with the Editor (Pref. iv.) that “there is every moral certainty.” The “Biographical Illustrations” are short, apposite, well-written and unprejudiced.

The first Letter is from *Richard Baxter* to Dr. *Richard Allestree*, printed from the original, “found in a second-hand copy of *Lyndewode’s Provinciale*, purchased about 28 years ago, of Mr. Cuthell, Bookseller, Middle Row, Holborn.” It is dated December 20, 1679, and contains a Vindication of this celebrated Nonconformist’s political conduct in the Civil War. He shews Allestree that he had never been a leveller or Cromwellian.

The next is a trifling Letter from Prior, the poet and renegade, to Lord Townsend.

Four Letters succeed from Lord Bolingbroke, two to Sir William, and two to Sir Charles Wyndham. The writer thus sketches his own character in his peculiar style:

“The declared friend of my friends; the declared enemy of my enemies; ready to sacrifice myself at any time for the liberty and welfare of the country in which I was born, and at all other times content and happy in the state of a philosophical cosmopolite, in the ordinary course of private life.” Pp. 19, 20.

The only passage besides of any interest relates to the *Pretender*:

“Though the project we have so often talked of for marrying *Charles*, be, in that one point of view wherein I have considered it extremely desirable; there is no doubt but it may cease to be so, when it is seen in another. You have seen it in that other, and you are therefore a much

* In point of typography the work, printed by Crutwell, Bath, is beneath the level of the provincial press. The title-page is worse executed than any which we remember to have seen.

better judge. He will be very easy in the matter. Nothing could tempt him but the prospect of an immense fortune; and, if I know him he will prefer, even to that, the enjoyment of his liberty. Let me say one word to you on this subject. I have studied him this summer more than I ever did before. You will never give him a turn for public business, but he has notions of virtue and honour strong about him; and he is one of those nags whom you may guide with a thread, if you play with his mouth, but who will grow restive to the spur, and run away if he is much checked.” Pp. 20, 21.

There are thirteen Letters of *Pope’s* to William Fortescue, Esq., one of them containing a letter of *Guy’s* to the same person, of which nothing more can be said than that they are of a piece with the greater part of the poet’s epistolary compositions which were already before the public; they make no addition to the well-known particulars of his life, much less will they increase his reputation.

The following six Letters are from Dr. *Cheyne*, the physician, to *Richardson*, the moralist, and turn upon diet and *Pamela*. They are succeeded by one, giving a meagre account of Cheyne’s death.

We come next to a most valuable Letter from *Mrs. Mary Hartley*, daughter of the celebrated Dr. *Hartley*, to the late Rev. W. Gilpin, of Boldre, which inclosed two letters of her father’s, and which contains some particulars of his character, and observations on his scheme of the moral discipline of Providence being benevolent and purifying. Of the Letters she says,

“One of them was written when he was at school, only sixteen years of age. I was pleased to see in it the proof of that virtuous and ingenious mind, which I know he possessed in his later years, and which I have always heard was remarkable in him from the earliest period. You will see in that letter an observation, that whatever a young man at first applies himself to, is commonly his delight afterwards. This certainly is not a new or singular thought; but when I consider the object of his future book, to infer from his system of vibrations and associations, that the mind receives ideas and impres-

sions from associations with former ideas and impressions, and that virtue may be thus generated by custom and habit; I am inclined to think that this was in his head when he wrote that letter; particularly as *I have heard from himself that the intention of writing a book upon the nature of man, was conceived in his mind when he was a very little boy.* He was not a boasting man, nor ever spoke an untruth; but in many conversations that I have had with him about his book, *he has told me that when he was so little as to be swinging backwards and forwards upon a gate (and, I should suppose, not above nine or ten years old,) he was meditating upon the nature of his own mind; wishing to find out how man was made; to what purpose and for what future end; in short, (as he afterwards entitled his book,) 'The Frame, the Duty, and the Expectation of Man.'*" Pp. 92, 93.

Mrs. Hartley then makes some just and pointed observations upon vindictive and eternal punishment, as destructive of the love of both God and man, and proceeds to shew the happy moral effects of the contrary doctrine of the divine chastisements being remedial and ending in happiness:

"These hopes console the dejected mind; they disperse (as my father says) all gloomy and superstitious thoughts; they teach a man to be indifferent to this world, yet to enjoy it more from a confidence in that Being, 'whose mercy is over all his works;' they teach a man to love every other man, and to believe that, however injurious or criminal he may now be, God loves, though he cannot approve him; that though he punish him, it shall be in mercy, to make him perfect; and that, though a man may be our enemy now, the time will come, when he shall be our friend and our brother. This was my father's doctrine, when I knew him, as you see it was before I was born; and to this opinion, as well as to the kindness of his temper and the virtues of his mind, I attribute that disposition which made him never converse with a fellow-creature, without feeling a wish to do him good.

"I have conversed a good deal, since I lived here, with a very clever old lady, who was formerly a great friend of my father and mother. Her parents were French refugees, who escaped from the persecution of Louis XIV. She was brought up in the severity of the Calvinistical tenets; but by some accident, when she was a girl, she met with *Petitpierre sur la Bonté de Dieu* (*Petitpierre on the Goodness of God*); and she ran to her governess skipping andumping, and crying out with transport,

'Ah! Madam, how I love God!' The governess answered with formal gravity, 'Why, child, did not you always love him?' 'No, indeed, Madam,' answered the child, 'I never did till now.'" Pp. 95, 96.

Dr. Hartley's two Letters which are next given, have been printed before; they will be found in *this work*, V. 55—57;* they are serious and suited to his character, but appear to want liveliness compared to his daughter's. This may be also said of another Letter of his in the collection, which is also introduced by one of Mrs. M. Hartley's that relates further particulars concerning him. The Doctor's third Letter is "to his son, David Hartley, Esq.; on his setting out on his travels," 1755. It exhibits some curious notions, with regard to "the real efficacy of prayer." The most striking part of it is the advice that follows, which is worthy of the attention of young persons:

"Remember what Sydenham says, *that he was always the worse for his acquaintance with bad men, though they did him no direct injury.* In like manner, avoid all books which have either direct or indirect tendency to corrupt your mind," &c. P. 119.

Mrs. Hartley describes a most pleasing trait in her father's character, relative to the family of her mother, "the daughter of Robert Parker, member for Berkshire," the Doctor's second wife, who "were against the match," and "treated him always with *hauteur*:"

"My uncles were men of the world and men of pleasure. They knew not my father's value; and were even offended with him for the true kindness he shewed them, in giving them good advice. They drank hard, which you know was a vice

* In our copy of the first letter is the following sentence, p. 56, col. 1, towards the bottom: "If you forgive all men and be in charity, be thankful and humble to God, and such like, your short prayers and fasting, *where they are inconvenient to you*, will be accepted; and without these, the longest will not." Upon the words in italics, though correct according to our MS. we ventured to put the following note, "Surely incorrect." Our conjecture was right, for according to Mrs. Hartley's copy, the clause should be, "where longer" (i. e. prayers and fasting) "are inconvenient to you."

that compelled him, both as a physician and a moralist, to endeavour to dissuade them from. At such interference they would sometimes be angry; but when they were in their best humour with him, they would say, *you foolish dog, can't you see that the sooner we kill ourselves, the better it will be for you and your family?* (They died without heirs.) He did, notwithstanding, persist in his kind endeavours; and I find among his MS. devotions, a very anxious and ardent prayer for them." P. 108.

Dr. Hartley's was the *heresy* of the closet:

"—— my father's profession (physic) was not that for which he was originally intended. He directed his studies for a long time to divinity, and intended to have taken orders; but upon closer consideration of the conditions attached to the clerical profession, he felt scruples, which made him reluctant to subscribe to the *Thirty-nine Articles*. Yet he was by no means a Dissenter, as Dr. Priestley has had a mind to make the world believe. On the contrary, my father, though doubtful about some theological points, thought them of little consequence to real morality; and he conformed to the customs of the Established Church, attending its worship constantly." Pp. 109, 110.

There is surely some inconsistency in the last observation. Mrs. Hartley herself has eloquently shewn the *evil consequence* of one of the tenets of the Establishment to "real morality." It is not our province or our wish to arraign the propriety of Dr. Hartley's religious profession, but we cannot help observing that his theological views ill-fitted him for a member of a political church.*

Letter XXXII, the next in order, is from an unknown hand, to *Pistorius*, the German Commentator on Hartley, and contains a just and clear account of the Hartleian system.

The XXXIIIrd Letter is from *Dr. Franklin* to *David Hartley, Esq.*,†

* See an extraordinary passage quoted from his "Observations," Mon. Repos. III. 273.

† DAVID HARTLEY, the son of the Doctor by his first wife, was born 1735, and died December 23, 1814. He was appointed Minister Plenipotentiary at the Court of Versailles, to settle with Dr. Franklin preliminaries of peace after the American war, which he signed on behalf of the British Court, in 1783. He was devoted to philosophical pursuits, and received

and is in that admirable writer's own way. There is a prediction in it which, though not fulfilled, time has not rendered improbable; it is that *the United States will naturally have the British North American Colonies at last*.

The seven next Letters are a correspondence between *Mrs. M. Hartley* and *Mr. Gilpin*, and are all excellent. In Letter XXXVII, Mr. G. tells his friend that he was led to inquire concerning her father, by his acquaintance with "a worthy clergyman, *Mr. Green*, of *Hardingham*, in *Norfolk*," of whom he says,

"His works consist of translations from the original Hebrew (for he was esteemed among our best Hebrew scholars), of the *Psalms*, and other poetical parts of Scripture; and I cannot but think he gave the first hint to the Bishop of London, *Dr. Blaney*, [*Blayney*] and the present Primate of Ireland (1795), who followed, with translations of different parts of the Bible, in the manner of *Mr. Green*. *Mr. Green's Psalms* were published sixteen years before Bishop Lowth published his *Isaiah*, which was the first of these biblical works I have mentioned. With regard to the particulars of his life which were sent me, I find he had contracted an early acquaintance with *Dr. Hartley*, and that the Doctor's particular regard for him continued all his life at Bath, and other places where the Doctor resided; but from their mutual employments they seldom met. I conceived, at first, it must have been some other *Dr. Hartley*; but you have convinced me it could be only your father." Pp. 152, 153.

Following these are Five Letters of *Mr. Gilpin's* to an unknown correspondent, pleasing but not of peculiar merit.

The greatest curiosity in the book is the story and letters of "*Joseph Ameen*, the Armenian Prince," who was in England in the year 1763. This singular man came over to Europe from Calcutta, with a view to qualify himself by a military education for the deliverance of his country from the despotism of the Turks. He underwent great vicissitudes and hardships. Accident threw him in the way of the Duke of Northumberland, by whose means he at length attained the knowledge which he desired. He

a parliamentary vote of £2500. for his iron plates for under-casing the floors of apartments, to prevent accidents by fire.

went thus qualified to Armenia, and joined Heracius, an independent Prince, in Georgia.

"He corresponded for some time after his return to Armenia, with the late Lord Lyttleton; and in his last letter informed his Lordship, that he had at length reluctantly relinquished the idea of exciting a military spirit among his countrymen; that they were devoted to a mercantile life, and *must continue to live and die—slaves.*" P. 179.

Dr. Johnson's pen has furnished Letters XLVIII. XLIX. and L. The first is addressed to Francis Fowke, Esq., the second to Joseph Fowke, Esq., and the third to Richardson. It is enough to say that they are not unworthy of Johnson.

The next Five Letters are by Mr. Fowke, the friend of Johnson, and deserving from his talents of that high distinction. He says of his friend, whom he survived,

"Ah! where shall I find another Johnson, who, with all his failings, was a very superior being? I am sorry his biographers cannot be brought upon their trial for murder: it would be no difficult matter to convict them." P. 215.

We find ourselves again in the pleasing company of Mrs Hartley, in Letters LVI. and LVII.; the first a letter to her from the celebrated Mrs. Montague, and the second a letter from her to a person unknown, on Mrs. Montague's death.

Letters LVIII. and LIX. are from Dr. Jeans, the late English Episcopal minister at Amsterdam. The latter contains a description, which is almost sublime, of the awful calamity at Leyden, in the year 1807, by the explosion of ten thousand pounds' weight of gunpowder, in a vessel lying in the harbour.

We have in Letter LX. some not displeasing gospel gossip, by the late Rev. John Newton.

The six following are by the late Dr. Buchanan, the Indian ecclesiastic. One of them, LXIV. exhibits a very lively picture of the scenery and manners of Bengal.

We have, pp. 276—280, the very interesting Letter of Dr. James Johnstone, the physician, to Mrs. Montague, describing Lord Lyttleton's last illness and death; following which is a letter from Voltaire to Lord Lyttle-

ton, with his Lordship's reply. The witty philosopher writes,

"As to religion I think, and I hope the noble author [of *Dialogues of the Dead*] thinks with me that *God is neither a Presbyterian, nor a Lutheran, nor of the low church, nor of the high church; but God is the Father of all mankind, the Father of the noble author and myself.*" P. 281.

Lord Lyttleton's reply is answerable to his reputation:

"I entirely agree with you, that God is the Father of all mankind; and I should think it blasphemy to confine his goodness to a particular sect; nor do I believe that any of his creatures are good in his sight, if they do not extend their benevolence to all his creation.

"These opinions I rejoice to see in some of your works; and should be very glad to be convinced that the liberty of your thoughts and your pen, upon subjects of philosophy and religion, never exceeded the bounds of that generous principle, which is authorized by revelation as much as by reason; and that you disapproved, in your hours of sober reflection, those irregular sallies of fancy, which cannot be justified though they may be accounted for, by the vivacity and fire of a great genius." P. 283.

The next is an anonymous Letter on the Houghton Pictures; a Letter from Dr. Glass, of no merit whatever, follows; and the volume concludes with one of great feeling and piety, happily expressed, by the late Rev. W. Jones, of Nayland, of Trinitarian memory, on the decease of his wife.

Our extracts and remarks will have shewn the reader that we consider the public under obligations to the fair Editor for this collection. We are glad to see that she announces another similar compilation, in two volumes, 12mo. under the title of *Literary Trifles*.

E.

ART. II.—*Anecdotes of the Life of Richard Watson, Bishop of Landaff: written by himself, &c.*

[Continued from page 56.]

DR. WATSON rose into notice as a Theologian by his answer to Gibbon, of which he speaks in a very unaffected manner:

"In the summer of 1776, I published my *Apology for Christianity*. I was induced to look into Mr. Gibbon's History by a friend, (Sir Robert Graham,) who told me that the attack upon Christianity,

contained in two of his chapters, could not be repelled. My answer had a great run, and is still sought after, though it was only a month's work in the long vacation. But if I had been longer about it, though I might have stuffed it with more learning, and made it more bulky, I am not certain that I should have made it better. The manner in which I had treated Mr. Gibbon, displeased some of the doughty polemics of the time; they were angry with me for not having bespattered him with a portion of that theological dirt, which Warburton had so liberally thrown at his antagonists. One of that gentleman's greatest admirers, (Bishop Hurd,) was even so uncandid as to entertain, from the gentleness of my language, a suspicion of my sincerity; saying of the Apology, *it was well enough if I was in earnest.*" Pp. 60, 61.

Of a variety of complimentary letters that Dr. Watson received on the publication of the *Apology*, he has inserted one from Dr. Jebb, of whom, warmed as appears by the panegyric which it contains, he says that he is desirous that "his name should go down to posterity as his friend."

Two friendly notes passed between Mr. Gibbon and Dr. Watson, on this occasion; and when the historian replied to his various antagonists in 1779, he treated Dr. Watson with great courtesy, who sent him a friendly letter, in which there is this passage, agreeing with one which we have already quoted (p. 52), "*I have no hope of a future existence, except that which is grounded on the truth of Christianity.*"

"This letter was published in Mr. Gibbon's Miscellaneous Works and Life, in 1796, and no sooner published than noticed by the king, who spoke to me of it at his levee, calling it *an odd letter*. I did not immediately recollect the purport of it; but on His Majesty's repeating his observation, it occurred to me, and I instantly said to him, that I had frequently met with respectable men who cherished an expectation of a future state, though they rejected Christianity as an imposture, and that I thought my publicly declaring that I was of a contrary opinion might perhaps induce Mr. Gibbon, and other such men, to make a deeper investigation into the truth of religion than they had hitherto done. His Majesty expressed himself perfectly satisfied, both with my opinion and with my motive for mentioning it to Mr. Gibbon." Pp. 66, 67.

In the efforts that were made about this time by the various counties of

England, to rouse the legislature to attempt to diminish the influence of the Crown, Dr. Watson took a distinguished part. Seeing an ambiguous advertisement of a County Meeting, published by the Sheriff of Huntingdonshire, where as Regius Professor of Divinity he had considerable property, he wrote two letters to the Duke of Manchester, then Lord Lieutenant of the County, which he has preserved, and which are worthy of the place which they occupy. In the second letter, he says, too truly, *Every man of consequence almost in the kingdom, has a son, relation, friend or dependent, whom he wishes to provide for; and unfortunately for the liberty of this country, the Crown has the means of gratifying the expectation of them all.* P. 68.

The Doctor preached the Fast Sermon before the University, in 1780, which was published and eagerly bought up: the city of London purchased a whole edition of one thousand copies, which they distributed gratis. In relation to this discourse we have the following passages and letter, which open a curious scene of church discord, and in which the biographer begins those complaints of neglect, which are repeated till the reader is tired and filled with a sentiment less flattering than even pity: the conclusion of the extract is finely written:

"The Archbishop of Canterbury (Cornwallis) had expressed himself rather petulantly, in the presence of Lord Camden, against my sermon, 'The Principles of the Revolution vindicated,' and was reproved for it by His Lordship, who told him that it contained the principles in which His Grace, as well as himself, had been educated. I sent a copy of my Fast Sermon to him with the following letter:

"Cambridge, Feb. 7, 1780.

"MY LORD ARCHBISHOP,

"One of my sermons, has, I have been informed, met with your Grace's disapprobation; and this may have a similar fate. I have no wish but to speak what appears to me to be the truth upon every occasion, and never yet thought of pleasing any person or party when I spoke from the pulpit; so that if I am in an error, it is at least both involuntary and disinterested. I never come to London; but my situation in this place, sufficiently difficult and laborious, gives me, in the opinion of many, a right not to be overlooked, and it certainly

gives me a right not to be misunderstood by the head of the Church.

“I am, &c.

“R. WATSON.”

“This letter was not all calculated to promote a good understanding between the Archbishop and myself: but I was very indifferent about it, and I never afterwards troubled myself with him; for I had no opinion of his abilities, and he was so wife-ridden I had no opinion of his politics. My predecessor had been fifteen, and I had been nine years Professor of Divinity, without either of us having been noticed, as to preferment, by either the Archbishop, or the ministers of the Crown; and I had more pleasure in letting the Archbishop see that I was not to be intimidated, than I should have had in receiving from him the best thing in his gift, after a long servile attention.

“My temper could never brook submission to the ordinary means of ingratiating myself with great men; and hence Dr. Hallifax, (afterwards Bishop of St. Asaph,) whose temper was different, called me one of the *Biasat*; and he was right enough in the denomination. I was determined to be advanced in my profession by force of desert, or not at all. It has been said, (I believe by D’Alembert,) that the highest offices in church and state, resemble a pyramid whose top is accessible to only two sorts of animals, eagles and reptiles. My pinions were not strong enough to pounce upon its top, and I scorned by creeping to ascend its summit. Not that a bishopric was then or ever an object of my ambition: for I considered the acquisition of it as no proof of personal merit, inasmuch as bishoprics are as often given to the flattering dependants, or to the unlearned younger branches of noble families, as to men of the greatest erudition; and I considered the possession of it as a frequent occasion of personal demerit: for I saw the generality of the bishops bartering their independence and the dignity of their order for the chance of a translation, and polluting gospel-humility by the pride of prelacy.” Pp. 70, 71.

The Doctor relates that at this period, his friend, General Honeywood offered to give him for his life and that of Mrs. Watson, a neat house at the end of his park at Markshall, in Essex; but that though the offer was on many accounts attractive, he refused it on the same ground that Marmontel had declined a similar present, *Ce don étoit une chaîne, et je n’en voulois point porter.*

He inserts two letters, which he

addressed to an anonymous correspondent who attacked his Fast Sermon: he thus delineates his mind, with regard to political principle and feeling:

“I am not the *Satan* you esteem me; for I do not think with Satan, that it is ‘better to reign in Hell, than serve in Heaven.’ But I do think, that it is better to bask in the sun and suck a fortuitous sustenance from the scanty drippings of the most barren rock in Switzerland, with freedom for my friend, than to batten as a slave, at the most luxurious table of the greatest despot on the globe.

“The king, notwithstanding, has not a more loyal subject, nor the constitution a warmer friend.

“I most readily submit to laws made by men exercising their free powers of deliberation for the good of the whole; but when the legislative assembly is actuated by an extrinsic spirit, then submission becomes irksome to me; then I begin to be alarmed; knowing with Hooker, that to live by one man’s will, becomes the cause of all men’s misery. I dread despotism worse than death; and the despotism of a parliament worse than that of a king; but I hope the time will never come, when it will be necessary for me to declare that I will submit to neither. I shall probably be rotten in my grave, before I see [is seen] what you speak of, the tyranny of a George the Sixth, or of a Cromwell; and it may be that I want philosophy in interesting myself in political disquisitions, in apprehending what may never happen; but I conceive that I am to live in society in another state, and a sober attachment to theoretic principles of political truth cannot be an improper ingredient in a social character, either in this world or in the next.” P. 75.

He afterwards discovered that his anonymous Correspondent was Cumberland, before mentioned as secretary to Lord George Germaine, who on another occasion was ambitious of contending with him, and published an answer to his Letter to the Archbishop of Canterbury. The Doctor took no further notice of him, considering that though he had merit as a versifier and a writer of essays, his head was not made for close reasoning. According to Mr. Locke’s classification of understandings, “Cumberland was at most a two syllogism man.”

The Cambridgeshire petition against the influence of the Crown, in 1780, was drawn up by Dr. Watson. The

Duke of Rutland wished him to be one of the delegates who were to meet in London, but this, from a sense of decorum, he declined. Imagining that his refusal proceeded from an apprehension of being ill thought of at court, the duke jocularly said, *You must be forced down the king's throat, as well as the rest of us.*

In the same year, Dr. Watson published a Charge to the Clergy of the Archdeaconry of Ely, at his Primary Visitation, principally intended to recommend an establishment at Cambridge, for the express purpose of translating and printing Oriental Manuscripts, which was re-published at Calcutta in 1785, in the first volume of the Asiatic Miscellany. He received a complimentary letter on this occasion from Dr. Keene, Bishop of Ely, in which that prelate expressed his wishes that Dr. Watson had formed his character solely upon his learning and ability, and *not on politics.* This episcopal rebuke provoked our biographer; especially as Keene had been made a bishop by the Duke of Newcastle, for supporting the Whig interest in the University of Cambridge in the late reign: he therefore returned him instantly the following answer, which he says on the review of it, "was no more than his apostacy deserved:"

"Cambridge, May 28, 1786 (1780).

"My Lord,

"I am much flattered by your Lordship's approbation of my Charge: my politics may hurt my interest, but they will not hurt my honour. They are the politics of Locke, of Somers, and of Hooker, and in the reign of George the Second they were the politics of this University.

"I am, &c.

"R. WATSON."

At the instigation of Dr. Watson, the Duke of Rutland offered his brother, Lord Robert Manners, to the county of Cambridge, at the general election, in 1780. The whole planning and conducting of the election fell upon Dr. Watson. It was successful, in a great measure through the support of the Dissenters, whose esteem he had gained by his tolerating principles. The electors of Cambridgeshire will not now be disposed to thank Dr. Watson, or the Dissenters his co-adjutors, for their putting the lower members of the Rutland family

upon them. He washes his hands, however, of the sin of making the town of Cambridge a rotten borough, the property of the house of Manners. The next year, he received from the Duke the presentation to the rectory of Knaptoft, in Leicestershire, in his patronage; and he says with great *naïveté*, that this favour was given him, *he believes, not so much for the service he had rendered the Duke in the Cambridgeshire election, as for the extraordinary attention he had paid to him during the course of his education at Cambridge.* In return, the Doctor dedicated to His Grace the two first volumes of his Chemical Essays, which he was then printing.

He relates that in July, 1781, he was seized with a dangerous fever, and when the faculty had given him over, and he was in a state of insensibility, his wife saved his life by boldly giving him at once a whole paper of *James's Powder.* P. 87.

He published, in 1782, a hasty answer to the seventh of Soame Jenyns's Disquisitions, which he thought glanced at his sermon on the Principles of the Revolution.

At the suggestion of Lord John Cavendish, the representative of the wishes of the Marquis of Rockingham just deceased, through the recommendation of the Duke of Grafton, and under the influence of the Duke of Rutland, Dr. Watson was, in 1782, raised by Lord Shelburne, the then minister, to the see of Landaff. He kissed hands on the 26th of July in that year, "and was received, as the phrase is, *very graciously*;" this was the first time that he had ever been at St. James's. But, he says, he had no great reason to be proud of his promotion: Lord Shelburne expected that he would write pamphlets in behalf of the Administration. *He happened to please a party, and they made him a bishop.* P. 94.

Not thinking that by becoming a bishop he ought to change the principles which he had imbibed from the works of Mr. Locke, (so the Bishop himself states the matter,) he immediately began to propose to Lord Shelburne an *ecclesiastical reform.* The minister caught at the proposal

and asked, *en passant*, if nothing could be gotten from the church towards alleviating the burdens of the state? The Bishop repressed the inquiry by shewing, that if the revenues of the church were equally divided, they would not realize above £150 per annum to each clergyman. His projected reform extended to revenue, jurisdiction and doctrine. He would begin with the revenue, with regard to which he proposed equalizing bishoprics, in point of both income and patronage, and making provision for the poorer clergy, by appropriations of some portion of the income of deaneries, &c., as they became vacant. By the former measure, he contemplated raising the bishops to a state of independence of ministers, freeing them from the necessity of holding ecclesiastical preferments, *in commendam*, and taking away from them the desire of translation: by the latter, securing the residence of the clergy on their cures, so essential to the credit of the national religion. He drew up his plan in a printed letter to the Archbishop of Canterbury, which he sent to the ministers and the bishops of the episcopal bench. Only one, Porteus, then of Chester, had the good manners to acknowledge the receipt of it; and as to the ministers, they all approved the scheme, but begged the Reformer to wait, *for the present was not the time*. It is surprising to us that so keen-eyed a man as Dr. Watson should not have seen from the beginning, that the aristocracy in the state would never consent to part with such a fund of influence as they possess in the richer bishoprics, and that the heads of the church would never consent to destroy the richer prizes of their high calling, on which their eyes are set from the moment that they gain the ear of a statesman in power or in expectation of place. Political and worldly considerations aside, his project could not have been realized without a national convulsion; for he would have carried his reform (as he himself explains, p. 103,) to “a review of the doctrine and discipline of the church, and a complete purgation of it from the dregs of Popery and the impiety of Calvinism.” In such a sweeping reformation, what would have become of the Thirty-nine Articles and the whole Book of Com-

mon Prayer, and even of the prebendal stalls of Ely and the episcopal throne of Landaff? It is not wonderful that “the pensioned pen of Cumberland” should have been employed against the Bishop’s scheme, or that some “silly people would needs suppose that he was in heart a republican, and meant harm to the church establishment.” In truth, Dr. Watson soon found, and these Memoirs uniformly shew, that he was out of his place as a bishop in a political church in the reign of George the Third.

The Bishop made his first speech in Parliament, on the 30th of May, 1783, in the case, brought up from the Court of King’s Bench, of the Bishop of London and Disney Fytche, Esq. respecting the validity of general bonds of resignation: it displayed great logical acuteness and precision.

At the end of this year the Bishop’s independence was severely tried. The Duke of Portland, the minister, sent for him to come up to town and vote for Mr. Fox’s East India Bill: his patron, the Duke of Rutland, who had joined Mr. Pitt, pressed him on the other side: he disapproved of the bill, but he would not oppose Mr. Fox; and by his neutrality he offended and lost both parties. His conduct in this dilemma was truly dignified.

“Soon after this I went to London, and on calling on the Duke of Rutland, I thought there was an unusual distance in his manner, not great enough to found a direct quarrel on, and yet too great for me to submit to without assuming an equal distance on my part; this soon brought him to a little better temper. Lord Shelburne told me at the time, that he was afraid somebody had been endeavouring to make mischief between the Duke of Rutland and myself, on account of my not coming to oppose the India Bill. He did not tell me who the person was who had done me this injury, nor did my suspicion, till several years afterwards, fall on Mr. Pitt; nor do I know whether it has fallen rightly at last. I hope it has not; for though I must ever consider it as a bad trait in Mr. Pitt’s character, that I never experienced from him the slightest return of gratitude, for the services which I had rendered him when he stood most in need of them at Cambridge; yet I am unwilling to think of him as having possessed a little and revengeful mind, stopping to injure those who would not become the blind instruments of his ambition. I gave Lord

Shelburne to understand, that the Duke of Rutland might digest his displeasure as he could, for I would never utter a syllable in explanation or in excuse for my conduct on the occasion; that his Grace had experienced from me many and important instances of my regard, and that I was ready to give him more with respect to his private concerns; but as to my public conduct, I would ever assert to myself the right of private judgment, independent of all parties. This doctrine, I could perceive, was quite new to Lord Shelburne, and, in truth, few great men can relish it; they want adherents, and they esteem no man who will not be their instrument. This plain dealing with men in power, made many persons say that I knew not the world; they were mistaken; I knew it, but I despised it; I knew well enough that it was not the way to procure preferment; I remembered what I had learned as a boy, the different effects of *obsequiousness* and of *truth*,

‘Obsequium amicos, veritas odium parit;’ and I preferred, as a man, the latter. My friend the Bishop of Peterborough once said to me, ‘You are the most straight-forward man I ever met with.’ I was not displeased at his remark, for the rule of rectitude is but one, whilst the deviations from it may be infinite.” Pp. 126—128.

Mr. Pitt established himself in power in the teeth of a majority of the House of Commons; “a dangerous precedent,” as the Bishop remarks, and one of the innumerable proofs of the ascendancy of the prerogative of the Crown over the voice of the Commons during the present reign. On this subject, Dr. Watson wrote and spoke to the Premier, and was, we dare say, and as the event proved, regarded as a patriotic intruder. He was not more successful in a suggestion which he made to Mr. Pitt and to the Duke of Rutland, who had obtained the Lord-Lieutenancy of Ireland as the reward of his political flexibility, that the maladies of Ireland could be healed only by an union of the two kingdoms, on an *equal and liberal footing*. He takes credit to himself for having advised a measure, which sixteen years afterwards Mr. Pitt accomplished, though not on the terms of his proposal.

The Bishop has republished the letter which he wrote to Mr. Wakefield, on his Inquiry concerning the Person of Christ, in 1784, and which is to be found in Wakefield’s Life. He has also interwoven with his nar-

rative one which, in the same year, he addressed to the venerable Mr. Wyvil, [*Wyvill*,] who informed him that “*Mr. Pitt had promised him to exert his whole power as a man and a minister, to bring about a reform in the representation of the people*,” and requested that he would use his influence in Cambridgeshire, to the same end. The Doctor’s letter in reply is cautious and desponding: so much public wealth and so many public honours, he thinks, insure the continuance of corruption. “What hope,” he asks in a paragraph following the letter on the same subject, “can we have that a public body will reform itself?” “Since the miserable event of the French Revolution, it may be said,” he concludes, “to every man in England and in Europe, who attempts to reform abuses either in church or state—*Desine, jam conclamatum est*.” This is a paralyzing sentiment, but too much justified by the course of events.

The Bishop gives the following account of the publication of his Tracts:

“In March, 1785, I published a collection of Theological Tracts, in six volumes, closely printed on a large paper, principally intended for the benefit of young men who had not money to purchase books in divinity. *This book was very well received by the world, near a thousand copies having been sold in less than three months; and very ill received by the bishops, on account of my having printed some tracts originally written by Dissenters.* Till I was told of it, I did not conceive that such bigotry could then have been found on the bench, and, I trust, it can be found there no longer. *The Archbishop of Canterbury, to whom I sent a set, had never the good manners to acknowledge the receipt of the present, and the Archbishop of York objected to the collection being given by the associates of Dean Bray to a young divine who was going out as chaplain to a nobleman in Canada.* I was not at all mortified by this conduct of the two Archbishops, for I had but a poor opinion of the theological knowledge of either of their Graces.” Pp. 136, 137.

To counterbalance the disapprobation of these official judges of theology, the biographer relates that the work speedily went through two large editions; that Dr. Kippis, in the Life of Lardner, extolled the Preface; that Mr. Lambé, an eminent attorney in Cambridge, bequeathed a great part of his property to a grandson of the

author of "A Scheme of Scripture Divinity," (Dr. John Taylor,) which occupies the first place in the collection; and that it procured him a letter of acknowledgment from Dr. Edward Harwood. Few *bishops*, in the modern sense of the word, would choose to preserve *Dissenting Testimonies*.

Dr. Watson's condition in life was much improved in 1786, by the death of his friend Mr. Luther, who left him an estate in Sussex, which he sold for twenty-three thousand, five hundred pounds. The following narrative discovers more *feeling* than belongs to the anecdotes in general:

"The expense and manner of the funeral was ordered by the will to be at my discretion; his two nephews, Lord Howard, and some of the principal gentry of the country, with his tenantry, attended the funeral, and I read the service as well as I could myself,—as well as I could, for I was more than once obliged to stop: we had lived as brothers for thirty years. I had ever a strong affection for him; and his for me was fully manifested by his will, which was made many years before he died. *When he was at the point of death, my heart was overpowered. I knelt down in a corner of his bed-chamber, and with as much humility and as much sincerity as I ever used in prayer for myself, I interceded with the Father of mercies for pardon of my friend's transgressions. I knew perfectly well all the philosophical arguments which could be used against the efficacy of all human intercession; and I was fully conscious of my own unworthiness and unfitness, with so many sins of my own to answer for to intercede for others; but the most distant hope of being of use to my expiring friend overcame all my scruples. If we meet in another world, he will thank me for this instance of my love for him, when he was insensible to every earthly concern, and when I was wholly ignorant of the purport of his will.*" P. 144.

The Bishop adds, connecting with this fine passage one that turns upon the petty subject of the caprices of princes and the resentments of ministers,

"I have managed as I ought to have done this legacy. It has enabled me to preserve my independence and to provide for my family. I have a thousand times thought, that had I been a *mean-spirited, time-serving bishop*, I might, perhaps, have escaped that marked and unmerited neglect of the court, which I have for so many years experienced, but that I should certainly have forfeited the affection of my friend; his upright and honourable prin-

ciples would never have suffered him to distinguish such a character with that eminent token of his regard which he bequeathed to me." Pp. 144, 145.

Dr. Watson had published a third volume of Chemical Essays in 1782, and in February, 1786, he published a fourth, and then burned his chemical manuscripts. He cultivated chemistry from 1764 to 1771, with laborious and unceasing assiduity, and declares that he derived more pleasure and knowledge from the pursuit of that, than of any other branch of philosophy in which he was ever engaged.

The address to the king, upon the insane attempt of Margaret Nicholson, in 1786, from the diocese of Landaff, was drawn up by the bishop, and is here given: it is a fine composition. He says,

"I saw Lord Lansdown [*Lansdowne*] soon after the presenting this address, and he thanked me for it, saying that it had done him credit; but that Bishop Shipley's address had done him disservice *in a certain place*. His Lordship looked upon himself as connected with the Bishop of St. Asaph and myself, and indeed he had a right to do so; for he had made me a bishop, and he had asked for the archbishopric of Canterbury for Shipley, on the death of Cornwallis; but I do not believe that we either of us thought of him when we drew up our respective addresses." Pp. 148, 149.

It is said that an ecclesiastic invented *gunpowder*: application was about this time made to the *bishop* by the government, relative to the improvement of the strength of this deadly ingredient of the modern art of war. He applied his mind to the subject and suggested a new mode of preparing the powder, by which its strength was increased in the proportion of 5 to 3, and an annual saving was made during the late war of one hundred thousand pounds a year. *Translation in the church* would have been an ill-suited reward for such a service. The prelate recommends that if his posterity should be impoverished, they should petition the House of Commons for remuneration. He has preserved a repartee of the King's on the subject of this chemical improvement:

"At a levee, soon after the experiments on gunpowder had been made, I happened to be standing next to the Duke of Richmond, then Master General of the

Ordinance, and the duke informed His Majesty, that they were indebted to me for a great improvement in its fabrication. On my saying that I ought to be ashamed of myself, inasmuch as it was a scandal in a Christian Bishop to instruct men in the mode of destroying mankind, the King answered, 'Let not that afflict your conscience, for the quicker the conflict, the less the slaughter,' or in words to that effect. I mention this to do justice to the King, whose understanding it was the fashion to decry. In all the conversations I had with him, he appeared to me to be not at all deficient in quickness or intelligence." P. 150.

Political changes did not sever the Duke of Rutland from the bishop. We have an interesting correspondence between them while His Grace was in Ireland. The duke, speaking of "the accession of Jenkinson" to the Pitt ministry, says broadly, '*His price was a peerage*;' so much for the worth of the title of *Hawksbury*. The bishop, advising His Grace with respect to the treatment of the Catholics, gives it as his opinion that "Popery must be watched, intimidated, restrained." He then suggests a notable "stroke of policy,"—a *Regium Donum* of forty or fifty thousand a-year would have a great effect."

In 1781, the bishop was constrained by ill-health to contemplate the resignation of his professorship at Cambridge. He had three years before intimated to Mr. Pitt, the master of the fates of bishops, *his wishes for any piece of preferment which would enable him to do so*; for with the salary of Regius Professor, he says, he was worse provided for than any of his brethren, and without it *he would have had a church income of only twelve hundred a year*. It went very much against him, he adds, to renew his application to Mr. Pitt; but it could not be helped. On the death, therefore, of the Bishop of Durham, he wrote, not for that bishopric, but merely expressing a hope that some management might take place which would permit him to resign his professorship, without *ruining his family*. Mr. Pitt returned a laconic answer, the point of which was, that *circumstances put it out of his power to promote his Lordship's wishes*. The bishop sent an answer which he knew would offend the high spirit of Mr. Pitt; but his own spirit was as high as the minister's; and he dis-

daigned to conceal his chagrin. In the answer he stated that *he was more hurt at his not having an occasion of considering Mr. Pitt as his private friend, than he was at his neglect of him as a minister*. Having recorded the correspondence, the bishop calmly appeals to *posterity* to decide upon his conduct and condition. As members of that august tribunal, we must pronounce that his lordship would have been more entitled to that admiration which his talents and general character seemed fitted to excite, if, with so much private property, he had judged that he could afford to be independent of a minister and a court that regarded him with known dislike.

The month after this correspondence had passed, the bishops were convened, at the desire of Mr. Pitt, to deliberate on the Dissenters' application for the repeal of the *Test* and *Corporation* Acts. Only Watson and Shipley were for the repeal; and the former, as a proof of courage, moved that the names of the voters, *pro* and *con*, as well as the decision of the majority, should be sent to Mr. Pitt. This was in 1787. The fate of the application is well known: it was renewed in 1789 and again in 1790, with the same ill success. The following passages relate to this affair:

"In a conversation I then had (1790) with Lord Camden, President of the Council, I plainly asked him if he foresaw any danger likely to result to the church establishment from the repeal of the Test Act: he answered at once, *None whatever*. On my urging the policy of conciliating the Dissenters by granting their petition, his answer made a great impression on my mind, as it shewed the principle on which great statesmen sometimes condescend to act. It was this:—*Pitt was wrong in refusing the former application of the Dissenters, but he must be now supported*.

"The cause of the Dissenters was much injured by some indiscreet expressions of Dr. Priestley, relative to the approaching fall of all civil and ecclesiastical establishments; though, justly speaking, Dr. Hartley, I think, was more answerable for such an opinion than Dr. Priestley, who had probably adopted it from the writings of the former. Dr. Hartley's famous book, entitled, '*Observations on Man, his Frame, his Duty and his Expectations*,' was first published in 1749. The eighty-first proposition of that book says, '*It is probable that all the civil governments will be overturned*;' and

the eighty-second says, 'It is probable that the present forms of church-government will be dissolved.' Both these propositions are grounded on the interpretation of certain prophecies; but these prophecies are neither so distinctly set forth, nor so indubitably explained by Dr. Hartley, as to induce a cool-headed man implicitly to adopt them; though the fall of the French monarchy and church drew some men's attention toward them about that time. I have an anecdote concerning these two propositions worth mentioning; it was told me by Lady Charlotte Wentworth. She happened to be attending her father at Bath, when this book was first published, and being much alarmed at what she had read in it, relative to the fall of governments and of churches, she asked Dr. Hartley, on his next visit to her father, whom he attended as his physician, when these terrible things would happen. He answered, 'I am an old man, and shall not live to see them; but you are a young woman, and probably will see them:' and more persons than her ladyship thought that the French Revolution was the beginning of the completion of Dr. Hartley's prediction." Pp. 162, 164.

The bishop made a celebrated speech in the House of Lords, in 1787, against Mr. Pitt's Commercial Treaty with France, in which he proved himself a good Englishman, as far as that denomination implies a hater of Frenchmen.

Another fit of illness this year induced the bishop to resolve never more to preside in the Divinity schools: he obtained a grace to appoint Dr. Kipling his deputy, to whom he gave a yearly stipend first of £200, then of £250, and latterly of more. And at the following Commencement he concluded his speech with a farewell address to the University, which abounds in liberal sentiments. If the auditors had known all that we have just read, they might have been pardoned for indulging a smile, while the bishop was solemnly asserting, *Mallem proinde vestram comprobationem promereri, quam summis in ecclesiæ opibus frui aut dignitatibus. Ecclesia enim bona sua cum indignis et indoctis, cum iis qui nihil sciunt nisi quo potissimum modo divitem sedentur mensas, aut principes in republica adulentur viros, haud raro participat: vestrae autem comprobationi non patet aditus, nisi qua ducunt morum probitas, erudita industria, doctrina solida.*

[To be continued.]

ART. III.—*The Spread of Unitarianism a Blessing to Society: a Sermon, preached at the Unitarian Chapel in Artillery Lane, London, on Wednesday, 28th of May, 1817, before the Friends and Supporters of the Unitarian Fund.* By W. J. Fox. 12mo. pp. 44. Hunter and Eaton. 1817.

THIS sermon is remarkably adapted to its object. The tone, the manner, the argument, are all in unison with the design of the Unitarian Fund, which is to promote a reformation in the doctrines of the actually existing christian church. The occasion called for and justifies the decision of opinion, earnestness of feeling and directness of language, which are the prominent characters of the discourse.

The preacher's text is Acts xvi. 9, which relates the vision of the "Man of Macedonia" to Paul, that led to the introduction of Christianity into Europe; and he adduces the conduct of Paul on this occasion to excite zeal, direct exertion and strengthen hope. The members of the Unitarian Fund Society unite, he says, "in holy emulation of apostolic example, to help those whose best interests" they think they are "able to promote." Their proceedings are objected to, but he replies that the same objections might have been urged against Paul's missionary visit to Europe, and his vindication is in substance theirs.

Trinitarianism is the established religion: Paganism was established at Athens and Ephesus. Trinitarianism is popular: Polytheism was the idol of the people of Greece. Unitarian proselytists are accused of intemperance of language; Paul plainly and broadly stated and forcibly advocated a religion in many things opposed to the faith and worship of his hearers. Unitarianism is said by some Unitarians to be not suited to the vulgar; if this were true, the preacher argues, it would not be the gospel; but the conduct of Paul proves, to Unitarians at least, that it is not true. The differences between Unitarians and others are by some pronounced unimportant; but in Mr. Fox's view they are fundamental. Exertions for the spread of truth may require sacrifices or excite bad passions; but these consequences did not deter the founders of our faith from

their great work, nor should it hinder their disciples from following their example.

Mr. Fox then meets the objection that this parallel is destroyed by the fact of Paul's possessing miraculous powers. His answer is, that miracles were not always wrought by the apostles to produce conviction, that we have many means of conversion without miracles, and that every man has a commission to do all the good in his power.

Addressing himself to Unitarians, "who believe with us, but do not act with us," he now proceeds to prove that *the spread of Unitarianism is a blessing to society*. To the profligate, this system comes, like the original preaching of Christianity, with a reforming and saving power. It rescues others from infidelity. It awakens to life those that are dead in formality, transforming "mechanism into mind, statues in an idol's temple into living worshipers of the living God." It displaces the popular systems, and thus benefits individuals and the community: individuals, by communicating truth and knowledge, prompting a pure worship, inspiring liberality, securing liberty, and advancing the interests of virtue and diffusing happiness: the community, the good of which is made up of individual good, by moderating orthodoxy, by converting or silencing infidelity, by preparing the way for a reformation of the National Church, by interesting the worldly-minded in religion, by making a reading and thinking public, by exploding persecution, and by recommending Christianity to universal reception.

The preacher concludes with a warm and animating appeal to Unitarians on behalf of the society, in whose name he spoke. "Are they Unitarians," he asks, "and yet indifferent whether Unitarianism glimmer in their studies, like a lamp in a sepulchre, or be set on high to illumine the world with beams of joy and love?" He rebukes the very supposition, and taking for granted that his brethren are all of one mind in the common cause, exhorts them to "persevere with caution, but with firmness; with a zeal wise and moderate, but steady and inextinguishable."

There are some very striking passages in the sermon, which we regret

that we cannot quote: indeed, the whole discourse is more calculated for effect than almost any one on a similar occasion that we remember to have read.

We have observed one or two points in the sermon which we consider debatable. It is said, p. 9, that "Unitarianism and Trinitarianism are in fact different religions," a proposition not unfrequently maintained by Trinitarian writers. But as far as religion is practical, are not its sanctions and motives common to all Christians, and independent of their doctrinal differences? We might explain ourselves by the doctrine of a future state of righteous retribution, which operates upon all Christians alike, and is explained in nearly the same way by them all, except when they are stating or defending their peculiarities. We must confess, that we incline to the judgment of Bishop Bramhall, that "Different opinions do not make different religions."

Again, in p. 19, Mr. Fox seems to maintain Mr. Lindsey's opinion, that "Trinitarian worship" is "christian idolatry." Notwithstanding the concessions of Trinitarians themselves, we cannot help feeling a little repugnance to the doctrine. We would rather say, that in Unitarians the worship of the Trinity would be idolatry, but that in Trinitarians themselves it is an honest compliance with the dictates of an erring judgment.

The dissonant terms, "christian idolatry," imply, in our apprehension, more of the guilt of wilful apostacy from the truth, than can reasonably be charged upon any mistake of the understanding.

For making these slight exceptions to the sermon of a christian friend and coadjutor we offer no apology. If any were needed, we would word it in a passage from the sermon before us, describing one of the happy peculiarities of the Unitarian denomination:

"No other sect exists without the sanction of a creed. In no other party can men exercise full liberty of thought and speech. No where else is there so much actual diversity of opinion, with so little evil in consequence of diversity. We differ as to the pre-existence of Christ, his miraculous conception, a separate state, and a variety of topics, but without schisms, quarrels, persecutions or excommunications." Pp. 21, 22.

OBITUARY.

1818. Jan. 3, after a lingering decay, which she bore with exemplary patience, Mrs. MARY HUGHES, wife of the Rev. John Hughes, Unitarian Minister of *Honiton*, in Devonshire. She was the daughter of Joshua Freeman of Salisbury, by Mary the sister of William Harris, D. D. author of the *Lives of Oliver Cromwell*, Charles I. and II. and other biographical works, remarkable for the upright and truly liberal spirit in which they are written. She lost her father when she was only eleven years old, and soon after came to live with the Dr. her uncle. With him she continued until his death, and in the same house, which he bequeathed to her, she herself expired. She was born March 2, 1748. She was descended from a family that were always distinguished by a zeal for truth, and for civil and religious liberty.

Of her grandfather, one anecdote is preserved: That at the time that James II. was at Salisbury, soldiers were quartered upon him who did not treat him as they ought; yet when they decamped, (as they were forced to do in haste,) he found upon examining his house a portmanteau, *very heavy*, left behind, containing, probably, a large sum of money—but such was his regard to rectitude, that he ran after the soldier, saying, “honest man, you have left your bag behind, pray come and take it.”

This excellent woman was a sincere disciple of Jesus; those who knew her best, will be the most ready to do her justice, and to say that if ever there was a humble and sincere Christian, she was one. There was nothing ostentatious and obtrusive in her religious deportment. It had nothing of that spiritual pride in it which could say to a fellow-worm, “stand by, for I am holier than thou.” She delighted in serious conversation, and she was well able to bear a part in it. The christian Scriptures were her dearest treasure. She read them with constancy, with understanding and with profit. She formed, as she was well able to do, her own opinion upon their difficult and contested passages; but, at the same time, she blamed no one, who, after a *fair* and *upright* examination, entertained views different from hers. Impartial inquiry, carried on in the fear of God, and with an earnest desire to come at the knowledge of the truth, was what she practised herself and all that she required in others. The *result* of such inquiry, she well knew, is not at the option of the person who makes it. If it be determined honestly, it must be determined by the weight of evidence.

Simplicity of manners as well as godly sincerity, distinguished Mrs. Hughes. Every species of artifice and double-dealing

was abhorrent to her, and what she could not but despise and condemn in others, she never allowed in herself. Truth and courtesy hung upon her lips; and even when she was obliged to refuse a request or to administer reproof, there was no unkindness in the one case, nor asperity in the other. She was most of all in her element when she was contributing to the innocent comfort of all around her. She had a generous hospitality which gratified herself as much as it added to the satisfaction of all who were partakers of it. The liberal soul deviseth liberal things. If she had any regrets upon this score, they were only that her means of doing good were so inadequate to her wishes. The *poor* have lost in her a most feeling and affectionate benefactress. In all this there was no effort, no conflict between selfishness, and a desire of appearing free from it. It was the spontaneous, uniform flow of a kind heart, animated by unaffected piety and pure christian benevolence.

She was tried by a large share of bodily afflictions; her sufferings were oftentimes distressingly acute. But the patience and acquiescence with which she bore them, proved the strength of her religious principles, and the efficacy of that divine favour which is promised to the upright in heart. She was truly a child of *peace*, and nothing afflicted her amiable spirit more deeply than when any contentions broke out amongst those that were dear to her; and every soothing effort which christian integrity justified, was in such cases exerted by her, to quench the flame of discord, and bring back to amity those who were unhappily at variance. She was peculiarly tender of the good name of others, and never indulged herself in hasty and indiscriminate censures. While it was possible to apologize for an action or a character, she was glad to do it.

To die the death of the righteous is a natural and allowable wish. It is of the highest importance to recollect, however, that there is but *one* way to ensure it. “Simplicity and godly sincerity” must characterize the life, or there is no rational ground for expecting that peace and hope can be companions of the dying hour. “Mark the perfect man,” says the Psalmist, “and behold the upright, for the end of that man is peace.” This was eminently the case with Mrs. H. Surrounded by those with whom she was most nearly connected, sensible to the last, without a groan or a struggle, she fell asleep. What a sweet transition from time to eternity!

A very near and dear friend, thus writes concerning her; and the object he assigns,

the benefit of "the rising generation," renders what follows an appropriate close of this obituary sketch.

E. B.

"I think it but justice to the world, to state the circumstance to which she attributed the formation of her character, and to which she traced all her actions, sentiments and opinions while on earth, as it may be useful to the rising generation, and particularly those who have the imprinting the first ideas and sentiments on the infant mind.

"She constantly referred all her principles and motives of action to the sacred regard that her mother taught her to have to truth. Insomuch, that she had no recollection of the period, when she had not an abhorrence of deception, collusion and falsehood. And it is worthy of remark, that this impression was made on her,—not by threats or bribes, not by correction and reproof, or caresses and encouragements to speak the real fact, but by an appeal to her honour, her candour and sense of right.

"It was from this cause that she never remembered to have committed a fault, but the moment she was aware of it, she hastened to her father or mother to confess it, in all its circumstances either of aggravation or palliation. From this cause, she was brought to a habit of examining, even from her childhood, the motives of her actions, and determining whether they were allowable or not. And she even teased her mother to hear her confessions of sin and folly. Her mother used to laugh at her sometimes, and say she was not a catholic priest, to hear or to absolve sin; and at others to say she ought to make these revelations, not to her, but to the Supreme Being. Still she persisted in it, because it was a relief to her mind to tell her faults.

"It is true this was followed with one inconvenience; it gave her the appearance of a hesitation, and seeming irresolution, which those that did not know her were often apt to set down to the account of weakness. It was, however, nothing more than *the appearance*, for when desired or in any way obliged to be decided, she was so in the strictest sense of the word. She would say 'I believe,' 'I suppose' the thing is so, when she knew it to be certain that it was so, till it appeared necessary to speak out and act as she ought, and then, though feminine as the most feminine at other times, she was as decided as the most positive and determined.

"This circumstance fostered by the best examples; by that honour, and love and rectitude, for which her uncle and mother (and indeed her aunt, the Dr.'s wife,) were remarkable, and that she saw in all around her; added to a lovely disposition, a social

temper, and a heart that felt for all men, and that was all alive to the welfare of her friends, made her what she was.

"It was hence when the cause of liberty, virtue and truth was the topic of discourse, her eye brightened, her heart beat in unison with the subject, she was all animation and life. Hence when she could add to the happiness of her friends, or advocate the cause of the poor, and wipe the weeping eye or soothe the bleeding heart, she went almost beyond herself. These things could cheer and animate, when nature was fast wearing down, and dissolution was near at hand. And even when articulation was lost, and she had not strength to speak so as to be understood, she felt the motions of love to those about her, and wished to be the means of administering to their comfort."

January 21, at *Saville Green*, near Halifax, JOHN RHODES, Esq. aged 59, senior partner in the Banking House of Rhodes, Briggs and Co. and one of his Majesty's Deputy Lieutenants for the West Riding of Yorkshire. Mr. Rhodes sat down to breakfast in apparent health and spirits with his family and some friends who were on a visit in his house; he retired hastily from the table on account of a crumb of bread irritating the top of the windpipe, which induced a fit of coughing, the violence of which broke a blood-vessel in his lungs, and in half an hour he was a corpse! He was thus snatched away when his apparently renovated health led his friends to entertain the expectation, that a life so much endeared to them might be spared a few years longer. It has seemed otherwise to that wisdom which cannot err; to that Providence whose judgments are mercy, and whose dispensations, however inscrutable, are always good, and for good to all. Mr. Rhodes was a gentleman in the best sense of the word; his politeness was the offspring of the heart, and was dictated by a consideration for the feelings of others; his manners had the grace and elegance which evinced that he had seen the world, yet without a particle of the hollowness and insincerity of the mere man of the world. He was an upright and honourable man, and the noble spirit which disdained every thing mean and servile resided in the kindest heart, and made him at the same time one of the most high-minded and gentlest of human beings. He was habitually prepared to meet death in whatever way it might approach him; this was a frequent topic of conversation with his most intimate friends, and he often intimated the impression of his mind that his death would be sudden; he always spoke of dying with a composure and tranquillity equally removed from stoical indifference

and presumptuous assurance ; in his frame of mind were seen the serenity of the Christian's hope, and the mild glory of the Christian's triumph.

Mr. Rhodes was a firm friend to civil and religious liberty. As to his particular views he was an Unitarian Protestant Dissenter ; and his interest, in what he deemed the cause of truth, was warm, yet unobtrusive. His zeal was without rancour, and he had nothing of that narrow bigotry which confines salvation to its own creed, or which would close the gates of heaven upon some, when the mercy of God has opened them wide to all. He willingly granted to others that freedom of inquiry, and that right of private judgment which he claimed and exercised for himself. In politics he was a whig, and whilst his judgment and his feelings equally led him to conclude that "*the post of honour is a private station*," yet he never compromised his principles, but asserted, upon all proper occasions, with explicitness and candour, the sentiments which he had not lightly embraced. Such was the sweetness of his temper, the urbanity of his manners, and his liberality of sentiment to others, that he was not the less endeared to those whose opinions were widely different from his own, than to the friends whose views were the same. It was delightful to observe and to share the innocent gaiety with which he continued to mix in the enjoyments of the young. His mirth was never boisterous, nor his conversation impure. The delicacy of his mind, indeed, was truly feminine ; a virtue deserving of no mean praise in an age of which purity of heart cannot be said to be the characteristic, and in which colloquial wit, in its sportive sallies, too often trips up the heels of modesty. There was about him all the kindness of human nature, in its best form ; and an unassuming simplicity, the attraction of which few, if any, could resist. He was generally known, and they who knew him best loved him most. There are not a few who in him have lost the kindest and dearest friend they ever had.

His inestimable value as a friend, they who were admitted by him within that circle from which every man of domestic habits occasionally shuts out the world—they, who in confidential intercourse shared his good heart, his refined taste and cultivated mind, alone can tell. His best record is in the hearts of those that loved him :—whilst they call to mind his sympathy upon all occasions, his valuable advice and assistance upon others ; and whilst they feel bereft of this counsellor and guide, they know that the confidings of friendship were, in his bosom, a safe and sacred deposit, and that all that was entrusted to his keeping and to his honour, will be buried with him in his grave.

The limits of this obituary preclude more than this hasty and imperfect outline of the qualities which have made the death of an unambitious and unostentatious individual to be felt in the place of his residence, and the sphere of his usefulness, as a public loss—and that public loss to be expressed as if every one had lost a private friend. In the town of which he was a native, an inhabitant, and a benefactor, it will be difficult indeed to supply his vacant place. To his family, to the families connected with him, to the friends who shared his confidence and his heart, the loss is irreparable. *No one can ever be to them what he was.*

Leeds, Jan. 24, 1818.

J. T. Kemp

Jan. 25, at Newport, in the Isle of Wight, in the 51st year of her age, sincerely lamented by her friends, and deeply deplored by her afflicted family, HANNAH, the wife of Robert HARRIS, builder and coach-maker, of that town. She was a member of the Unitarian Baptist church at Newport, and will long be remembered for her unassuming deportment, her kind and hospitable manners, and her uniform attention to every moral and religious duty. A funeral sermon was preached on occasion of her death, on Sunday, February 1, by the Rev. William Hughes, to a crowded congregation, from Luke xxiii. 43, "*To-day thou shalt be with me in paradise.*"

W. H.

— 26, at the Hyde, near Upton-upon-Severn, Worcestershire, WILLIAM RUSSELL, Esq. formerly of Showell Green, near Birmingham, the friend of Dr. Priestley and a fellow-sufferer in the Birmingham riots. [We have received an interesting account of this much-respected gentleman, which we are obliged to defer to the next Number.]

— 31, at Neuadd-wilym, Cardiganshire, of a fever, the Rev. GRIFFITH GRIFFITHS, aged 56, who was for 29 years pastor of the Presbyterian congregation at Llechryd, and for nearly the same number of years assistant preacher with the Rev. David Davis, * of Lwyn-rhyd-owen, at Penrhiw.

* It may not be unacceptable to some to be informed that D. J. Rees, the excellent man of whom an interesting and just account was given in the Repository for December last, was between thirty and forty years a regular attendant on the ministry of this gentleman, who received from him to the last unequivocal tokens of sincere friendship, and the last evening of health enjoyed by D. J. R. they spent together at his own house. Prior to the year 1779, in which the venerable D.

Mr. G. received his classical education under Mr. Davis, and went through the regular academical course, at the Presbyterian college, Swansea, now at Caermarthen. His loss is deeply felt by a numerous family, and by the religious circle in which he moved. He was a man universally respected by those who knew him, for his spotless purity of character, peaceable disposition, and unwearied attention to the duties of a minister, which he discharged with great acceptance, being esteemed in the Principality as a judicious, pious and popular preacher, who in his life exemplified the truths, he with so much seriousness inculcated from the pulpit. In religious opinions he might be ranked as a low Arian, and in his spirit a truly catholic Christian. This short and very imperfect notice of this respectable character, upon his departure from our world, is penned by a distant friend, who thinks with melancholy pleasure of their former connexion and acquaintance, no more to be renewed on earth, and who most sincerely sympathizes with his family and church, upon the mournful event. The recollection of his useful labours and excellent virtues, must afford soothing consolation. *Happy the servant, whom his master when he cometh, shall find so doing.*

T. D.

Feb. 2, in the 82nd year of his age, THOMAS COGAN, M. D. at the house of his brother, the Rev. E. Cogan, Higham Hill, Walthamstow. He had not been long ill, nor did his illness assume so serious an aspect in others' judgment as in his own. He was strongly persuaded that his term of life was up, and accordingly prepared to meet death with fortitude and serenity. His death-bed was a most interesting and pleasing spectacle. His faculties were entire to the last moment, and his conversation was at times characterized by that

Lloyd died, Mr. Davis had been his colleague for ten years, and ever since has continued to be one of the ministers of the united congregations in Cardiganshire; which were principally founded by David Lloyd, whose name is still held in the highest veneration, on account of his profound learning, extensive knowledge, liberal sentiments, popular talents and most amiable disposition.

The following anecdote may give some idea of the estimate formed by the orthodox of D. J. Rees's persuasive talents. At the wells in Radnorshire, where persons resort from all parts for the benefit of the waters, a popular clergyman among the Methodists, observed to a friend, "D. J. Rees is here, have you seen him? Beware of that man, he is enough to poison a whole parish."

innocent pleasantry which throughout life made his company attractive. He felt the religious solemnity that becomes a dying man, but he knew not sadness or fear. The New Testament was the theme of his meditation and of his latest discourse; and he declared his entire satisfaction in those views of Christianity which he had professed, and which it had been the object of some of his publications to explain and defend. The fatherly character of God, as revealed by our Lord, was ever present to his mind, and shed a cheerful light upon the dark passage to the grave. After exhibiting an eminently christian example of patience, faith, hope and charity, he expired without a sigh or struggle, and entered into peace. Our last Number, containing his letter on his Ethical Questions, came out on the morning of his death; the day before, he expressed his anxiety to see it, but suggested that it was probable he might not live long enough. The second letter, (we lament to say,) is not prepared; this Number, which should have contained it, records the cessation of the amiable writer's labours: such is the shadowy nature of man! Dr. Cogan's remains were interred, by his own desire, on Monday the 9th instant, in the burial ground belonging to the New Gravel-Pit Meeting, Hackney; and on the following Sunday morning, the 15th, a funeral sermon was preached for him, by Mr. Aspland, to a numerous auditory, from Prov. xiv. 14: *A good man shall be satisfied from himself.* At the request of the family of the deceased, the sermon will be printed; it will contain a *memoir*, which will also probably be inserted into this work.

Feb. 5, aged 72 years, Mrs. ELIZABETH, the wife of Mr. John GRICE, of Whitechapel Road, London, after three months, gradual decay. She retained her faculties until within a few hours of her death. Her confidence was in the mercy of God as revealed in the gospel: she expressed her firm belief that she should be again united with those she most loved. During her illness she often repeated the following verse of the twenty-third Psalm by Dr. Watts,

"While he affords his aid,
I cannot yield to fear,
Though I should walk through death's
dark shade,
My shepherd's with me there."

She was interred in the ground belonging to the General Baptist Meeting-house, Worship Street, Finsbury Square, where she had been a member many years. An appropriate address was delivered by the Rev. J. Gilchrist, and a sermon the Sunday following on the occasion.

She died in 1815
 Feb. 11, at Gelligron, in the county of Glamorgan, Mrs. MARY REES BEVAN, having on the second of the same month completed her *hundreth* year, and retained to the last all her intellectual powers unimpaired. She was first married to the eminently pious and reverend Owen Rees, who was for some time minister of, what was then, the Presbyterian Congregation, of Pentre-ty-gwyn, near Llandovery, in Caermarthenshire, but afterwards removed to [Aberdare] in Glamorganshire, and continued to officiate to the Presbyterian Congregation of that place [until his death in the spring of 1767.] Of the issue of this marriage only one son survived the period of infancy: this was the Rev. Josiah Rees, of Gelligron, who died in September 1804,* after officiating to the Presbyterian Congregation of Gellionnen, for upwards of forty years, having statedly supplied them during the last two years of his academical course at Caermarthen. He was the father of Mr. Owen Rees, of the house of Longman and Co. Paternoster-Row, Mr. Josiah Rees, late of Malta, the Rev. Thomas Rees, of St. Thomas's, &c. &c. [Some years after the decease of her first husband, Mrs. Rees married Mr. Rees Bevan, a respectable surgeon who resided in the village of Aberdare] whom she survived about twenty years. Her neighbours had been so long accustomed to call her Mrs. Rees, that they could not bring themselves to address her by the name of her second husband, except occasionally; and she continued to be so designated so very generally, that it has been thought almost necessary to insert above both her names, in order to identify her to her acquaintance.

On the decease of her second husband, having no relations residing in her neighbourhood, and being then about eighty years of age, her son, with the view of having her under his own care, and providing the more effectually for the comfort of her declining years, prevailed upon her to remove to his own residence at Gelligron, where she remained to the time of her death.

[Mrs. Bevan's maiden name was Howell. Her father was a highly respectable yeoman, residing between Neath and Swansea, on a tenement which had been cultivated by his ancestors through many generations. The family were strict and zealous Presbyterians; and in the civil contentions which agitated the kingdom in the middle of the seventeenth century, and wherein the county of Glamorgan very largely participated, they took a decided part with the Parliament and the Protector; and after the settlement of the latter at the

head of the government, received from him some testimonies of his gratitude for the assistance they had rendered to his cause. From these ancestors she inherited a spirit of independence, and a love of freedom, especially in respect to religious matters, which she retained in full vigour to the close of her life.] This spirit and temper, the connexion in which she was placed, and the society with which she most intimately mingled after her first marriage and for the long interval of eighty years, tended to cherish and confirm. Mr. Owen Rees was no less distinguished by his attachment to religious liberty and the sacred rights of conscience, than he was by his unaffected piety and the amiable virtues of his private life. And her son, in this, as in other respects, trod in the footsteps of his father, whom he lost at an early age, but whose memory he cherished with the warmest affection and respect. In the time of her first husband, their hospitable dwelling was the frequent resort of that constellation of eminent christian ministers in the Presbyterian connexion, who were then the great supporters of the cause, and whose praise is still in all the churches. That age beheld a Davies, a Perrott, a Samuel Thomas and a Jenkins at Caermarthen; a David Lloyd* in Cardiganshire; a Philips at Coed-y-Cymmer; a Samuel Davies at Merthyr; a Williams at Watford and Cardiff; and a Solomon Harries at Swansea:—all of them men whose names are associated with every quality that can command for them the admiration and esteem of every friend to religious freedom, rational piety and exemplary virtue. To these eminent persons succeeded a generation imbued with the same enlightened principles, and with the same catholic spirit—some of whom yet survive, as pillars and ornaments of the church.

[In early life, Mrs. Bevan had embraced the Arminian sentiments of her husband;—and Arminianism was esteemed the great heresy of that day. With him she relinquished the doctrine of the Trinity, of hereditary depravity, of vicarious atonement and satisfaction, and embraced tenets, which may perhaps be called Arian. These, with some unimportant variations, she retained till she was eighty years of age.] After her removal to Gelligron, having then no establishment of her own, nor any other secular cares to occupy her attention, she devoted herself to reading, with all the eagerness and ardour of youth. Her favourite volume was the Bible, of which she read some portion every day; and with the contents of which she was so familiarly acquainted, that she could at any

* See the Universal Theological Magazine, 1804, Vol. II. p. 228.

* The father of Dr. Charles Lloyd, of London.

time, on hearing a part of a passage repeated, recite and explain the context, and point out the chapter and verse.] Her memory and her quickness in this respect were indeed the astonishment of all her acquaintance. [She perused, besides, most of the principal modern works on the Unitarian controversy; and at last became, upon rational and deliberate conviction, an Unitarian, according to the strictest acceptance of that term.] In her conversion to these sentiments she preceded her son; who had, indeed, at this period, began to suspect the soundness of his Arian sentiments, but did not till afterwards wholly discard them.

[Though she advocated her new opinions, when occasion offered, with the warmth and zeal of a recent convert, yet it was to their practical bearing and importance, that she chiefly directed her attention] and observations. Her principal delight in bringing them under discussion, arose from the view she entertained of their tendency to promote genuine piety, and holiness of life and conversation. From the repulsive system of Calvin, her heart, as well as her understanding, turned with involuntary horror: and she dwelt with a kind of holy rapture, on the Unitarian views of the nature and character of God, as embodying in himself every thing that is perfect and amiable and engaging, every thing in one word which can pertain to the character of a father. [She admired the powerful motives to virtue furnished by this system, in the doctrine of the accountability of man for his actions, and in its representation of the future life as a state of righteous retribution, wherein men shall receive according to their works.] She dwelt likewise with pleasing satisfaction on the consolations it was calculated to administer in seasons of suffering, by its delineation of the providential care of this benevolent Being over all his creatures, over-ruling and directing all events and circumstances for the advancement of the highest interests of his rational offspring. This was the thought that cheered her own spirits under

all the infirmities of her advanced age, and supported her to her dying hour.]

[A few years ago, her sight, which had for some time been gradually on the decline, entirely failed. This was to her a severe calamity, as it deprived her of her chief source of amusement. After she became blind, she occasionally occupied herself in composing verses on familiar topics and on religious subjects, in the Welsh language, an employment which was quite new to her, and may be regarded as a striking proof of the great vigour of her intellectual faculties. These she would repeat with much energy, and with wonderful correctness; for though some of her pieces extended to about one hundred lines, and existed no where but in her own mind, she never forgot them, and would at any time, when required, repeat them without the slightest mistake or hesitation.

During the last eighteen months she never removed from her bed, being too weak to sit in her chair. She suffered but little, however, from bodily indisposition, except occasionally from the copious secretion of mucus, which, from the want of strength to expectorate it, sometimes greatly interrupted her breathing. [At length the powers of nature gradually decayed, and she breathed her last without the least effort or struggle, as if sinking into a peaceful sleep.] She was buried in the ground belonging to meeting-house of Gellionnen, on Monday February the 16th, and was followed to the grave by a large crowd of spectators and friends. At the meeting-house, an appropriate and excellent discourse was delivered by the Rev. John James, the minister of the place, from Psalm xci. 16, "With long life will I satisfy him, and shew him my salvation," a text with which she had herself supplied him for the occasion about a fortnight before. [She has left a numerous posterity in the second, third and fourth generations, to cherish the remembrance of her virtues. May they also study to emulate them!]

T. R.

REGISTER OF ECCLESIASTICAL DOCUMENTS.

Address of the Methodists of the New Connexion, to the British Public:

By order of the Ministers and Lay Representatives assembled at Halifax, the 26th of May, 1817, in their Twenty-first Annual Conference.

HAVING, since our institution as a Christian Community, been exposed to much misrepresentation, from persons who appear neither to understand our system nor our principles, we feel it due to ourselves, our

friends, and our country, thus publicly to correct the rumours and remove the prejudices which have flowed from this erroneous source; and to avow, in the face of the world, those leading features by which we are distinguished, and those principles by which our conduct has been governed.

Be it known then, that, following the example of the Church of England, in her separation from the See of Rome; and of the Nonconformists, in their dissent from

the Established Church; we separated in 1797, from the "Methodists of the Old Connexion," now distinguished by the appellation of the "Wesleian Methodists." This separation, we deem it proper to state, was totally unconnected with political considerations; although a contrary report has been industriously propagated. The various publications to which this event gave rise, and to which we refer the reader, will furnish the most satisfactory information on this particular.* Neither did this separation originate in points of doctrine, for here we know no difference; the same peculiar doctrines, together with the same general mode of discipline, being held and enforced in both bodies. The fact is, our separation from the Old Connexion arose purely from matters of church government:—matters, in our opinion, affecting the rights of conscience, of reason, and of religious liberty, as revealed in the Scriptures; and involving in them, not only our own christian privileges, but the most valuable rights and liberties of our posterity.

As Englishmen, our excellent constitution, and the general practice of Dissenters, taught us to claim for our people a participation in our church government, a voice in the enactment of its laws, (those laws by which we were individually to be ruled,) and a share in the management of its temporal concerns. Through these important functions being exclusively assumed by one set of men, whether the clergy or the laity, both history and experience bear record that the church has frequently and severely suffered. To these sufferings the Methodist body was peculiarly exposed about the close of the last century; in consequence of which, many of its members were anxious to adopt a more liberal system, with a view to their happy termination.

Influenced by the spirit, a number of the leading and intelligent Methodists represented to the Conference then assembled at Leeds, that it was not reasonable for the preachers to meet and legislate alone, as they had been accustomed to do, without the interference and co-operation of the people; they therefore requested that the annual Conference might be composed of an equal number of ministers and of laymen, the latter to be chosen by the people, so that each circuit in future should be represented by one minister and one layman: thus giving to both orders that natural influence and interest in the system, which sound policy, and the best precedents, have proved to be indispensable

to lasting union, purity and stability. The Conference thought proper to reject this reasonable proposition, and in a tone which gave no encouragement to repeat the application. It is neither consistent with our purpose, nor congenial with our feelings, to scrutinize the motives which led the Conference to this determination; we have only to say, that whether or no their consciences approve them in this matter, we fear not to be justified before God and man, for preferring to retire from a body which its ministers governed, and still govern with little less than arbitrary power, rather than surrender ourselves and our children to a domination insupportable by freemen in a free country.

Many circumstances, of which the prejudices and passions of mankind will afford a ready illustration, contributed to the formation of the Methodist New Connexion on a very limited scale of extent; * but the system, founded as it is on scripture, experience, and the fitness of things, has justified in its practice the best expectations of its friends; and, in proportion as it becomes known, will recommend itself to the approbation even of its enemies. Here ministers and people are seen uniting in the government of the church, blending their kind offices, without distinction of interest, or fear of improper ascendancy; and all, by the admirable adaption of its parts, realizing a happy picture of our unrivalled constitution.

Since its institution, our community has increased from five to ten thousand, and our stated ministers from four to forty-four, besides more than two hundred local or occasional preachers. We have erected one hundred chapels, and formed two hundred societies: and, as appendages to the Connexion, we have a book-room amongst us, for printing a monthly magazine, and for supplying our people with hymn-books, and other religious publications. † We have also succeeded in providing a fund for the support of our superannuated preachers, their widows, and families: and are now employed in establishing a Home Mission, for spreading the gospel in different parts of the United Kingdom.

As a Christian body, we are entitled to say, it has been our grand object to increase by means of converting souls to God, and not by making proselytes from other denominations: and though we feel it our duty to improve the openings of Providence, whenever our help is solicited from motives

* See Apology for the Methodists of the New Connexion. Sold by Messrs. Button and Son, London.

† See the New Methodist Magazine.—Rules,—Minutes of Conference, &c. Sold as above.

* See the Methodist Monitor,—Minutes of the First Conference,—Life of the Rev. Alexander Kilham,—Review of ditto, &c. Sold by Messrs. Button and Son, London.

of real principle, still our endeavours have been, and will be directed, to carry the word of life into the obscure and neglected corners of our land; satisfied, that in so doing, we best serve our beloved country, and promote the glory of Almighty God.

As a religious community, we neither have interfered, nor do we profess to interfere, with political concerns: like the kingdom of our Lord and Master, the Methodist New Connexion has no relation to the political affairs of this world. As Christians and subjects, we exhort our people, to fear God and honour the king: and this we do, not so much because our people need to be reminded of their obligations, but because we are commanded of God, and to his commandments we yield a constant and cheerful obedience. While thus discharging our duty in the fear of God, we leave every man to the free enjoyment of his civil rights, according to his own judgment, and the laws of the land; convinced that the diffusion of religion, morality and social happiness, is the best means of promoting the glory of a nation, and the surest pledge of attachment to its authorities.

It would, however, be ingratitude not to remark, that in our privileges as Dissenters we rejoice with thankfulness: and though we are not forward in professions, which too often speak the language of adulation, still we should be unjust to our feelings, did we fail to express our veneration for those laws, and that constitution in its different branches, by which these privileges, together with many other blessings are secured.

Under this proper view, we are grieved to remark a recent publication, entitled "Why are you a Methodist?"* in which we are accused of disaffection to the government of the land;—an accusation this, which charity itself forbids us to consider as a simple misrepresentation. We therefore repel the charge with honest indignation, and in the face of the world pronounce it illiberal and false. Proofs there are none adduced, and therefore we are simply at issue with the author. We defy him, or any other man, or set of men, to make good the assertion; and we rather court, than recede from, an examination, which would more clearly evince the purity of our principles, and the rectitude of our conduct. Of odium we have suffered, and we are prepared to suffer, a large proportion: but, while we suffer for righteousness' sake, we commit our cause into His hand who will never forsake his people. Confident of his protection, we shall fearlessly stand forward to defend the truth; not fearing, while candour and liberal inquiry characterize the British nation, to identify with the precepts of holy writ, and the best interests of men, the cause of the New Connexion.

By order of the Conference, (signed)

A. SCOTT, President.

W. MAKINSON, Secretary.

Sep. 18, 1817.

* For the works alluded to, See Rev. V. Ward's Answer to the Question, "Why are you a Methodist?"

INTELLIGENCE.

A List of the Committee of Deputies, appointed to protect the Civil Rights of the Three Denominations of Protestant Dissenters, for the year 1818.

William Smith, Esq., M. P., Chairman.

Joseph Gutteridge, Esq., Deputy-Chairman.

James Collins, Esq., Treasurer.

Messrs. J. Addington, J. Benwell, J. Black, W. Burls, W. D. Clark, S. Fayell, W. Freme, J. Gurney, W. Hale, G. Hammond, E. Maitland, J. T. Rutt, B. Shaw, M. P., W. Shrubsole, T. Stiff, J. Stonard, W. Titford, J. Towle, H. Waymouth, T. Wilson, B. P. Witts.

John Webster, Esq., Queen-street, Cheap-side, Secretary.

Manchester District Quarterly Meeting.

The Christmas Quarterly Meeting of

Ministers, denominated Presbyterians, was held at the Cross-Street Chapel in Manchester, on the 7th inst. The Rev. J. Hawkes introduced the service, and the Rev. S. Parker preached the sermon. Fifteen ministers, including visitors, were present. One new member was added to the association. The next meeting will be at Stand Chapel, on Good Friday. Owing to an accidental circumstance, the notice of the former meeting, which was held at Hyde, September 25, 1817, was not sent for insertion. W. J.

Manchester, Jan. 15, 1818.

ON Tuesday, December 23d, 1817, the Second Quarterly Meeting of Unitarian ministers of the Midland and Northern Association, was held at Rotherham. The devotional service in the morning was performed by the Rev. P. Wright, of

Sheffield, and a very interesting discourse was preached by the Rev. R. W. Wallace, of Chesterfield, from Gal. i. 15—20, in which he endeavoured to prove that St. Paul after his conversion spent three years in Arabia for the purpose probably of studying more thoroughly the nature of the christian system and fortifying his mind with those arguments for its truth which were derived from the fulfilment of the prophecies of the Old Testament. In the course of the afternoon this idea mentioned by Dr. Lardner, became the subject of interesting and improving conversation. In the evening they again assembled for worship, when the devotional service was performed by the Rev. J. Platts, of Doncaster, (late of Boston,) and the Rev. John Gaskell, M. A. of Thorne, was prevailed upon to deliver a sermon on the importance of an open and fearless avowal of the whole truth, founded on Acts xx. 26, 27.

The next meeting was appointed to be held at Stannington, near Sheffield, on Good Friday. The Rev. J. Brettell, of Rotherham, is the preacher, and the Rev. H. H. Piper, of Norton, his supporter.

W.

Sheffield, Jan. 18, 1818.

The *South Wales Quarterly Meeting* of Unitarian ministers was held on the 15th and 16th of October last, at Gellionnen, Glamorganshire. There were sixteen ministers present. The service was introduced on the evening of the 15th, by Mr. Thomas Evans, of Aberdare, and Mr. John Thomas, of Llanelly, preached from Heb. i. 6, and Mr. John Thomas, of Capel-y-Groes and Pant-y-defaid (Cardiganshire) from Eph. iv. 5. On the morning of the 16th, the services were introduced by Mr. E. Lloyd, of Wick and Newton Nottage, and Mr. B. Philips, of St. Clears, preached from Matt. xvi. 6, and Mr. Evans, of Aberdare, from Acts x. 33.

The next quarterly meeting was appointed to be held at Aberdare, on the 31st of December 1817, and the 1st of January 1818. It was also unanimously resolved, that it was desirable the Quarterly Meetings should be continued, and that a circuit should be appointed for holding the meetings in succession. The following places were then named in the order in which the services are to be held at them, viz. Aberdare, Blaen-y-gwrach, Capel-y-Groes, Pant-y-defaid, Gellionnen, Lland-y-faen, Merthyr, Neath, Pant-teg, near Newcastle Emlyn, Rhyd-y-Park, Wick and Nottage. It was agreed that any other places might be hereafter added to these if found desirable.

The friends of Unitarianism having taken refreshment at the chapel, went away highly gratified by the services and the business of the day.

These quarterly meetings are not appropriated exclusively to preaching; it is customary after service to discuss some religious subject proposed for the purpose. An inquiry into the meaning of the first fourteen verses of the first chapter of John was proposed by Mr. Edward Williams, the bard, for the discussion of the next meeting.

Fellowship Fund, established by the Society of Unitarian Christians, assembling at the Upper Chapel, Norfolk Street, Sheffield.

The object of this institution is,—

1. To give such occasional assistance as the fund will allow, to Unitarian Chapels about to be erected or enlarged.

2. To aid any institution now existing, or which may be hereafter formed, appearing to be calculated to promote the diffusion of christian truth and virtue.

3. To afford temporary relief to Unitarians under the pressure of infirmity or want; and to embrace any other benevolent object which the members may approve.—It was resolved,—

4. That the fund be supplied by voluntary donations and subscriptions; also, by weekly, monthly, quarterly, or annual payments, *in advance*.

5. That a subscriber of one penny per week, or upwards, (not in arrears), be entitled to vote at the public meetings of the society.

6. That a president, secretary, treasurer, and one collector for every ten subscribers, be appointed; the election to these offices to be annual, with the exception of president, which shall be offered permanently to the minister for the time being.

7. That when a case is to be submitted for consideration and assistance, the secretary, on receiving a requisition signed by five members, shall call a meeting, to be held in the Upper School-room, for those purposes.

8. That in all cases, a majority of members present (entitled to vote) shall decide; the president or chairman having a casting vote.

9. That all monies received shall be deposited in the bank of Messrs. Parker, Shores, and Blakelock; in the joint names of the president, secretary, and treasurer, and that all orders for payment to them, shall be signed by not less than two of those officers.

10. That the secretary shall keep a book for minutes of the meetings, and the treasurer an account book, which shall be open for the inspection of donors and subscribers (not in arrears) at every meeting; and that a statement of the accounts be submitted to the general annual meeting, to be held the last Sunday in July,

and that notice shall be given of the same on the previous Lord's Day, as well as on the day of meeting: the officers to be then elected, the accounts passed, and other business transacted.

11. That Mr. F. W. Everet having accepted the office of treasurer, and Mr. James Wild that of secretary, those gentlemen and their successors in office, together with the minister, shall constitute an acting committee for the time being.

12. That these rules be printed.

December, 1817.

Leicester Fellowship Fund.

At a meeting of persons friendly to the establishment of a Fellowship Fund, on the plan adopted at Birmingham, &c., held in the vestry of the Great Meeting, Leicester, February 1, 1818—

The Rev. C. BERRY in the Chair;

Resolved,—1. That its objects be to afford occasional contributions to small and indigent congregations, to furnish annual subscriptions to the Unitarian academies, and to promote generally the diffusion of those great principles of religious truth which, as it appears to us, were taught by Christ and his apostles.

2. That the fund be supplied by subscriptions of one shilling per quarter.

3. That an annual general meeting be held in the month of October, at which time a president, treasurer and committee shall be chosen.

4. That the committee shall consist of the president, treasurer and six other persons, to be chosen at the annual meeting, of whom five shall be competent to act.

5. That the meetings of the committee shall be held quarterly.

6. That in cases that may require it, a special meeting may be called.

7. That the Rev. C. Berry be requested to accept the office of president.

8. That Mr. Cooper be appointed treasurer.

9. That the following persons be chosen members of the committee for the present year, Messrs. Colston, &c. &c.

LITERARY.

SIR, Clapton, Feb. 22, 1818.

I AM sorry to have occasion, by favour of your *Intelligence*, to inform the subscribers to Dr. Priestley's Works, that the delivery of the Fourth Volume, now in the press, is unavoidably deferred by a disappointment in procuring some part of its contents. On Saturday March 28, it will be ready for delivery at Mr. Eaton's, where I beg leave to request those subscribers who have not received the two previous Volumes to apply for them.

I am much indebted to several friends to this undertaking, for the communication of *Letters* and valuable information.

Should any others be designing thus to assist me, I shall be essentially served and obliged by the most prompt execution of their purpose. I now wait only till I may fairly consider such assistance as exhausted, before I prepare the *first* Volume, containing the Life and Correspondence of Dr. Priestley, for the press.

J. T. RUTT.

THE Rev. John Evans, of Islington, has in the press new editions of the *Juvenile Tourist* and *Juvenile Pieces*, with augmentations and improvements; both volumes being devoted to the instruction and entertainment of the rising generation.

WE hear that the *Sermons* of the late Mr. Francis Webb, published many years ago, in 4 vols. 12mo., and now become scarce, are about to be reprinted in one large handsome volume, 8vo. These sermons, on account of their style, their brevity, their moderation and their rational character, have been great favourites with the clergy, and may, perhaps, be recognized on their re-appearance by many a church-going reader. As Mr. Webb's opinions probably underwent some change in the course of his long and studious life, we would suggest that some explanatory Preface or Notes would be only just to his mind and memory.

WE have great pleasure in announcing a *Third* and cheap edition in 12mo. of the late Rev. Newcome Cappe's *Discourses on the Providence and Government of God*, published by his amiable and affectionate relict Mrs. Cappe of York. These *Discourses* are a happy evidence of the power of rational Christianity operating upon a good heart to produce a fervent devotion and pious assurance.

American.

A WORK, under the title of "A Star in the West," has been published at Trenton, in New Jersey, by Dr. Elias Boudinot, to prove that the *Indian nations of America* are the descendants of the long-lost *Ten Tribes of Israel*. The work is recommended by men of some consideration, and is praised in the *American Journals*.

NOTICE.

THE Annual Meeting of the *Southern Unitarian Fund Society* will be held at the Unitarian Chapel, in High street, Portsmouth, on Wednesday, March 25. The morning service to begin at twelve o'clock: the Rev. J. Fullagar to preach. There will be service in the evening, to begin at half-past six o'clock, the Rev. W. J. Fox to preach.

MONTHLY RETROSPECT of PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

SLIGHT occurrences frequently lead us to a knowledge of the temper of the times. The discussion on Easter-day, which is now pretty general in the higher and middle classes, is carried on with a degree of indifference, that would have astonished the christian world fifteen hundred years ago. If the same thing had then happened, bishops would have been seen posting from one end of the empire to the other, and the true fixing of Easter-day would not have been accomplished without fierce contention and violent blows. A scene would have been exhibited, displaying in strong colours, how little of the christian principles had been imbibed by the combatants. The present generation thinks very differently. Little or no anxiety has shewn itself, whether the services of the sect established by law, are properly performed or not; whether, in short, they follow their own rules or neglect them. It is considered of no consequence, whether they eat their cross buns on the 20th of March, or on the 29th, or whether the commemoration of the Resurrection is made before or after the full moon.

But if the ecclesiastical question is treated in this slighting manner, it is not so with the legal part of it. For considerable apprehensions are entertained, lest the keeping of Easter-day, as it is now erroneously fixed by the Almanack makers, probably one and the same person that utters his astrological nonsense every year in Moore's Almanack, may not be attended hereafter with very serious inconvenience. Two of the law terms, Easter Term and Trinity Term, depend on Easter-day: the opening of the first is now fixed for the 8th of April, of the second for the 13th of May. But as Easter-day, from which they determined the openings of these Terms, is erroneously fixed, the days on which they ought to open are, for the first, the 15th of April, for the second, the 20th of May. Consequently it is a question, whether proceedings in these courts from the 8th to the 15th of April, and from the 13th to the 20th of May are legal: for, though the judges may choose to act upon these days, it does not follow that their decisions may not hereafter be invalidated by an appeal to that Act of Parliament, which has determined in precise terms, that, if the full moon happens on a Sunday, Easter-day is the Sunday after. Now they have fixed

Easter-day this year on the Sunday, on which the moon happens to be full. Consequently it may be urged, that that was not the true Easter-day, fixed by Act of Parliament, and, of course, the courts were opened at a time contrary to the directions of the Acts. However this may be, it will be adviseable for all persons, who are unhappily engaged in suits of law in these courts, to take care that their causes shall not be brought on in the first week of either Term; lest they should be hereafter involved in the repetition of law: and, though they should ultimately gain their suits, the expense and vexation attending a second conflict, would by a prudent man be, if possible, avoided.

It is urged, however, by lawyers, who are seldom very acute reasoners out of their own profession, that the Easter-day is legally fixed, since it is fixed by certain tables, also laid down by Parliament. But it does not seem to be by any means clear, that tables known to be erroneous, are to be acted upon, when they contradict the positive words of the Act, in reference to which the tables were framed. Thus, if an act of parliament should determine a sum, not exceeding twenty thousand pounds, to be awarded to a certain person for certain services performed by him, and directions also were given for the due estimation of these services, it would not be sufficient to say, that a calculation had been made according to these directions, and by them the sum to be paid to the person, amounted to twenty-five thousand pounds, and therefore they had given that sum. The precise words of the act would be quoted against this determination, and it would be said, that they were authorized to pay only twenty thousand pounds, and if any thing farther were necessary it was incumbent on them to come to parliament for a new grant. The case of Easter-day seems to be the same. The tables are to be followed, provided they do not violate the positive words of the act; and, if any doubt had been entertained on the subject, it should have been brought before parliament. But it is probable that the Almanack maker never gave himself any trouble about these positive words. He fixed the day without thought, and it was not till all the Almanacks had been published, that the error was discovered.

Happily the whole may be rectified

without any mischief. It is only for parliament to pass an act, that the day now fixed on shall be the legal Easter-day: and perhaps it would be wise to give up the use of the tables, and to fix the future Easter-days on the second Sunday following the 21st of March; but if the 21st is a Sunday, then on the Sunday following. As to the ecclesiastical question, that may be suffered to sleep. A very great majority of the kingdom is not at all concerned in it; and, as to the sect established by law, few of them know on what grounds the keeping of Easter-day depends on the moon; and if the new moon should be on that day, it would make no difference in their devotions.

A subject of greater importance has fixed the attention of the legislature, and the eyes of all England have been turned to its deliberations. The suspension of the Habeas Corpus Act was sensibly felt. Even they who were friendly to it, could not but have some doubts on the subject; and the burst of loyalty that manifested itself, from one end of the kingdom to the other, on the death of the ever-to-be-lamented Princess and her child, was a sufficient answer to the wanton and unfounded surmises of the disposition of the people with respect to the reigning family and the constitution of the country. That discontent had appeared in some counties was true, but the trials that took place manifested that it was confined to very inconsiderable districts. It is not surprising, therefore, that the feelings of Englishmen were acute, when they found that for so trifling a cause their dearest rights were suspended.

The administration seems to have been sensible of the unpopularity of its unnecessary measure, and therefore on the commencement of the session the Habeas Corpus Act was restored with as much dispatch as the forms of the Houses admitted. But this could not supersede all thoughts on the nature and propriety of the measure it had adopted. Many persons had been seized, forced violently from their homes, and secluded from society for many months. On their liberation they appealed strongly to the feelings of their countrymen, and their cries were not heard in vain. A liberal subscription was raised to assist them in their necessities. Some had been liberated on their own recognizances, others refused with disdain the proffered boon. All called aloud for justice, and the tables of the House were filled with petitions, complaining of the treatment to which the prisoners had been subjected, and of the unwarrantable manner in which they had been deprived of their liberty. Some of the cases appeared to be very hard, and at any rate to be

deserving of inquiry. Their petitions were ordered to lie on the table of the House, but to what purpose it is left to time to discover.

The suspension of the Habeas Corpus Act has been of late years followed by an act of Indemnity. This was of course looked forward to, but as a preparatory step decency required that some examination of the conduct of the ministers during the suspension should take place. Preparatory to this, a green bag, sealed up, made its appearance in both Houses, in each of which a committee was appointed to examine its contents. The committee was formed by ballot, i. e. by lists put into a glass, each member being supposed to write down the names of those persons whom he deemed best calculated to form an impartial judgment of the question before him. The uniformity of the lists, of which between ninety and a hundred presented the same names in the same order and in the same writing, abundantly testified in what manner the lists had been composed. But this did not excite surprise. It was generally allowed to be the list of the minister, and it called forth some reprehension on the part of the opposition, that they whose conduct was arraigned, should form part of the committee to decide on their own merit or blame.

The report of the Committee of the House of Lords has made its appearance, but it contains nothing with which the public had not been previously acquainted. It is laboured to prove that there was sufficient cause for the suspension of the Habeas Corpus Act, from the disturbed state of the middling counties, and the outrages that had taken place in Derbyshire, which had been expiated by the lives of the culprits, sentenced to death for acts of a treasonable nature. The conduct of the spies employed by government seems to have occupied very little attention; and whatever impression the report may make upon the House, it is evident that it will be viewed in a different light by the country at large. Lord Sidmouth is to bring in a bill founded on this report, which will of course tranquillize his mind, as to any proceedings which were meditated by those whom he had taken up and imprisoned. A similar report will probably, before this reaches the public eye, be presented to the House of Commons, which will therefore be prepared for the bill that comes to them from the Lords. And thus will end the history of this suspension, of which futurity will judge in a very different manner from the legislature.

But though the legislature can indemnify the principal actors in this tragedy-comedy, it seems, that one of the suffer-

ers thinks, that there is another court, to which an appeal may be made, and this is what is vulgarly called the court of honour. Our ideas on this court are well known, and duelling on any occasion will never be advocated by us. A poor murderer was saluted, by the chaplain the other day, on the signal made for the drop to fall, with these words: "Whosoever sheds man's blood, by him shall his blood be shed." This expression will be applauded by many, who will not permit them to be used in a case of honour: as if the taking away of the life of man, under the influence of one bad passion, was worse than taking it away under that of another; and which indeed, proved perhaps, as depraved a heart in the man of honour, as he is falsely called, as in the man who forfeited his life at the gallows for his crime against the laws of his country, and his sin against God.

One of the sufferers under the suspension of the Habeas Corpus, challenged Lord Sidmouth for his conduct, but the challenge was not accepted. Instead of going into the field to meet his antagonist, the noble Lord went to the court of law, laid his complaint before it, and the challenger was taken up, and is to take his trial for the offence. The men of honour, as they are called, are not perfectly agreed it seems, on the propriety of this challenge. They say, that a minister is not to be called out by any man, who deems himself injured by the necessary acts of government, and that a privy counsellor is to be protected against such a design. It would be well if privy counsellors would attend to this maxim, and that two of them had not appeared in the field under the wicked and detestable pretence of giving and receiving satisfaction. They have set a very bad example to the public, and it is not to be wondered at, if others should think themselves justified in calling out a cabinet minister, when cabinet ministers have aimed a ball at each other's heart, and one of them, every day he sits down, is reminded of the wound inflicted upon him by his present dear friend, companion and associate. Sins are not to be palliated in this manner. The higher the rank, the greater ought to be the sense of what is due to God and man.

There are at present three persons under confinement for three months and a fine, for being engaged in a duel, in which a life was lost. The manner in which this attempt at duel is treated in our law courts, may afford matter for future remarks. Whatever may have been the injury done or supposed to have been done

by Lord Sidmouth, he was perfectly right in protecting himself by law: and if he has done wrong, it would be folly in the extreme to increase that wrong, by taking away the life of his adversary.

France has exhibited nothing new in its legislature. A shot, fired at the Duke of Wellington, has excited a great sensation at Paris; but whether the assassin was excited by political or private motives is not ascertained. The infernal machine, by which Buonaparte's life was assailed, if it was really fabricated by French hands, might have prepared us for the attack that has been made: but, whatever may be the vices of the French, assassination is not a common practice among them. Though the act is sufficiently base, even if it were grounded on what most affects the feelings of man, yet it is better that it should be on such a motive than on political causes. The latter would affect the general tranquillity of Europe.

A curious cause gives a trifling interest to their law proceedings. A man is upon trial for pretending to be the son of the late king, and his conduct might be that even of the person he pretends to be, whose education was sadly, it is said, neglected, and he was put to a most ignominious service. Their manner of trying this cause appears very strange to us, and they failed in one point which would appear very important to us. The young woman brought forward as his sister, would not swear that he was her brother, and this casts a cloud on much of the evidence that has been adduced. It is very extraordinary that the time and mode of the death of the real Dauphin have not been ascertained. If he is really alive, it would not be at all surprising, that he should be in the state of imbecillity in which the present pretender is represented to be. The Duchess of Angouleme could at once put an end to all doubts on the subject.

The affairs of the insurgents in America do not appear to be prosperous. It seems to be clear, that Mina has failed in his enterprise, and has fallen a sacrifice to his attempt. In the Caraccas also, they have received a check. In the South however, they are more successful. Great care is taken that they should not receive assistance in arms and ammunition from Europe.

A strange tale is told of the barbarity of the Dey of Algiers; with what truth it is difficult to ascertain, but it is evident that the late chastisement has not produced the effect that was expected. At any time it is sufficient to raise an outcry against the Christians to excite the Turks and Moors, and all hopes of civilizing that unhappy race seem far distant.

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ERRATA.

P. 34, col. 1, 5 lines from the bottom, for "our church," read *the church*.

P. 61, col. 1, for Article II. read Article III.