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Memoirs of Himself, by Mr. John Fox.

(Continued from p. 135.)

THOUGH I had been in Town before, yet it seemed quite strange and disagreeable to me at my first getting up. The way of living and conversing was new and seemingly disagreeable. I had scarce any one to speak to, and I was like one banished, though in the hurry and noise of the world. What added to this, was my falling afresh into my father's displeasure about an affair I wrote him of, from Exeter, in my way up. However, in a few weeks that matter fell quite. I was recommended to good lodgings in Austin Friars, where lived four young ministers, who were all men of sense, and very agreeable companions. We lived and conversed with much innocent freedom. But my favourite was one Mr. Jer. Burroughs, (now Collector of the Customs in Bristol,) whose taste and temper pleased me above the rest. He was assistant preacher to Mr., since Dr., Wright at Black Friars, who bore the character of a man of sense and a polite preacher, and one who put a proper value on his abilities. I think Mr. Burroughs was the best preacher among all the Dissenters I heard in London. He imitated the style and manner of Mr. Addison in all his compositions; he had a very lively imagination, and a neat, unaffected delivery which pleased every body. He never read his sermons, but preached them, which were generally on good subjects, and free from all the grimace and cant of party. He had a latitude in his way of thinking far beyond the rest of his corps, and he did not in all points behave as was commonly expected from one of his character, though he never broke out into any indecency. He had a fine ear and taste for music; he sung Purcell's songs and played Corelli's sonatas very correctly. He loved diversions, and sometimes gained very well by them; for he understood chances and played well himself. He had a very great contempt for priests

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of all sorts, and was pretty much of Lord Halifax's opinion, that no man had the digestion of an ostrich, and that God did not expect him to digest iron. While I lived with him, he married a niece of Knight, Cashier to the S. Sea Company, by which means he got at last to the collection of Bristol, where he got money, and lives yet in character and content.

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He was not the only person I was intimate with. I was brought to the knowledge of one Mr. Secker,* in whom at first sight I perceived something extraordinary. We became intimately acquainted soon, and, during my stay in Town, I conversed with him in the full extent of confidence and true friendship. We had a third man with us, Mr. Samuel Chandler,† who was of a bold, lively temper, and truly generous in his way of thinking; but he had not the depth and strength of Secker. I got a great deal from them, and particularly that turn of mind which hath ever since enabled me to receive truth wherever I see it, without any regard to interest or prejudice. And though this is certainly no principle to thrive by, because it exposes a man to the disregard or sneer, and sometimes resentment, of most men, who all run into one party or faction or another, yet it is a principle that affords a constant satisfaction, and which will secure the applauses of the virtuous few, and of your own conscience. When Mr. Secker and I were intimate, he was intended for a Dissenting Minister, but he did not like their principles and practices in a great many things. And as he was strong in Dr. Clarke's scheme about the Trinity, he was under great difficulty about subscribing the Articles.

* Afterwards Archbishop Secker. Ed.

† Afterwards Dr. Samuel Chandler. Ed.

These things put together, quite discouraged him, and, being under the influence and direction of no parent or guardian, he, soon after I left London, turned his thoughts to physic. I constantly corresponded with him till he had foundation enough to go to Leyden, where he soon took his degree, and then returned to Oxford to make himself known and gain a character. While he was here, he became acquainted with Mr. Talbot, a son to the then Bishop of Durham, who had the art of persuading him to get into the Church, which he very soon did, upon which he was immediately made an examining Chaplain to the said Bishop, then a golden Prebend, on the death of Dr. Clarke, Rector of St. James's, and at last Bishop of Bristol. I need say nothing of his public character, for it is known and admired, but I think there must have been a very great alteration both in his temper and principles, and that very sudden too, otherwise he could never, with any decency or honesty, have stooped to such preferments as I knew he once despised upon the terms they were to be had.

While I staid in Town, I made it my business to hear the most celebrated preachers, of all denominations, consequently I never confined myself. Very few among the Dissenters were worth hearing; they were generally enthusiasts, and retained greatly that canting way of speaking, and that old method of composition, which was peculiar to the old Puritans. I conversed with but few of them. Dr. Calamy was very civil to me; I dined with him often, and had the liberty of his study, which was a great favour. Chandler then lived with him, and so we became acquainted. I was also recommended to Mr. Evans; he was esteemed a man of great judgment and solidity, very patient of study, and a good, rational preacher. He was always very affable and civil to me.

While I was in town, my father wrote to me about passing my trials as a candidate for the ministry. I thought if I could do this it would appear with a good face in the country, and so, however ungrateful the task was to me, I was determined to attempt it. I mentioned it to Dr. Calamy, who seemed pleased with the proposal, and promised to speak to some minis-

ters about it, and I was glad to have so good a friend to manage the affair. He went soon after into Kent, and on his return it was to be brought to an issue. In the mean time, I began to furnish my memory with all the definitions and distinctions I could think of in logic, metaphysics, &c., being at the same time in a terrible panic to think how I should pass through an examination which required little judgment, a moderate share of understanding, a great memory, and much impudence. My intention being soon known to the gentlemen who lived with me in the same house, one of them, (Mr. James Reed,) who had an acquaintance with Dr. Williams,* persuaded me to apply to him while Dr. Calamy was in Kent, and offered to introduce me. I being willing at any rate to get rid of an affair which sat so uneasy upon me, consented, and one forenoon, when it was a time of leisure and audience, we waited on him at his house at Hoxton. After crossing a large court, in which stood a coach, as an emblem of some state unusual to men of that rank, I was led into a large dark parlour, at the upper end of which I discovered the figure of a man in black, sitting alone at a large wainscot table, smoking a pipe. As this figure seemed no way affected by the noise we made in entering the room, but sat precisely in the same posture, without moving either his head or eyes to see who or what we were, I began to suspect that we had intruded at an unseasonable time, and kept myself as near the door as possible, in order to facilitate my retreat in case we should meet with some rebuke for our intrusion. But I was mistaken; for I perceived Mr. Reed approaching near enough to be seen, who, after making a very low bow, which the Doctor returned only with "How d'ye," told the business he came about, and that he had brought me to wait on him for that purpose. All this while, I kept my first station, with my hat in my hand, having not yet ventured far enough in the room to fall into the focus of his eyes. At length, after two or three very loud and significant puffs, he did vouchsafe to roll his eyes towards me, and with

* Dr. Daniel Williams, Founder of the Library in Red-Cross Street. *Et.*

great gravity asked me three questions: "What is your name?" "Where was you bred?" "Have you a certificate from your tutor?" I answered to them with great brevity, upon which ensued another very solemn and considerable silence. At length, with great deliberation and indifference, he replied, that one Lorimer (a minister always employed to examine) was out of Town, but he would mention it at his return, and I might hear further. Upon this we made our obeisances and retired, leaving him in the same mannerly position in which we found him, and glad enough was I to get free from the greatest bundle of pride, affectation and ill manners I had ever met with. From the moment after this audience, I thought it impossible for one of my make to pass a trial before such creatures as this. However, I was silent and resolved to see what I could make better out of my friend Calamy. As soon as he returned, I went to him, and met Chandler at the door. He asked me what I had done. I did not know what he meant till he told me that the Doctor knew I had been with Williams and resented it. I did not know till then that they were rivals, though I think James Reed ought to have told me. Calamy, however, received me as usual, and all that ever he said of my affair afterwards was to ask me what I intended to do. Upon my answering, "I don't know," "Neither," said he "do I," and so ended all my thoughts of being examined in London. I told this to Mr. Burroughs, who advised me to give myself no further trouble, adding, that he knew that few or none of the London ministers, in general, had ever been examined themselves, and that the only recommendation they brought to their congregations was a certificate of their lives and regular educations. He persuaded me, however, to take the oaths to his Majesty in some court at Westminster, as soon as I could, which would appear to the world as the common step taken after having been examined. I thought this a good scheme, and had very soon an opportunity of putting it in execution; for, on the Scotch Rebellion, all ministers were ordered to take the usual oaths afresh. I went into the Court of Exchequer amongst the rest, and, after swearing, signed my name to the

indenture, as they did. I remember Dr. Calamy seemed much surprised to see me there, and looked very hard at me. I soon wrote my father what I had done, and though I gave not the least hint of any time, place, or persons concerned in my examination, yet it was generally believed I had been examined.

In order to improve myself to the best purpose during my stay, I conversed much at the Temple, and with such as were there acquainted; for of the ministers I had known and seen enough; I went often at Court, at the Parliament, and courts of Westminster, and I was very frequent at the play-house; and I can truly say, that I gained more by these, and lived altogether as innocent as those who know nothing about these things farther than to rail at them. My private club was with Secker and Chandler; we met often and talked freely, and from them I learnt to despise the prejudices of education, and the base roguery and partiality of party. I went to some other clubs, which consisted of all sorts; but you learnt little more among them than news, and sometimes, perhaps, saw and talked with a gentleman whom before you had only heard of. I saw more in the year and a half I lived here than many do in half a century. I was in Westminster-hall at the coronation of George the First, and saw all the magnificent ceremonies which are used on those solemn occasions. I saw the planet Mercury through a telescope in Moor Fields, during the total darkness of that grand eclipse which happened the April following. I saw the great fire in Thames Street which consumed about 100 houses, and was near being destroyed by ignorantly standing too near a house that was blown up. I saw the Thames frozen over, and oxen roasted on it, and walked myself on the ice from Westminster Stairs to the Temple. I saw and was in monstrous city mobs, and saw the manner of their engaging. I saw all the guards, both horse and foot, encamped in Hyde Park, with a regular train of artillery; and several reviews by his Majesty. I saw all the rebel lords and gentlemen taken at Preston brought through Holborn; was present at their solemn trial in Westminster-hall; heard my Lord Cowper pronounce that charm-

ing speech at their condemnation, which was since printed, and at last saw Derwentwater and Kenmure beheaded on Tower-hill. These and some other things, which happened during my stay, such as Lord Mayor's days, the King's going to Paul's, concerts of music, both public (especially Purcell's *Te Deum* at St. Paul's) and private, &c., made my time pass very agreeably, so that I had nearly lost a great many of my country ideas. Before I came away, my father would have had me go down to Edinburgh, but, on consulting my friends, I found I should gain nothing by the journey, and therefore I made the most of my time where I was.

I left London in the beginning of April 1716. The country at first seemed as strange to me as the Town did when I first came to it. I was received with great marks of respect and affection by my father and friends, and I lived very easily. As I was intended for a minister, I thought it time to receive the sacrament, which I had not done at London. I applied to Mr. Harding, who received me with great outward civility. He did not examine me as he used to do all new communicants, nor propose me to the Society a month before hand as usual, but told me, if I would please to come, he would only tell the Society that I was present. This was very civil; but, in some discourse we had afterwards, he told me it was very extraordinary that I should have been examined and passed for a candidate in London without being a communicant. This embarrassed me; I found he suspected, and was artfully sifting me; so I told him I went to no church constantly, and therefore received with none. He thought nothing in that, and I was reduced to the necessity either of deceiving him or of telling the truth. I presently concluded it would be best and safest to engage his honour to keep the secret, and therefore I frankly told him my whole affair with Williams and Calamy, what my friends advised me upon it, and what steps I had since taken. Upon this he seemed satisfied, and said he thought I had ill usage, and added, that I might depend on much better if I would apply for examination in the country.

Thus things went on quietly till towards the end of the summer, when

I perceived my father growing again uneasy because I made no advances to the pulpit, though he had promised not to expect me to preach till I was 24. But this was forgot, and I found there would be a new storm unless I took the first opportunity to comply in this matter. It was not long before one offered. Old Madam Vinson, who was well known for her generous hospitality and strong attachment to Dissenting Ministers, had bred up one Cudmore, a distant relation, to that profession. She at the same time maintained his youngest sister, and was a great help to his mother. Being intimate in the family, I naturally became acquainted with Mr. Cudmore, who had great respect paid him, and who soon began to think he had a title to it from every person who came there. He was there with his mother and sisters towards the end of summer, when he invited me to go with them to Chumleigh, where his mother lived, and to take a tour to Biddeford and the north of Devon. I very readily accepted the offer, not only for the sake of the journey, but because it was very consistent with my scheme of preaching. Accordingly I preached at Chumleigh for the first time, having been heartily invited to the pulpit by Mr. Walter Furse, the minister of the place, who then appeared to me to be an honest and unprejudiced man. A day or two before I preached, I received a letter from my father, which told me that Mr. Sandercock had been at our house and told my mother that there was a whispering and grumbling among the ministers, who suspected I was gone to preach without examination, and that he advised me not to venture, because it might be a precedent for some young fellows to get into the ministry that were not fit for it.

I immediately suspected that Mr. Harding had said something of my affair at London, and wrote so to my father, desiring him to ask whether he had or not. He did, and was assured that he never had or would discover what I had said to him in confidence, and at the same time made an handsome offer of all the service he could do if I would apply to the Assembly. Soon after this, he had an opportunity of talking both with Enty and Baron on the same subject, and did ask if ever Mr. Harding had hinted any thing

to them concerning me, but they both solemnly declared he had not; and I do believe he did not, and that what Sandercock had thrown out proceeded merely from their own suspicion. They further said, that they knew nothing certain about my having been examined, but yet they feared I had not; that they had no distrust of my abilities, and that if I would, if only for form's sake, comply with the Assembly's rule, they would do me all the service in their power; that I should be examined how or by whom I pleased; and that they would pawn their honour for my good usage. Upon the whole, they appeared extremely civil, and my father was of opinion that I should follow their advice. But I was not fortunate enough then to have that way of thinking. I seemed fully convinced that the Assembly had assumed a power to which they had no right; that this power was for the most part lodged with such as had never been examined themselves, and who generally were of low extraction, and who therefore seemed to me to have the least right to it; that they exercised this power in a very crafty, arbitrary manner, under a pretence of maintaining order and decency; that their method of examining candidates was not calculated to try their parts and learning, but to sift out their private opinions; and that they had in a manner tricked the people out of their right to choose their ministers, by persuading them that they only were judges of their abilities. All this I thought was monstrous in a set of men who talked so much of liberty, and complained so heavily of the chains of the Church.

But this was not all I had against them. A faction was now forming against Mr. Peirce, of Exeter, on account of his notions about the Trinity. I had contracted some intimacy with him, and for that reason was under the same suspicions, which alone was sufficient to oblige me to avoid an examination by such kind of people. However, I gave not this as a reason, but stood out on the reasons mentioned above, and accordingly I wrote my father that I on such accounts expected a very strong opposition, but, as I had preached at all hazards to oblige him, I hoped he would protect me under it.

At my return I perceived my ac-

quaintance with the ministers was at an end, for they all looked shy on me, and behaved strange. I took no notice of them nor said any thing to them. I had invitations to preach from several ministers. I accepted them, and this enraged them the more, being interpreted as an high contempt of the Assembly, and of the Plymouth ministers in particular. I continued in this situation for several months, and was myself very well pleased, but at length some began to ask why I did not preach in Plymouth, and, as I heard afterwards, some made reflections on the ministers for not asking me. My father, too, began to be uneasy again, for he wanted to have me make a figure at home, and to hear his flatterers tell him what a brave fellow I was. This gave me fresh disturbance, for I saw plainly that all I had said and done to please him would go for nothing unless I gave up the main point, and submitted to an examination. This was very hard and discouraging, but I was to make the best of it. I had then acquaintance with most of the leading men in the Assembly. I told them my case honestly, and begged to know whether they could not get an order for examining me by such members of the Assembly as I should name. They seemed to make sure of this, imagining that my application to the Assembly would be taken well, and that they would easily grant my request, it being for no more than what had long before been offered me by Sandercock, Enty, &c. But we were all mistaken.

In May 1717, the thing was moved in the Assembly by my friend Mr. Withers, and his motion was seconded by a very good party who made sure of it, but Mr. Enty rose and called upon the Moderator, Mr. Harding, to order the minute to be read which relates to candidates, which being done, he with great warmth told the Assembly that I had long acted in contempt of the said minute; that several ministers then present, who had joined in making it, had encouraged me to do so by offering me their pulpits; that he and Mr. Harding had been reflected on for adhering to it, which he thought was very hard; that he knew no reason why it should be dispensed with on my account; that it would be a bad precedent to do so; and that, though he had no manner of

distrust of my abilities, he thought I should be examined in the same shape and manner with other candidates. He was seconded by my old friend and kinsman, Mr. Sandercock, whose zeal for the power of the Assembly, and the party which was now formed against Mr. Peirce, shewed itself in a very high and angry declamation, which Mr. Gilling, the scribe, was mean-spirited enough to pen in *characters* that I might never know what he said. A debate upon this followed, which ended in a resolution to send me a letter in the name of the Assembly. In it they expressed their concern at my preaching without licence, modestly desired me to forbear till I got one, and then told me they should be glad of the assistance of my labours among them. I knew nothing of all this till I came to Newton, where Mr. Gilling presented me with the letter, and gave me some account of what had passed. I was so stung with Enty's carrying things so high, that I refused the letter, and declared I would be no more concerned with the Assembly, for I saw plainly that party was the bottom of all this resentment, and that I was to expect no quarter, having in a manner declared on the side of liberty. But what chiefly disturbed me (for I never had any real concern about the favour or frowns of the ministers) was, how this would be relished by my father, and what effect it would have on him. All hope and prospect of seeing me in a Plymouth pulpit was absolutely gone, and this was the only reward he expected, and had set his heart upon, for all his care, trouble and expenses about me. I perceived too quickly that he was sensible of this, and that it galled him, for in the rage of disappointment he would sometimes have a fling at bad principles, sometimes complain of throwing away money upon me to no purpose, and, in short, gave me very broad hints that he expected to be gratified, though he knew and was convinced of the difficulties I lay under.

While matters were thus, one Mr. Aaron Pitt, a minister at Chard, and a relation to Mr. Gilling, came to Plymouth. He was a man of no character either for learning or preaching, but was rich, covetous and ambitious, and loved to meddle in things that did not concern him. Mr. Gilling had told him my whole story, and desired him

to try if he could get me to take the Assembly's letter. Accordingly he came, and having told my father his business he soon prevailed on him to open and read it. I was very much surprised at this, for I knew nothing of Mr. Pitt's being in town till I came into the parlour. I soon found how matters went, and had little to say. I was convinced that my father cared not what hands I fell into, or what became of me, as long as he could carry his point. Old Pitt took me into the court, and on hearing what I had to say, he offered that I should at least be examined by what ministers I pleased, and that he would undertake for my good usage, even from Mr. Ball himself, who was one of the heads of the opposite party, provided I would come to the Assembly as others did. I said that the Plymouth ministers would certainly defeat any scheme of this nature; but he answered that they should have no manner of concern in it, and that I need not doubt of success. I thought this a very good offer in the case I was, and so I told him I would consult my friends, and do every thing in my power to oblige my father. They all desired me, for particular reasons, to comply, and were of opinion that it would be carrying a point against the Plymouth ministers, and against the great Enty in particular. Accordingly a scheme was laid for choosing a moderator and persons to examine me, who could be trusted, next Assembly. I named Messrs. Peirce, Withers, Edgley and Cox, who were all chosen without opposition, for they gave punctual and early attendance, and made the election both for moderator and examinants before Enty or his party came in. He discovered some uneasiness when he found the thing over, and that they were actually withdrawn to examine me, but no objection could be made, because all was done according to rule. Old Pitt, who had the merit of conducting this affair, was present with them, having been desired, as he pretended, by Mr. Ball to be a witness of my abilities; but the true design was to hear what account I gave of the Trinity, and how I was questioned on that head. Mr. Peirce immediately suspected this, and it being discovered that Edgley, though one of my examiners, had secretly made up with the other party, we thought we could not be too cautious.

It fell out as was expected, for no sooner had they entered on Divinity, but the villain Edgley (for such he was on many other accounts) immediately asked me what I thought of the Logos. I told him I thought he was God, and with God, as St. John describes him. He was then proceeding to explications in order to entrap me, and would know whether I thought him equal with the Father, but Mr. Peirce interposed, and said I had given a plain answer, and insisted on saying no more on it; this was seconded by both Mr. Withers and Cox, and so my examination was soon over. I was told that they made a very handsome report to the Assembly concerning me, but I am certain their good opinion could never be founded on what I said at that time, for I very well remember I was in the utmost confusion throughout the whole, and made nothing the figure that a young fellow did who was examined with me, who, I am certain, was on the whole a very great blockhead. I was introduced in the Assembly by Mr. Withers, who was a great hater of priests and priestcraft, and a very worthy, learned man. I was complimented by several on both sides, particularly by Mr. Sandercock, who shook me by the hand, and said he was glad to see me thus far. Enty looked as if he was ready to return any compliment I should make him, but I had none for him; and I don't remember that I ever spoke to him or he to me after for the rest of his life. I had a text and a thesis given me to preach upon and to defend at Newton before such ministers as would attend, which was done the October following, where I received a certificate signed by six ministers to signify that I was a licensed candidate by order of the Assembly. And now my father began to make sure of my preaching at Plymouth, but he did not consider that I stood on very bad terms both with Harding and Enty. It was plain that the latter was heartily disgusted for the part I had acted at the Assembly, that all acquaintance between us was at an end, and that no compliment could be expected from that quarter: what the former would do was uncertain, for though on one hand external civilities passed between us, as we had had no personal quarrel, and as my father was a payer to his meeting, yet there was no real friendship existing,

for he saw I hated the Assembly, and suspected me to be not orthodox. For which reasons I myself expected no compliment from him and was glad of it, because I seemed to have a dread and an aversion to preach in Plymouth. However, after some time he had thoughts of owning me as a brother, as he chose to express himself, and sent his assistant, Mr. Henry Brett, to ask me to give *him*, not *Mr. Harding*, a sermon. This looked to me rather like a permission than a friendly invitation, and as the pulpit was not Mr. Brett's I begged to be excused. He said he came with Mr. Harding's approbation; I answered, that appeared to me no more than a bare leave or liberty, which was no temptation to one who was far from fond of running into his pulpit. However, I said, if he really wanted a lift I would supply any country minister's place that should preach for him, and I did so. Every one knew I had preached for Mr. Brett, though I preached abroad, and wondered why I did not as well preach at home. This whisper obliged Mr. Harding to give out that he had asked me, but I had refused. I then told the whole story to every body, and I told himself at an house where I accidentally met him, that he had used me ill, for what reason he best knew. I did preach at his meeting some time after, to the great satisfaction of my father, but little of my own. I likewise preached once or twice at the Baptist meeting, and these were the only times I ever preached in Plymouth or that my father heard me, and this I record as a most grievous disappointment to him, considering to what shifts he had put me, and what steps I had taken purely to gratify an invincible, enthusiastic passion. In the very next Assembly after this, Mr. Peirce's affair came to a crisis. The orthodox made a public declaration of their faith in the Trinity, agreeable to the Articles and Creeds of the Church of England and to the Assembly's Catechism, and every body believed them. Mr. Peirce and his friends hastily set their names to a paper, in which they declared they were no Arians, and that they believed the Scriptures, for which almost every body laughed at them, and said that they in a manner confessed the Assembly's charge, and assured the world of it under their hands: I unluckily for my private interest happened to be

one of the brave fellows that signed it, the consequence of which was, that there was scarce any for me to preach to besides the poor remains of a few broken congregations, who had good nature and charity enough to stand by their ministers, whose reputation, interest and usefulness was absolutely ruined by the rage, aspersions and violence of the other party.

And thus ended my short warfare among the paltry spiritual wickednesses with whom it was my ill luck to be concerned. I have often thought, with some surprise, how a person of my father's education and business, who got all he had by his own labour and diligence, should never entertain any thoughts of enabling me either to augment what he should leave me, or at least to preserve it. But bigotry, unaccountable, destructive bigotry, was to be my evil genius with regard to this world.

And now I am come to the year 1723, which after long and tedious infirmities put an end to his life and my ministry. I had no notion of keeping up a character which was now become ridiculous and universally censured, without being able to do some good to others or to myself. During the bustle I was in, I did make a shift to keep my honour and honesty untainted, and a very hard shift it was. I thought I should never come off with more innocence, and, therefore, I fully resolved to leave off while it was well. There is but one thing more about which I am solicitous, and that is my independence. I can part with many things which some are very fond of, for the sake of this; for as I never have, so I hope I never shall feel the tortures of ambition, the stings of envy, or fears of poverty. Hitherto I have been happy in my situation and way of living, but how long or how far I am so to be indulged, time only can discover. The world, as Milton sings, is all before me, and Providence my guide. I hope I shall do no harm in the world. Though I am not qualified to do much good, I will do my duty and be contented. If with my honesty, liberty, independence and peace, I enjoy an humble competence, I am happy, but if not,

Te Deum laudamus.

Dunster Court, Mincing Lane,
SIR, *March 20, 1821.*

SEVERAL years have elapsed since I conceived the idea of translating Professor Eichhorn's *Critical Enquiries into the Writings of the Old and New Testaments*, but the little encouragement I met with in an attempt to bring out his work on the Apocryphal Scriptures of the Old Testament, has almost deterred me from prosecuting the design. In the mean time, it has occurred to me that a Summary of the Contents of the Professor's Introduction to the Study of the New Testament may be interesting to many of your readers, to whom the original may be unknown; and under this impression I take the liberty of transmitting to you the enclosed translation of the Contents of the First Volume, that you may, if you think proper, give it a place in your Repository; observing merely, by way of conclusion, that I have adhered to the author's phraseology, and that, if it suits your purpose, I shall furnish you regularly with the Contents of the remaining three volumes.

T. T.

*Introduction to the Study of the New Testament, by J. G. Eichhorn, in 4 vols. **

Contents of Vol. I. pp. 680.

I. *Of the Oldest Gospels.*

Those portions of the life of Jesus which in the apostolical times were deemed the most important, and formed the basis of a course of instructions in Christianity, comprising all the remarkable transactions which took place from the time of his appearance in public as a teacher, to his final separation from his disciples after his resurrection, formed, in all probability, the contents of the first scriptural sketch of the life of Jesus.

This sketch is no longer extant: for the catholic Gospels of Matthew, Mark and Luke, comprise more portions of the life of Jesus than those

* Some account of this work may be seen, *Mon. Repos.* VII. 355, 356, and a considerable translated extract from it, VII. 357—362. See also references to Eichhorn's work on the Apocrypha, in N.'s *Essay on the Book of Wisdom*, X. 473—475. ED.

here adverted to; besides which, Gospels very different from those were in use even at the conclusion of the second century.

1. *Of the Gospel of the Hebrews.*—It was a Gospel drawn up by Hebrews—under which appellation the twelve apostles were not understood till after the fourth century—hence it is uncertain why it is ascribed to more Hebrews than one—it was written in the Aramaean dialect—and only made use of by Nazarenes and Ebionites in Syria and Palestine—but considered as a very ancient writing by all who were acquainted with it—it was not the same as the Gospel now extant, under the name of Matthew, but was related to it—at first it was a brief composition, but was gradually increased from time to time by various additions—passages corresponding with some of these additions may be found in the catholic Gospels, but of others there is no trace to be met with—some of these are mere amplifications of one common text; others only different translations of an Aramaean text—it is possible that the Elcesaites also may have used it.

2. *The Gospel of Marcion*—related in the order of Luke—in the very words of Luke—but with variations—with a more defective style of narrative—with omissions of single verses and whole paragraphs—at times it exhibits only the hasty outlines of a transaction which Luke has afterwards completed and worked up—it commenced with the period of time when Jesus appeared as a teacher, but did not comprise the concluding passages extant in Luke—still it was not a mutilated Gospel according to Luke, but shorter, and wholly independent of his, although related to it, being in fact the source from which Luke directly or indirectly gathered his materials.

3. *Justin's Memoirs of the Apostles*—are, in so far, related to the Gospel of Matthew, as they comprise a narrative of the youthful history of Jesus—yet differ from it in point of expression, in a variety of additions, and as being a more imperfect narrative—differing in additions, which are partly to be traced in the Gospel according to Luke—and partly to be found in no Gospel now extant.—These discrepancies do not proceed from mere quotations from memory—or from any

harmony or diatessaron of other gospels—or from the use of the Gospel of the Hebrews.

4. *The Gospel of Cerinthus* approached in some respect to Justin's Memoirs of the Apostles.

5. *The Harmony of Tatianus* agreed with the Gospel of the Hebrews in such passages as it exhibits according to Matthew, but in those narrated according to Luke, it approached to the Gospel of Marcion.

6. *Of the Gospels of the Apostolic Fathers.*—The apostolical fathers were ignorant of the catholic Gospels.

1. *Barnabas* must either have collected such portions of the discourses of Jesus as his writings contain from traditions, or if he quotes from scriptural records at all, his quotations are certainly not taken from the canonical Gospels.

2. *Clemens of Rome* cites nothing in his first Epistle to the Corinthians which corresponds with the contents of the catholic Gospels—but, on the contrary, in his second Epistle agrees in one particular passage with the Gospel of the Egyptians.

3. *Ignatius* differs equally from the catholic Gospels, but agrees in one place with the Gospel of the Hebrews.

4. *Polycarp* certainly does not harmonize with any of the catholic Gospels, although no scriptural record can be traced as the source of that Epistle known under his name.

From the above is inferred that the catholic Gospels were not in use prior to the conclusion of the second century, but that other writings nearly related to them were current up to that period, which in the sequel have been lost.

These Gospels, which have so perished, sprung from one common root, separating afterwards in two distinct branches, each of which again produced its separate shoots.

i. The first of these principal branches, from which the catholic Gospel according to Matthew is derived, comprises

1. The Gospel of the Hebrews.
2. The Gospel of Cerinthus.
3. Justin's Memoirs of the Apostles.
4. Tatian's Harmony of the Gospels (according to one account).

ii. The second principal branch, from which the catholic Gospel ac-

according to Luke, takes its origin, has produced

1. The Gospel of Marcion.

2. Tatian's Diatessaron (according to another account).

The root from which both branches originate (or, in other words, the common source of all the Gospels which have perished) was a very ancient summary of the life of Jesus, an archi-original Gospel (Urevangelium).

II. *Of the three first Catholic Gospels in general.*

1. *Of the Archi-original Gospel, (Urevangelium,)* or such passages as are to be found in all the three Gospels—In these passages the Evangelists did not make use of each other—but all availed themselves of one common source—which contained all the principal transactions of the life of Jesus, in a well-connected narrative, the first part of which, however, was not drawn up in strict chronological order, on which account it is altered in the Gospel according to Matthew—it was, moreover, originally written in the Aramaean dialect—and was in the sequel recomposed with additions, by different hands.—These augmented editions were variously translated into Greek, founded on the basis of a Greek version of the original Gospel, common to all.—Attempts to analyse the three Gospels, with a view to restore the archi-original Gospel (Urevangelium).

2. *Of Additions to the Archi-original Gospel, (Urevangelium,)* consisting of passages to be found in two of the Gospels only, or even in one alone—such are

1. Passages contained only in the Gospels according to Matthew and Mark—these have been adopted by both from the same scriptural source—which was not one of the Gospels themselves, but a narrative independent and distinct from either—drawn up in the Aramaean dialect, and translated by different writers—who in the progress of their work availed themselves of a certain Greek document open to all—these passages were, moreover, written and augmented by various persons.

2. Passages which are only to be traced in the Gospels of Mark and Luke—these were gathered from some common scriptural source—composed in the Aramaean dialect—with addi-

tions peculiar to each Evangelist—who made use of a Greek translation founded, however, on no document accessible to both.

Origin of the Gospel according to Mark.

3. Passages common to Matthew and Luke only—these were admitted into the Gospels of both, from written sources, wholly independent of each other—in two distinct narratives and equally distinct Greek translations from the Aramaean dialect, but with one and the same Greek scriptural record for their common basis.

Origin of the catholic Gospels according to Matthew and Luke.

Fresh confirmation of the origin of these Gospels, as deduced from the above—on the supposition that the Greek Gospel according to Mark was the scriptural narrative used in drawing up these translations.

4. Passages peculiar to each individual evangelist—general view of the manner in which the catholic Gospels have been compiled from the sources above described.

Of other Hypotheses regarding the Origin of the Gospels.

1. Mark did not borrow from Matthew or Luke.

2. Matthew and Luke did not borrow from Mark.

3. The three Evangelists did not borrow from the Gospel of the Hebrews—or from any traditional Gospel—neither did Mark and Luke borrow from a Greek edition of Matthew.—Objections to the grounds hitherto adduced in favour of the sources from whence the catholic Gospels took their rise—advantages likely to result from discovering the true source of the Gospels.

III. *Of each of the three first Gospels, namely, of Matthew, Mark and Luke, in particular.*

1. *Of Matthew.*—Accounts extant respecting him—and his Gospel—to what extent he may be considered the author of the Gospel under his name—*a.* such passages must not be ascribed to Matthew as are to be found in his Gospel alone—*b.* nor even a portion of those passages which he possesses in common, partly with Luke and partly with Mark—*c.* but of those alone is he to be deemed the author, which his Gospel has in common with both the Gospels of Luke and Mark.—

Advantages of the above discovery— in how far Matthew may be said to have written in the Hebrew language—principal contents of Matthew—his Gospel intended for the use of Jewish Christians—of the historical talent of the editor of the Gospel according to Matthew—age of the Gospel according to Matthew—Justin's Memoirs of the Apostles shewn to be an earlier, but more imperfect Gospel, approaching, however, near to the catholic Gospel of Matthew in regard to its subject and contents.

2. *Of Mark.*—Notices respecting him and his Gospel—his Gospel was not composed at Rome from oral communications had with Peter—nor can it be proved that he actually wrote after the demise of Peter—or that he published his Gospel at two different times:—of its origin and authenticity—uncertainty respecting the place and country for which it was originally designed—its conclusion ascertained to be genuine.

3. *Of Luke.*—Accounts of Luke—Theophilus, for whom his Gospel was drawn up, probably lived in Italy—it is unknown where and at what period it was written—of its authenticity—the sources of it—previous to the time in which Luke wrote, other attempts had been made to collect together the various imperfect sources of which he availed himself—for instance, in the Gospel of Marcion.

IV. *Observations on the three first Evangelists collectively.*

Cause of the dearth of genuine accounts respecting the three first Gospels—age of the superscriptions ascribing the Gospels to them—of their want of chronological order—ineffectual attempts made to harmonize them—early corruptions of their texts, owing to

1. Apocryphal Gospels.
2. Alterations purposely made by heretics.
3. Alterations purposely introduced by catholic teachers.
4. Attempts at verbal criticisms.
5. Modes of appointing the lessons for the church.
6. Alterations in reference to parallel passages
7. Alterations of scholiasts.

End of Contents of Vol. I.

SIR, *Hackney, March 29, 1821.*
HAVING been instrumental in the circulation of a mis-statement originally, but certainly unintentionally, made by Michaelis, I beg you will allow me to correct it. That mis-statement regarded the destruction of the MSS. at Alcalá, from which Ximenes' Polyglot was made. [Mon. Repos. XIV. 596, Note.]

Those MSS. never were employed, though the story has been frequently repeated, for the purpose of making rockets. The oldest catalogue which exists of the books at the Alcalá University is of the date of 1745. There is a prologue to it complaining of damage done to other MSS. of less value, but no reference to any loss of these scriptural documents. In the middle of the last century a famous fire-work manufacturer (called Torija) lived at Alcalá, but he was a man of letters, with whom the most eminent of the professors were accustomed to associate:—it is impossible he should have been instrumental in such an act of barbarism. But what demonstrates the falsity of the supposition is, that Alvaro Gomez, who in the 16th century published his work, "De rebus gestis Cardinalis Francisci Ximenes de Cisneros," there affirms that the number of Hebrew MSS. in the University was only seven, and seven is the number that now remains.

The period in which these MSS. are said to have been so indignantly treated was one when the library was under the judicious care of a man of considerable eminence, and when the whole of the MSS., amounting to 160, were handsomely bound. There are at Alcalá, indeed, no Greek MSS. of the whole Bible; but we are told by Gomez that Leo the Tenth lent to Ximenes those he required from the Vatican, which were returned as soon as the Polyglot was completed. These were probably taken charge of by Demetrius the Greek, who was sent into Spain at this period by the Pope. It must not be forgotten that Ximenes' character was one of a strange affection for economy, of which every thing at Alcalá bears proofs. That which he could borrow he would not buy. His ambition, proud as it was, was ministered to by his avarice as well as his vanity.

JOHN BOWRING.

SIR,

NOTHING pleased me more in the interesting report of the Christian Tract Society (pp. 189—191) than the statement of the acceptableness of the Tracts in France. Since I read this account, I have obtained the foreign journal referred to, (namely, *Mélanges de Religion*, published at *Nismes*,) and extract from the number for November, 1820, (Tom. II. p. 32,) the passage glanced at in the Report. It is an addition of the editor's (M. Vincent) to a brief notice of the Christian Tract Society in a list of English Religious Societies, translated from Evans's Sketch of Denominations.

“ On remarque dans les Traités qui émanent de cette Société quelque chose de plus large, de plus propre à s'accorder avec toutes les nuances du Christianisme, que dans les traités émanés de la Société des traités religieux. On ne nous a guère fait connaître en France que les derniers.”

Hoping that the Christian Tracts will soon be better known to our French neighbours, I remain

A CHRISTIAN ASSOCIATE.

Birmingham,
March, 12, 1821.

SIR,

I AM induced to request a few columns of your valuable Repository in consequence of the appearance of an article in the *British Review* for this month, which the writer calls “The Unitarian Controversy,” placing at the head the titles of Dr. Wardlaw's two publications, and of my *Vindication of Unitarianism* in reply to the former of them. I do not wish, however, to occupy the time of your readers by answering any of the Reviewer's objections to what I have said in the work, of which he professes to give an account. His observations seem to be merely a selection from Dr. Wardlaw's *second* publication, entitled “*Unitarianism Incapable of Vindication*.” They were answered more than four years ago, in my “*Sequel to a Vindication of Unitarianism*.” It is, therefore, sufficient to refer to that work, and to observe, that, as the Reviewer was informed of its publication in the brief “Advertisement,” from which he has made a

quotation,* and as the number and variety of his remarks supplied abundant occasion to mention it, the omission of all reference to it appears scarcely reconcileable to integrity of principle.

My only reason for addressing you at present is with a view to some objections which the Reviewer introduces to the statements contained in my Sermon preached at the Annual Meeting of the Unitarian Fund. The passage alluded to is the following:—

“ Mr. Yates has published a Sermon, which he calls ‘*The Peculiar Doctrines of the Gospel*.’ The first half of this discourse is occupied in an attempt to shew what are *not* the Peculiar Doctrines of the Gospel. Then we come to what *are* so: and the three following are given; the resurrection of the dead—that the love of God is the first and greatest commandment—and universal philanthropy. We hardly think, however, that either of these doctrines can be called peculiar to the gospel. The Pharisees held the resurrection of the dead in common with St. Paul: ‘I have hope toward God,’ said he, ‘which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.’ (Acts xxiv. 15.) Nay, a little while before he had only occasion to say that he maintained the doctrine, to make a party in his favour. (See Acts xxiii. 6—9.) As to the doctrine that the love of God is the first and greatest commandment, the scribes (Mark xii. 32, 33) and the lawyers (Luke x. 26, 27) seem to have had some idea of it. And, with regard to the doctrine of universal philanthropy, Christians have had it in common with Franklin, with the French Theophilanthropists, and with Terence. It is singular that, on the subject of ‘the first and greatest commandment,’ Mr. Yates gives a reference to the very passage cited by us from St. Mark. St. Luke is decidedly against him; and we find no reference to this apostle.” Pp. 148, 149.

To these observations I reply, that it was suitable to the title and the design of my Sermon to call any doctrines “*Peculiar to the Gospel*,” which were promulgated through the medium of *Divine Revelation only*, although maintained by Jews as well as Christians. It is usual with the party op-

* Vind. of Unitarianism, *Advertisement to the second edition*, quoted by the Reviewer at p. 176.

posed to Unitarianism to insist upon certain tenets as "*the Peculiar Doctrines of the Gospel*," always meaning by that expression, that they were communicated to mankind *through the medium of Divine Revelation*, having been exhibited by the prophets to the Jews in a partial and preparatory manner, but fully displayed to the whole world after the coming of Christ. I have maintained, that these tenets were not, EVEN IN THIS SENSE, "peculiar to the gospel," since it is an indisputable fact, and a fact admitted by their advocates, that they were held by *Heathens* long before the coming of Christ. Abiding by *the same sense* of the expression, I have maintained that certain other tenets are "peculiar to the gospel," since, whatever the Jews may have known of them, it is certain that they were held, before the promulgation of Christianity, by none besides. Any evidence, by which my statements can be impugned, must be evidence relating to the state of opinion among *Heathens uninstructed by revelation*. The only Heathen author cited by the Reviewer is Terence. He, no doubt, alludes to the well-known passage, "*Homo sum, humani nihil à me alienum puto.*"* It is only by a modern, though a very prevalent misconception, that these words are supposed to convey the idea of Universal Philanthropy. By Bishop Hurd they have been represented as designed to produce a comical effect; and he says, "We are not to take this, as hath been constantly done, for a sentiment of pure humanity, and the natural ebullition of benevolence; we may observe in it a designed stroke of satirical resentment."† A remark of Bishop Warburton's also may serve to shew how insufficient a proof this passage is of the reception of the noble sentiment of Universal Benevolence among the ancient Heathens: "Terence's citizen of universal benevolence," says he, "is the same person who commands his wife to expose her new-born daughter, and falls into a

passion with her for having committed that hard task to another, by which means the infant escapes death."* The true meaning of the passage in question is best seen by consulting the Comedy itself. The context shews, that the expression *Homo sum, &c.*, was designed as a vindication, not of benevolence, but of *curiosity about the affairs of other persons*. Menedemus asks, "Are you so much at leisure from your own affairs, as to trouble yourself about other persons' business, in which you have no concern?" Chremes answers, "I am a man: I have a concern in whatever relates to man." From the manner in which this passage is quoted, once by Seneca † and twice by Cicero, ‡ it is evident that it became proverbial among the Romans, and was understood by them according to the sense here given. The argument of Chremes is not, "I am a man; therefore I think it my duty to practise benevolence to every human being," but "I am a man, liable to be affected myself by whatever affects others; therefore I am desirous of being acquainted with their concerns."

The Reviewer asserts, that the doctrine of Universal Philanthropy was maintained likewise by Franklin and the French Theophilanthropists. But probably he would not deny, and no one can reasonably deny, that they derived this sentiment from the New Testament. *In so far* as they received the principles of morality from Christ, they are to be esteemed disciples of Christ. The fact alleged by the Reviewer, therefore, instead of proving that the great principle in question was not peculiar to Christianity, only proves that the Theophilanthropists were to a certain extent Christians.

In attempting to prove that the supreme importance of love to God as the *ruling motive* of the mind, was maintained by Jews before the coming of Christ, the Reviewer confounds together two distinct questions, and two different incidents in our Saviour's ministry. In Mark xii. 29—34, to

* Terent. Heaut., I. 1.

† Hurd on the Province of the Drama, annexed to his Horace, II. 201. See also Maltby's valuable dissertation subjoined to his Illustrations of the Truth of the Christian Religion, p. 385.

* Warburton's Div. Legation, B. I. § 4, note r.

† L. A. Senecæ Epistol. p. 96.

‡ Cicero de Legibus, I. 12, and de Officiis, I. 9, where Heusinger's note may be consulted.

which passage I have referred, the question proposed to our Saviour, and solved by him, is, "Which is the first and greatest commandment?" In the passage to which the Reviewer appeals as parallel to it, and decisive against my representation, the question is, "What shall I do to inherit eternal life?" (Luke x. 25.) The Reviewer's reply to my statement is indeed a tissue of blunders. He calls the Evangelist Luke an *apostle*; and lays a stress upon the distinction between "scribes" and "lawyers," because in Mark a "scribe" (*γραμματεὺς*) is said to have interrogated our Lord, and in Luke a "lawyer" (*νομικὸς*). If he had taken the trouble to read Matt. xxii. 34—38, which is parallel to the passage in Mark, and to which I have referred as such, he would have found that the same individual who is called a "scribe" by Mark, is there called a "lawyer." *Scribe* and *lawyer* were denominations applicable to the same description of persons.

From this specimen, Sir, your readers will be able to judge of the accuracy of the Reviewer's statements, and the weight of his arguments through the whole of his article of about 80 pages. With respect to his various objections to my "*Vindication of Unitarianism*," I beg leave to refer again to the "*Sequel*" to that Vindication, or to request that any one interested in the inquiry would only compare for himself my assertions and arguments in my own book with the representations of them by this sanctimonious critic.

JAMES YATES.

Dr. J. Jones on the Travestie of the Gospel by Lucian.

A MODERN reader, without much attention to the circumstances of early times, is not likely to perceive the object which Lucian had in view by travestying the life and character of Jesus under the name of Peregrinus. It will be useful to place his object in a brief and clear light. The miracles of Christ are undoubtedly the main pillars on which our faith in Christianity ultimately rests: and it is these miracles which Lucian sought to undermine. But he knew that his attempt to set them aside would be vain, unless he could account for one fact universally

allowed by the foes as well as the friends of the gospel. Our Saviour held himself forth as the messenger of heaven to bring life and immortality to light. In order to shew to the world that this animating doctrine was the effect neither of delusion or imposture, he declared it to be the will of heaven that he should suffer an ignominious death, and his own settled purpose to submit to that will. In the course of his ministry he foretold his death, described it in all its particularities; and when the appointed period arrived, he went up to Jerusalem, and submitted to it with the most steady resolution. This conduct of Jesus was too well known in the age of Lucian to be denied with effect. This writer found himself, therefore, constrained to concede its truth; and to invent the wildest falsehoods, to account for a conduct which, if allowed to be true, places the claims of Jesus, as the author of eternal life, on a solid foundation. The mode of reasoning which he enforces on his readers is this: "I grant Jesus died publicly and foretold his death: but this is no more than others have done. Peregrinus acted precisely a similar part; and he was actuated solely by vain-glory. And if vanity, the love of fame or infatuation could raise Peregrinus above the fear of death, the same passions were sufficient to produce a similar conduct in Jesus. His pretension, therefore, that he submitted to die, to give men the knowledge and certainty of a future state, falls to the ground."

But it will be asked, whether Lucian has made use of this argument in express terms? I answer, no: he was too artful to do this, well knowing that his sophistry would be most effectual when he enabled his readers to do it for themselves. He represents Peregrinus as courting death from an insatiable thirst of glory. At the same breath he introduces the character of Jesus, as if one and the same person with this impostor. So that an unguarded or prejudiced reader looks on both in the same light, and pronounces on both the same sentence of imposture and infatuation. Of the truth of this representation the following paragraph is a full proof: "About this time it was that he (Peregrinus) learned the wonderful philosophy of the Christians, being intimately acquainted with

many of their priests and scribes. In a very short period he convinced them that they were all boys to him; became their prophet, their leader, their grand president, and, in short, all in all to them. He explained and interpreted several of their books, and wrote some himself. *They also regarded him as a god, received him as a lawgiver, and adopted his name as their patron.* And accordingly they still worship that magician, though crucified in Palestine for having introduced this new mystery into the world."

Having thus shewn that Jesus, in submitting to death, was actuated only by vain-glory, he insinuates that his miracles were but the effects of magic. This, indeed, is the grand conclusion which it is the object of Lucian to inculcate, though he contents himself with calling him a *magician* and a *wonder-worker*, θαυματοποιος. The ground then is clear for asserting what indeed he does expressly assert, that there were not just reasons for believing in him:—"His followers being infatuated have persuaded themselves that they are altogether immortal, and will live for ever. They despise death therefore, and offer up their lives a voluntary sacrifice, being taught by their lawgiver that they are all brethren; and that, quitting our Grecian gods, they must worship their own sophist, who was crucified, and live in obedience to his laws. In compliance with them they look with contempt on all worldly treasures, and hold every thing in common, maxims which they have adopted without any reason or foundation."

It remains briefly to notice the inference on which I have insisted in my "Important Facts, demonstrating the Truth of Christianity." The death and resurrection of Christ, with many of the awful events attending them, are in a manner conceded by Lucian. He does not deny their truth, but endeavours to set them aside by ascribing similar circumstances to an impostor; all which circumstances, if not invented by himself, he knew to be the inventions of others. Now, would he have had recourse to such an artifice as this book presents, an artifice which, when detected, holds him forth as a base and unprincipled villain to every age and nation of the world, if he could with effect have contradicted or

exposed the great facts which he endeavours to set aside? Lucian has not directly mentioned the miracles of Christ; he only insinuates that they were but the tricks of magic. Why then did he not meet them and expose them as such? No man was better qualified than Lucian to do this. He possessed vast talents and extensive learning: he was thoroughly acquainted with the affairs of the Christians: he had a full knowledge of the Jewish and Christian Scriptures. And it appears from his own writings, that for a time he joined the followers of Jesus, professing at least to be a sincere believer; not to mention that he lived in an age when the works of Christ were fresh in the memories of men. What he did respecting *Alexander* is a monument of what he would have done respecting Jesus, if his miracles were really impostures. In his *Pseudomantis* he lays open all the artifices of that deceiver; and it is morally certain that he would have done the same thing, and done it with equal success, if the works of our Saviour had had any other foundation than truth. His account of Alexander is a luminous and successful exposure of fraud and falsehoods. On the contrary, his attempt upon Jesus but serves to shew that no one in those ages could question the works ascribed to him, without asserting things which he well knew to be false.

J. JONES.

P. S. The use that is made of the example of Bar-Jesus to justify the infliction of punishment on unbelievers, induces me, by way of postscript, to make one or two observations on the incident respecting him, recorded in the Acts xiii. 5—12. The real miracles performed by our Lord led the minds of men in those days to receive false miracles as true. This circumstance raised up a host of impostors in Judea and other countries where the fame of Jesus had been made known. In the number of these was Bar-Jesus, who, like Simon of Samaria and others of the Gnostics, pretended to be disciples of Jesus, to be teachers of his gospel, and even to work miracles in his name. It appears evident from the narrative, that this impostor, before his rencontre with Paul, pretended to be a teacher of the gospel. The apostle asks him, "Wilt thou not cease to pervert the straight way of the Lord?"

Observe, the question is not, "wilt thou not cease to oppose," but "cease to *pervert*" the way of the Lord. It seems, then, that the gospel was at that time, and seemingly had been before this, an instrument in his hand to gratify his sinister purposes. It is under this character that Paul addresses him as "the enemy of all righteousness," intimating that he was really the enemy, and not, as he pretended, the friend and teacher of the gospel.

Bar-Jesus means *the son of Jesus*: and the impostor seems to have thus interpreted his own name, to shew that, in a peculiar manner, he possessed the power and favour of Christ. And it is to this interpretation that the apostle alludes, when he says, "O thou full of all subtilty and all mischief, *thou son of the devil*," that is, "son of the devil, and not as thou pretendest, the son of Jesus."

The blindness here inflicted on the impostor was not *vindictive*. The object of it was to reform him, and at the same time to warn others against his pretensions to superior wisdom, by making his loss of sight a symbol of his mental blindness. He was insensible to the light of the sun only "for a season." This implies that the chastisement ended in the reformation of the offender; and Origen has recorded the pleasing fact, that Bar-Jesus in consequence became a good man, and a faithful member of the Christian church. If this statement be just, the case of Bar-Jesus is as different from that of modern sceptics, as imposture is from mere ignorance. As an impostor guilty of fraud and falsehood he deserved exposure and punishment. And the example of Paul, in visiting him with severity, is no more a precedent to the civil magistrate for punishing unbelievers, than it would be for me to prosecute, as a swindler, a man who merely differs from me in opinion.

—◆—
Dalston,

March 10, 1821.

SIR,
ALTHOUGH I have occasionally troubled your readers on different subjects, I have very seldom even glanced at the peculiarities of any of the various systems which divide the Christian world. The experimental and practical parts of Christianity are,

in my opinion, of such importance, that I cannot help earnestly wishing that all sects and parties would judge of the truth and value of their opinions by this test:—*Do they tend to make me more like my God, and my Saviour? Do they enable me to perform the various duties I owe to society in such a manner as habitually to prepare me for an exchange of worlds whenever my God shall call me?* I have that charity for almost all, if not for all denominations of Christians, as to hope that they have so much genuine Christianity in their respective systems, as, were it practically attended to, would make the majority much better Christians than the general course of their lives proclaims them to be. I should not, therefore, have troubled you, Mr. Editor, on this occasion, had it not been for the danger I apprehend to the cause of truth, and to that disposition indispensably necessary to be preserved in the examination of revealed truth, arising from the fancies and the dogmas of learned men when criticising the Sacred Writings, and which, if great care is not taken, may tend to injure the minds of young persons more particularly, leading them to scepticism, if not to infidelity. Two or three of those fancies and dogmas displayed in the *Strictures of Dr. J. Jones on the Introductory Chapters of Matthew and Luke*, inserted in your last number, [pp. 82, 83,] I beg leave to notice.

How often must the serious reader have with pain remarked the love of hypothesis discovering itself in theological controvertists, who, instead of examining with impartiality the credibility of the sacred writers, first lay down their own preconceived opinions as the test of that credibility! This sad mistake appears to me to be the characteristic of the "Strictures." The writer, it is evident, has an aversion to the account given of the birth of Christ by Matthew and Luke, and therefore draws his inferences from his own hypothesis as confidently as if he were inspired. "The peculiar object," he remarks, "of the miraculous birth ascribed to Jesus, to prove his divine nature, rendered it *imperative on every one* of his biographers to record it as essential to the gospel; and nothing could have induced *any one* of them to omit it, but either a total ignorance

of the story, or a conviction that it was not true." Every sentence of this paragraph is confident assumption, without the shadow of proof. Many eminent divines, Dr. Lardner amongst others, have been firmly of opinion, that the relation of the birth of Christ by Matthew and Luke was not written with any intention to prove his divinity; and your readers will, I doubt not, agree with me in affirming, that it was by no means "imperative" on Mark and John to record all the circumstances of the birth of Christ, related by the two other evangelists. Nothing appears to me more absurd in itself, and more dangerous in its consequences, in our inquiries after truth, than the following mode of reasoning, if reasoning it can be termed:—A fact is stated by one or two of the evangelists, of whose general credibility or inspiration I have no doubt; but *I* deem the fact stated to be inconsistent with the system which I have adopted, or of little importance; the other evangelists have not recorded it, "therefore they were ignorant of it, or, not believing it, set it aside as a falsehood"!

To what a dangerous length such fancies may lead us, your readers had lately a remarkable instance in one of your correspondents, (XV. 527,) who rejected one of the most important and consolatory facts recorded in the New Testament, that of the resurrection of Lazarus, merely because *he* did not like the story, and it was related by John only.

It is a question demanding our most serious attention—*To what shall we reduce the Gospels if we are to proportion our faith to the different degrees of evidence arising from the repetition or not repetition of the same facts?* One fact, as is often the case, is related by one evangelist only; another by two; another by three; another by all four. We are then to proportion our belief, and to be influenced by such belief according to the various degrees of evidence. Sincere Christians, who deem the gospel to be something more than a system of speculation, may indeed be thankful that they are not thus left to a system which, so far from being stamped with the glorious characteristic of Christianity—PLAINNESS, would involve them in the thick mists of difficulty and doubt, rendering it utterly unfit for the reception of the

great majority of the human race. On the contrary, if we are convinced of the credibility of any one of the four evangelists, we may safely give full credit to the facts he relates, although they may not be related by either of the remaining three; and the man who examines with that disposition indispensably necessary in all inquiries respecting revealed truth; with that sincerity and humility which can alone inspire proper confidence, will with much greater readiness part with even a favourite hypothesis than with inspired authority.

But, Sir, we have a still more extraordinary instance of the abuse of criticism in the unpardonable liberty which the learned Doctor has taken with the Apostle Peter. He adds, "*I* have said that the object of the supernatural birth of Christ was to prove his divine nature" [the reader will bear in mind that "*I* have said" is no proof]; "accordingly the first teachers of this *cunningly-devised fable*, as Peter calls it, consistently enough supposed that Jesus had a supernatural power when he was a child, and represented him as actually having wrought many miracles in his infancy." Dismissing the greater part of this paragraph, not as a *cunningly-devised fable* of Matthew and Luke, but a *clumsily-devised fable* of the Doctor's, I hope the reader will pardon me for calling to mind the remark of that humorous critic, Sir John Falstaff, in a debate with Prince Hal:—"Your IF is a great peace-maker." I, on the contrary, must observe, that the two-lettered monosyllable of the Doctor's, his IT, is a great war-maker, and that in the present instance it wars against Peter, against criticism and against common sense.

If any one of your readers entertains a doubt on this subject, he has only to turn to the passage alluded to (2 Pet. i.). In the greater part of the chapter, the apostle, in the most energetic and affectionate manner, enforces on the primitive Christians the importance of practical Christianity, considering the various virtues of its professors as the only evidence of their sincerity. He closes his exhortations by the solemn declaration, *For we have not followed cunningly-devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but*

were eye-witnesses of his majesty.—*For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased; and this voice, which came from heaven, we heard when we were with him in the holy Mount.* Now, Sir, nothing can be more evident than that the apostle fixes our attention solely on what he and others were *eye-witnesses* of, long after the birth of Christ, and that there is not the most distant allusion to any relation of that event: but what is the comment of Dr. Jones? *I consider the statement of Matthew and Luke as a cunningly-devised fable, and therefore I affirm Peter so called it.* Really, Sir, I fear your readers are almost ready to charge me with a waste of time in refuting such criticisms, and that they will be forcibly reminded of the remark, “that the best way of refuting some absurdities is the *fair statement* of them!”

The learned Doctor, I perceive, promises, or, should he write in the same strain, I should rather say *threatens* us with a continuation of his speculations; and, as we are to have “Remarks on Lucian and other enemies of the gospel,” I hope, although I have no great partiality for this class of writers, I may be permitted to suggest a hint in their favour. Let the Doctor be careful to do greater justice to the enemies than he has to the friends of the gospel; let Lucian be treated more fairly than the evangelists and Peter. Instead of attributing to them what they never wrote, let us have their own language, and, instead of his own speculations—the “baseless fabric of a vision”—let us have facts, and solid reasoning on those facts. I likewise hope for the future the same favour may be extended to the sacred writers.

BENJ. FLOWER.

SIR, *March 7, 1821.*
GREAT distress and poverty have occasioned the death of a female in the congregation of which I am a member. This sad occurrence has given rise to many reflections in my mind. Why is there not such communion of interests that such an event could not have happened? Why cannot we adopt the plan of the Quakers,

and relieve our own poor? I know not the minutiae of this plan, but I should wish to see it laid down in your pages. It is greatly to be regretted that there is not a general bond of union for our society—that delegates from congregations and districts do not assemble yearly in the metropolis to provide for the universal welfare of our body. The Tract Society and Widows' Fund would not be in the deplorable condition they appear to be if this were the case, and our places of education would be supported better than they are. I am decidedly of opinion, that the progress of religious truth is much impeded by the want of this bond of union, which I recommend to the consideration of your readers.

A. E.

Edinburgh,

February 22, 1821.

SIR,
DR. PRIESTLEY, in the excellent preliminary dissertations to his *Harmony*, has offered very satisfactory reasons for believing, that the account of the driving the buyers and sellers out of the Temple, John ii. 14—22, is out of its place, and really belongs to the events of the last week of the life of Jesus. But I think he has not extended his reasoning quite far enough. I am inclined to think, that the whole passage, from ii. 12, to iii. 21, is out of place, and ought all to be removed, in forming a harmony, to the end of chap. xii. In ii. 12, we are informed, that “Jesus continued at Capernaum not many days.” If we suppose this to have been in the original immediately followed by iii. 22, “After these things came Jesus and his disciples into the land of Judea,” the connexion is clear; but otherwise he was already in Judea, at the time immediately preceding that, when he is said to come into it. Besides this, in ii. 23, iii. 2, many miracles of Jesus are referred to; but iv. 54, the most natural construction certainly is, that John is there relating the second miracle which Jesus performed. On these accounts I think, that the passage ii. 14,—iii. 21, inclusive, has been written on a scroll, originally at the end of ch. xii., but which has by some mistake been transferred to this place, and that, after it had been transferred, some transcriber prefixed ii. 13, in

order to make some, though but a very imperfect, sense of the passage. Ob. iii. 8 appears to me to have a different meaning from that which is usually affixed to it. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." All the interpretations I have seen, make the comparison to be between the Spirit and the wind, but that is surely not the plain sense of the words. I am inclined to interpret the passage thus: As the wind blows where God directs, without regard to the wishes of man, so every one that is born of the Spirit must be open in his avowal and promulgation of what he believes to be the truth of God, without regard to the opposition he may meet with from men. At the same time he must be gentle and peaceable, of a character quite different from what the Jews expect the followers of the Messiah to be. He is not to be engaged in promoting the kingdom of the Christ by means of war, but solely by argument and by the exhibition of those miraculous powers which will be afforded him, and on account of which he is said to be born of the Spirit. In interpreting the rest of this difficult passage, the reader will be very much assisted by the excellent remarks upon it in the first volume of Mr. Cappe's *Critical Dissertations*. In the fourth and fifth volumes of the *Theological Repository* is a series of essays, which has not, I think, been sufficiently attended to, on the mission of John the Baptist, signed Christophilus. They are by the late excellent and ill-used Mr. Fyshe Palmer, and, I think, contain a very satisfactory proof that John the Baptist did not know that Jesus was the Christ, but only that he was a prophet much superior to himself. I beg leave to recommend them to the careful perusal and candid attention of your readers. T. C. H.

Mr. Jeffrey's Installation Speech.

[From *The Scotsman* of Jan. 6.]

ON Thursday se'nnight, Mr. Jeffrey was installed Lord Rector of the University of Glasgow. The ceremony excited an unusual degree of interest; and in a few minutes after the doors were thrown open, the Hall

was crowded to excess. At three o'clock Mr. Jeffrey entered, and was received with the loudest shouts of applause, and with every demonstration of respect and attachment. Mr. Jeffrey was accompanied by Mr. Campbell of Blythswood, M. P., Dean of Faculty, the Principal and Professors of the University, Mr. K. Finlay, (late Rector,) and by Messrs. Thomson, Cockburn, and J. A. Murray, Advocates, Professor Pillans, and several other gentlemen, who had gone with Mr. Jeffrey from Edinburgh.—After the installation Mr. Jeffrey addressed the audience in a speech which called forth reiterated shouts of applause, and of which we are now fortunately enabled to gratify our readers with a much more accurate report than any that has hitherto been published.

It will easily be understood that this is to me a moment of great pride and gratification. But I feel that it is also a moment of no little emotion and disturbance; and on an occasion where Burke is reported to have faltered, and Adam Smith to have remained silent, it may probably be thought that I should have best consulted both my fame and my comfort if I had followed the latter example. It is impossible, however, not to feel, that in the case of that eminent person, and of many others who have since conducted themselves in the same manner, the honour they conferred on the University nearly compensated that which they had received from it—and *they* might not, therefore, feel any very strong call to express their sense of an obligation which was almost repaid by its acceptance. On the present occasion, no one can feel more intimately—no one, indeed, so intimately as I do, that the obligation is all on one side, and that the whole of the honour is that which is done to me. I cannot help feeling, therefore, as if I should be chargeable with ingratitude, if I were to leave to be inferred from my silence those sentiments to which I am abundantly aware I shall do little justice by my words.

In endeavouring, however, to express the sense I have of the very great and unexpected distinction that has been conferred on me, I must be permitted to say, that it has in it every thing that could render any honour or dis-

tion precious in my eyes. It is accompanied, I thank God, with no emolument—it is attended, I am happy to understand, with not many or very difficult duties—it is chiefly of a literary and intellectual character—and it has been bestowed, without any stir or solicitation of mine, by something that approaches very nearly to a popular suffrage.

These considerations would certainly be sufficient to render any similar distinction in any other seminary of learning peculiarly grateful and flattering. But I must say, that what chiefly exalts and endears this appointment to me is, that it has been bestowed by the University of Glasgow. It was here that, now more than thirty years ago, I received the earliest and by far the most valuable part of my academical education—and first imbibed that relish and veneration for letters which has cheered and directed the whole course of my after life—and to which, amidst all the distractions of rather too busy an existence, I have never failed to recur with fresh and unabated enjoyment. Nor is it merely by those distant and pleasing recollections—by the touching retrospect of those scenes of guiltless ambition and youthful delight, when every thing around and before me was bright with novelty and hope, that this place and all the images it recalls are at this moment endeared to my heart. Though I have been able, I fear, to do but little to honour this early nurse of my studies, since I was first separated from her bosom, I will yet presume to say, that I have been, during all that interval, an affectionate and not an inattentive son. For the whole of that period, I have watched over her progress, and gloried in her fame—and at your Literary Olympics, where your prizes are distributed, and the mature swarm annually cast off to ply its busy task in the wider circuit of the world, I have generally been found a fond and eager spectator of that youthful prowess in which I had ceased to be a sharer, and a delighted chronicler of that excellence which never ceased to be supplied. And thus, the tie which originally bound me to the place was never allowed to be broken; and when called to the high office which I this day assume, I felt that I could not be considered as a stranger,

even by the youngest portion of the society over which I was to preside.

It has not been unusual, I believe, on occasions like the present, to say something of the fame of the University, and of the illustrious men who have from time to time contributed to extend it. I shall not now, however, enter upon such a theme. But on finding myself, after so long an interval, once more restored to this society, and reassumed as one of its members, it is impossible for me not to cast back one glance of melancholy remembrance and veneration to the distinguished individuals by whom it was then adorned, and from whom my first impressions of intellectual excellence were derived. Among these it is now a matter of pride and gratification that I can still recollect the celebrated Dr. Reid—then verging indeed to his decline—but still in full possession of his powerful understanding, and, though retired from the regular business of teaching, still superintending with interest the labours of his ingenious successor, and hallowing, with the sanctity of his venerable age and the primitive simplicity of his character, the scene over which his genius has thrown so imperishable a lustre.

Another potent spirit was then, though, alas! for too short a time, in the height and vigour of his strong and undaunted understanding—I mean the late Mr. Millar, whom it has always appeared to me to be peculiarly the duty of those who had the happiness of knowing him, to remember and commemorate on all fit occasions, because, unlike the great philosopher to whom I have just alluded, no adequate memorial of his extraordinary talents is to be found in those works by which his name must be chiefly known to posterity. In them there is indeed embodied a part—though, perhaps, not the best or most striking part—of his singular sagacity, extensive learning, and liberal and penetrating judgment. But they reveal nothing of that magical vivacity which made his conversation and his lectures still more full of delight than of instruction;—of that frankness and fearlessness which led him to engage, without preparation, in every fair contention, and neither to dread nor disdain the powers of any opponent,—and still less, perhaps, of that remarkable and

unique talent, by which he was enabled to clothe, in concise and familiar expressions, the most profound and original views of the most complicated questions; and thus to render the knowledge which he communicated so manageable and unostentatious, as to turn out his pupils from the sequestered retreats of a college, in a condition immediately to apply their acquisitions to the business and affairs of the world.

In indulging in these recollections, I am afraid I am but imperfectly intelligible to the younger part of my hearers, to whom the eminent individuals I have mentioned can be known only as historical or traditional persons: but there is one other departed light of the same remote period, in referring to whom, I believe, I may reckon upon the sympathy of every one who now hears me, and over whose recent and sudden extinction all will be equally ready to lament. It is melancholy—and monitory, I trust, to us all,—to reflect, that, in the short space which has elapsed since my election to this office, this seminary has been deprived of one of the oldest and most distinguished of the teachers by whom it has ever been adorned; and it is no small detraction from the pleasure which I promised myself in appearing here to-day, that I cannot be welcomed by the indulgent smile of that amiable and eminent individual. I had the happiness of receiving a very kind message from him, dictated, I believe, the very day before his death, and when I was far, indeed, from suspecting that it was to be the last act of our intercourse on earth. I need not say that I have been alluding to the late excellent Mr. Young,*—a man whose whole heart was to the last in the arduous and honourable task to which his days were devoted, and who added to the great stores of learning, the quick sagacity and discriminating taste by which he was so much distinguished, an unextinguishable ardour and genuine enthusiasm for the studies in which he was engaged, that made the acquisition of knowledge and the communication of it, equally a delight,—and who, with habits and attainments that seemed only compatible

with the character of a recluse scholar, combined, not merely the most social and friendly dispositions, but such a prompt, lively and generous admiration of every species of excellence, as made his whole life one scene of enjoyment, and gave to the moral lessons which it daily held out to his friends and disciples, a value not inferior to that of his more formal instructions.

I have permitted myself to say thus much of the dead. Of the living, however unwillingly, I believe I must now forbear to say any thing. Yet I cannot resist congratulating myself, and all this assembly, that I still see beside me one* surviving instructor of my early youth,—the most revered—the most justly valued of all my instructors;—the individual of whom I must be allowed to say *here*, what I have never omitted to say in every other place, that it is to him, and his most judicious instructions, that I owe my taste for letters, and any little literary distinction I may since have been enabled to attain. It is no small part of the gratification of this day, to find him here, proceeding, with unabated vigour and ardour, in the eminently useful career to which his life has been dedicated;—and I hope and trust that he will yet communicate to many generations of pupils, those inestimable benefits to which many may easily do greater honour, but for which no one can be more sincerely grateful than the humble individual who now addresses you.

But I must not indulge myself farther on themes like these; and ought here, perhaps, indeed, to close this long address. There is one topic, however, which I feel it would be unsatisfactory, and am sure that it would be unnatural, to pass over in absolute silence. Every one that hears me is aware, that in the pride and the pleasure of this day there are, or rather were, some grains of alloy. My election was not unanimous:—and I had not the support of those reverend and learned persons, of the value of whose good opinion I trust I am fully aware. To some it may appear that it would have been wiser and more decorous to have omitted all mention of this circumstance. My impressions, I confess,

are different. It suits but ill at any time with my temper and habits, to have that in my heart which my lips are forbidden to utter; and, on the present occasion, I have the less scruple to obey the impulse that is natural to me, because I have great pleasure in stating, that I have been received with so much indulgence and cordiality by the far greater part of those who could not concur in my election, as to have entirely effaced any uncomfortable feeling that might otherwise have remained on my mind. I think it right also thus publicly to state, that, in the circumstances in which they were placed, I am satisfied that those reverend and learned persons could not with propriety or honour have acted otherwise than they did;—and I feel it equally my duty to say farther, that, from the inquiries I have recently made, I am persuaded that the prejudices which I have understood to have prevailed against my excellent friend and predecessor Mr. Finlay—and to which it is very probable that I owe my present situation—proceeded in a great degree, if not altogether, from misapprehension. (Some symptoms of dissatisfaction having been here manifested among the younger students, Mr. J. proceeded.) In what manner what I have now stated is received by any part of my auditors, is to me a matter of indifference. I have not come here either to court or to receive applause; but to say what my station and my sense of duty appear to me to require;—and, I repeat, that, if those who may now view things in a different light, will take the trouble to repeat the inquiries I have made, I am persuaded they will ultimately concur in my opinion;—and I confidently hope, that, before I can have an opportunity of visiting you here again, Mr. Finlay will be restored to all that popularity which he once possessed, and which I am myself satisfied he has never ceased to deserve.—(*Applause.*)—In justice to the individuals concerned, I should, at any rate, have stated these things. But, as the head of the Discipline of this seminary, I now feel myself peculiarly called on to make the statement, satisfied that, in thus endeavouring to dissipate any shade of misunderstanding that may have stolen across the face of this society, I was taking the most effectual means to strengthen

and restore the best foundation of all discipline—the mutual confidence and cordiality of all the parties concerned in its preservation.

With regard to the younger part of my auditors, to whom I understand I am chiefly indebted for the honour I now assume, I think I may now say, without suspicion of flattery, that, while I am persuaded they are here in the way of receiving a greater mass of useful and substantial information than could be acquired in any other institution in the same time, I have always thought that they had still greater advantages from another practice, peculiar, I believe, to this University, and forming a very remarkable part of the moral and intellectual training it bestows:—I allude to the practice of making the young men act from a very early age as umpires and judges of the performances and merits of each other, —and thus not only forming them to early habits of discrimination and vigilant observance, but, what is of infinitely greater importance, teaching them experimentally the value of perfect candour, firmness and impartiality, setting boundaries to fair emulation, and bringing constantly into view the importance of upright, honourable and amiable dispositions. By this simple and admirable expedient, the want of a close and familiar intercourse among our school-boys, with which we are sometimes reproached by our neighbours in the South, is effectually supplied; and I am persuaded, that there is not to be found anywhere an assemblage of youth more advanced in this moral and manly discipline than that which is now before me. To have united the suffrages of so many of such a society, is certainly much more flattering to me, than the approbation of persons of such tender years could possibly have been under any other circumstances.

Before entirely leaving this subject, I think it right to observe, that nothing can be more natural and proper, than that the ordinary governors of so great a society as this should generally wish to appoint, as their higher and honorary officers, persons of high rank or great official or political consequence, in order that the important interests which it involves may be more effectually cared for and promoted. In this respect I am afraid I shall prove

but a very inefficient servant. But in all that depends on personal zeal and diligence, I think I can pledge myself to the full and faithful discharge of my office, in terms of the solemn oath which I have this day taken in your presence. If you have chosen a Rector who can do you but little service, I think I can promise that at least he shall do you no dishonour,—and here freely engage to perform all the duties that belong to my place, uninfluenced either by love of popularity or fear of offence, and unseduced even by that habitual indolence, from which I have always been in much greater danger.

And, in concluding, I may perhaps be permitted to say, that, however fitting it is that this place should generally be filled by persons of rank and authority, it may not be altogether without its use, now and then to exalt to it an individual whose only titles to that distinction are his love of letters, and of the establishment which is here dedicated to their honour. An excitement may thus be given to honourable ambition in some bosoms that might have slumbered over an ordinary installation;—and I cannot help fondly imagining, that the spectacle of this day may waft a spark to some aspiring and yet unkindled heart, that may hereafter spread a blaze of glory round its owner and the place of his training.

I have but a word more to say, and that is addressed, perhaps needlessly, to the younger part of my hearers. It would be absurd to suppose that they had not heard often enough of the dignity of the studies in which they are engaged, and of the infinite importance of improving the time that is now allotted for their cultivation. Such remarks, however, I think I can recollect, are sometimes received with distrust, when they come from those anxious teachers whose authority they may seem intended to increase—and therefore I venture to think, that it may not be altogether useless for me to add my unsuspected testimony in behalf of those great truths; and, while I remind the careless youth around me, that the successful pursuit of their present studies is indispensable to the attainment of fame or fortune in after life, also to assure them, from my own experience, that they have a value far beyond their subserviency to worldly prosperity; and will supply,

in every situation, the purest and most permanent enjoyment—at once adorning and relieving the toils and vexations of a busy life, and refining and exalting the enjoyments of a social one. It is impossible, however, that those studies can be pursued to advantage in so great an establishment as this, without the most dutiful observance of that discipline and subordination without which so numerous a society must unavoidably fall into the most miserable disorder, and the whole benefits of its arrangements be lost. As one of the guardians of this discipline, I cannot bid you farewell, therefore, without most earnestly entreating you to submit cheerfully, habitually and gracefully, to all that the parental authority of your instructors may find it necessary to enjoin—being fully persuaded, that such a free and becoming submission is not only the best proof of the value you put on their instructions, but, in so far as I have ever observed, the most unequivocal test of a truly generous and independent character.

I have now only to repeat my thanks for the great honour I this day receive at your hands, and for the kindness with which you have listened to these observations.

After Mr. Jeffrey had sat down, the cheers and acclamations of the audience were continued for several minutes.

SIR, *Torquay, March 6, 1821.*
ALLOW a member of the Unitarian Fund to express the satisfaction with which he has noticed a recent resolution of that Society to extend its endeavours to foreign objects. At the last General Meeting three additional members were added to the committee, with an especial view to this point. This gives me hope that that just reproach of Unitarians, their inactivity in promoting the knowledge of the common salvation, is about to be wiped away. For I willingly believe, that in these foreign objects is intended to be embraced not only the promotion of Unitarianism in foreign Christian countries, but also the promotion of Christianity in foreign Heathen countries; an object which, of the two, must be allowed to be by far the more important and necessary. Indeed, in all our exertions of this

kind it is well for us to feel that we do not so much aim to make converts to our peculiarities, as to bear our part, in a way which our consciences approve, in the common exertions of the whole Christian body; in opposing the powers of darkness, and extending the kingdom of light. Much of this is to be done at home, but the great battle is abroad. On us the light has arisen, and we enjoy its beams; but how melancholy, how afflicting is that darkness which still overshadows by far the larger part of our fellow-men! In these Christian lands, if any one is destitute of the blessings which true religion imparts, it must in great measure be the result of his own neglect and wickedness; but throughout the wide dominions of Heathenism, the belief of cruel and debasing superstitions is the lot to which man is born. There is no escape; no ray of light has penetrated the gloom, no instructor is at hand, no gospel is read or heard of; the strongest minds are led captive, human weakness struggles with a dæmon that is too strong for him, and his feeble resistance ends in a subjection final and hopeless. These superstitions are not merely the gloomy reveries of the enthusiast; their dreadful activity is every where displayed in crushing the emotions of humanity, and rending asunder the dearest ties of nature; so that we can hardly regard the condition of those who are their victims, without judging that it were better for them not to have been born. The dark picture of the poet is fully realized:

Humana ante oculos fœdè cùm vita
jaceret
In terris, oppressa gravi sub religione;
Quæ caput è cœli regionibus ostendebat,
Horribili super aspectu mortalibus ir-
stans.

Does Christian philanthropy weep over this picture? Nay, let her do more than weep, let her rouse herself to action! It is our happy lot to live in a day when these great subjects receive the attention which they deserve. The Christian world is now awake; they are no longer passive spectators of this sad state of things; their messengers are already in every part of the earth, manfully contending with the inveterate evil. Great are

the exertions, and not mean the success, as those who will be at the trouble to inform themselves on the subject will readily see. That the success will, at no very distant period, be glorious and universal, both the signs of the times and the assurances of prophecy give us great reason to believe. Let me, then, with the freedom and affection of a Christian brother, remonstrate. Shall not Unitarian Christians take any part in the labour, the glory, the everlasting reward of these exertions? I trust in God there shall not long be occasion for such a remonstrance. I hope that the Unitarian Fund, encouraged and supported by the whole Unitarian body, will very speedily make a beginning in this truly good and generous work. Some fields of labour there are which do in a most especial manner belong to them: the Mohammedans, the Jews, the Indian Reformers, seem reserved for their work. The missionary accounts abound with the objections of these half-enlightened classes to the strange doctrine of the Trinity. What an opening has William Roberts made for us near Madras! How reasonably may we hope for coadjutors in the disciples of Rammohun Roy! What attention would our primitive and sublimely simple doctrine be likely to gain from the inquiring philosophers of Shiraz! How tempting a field for exertion is Greece and Turkey, and the yet unattempted field of Abyssinia!

Now as to the means of enabling the Unitarian Fund to undertake foreign missions, I would make one simple proposal which would, I think, be fully equal to the end. *Let every Unitarian congregation form, or at least connect itself with, a Fellowship Fund; and let it be a principle with every Fellowship Fund to remit a regular proportion of its receipts, at least one-third, to the Unitarian Fund in London, in consideration of its extensive operations in the common cause.* This would be a grand movement, and give union and strength to the whole body. On the other hand, as a minor matter, it is suggested that much interest may be gained for a society by punctuality in transmitting the printed reports and lists of subscribers to the members. I have observed some failure in this respect, but I go no farther than to drop this

suggestion, having nothing at heart but the prosperity of the institution to which it alludes. If these feeble remarks should at all contribute to excite attention to their important subject, it will richly reward

A MEMBER OF THE UNITARIAN FUND.

Liverpool,

March 17, 1821.

SIR,

A GOOD deal of misconception appears to have gone forth relative to the state of Public Education; and, whatever may be the ultimate fate of Mr. Brougham's attempt to force instruction, it will at least have led to a greater knowledge of the actual means afforded by our present charitable institutions for diffusing knowledge among the poor.

I apprehend that scarcely any one has been more deceived on this subject than Mr. Brougham himself, judging from the glaring inaccuracies observable in his "Digest of Parochial Returns." Indeed, little else was to be expected; for his information appears principally to have been derived from partial and imperfect statements. It is pretty evident, I believe, every where, that the great bulk of the children who receive education, in our large towns at least, obtain it by means of the Dissenters. Now if Mr. Brougham was aware of this, he ought to have consulted intelligent persons in every district, who could have furnished him with important information, which the Clergy were either unable or unwilling to produce. To this cause it is I attribute the erroneous statement put forth by Mr. Brougham in the House of Commons relative to the extreme deficiency in the means of education in the county of Lancaster. So far from this being the case, the probability is, that the facilities for this important object are equal, if not superior, to those in any other part of the country, and certainly do not require the aid of any such legislative enactments as Mr. Brougham's Bill contemplates. I speak from a comparison of the actual numbers educated in our charity-schools, as compared with what is specified in the "Digest" from whence Mr. Brougham has drawn his inferences. For instance, our rectors have thought proper to make a return of no more than 1757

children educated in endowed and unendowed day-schools in Liverpool, whereas the number, by a report which I assisted to draw up, ought to be 6754. The same gentlemen have chosen to make no returns of the Sunday-schools, and accordingly the "Digest" assumes there are none thus educated, whereas, by the report just mentioned, 5228 children receive instruction through this channel. These, added to the numbers before stated, make up a total of 11,982 children gratuitously educated, (or nearly so,) out of a population computed at 130,000. It is proper to observe, this calculation takes in the villages adjoining Liverpool, which the rectors do not include; but the extreme inaccuracy of their report is so apparent, that it seems strange Mr. Brougham himself should not have suspected it. The total sum annually expended in support of the charity-schools in Liverpool is about £6740, a very great proportion of which is raised by voluntary contributions, although the practice has recently been successfully introduced, in several instances, of claiming a small weekly sum from each child. This, whilst it contributes to obviate many of the objections to which institutions entirely gratuitous are liable, will remove the objections which many poor parents of independent minds have, to placing their children in merely charity-schools, and at the same time will assist in increasing the means of farther usefulness. It may be important to state, that the numbers of children educated by Catholics and Dissenters in Liverpool, amount very nearly to three-fourths of the whole.

On looking over the returns made from Manchester, and some other of our large towns, in the "Digest," a similar extraordinary inaccuracy appears to prevail. How far it wanders from the truth will best be shewn when correct reports make their appearance from the above places, and which are in progress.

I have been induced thus to obtrude myself on your readers in hopes of putting the opponents of Mr. Brougham's obnoxious and, as appears, unnecessary Bill on their guard against the use which may be made to their prejudice of the fallacious information before Parliament. If I may be permitted to

make a farther suggestion, it is, that an accurate report of the different charity-schools may be furnished to the Committee in London from each populous town or district in the kingdom, in order that nothing may be defective which should contribute to defeat the most vexatious and insulting measure with which the Dissenters have been threatened since Lord Sidmouth experienced his memorable defeat.

H. TAYLOR.

P. S. April 3. The more I see of the business, the more I am convinced that Mr. B.'s "Digest" is most erroneous, and quite at variance with the truth, at least in this county. Since I last wrote, returns have been received from some towns which confirm my former statement. That from Manchester is not complete, but enough is done to shew how extremely short the return made by the Clergy is of the actual number of the poor educated there. It is true that allowance is to be made for the schools erected since Mr. Brougham's returns were made, two years ago; but this only affords another argument against compulsory bills; for certainly a rapid progress is already making in providing for education among the lower orders. I am not sure that in Liverpool it will not be overdone. The Renshaw-Street Congregation have it in contemplation to erect new school-buildings this year, which will probably increase their numbers from 80 to 300 children; and it is remarkable that the Clergy have recently had a meeting for the purpose of establishing schools where Church-of-Englandism is alone to be taught. The only question that remains is, how far such a bill would do good in country villages; but even to these, education seems already to be descending, and I had rather see it make its own way, than adopt any measures that should put additional power into the hands of the Clergy.

SIR, April 6, 1821.
SHOULD it fall within the knowledge of any of the correspondents of your Repository, it would be a particular favour if they would inform me what became of the parochial registers framed under the government of Oliver Cromwell. It is, I conclude, known to

most persons, that, during the greater period of the Commonwealth, a local officer, under the title of Register, was appointed by an Act of the Parliament for keeping entries, not only of public marriages, for which that Act provided, but as well also of baptisms and burials; to the custody of which officer also, all *previous* register-books were directed to be consigned.

These, of dates (many *long*) antecedent to the usurpation, are still in preservation, more or less, in almost every parish; but I have never yet, after the amplest inquiries, been able to ascertain the existence of the *parliamentary* registers. On examining one of perhaps the very oldest date, (commencing in 1552,) which I have the immediate opportunity of referring to, I find no interruption of baptismal or burial entries during the entire period of the Commonwealth, but a complete chasm of marriages from 1642 to 1666, which were, I therefore conclude, kept by the official Register, instead of the parochial minister, during that interval. But then I wish to learn *where* these intermediate registries were deposited after the Restoration, and if access can now be obtained to them?

V. M. H.

P. S. It seems evident that the ancient register in the above case was regularly kept (with the afore-mentioned exception of marriage entries) during the Protectorate, as it contains a full entry of the parliamentary ordinance, as well as the commissioners' order, of ejection of the then incumbent, who appears to have held the living in commendam with a bishopric.

SIR, April 4, 1821.
IN reading the Remarks of the *Inquirer* on Mr. Scott's Sermon, &c., pp. 12—14, it appeared to me, that his argument relating to the case of the Apostle Paul and Bar-Jesus was founded on false premises, which I hoped Mr. Scott would have noticed in any reply he might feel himself called upon to make; but perceiving, however, that he has not done so, and that in the article on the subject in the present number, (pp. 158, 159,) there is no allusion to it, I would beg leave briefly to point it out.
 It is this; that the apostle *himself*

performed the miracle on Bar-Jesus. Now he no more performed it, *strictly speaking*, than Jeremiah (Jer. i. 10) "rooted out kingdoms and nations, and pulled down, and destroyed, and threw down, and builded, and planted." He was not the *power*, but the *agent*; did not actually *perform* the miracle, but merely *declared* that it would take place. He spoke by *inspiration and prophecy*, and what he spoke, *God* performed, by whom *alone* all miracles are performed, whether through the agency of the prophets, Jesus Christ, or the apostles. "And now," says the apostle, "behold, *the hand of the Lord* is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness, and he went about seeking some to lead him." (Acts xiii. 11.)

The *Inquirer's* argument, therefore, is a baseless fabric: and all that human governments can do in cases of blasphemy is, to leave the blasphemer to that God to whom alone he is accountable. If they have the spirit of inspiration, let them *declare*, as the apostle Paul did, what punishment God will inflict upon him. But if they have not such a spirit, let them produce the *Christian precept* authorizing his punishment by the civil power. If they cannot produce such a precept, and still claim the right to punish in such cases, then let them know that they themselves are blasphemers, wresting from God his undoubted prerogative, and bidding defiance to his holy laws.

F. K.

Brief Notes on the Bible.

No. XVII.

Isaiah xlii, 8: "I am the Lord; that is my name; and my glory will I not give to another."

SUCH is the emphatic and cautionary declaration of our heavenly Father; and it might be thought to have excluded for ever from the minds of all who acknowledged its divine authority any tendency to idolatrous or polytheistic notions: yet there is a super-abounding sect of very sincere Christians who profess not only to extend his glory to another, but even, in the neat language of Mr. Fox, to reduce the monarchy of heaven to an aristocracy.

It is sufficient to advert to the tenets of the self-classed orthodox upon the subject of their Trinity, without transferring to your pages the revolting jargon of the Athanasian Creed, which embodies and arrays them in all the splendour of obscurity, and soars many flights beyond the "darkness visible" of our immortal bard.

I would inquire, then, at once, to simplify a rather abstruse subject, if the three persons in the Trinity be co-eternal, how could one be *begotten* of another; and how could a third *proceed* from the two others? There is a flat contradiction in either proposition. Their co-eternity involves, beyond the possibility of cavil, the self-existence of each individual composing this triune divinity. A child, one would suppose, may comprehend this; yet what multitudes of grown children have minds inaccessible to so plain a statement! So difficult is it for the soundest understanding to escape from the thralldom of prejudices coeval with the nursery.

If, then, there be three co-eternal, self-existent Beings, and co-equal, how can the numerical deduction be avoided that there are three Gods, each independent of the others, because alike omnipotent?

A popular accusation advanced against the poor, incorrigible Unitarians is, that, in contending for the simple humanity of our Saviour, we dethrone our God, and it has been urged upon the writer with a very imposing solemnity; but may it not be retorted with less assumption and more effect? If human affairs may be adduced in illustration of divine, I may safely ask the Trinitarians whether any monarch, in or out of Christendom, would not feel himself dethroned by such a diffusion of the regal power as that system embraces, which transforms and fritters the "Holy One" of the Old Testament into what they term the Holy Trinity of the new dispensation?

It is the Trinitarians, therefore, who would dethrone their God, and not they who conscientiously and devoutly rally round his invaded throne, proclaiming the sceptre of his reign and power indivisible, and not to be wielded in co-partnership.

Soame Jenyns, I think, whose eccentric volume on Christianity caused some bustle in its day, assigns as a

reason for his conversion to it, that the doctrine of the Trinity could never have originated in the human mind; that its utter extravagance, in the eye of that reason which has been conceded to mortals, was an intrinsic demonstration of its divine origin; and that, as all endeavours to reconcile it to the common sense and ordinary perceptions of mankind must necessarily fail, the palpable absurdity upon its surface induced his ascription of it to an higher, even to the highest, source; whence he very logically and devoutly settled in the climax of all conclusions, "Credo quia impossibile"—quoting, if I mistake not, an early Christian father, whom the Editor would oblige me by citing in the margin.*

All at once, it may be, the human mind was naturally incompetent to the generation of so wild a fancy; but how much Jenyns underrated its inventive faculty is clear from ecclesiastical history, which exhibits the growth and gradual developement of this mystery to its final organization in the shape,

"If shape it may be called, which shape
hath none
Distinguishable,"

wherewith it glares upon us—we must not say "by confusion of substance"—in the national Liturgy.

He was well entitled to the praise of candour for such an avowal of the mental process which led to his ultimate conviction; but I, a plain mortal, am simple enough to disbelieve on the very ground of his belief, and to feel a moral conviction that the *faith* required in the gospel is not in a physical impossibility.

God deals not with his rational and accountable creatures in such a fashion. What he wills them to receive implicitly and conform to, he takes especial care that they shall comprehend. What can be more intelligible than his distinct enunciations to the Jews of his absolute unity and sole and never-ending supremacy, which stream through the Old Testament, affording them no shadow of an excuse for departing from their duty in the article of religious worship? And can it be reasonably imagined, if any novel doctrine or economy, in respect of the Divinity,

was to be proposed under the new covenant that he would have been less graciously explicit, and not have bound the reception of it upon Christians by propounding it, as heretofore in terms unsusceptible of two interpretations? I have elsewhere suggested this, but it is so apposite to my present purpose, that I hope for your indulgence in its repetition.

BREVIS.

SIR, April 1, 1821.

THE following remarks, which have occurred to me on reading the *Memoirs*, (pp. 129—135,) are at your service:

P. 130, col. 1. "Mr. Bedford," probably the person whose anticipations of events from the language of prophecy are quoted in your XIIth Vol. p. 587.

P. 131, col. 1. Mr. Hallett's "secret correspondence with Mr. Whiston." In 1709, while Professor at Cambridge, *Whiston* published "Sermons and Essays." Among these, the 10th Essay (pp. 235—326) is entitled "Advice for the Study of Divinity, with Directions for the Choice of a small Theological Library." On this *Whiston* observes in his *Memoirs* (ed. 2, p. 127),

"When the 10th discourse, or *Directions for the Study of Divinity*, came to be perused by Mr. Hallett, a Dissenter, who kept an academy at Exeter, he was prodigiously pleased with them, and, with the highest compliments, desired some farther directions in that matter; but he withal cautioned me not to direct my answer to himself; for, as he intimated to me, 'if it were known that he kept correspondence with me, he should be ruined.' Such, it seems, was the zeal of our Dissenting brethren at that time at Exeter, of which my old friend Mr. Peirce partook plentifully afterwards."

Whiston annexes (*Mem.* pp. 128—130) his letter to Mr. Hallett, dated *Camb.*, May 1, 1710, in which he says, "My account of the primitive faith will, I hope, come to a public examination before it is printed." This was, no doubt, the *primitive Christianity* mentioned by Mr. Fox. Mr. Hallett was, I suppose, assistant to his father in the conduct of the academy, from the manner in which *Whiston* describes him.

* Tertullian.

Ibid. "Pictet's Chapter concerning the Trinity." Probably a chapter in a work on Christian Theology, published in Latin, in 3 vols., 4to, by Benedict Pictet, a native of Geneva, where he became a celebrated divine, and died in 1724, aged 69. He had travelled into Holland and England. A Catholic biographer thus commends the exemplary mildness of this Protestant theologian: "Ce ministre avoit beaucoup de douceur et de franchise. Le système de la tolérance étoit très-conforme à son caractère; il le soutenoit et le pratiquoit." (*Nouv. Dict. Hist.* 1772, IV. 1036.) [A brief notice of M. Pictet, by the late Dr. Toulmin, may be found, *Mon. Repos.* II. 349. Ed.]

P. 132, col. 1. "Schism Act." Mr. Fox, recollecting the passages of his early life, probably after an interval of many years, is here very excusably incorrect. There was in 1712, no Act of that description. The *process* against Mr. Gilling was, I suppose, grounded on the 17th of *Car.* II., which forbade any who had not "declared their assent and consent to the Book of Common Prayer," &c., and who did not "frequent divine service, as established by law, to teach school, or take boarders or tablers that are taught by himself or any other, in pain of £40," and "to be committed for six months, by two justices, without bail or main-prize." It is obvious that Mr. Gilling, if he had not qualified according to the provisions of the Toleration Act, by subscribing 35½ of the 39 Articles, was thus liable; and he had, probably, the same scruples as his friend Mr. Fox.

The "Act to prevent the Growth of Schism" passed in 1714, and was to take place August 1st that year, on which day Queen Anne died;—a coincidence which the *fond* distributors of divine retributions could not overlook. Even such a writer as Dr. Benson can thus comment on the circumstance, in his Sermon, entitled "The Glorious First of August," preached at Salters' Hall, in 1758:

"On the very day that the *Schism Act* was to take place," says the preacher, "God once more appeared for us, in the most remarkable and distinguishing manner; took away the life of that Princesse, who had so far been seduced, as causelessly to seek our destruction; and introduced King William's legacy, the amiable and

illustrious House of Hanover." (*Serm.* p. 22.)

"The amiable and illustrious House" who were come, as they at first imperfectly expressed their new language, for the nation's *goods*, could apprehend nothing but a more powerful advocacy of their royal interests, from the literary attainments of the Nonconformists, whom they had, indeed, courted during the life of the Queen, as appears by their *Resident's* application to Sir Thomas Abney, mentioned in *Mon. Repos.* XIV. 723. The *Schism Bill* would, therefore, immediately become a dead letter, as it probably remained till its repeal in the 5th of Geo. I. Certainly no court-lawyer would enforce its penalties. Such lawyers, we too well know, are indeed ever on the alert to "cry havoc" soon as "the sovereign frowns;" yet they are disciplined to expect a signal for the attack, or, as Johnson says of "the train of state" on the fall of Wolsey, they

"Mark the keen glance and watch the sign to hate."

The "Act to prevent the Growth of Schism" very unjustly prohibited all who should "willingly resort to a conventicle or Jacobite meeting," or who where not practical conformists "to the Liturgy of the Church of England," from teaching the classics or the higher branches of philosophy, under the penalty of being "committed to the common gaol—for three months, without bail." They were, however, free to "instruct youth in reading, writing, arithmetick, or other mathematical learning, so far as it relates to any mechanical art only, and it be taught in the English tongue." Thus, amidst all its injustice and absurdity, this Act was liberality itself compared to a project of the *Long Parliament*, who, in 1642, demanded of Charles I., as one of their 19 *Propositions*, "that his Majesty would consent to such a Bill as should be drawn, for the education of the children of Papists by Protestants, in the Protestant religion." (*Parl. Hist.* XI. 132.) The able and honest Republican historian, Ludlow, quotes this among the 19 *Propositions* (*Mem.* I. 35) without the slightest hint of disapprobation; and it may be fairly questioned whether Dr. Benson or any of his contemporary Nonconformists ever thought of censuring such

a barbarous project, which violated the first rights and interfered with the first duties of nature, or of branding it, on behalf of their Christian brethren the Papists, as a design to "seek their destruction."

I beg leave to add, that some of your readers may see a note in Vol. X. p. 489, of Dr. Priestley's Works, where I have quoted several examples of manly opposition excited in 1714 by the introduction of this *Schism Bill* into the House of Peers. There it was chiefly advocated by that *bonâ fide* Churchman, Lord Bolingbroke.

P. 132, col. 2. "Sir Peter King," a native of Exeter, and cousin of John Locke, afterwards Chancellor and Baron of Ockham.

P. 133, col. 1. "Mr. John Shower," the first preacher "at the Old Jewry;" to which he removed with his congregation from Jewin Street. He was born at Exeter, his father being a merchant of some property there. Mr. Shower's "enormous contempt for such as lived in the country," if not unjustly charged upon him, may have been a pernicious effect of his own peculiar advantages for attaining a knowledge of the world. Besides passing some time at Utrecht and Rotterdam, he had spent the years 1683 and 1684 in the tour of France, Switzerland and Italy, during which he made a collection of valuable books. "Mr. Shower, accompanied by his fellow-travellers, was so curious and hardy as to visit the top of the famous burning hill *Vesuvius*—and heard a terrible noise issuing from the bowels of the hollow mountain. From this scene of horror he was relieved by another of as great pleasure, when, looking eastwards, he had a diffusive view of *Campania Felix*, the garden of *Italy*, and beheld a wide and fruitful plain covered with beautiful cities." He found, however, "the country, in the compass of thirty miles about Rome, so dispeopled, that hands were wanting to cultivate the land, to turn up and till the fields lying neglected and unlaboured, as well as undrained of stagnant and corrupted waters, engendering putrifactive ferments, and the seeds of pestilential diseases."

At Rome, during the *Carnival*, "he and his company, among other diversions, were invited and admitted *gratis* to the operas and other dramatic per-

formances in the palace, and at the expense of Prince Colonna." Here Mr. Shower appears to have been "charmed with the exquisite taste of musick" which he discovered in "the *Italian* masters—when he went to the diversions at that Prince's house," and to have found "the performances of the stage in *Italy*, as well as *France*—less shocking to modest ears than those of Great Britain." Of this tour, the traveller's friend and biographer, Rev. W. Tong, whom I have here quoted, has given a very interesting account (*Memoirs*, 1716, pp. 21—43). Mr. Shower died in 1715, aged 57. He is mentioned in Dr. Toulmin's *Hist. View*, (p. 230,) among Mr. Warren's pupils. *Ibid.* "Sir Bartholomew Shower," who is said to have given occasion to "a heavy splutter," was M. P. for Exeter, 1698—1700. He was "bred up a lawyer." Mr. Tong adds, (p. 4,) "How famous he was in that profession, what eminent posts he held, and how he signalized himself in public affairs, both at the bar and in Parliament, is too well known to need any farther mention."

P. 134, col. 1. "Mr. Hallett—had high notions of the ministerial power." These *notions* were, I apprehend, such as are expressed by Mr. Hallett's friend, Mr. James Feirce, in "a Sermon preached at an ordination," and published in 1716, under the title of "Presbyterian Ordination proved regular." From his text, 3 *Tim.* ii. 2, and *Matt.* xxviii. 20, rendered according to the public version, the preacher argues, against the *Independents*, that, "to the end of the world," *Presbyters*, and not the people, are "to judge of men's qualifications for the sacred office," that "we read of the laying on of the hands of the Presbytery, but never of the laying on of the hands of the people," and that we cannot "find the least intimation that the apostles acted in the people's names when they ordained ministers."

The congregation are invited to unite with the Presbyters in prayers "for a blessing upon his person and labours, who is now to be set apart to minister in the church of Christ. This, then," adds the preacher, "so far is your act as well as ours. But the authoritative separating and commissioning him to the work is not your act, but primarily the LORD'S, and secondarily

ours, acting in his name." Upon the whole, he sees not "any evidence, that the power of making or ordaining ministers is committed to the people," though he has "no inclination to dispute their liberty of choosing them," and thinks it "unreasonable that people should be deprived of their liberty of refusing any person proposed to them." He adds, "I dispute not, therefore, against the people's being interested in the choice of their ministers; but only argue that their choice conveys not the office, that the judging of men's qualifications and ordaining them belongs to such as God has called to the sacred office." Thus Mr. Peirce was well prepared to dedicate his *Vindication* in 1718, in a strain of unqualified approbation, "to the most reverend, pious and learned pastors and ministers of that part of Christ's church which is in Scotland," and to speak of them as "famed for Christian discipline." In his "Appeal to Foreign Divines" also, with which his learned work commences, he says, "We have always desired that *aristocratical* form of church-government which you have deservedly made choice of, as most consonant to the Holy Scriptures." This language was, however, scarcely correct from a vindicator of the whole body of the Dissenters, of whom the Independents, including Baptists, in that term, had become a large proportion; and who were, certainly, far enough from desiring an *aristocratical* form of church-government.

Ibid. "Such books as the *Rights*." Mr. Hallett undoubtedly designed Dr. Tindal's "Rights of the Christian Church asserted, against the Romish and all other Priests, who claim an independent Power over it." This book was first published in 1706, and in 1709 there was a fourth edition. It was largely described and much commended by *Le Clerc* in his *Bib. Chois.* Tom. X. To an insinuation, encouraged by the *Convocation*, that this commendation had been purchased, *Le Clerc* thus indignantly replies:

"Quelques personnes ont publié en Angleterre, que ceux qui m'avoient envoyé le livre intitulé, *Les Droits de l'Eglise Chrétienne*, qui y a fait tant de bruit, m'avoient donné une récompense, pour en parler. Il n'y jamais

rien eu de plus faux, et je puis protester, en honête homme, et devant Dieu, que je n'ai jamais eu, pour parler de ce Livre-là ni d'aucun autre, de promesse ni de récompense. Ceux qui ont publié le contraire ont publié un mensonge, soit qu'ils l'aient inventé eux-mêmes ou qu'ils aient été trompez, par quelque autre." (*Bib. Chois.* XXIII. 235, 236.)

To what answers Mr. Hallett directed Mr. Fox it is impossible to say. Several are mentioned in "A Defence of the Rights." (Ed. 2, 1709.) 1. "The Rights of the Clergy in the Christian Church asserted," preached at the primary Visitation of "the Bishop of Lincoln," (*Wake*), "and made public at his command and the desire of the Clergy," by the learned W. Wotton. 2. "An Answer to the Rights," by "Dr. Turner, Vicar of Greenwich." This writer says, "If a private man has the liberty to enjoy his own sentiments to himself, without being constrained on one hand to forego and renounce them, or permitted on the other to publish and defend them, he has all the power and liberty he can reasonably pretend to." 3. "Demas and Hierarcha," a dialogue, by S. Hill, "Archdeacon of Wells." This writer complains that the enemies of the clergy, with the author of the *Rights* in "the van—have mustered up all their forces, and sharpened all the weapons, not only of all the tolerated Dissenters, but of Socinians, Deists, Atheists, to the utter crucifixion of Christ and his church." 4. "The Second Part of the Postscript," a collection of "Weekly Papers," by "the great Champion of High Church." 5. Dr. Hickeys's "Answer to the Rights."

Besides these answers, neither of which, I should think, Mr. Hallett could recommend, there appeared, on the same side, and in the same spirit, "A Dialogue between Timothy and Philatheus," in three volumes, the last closing with an attack upon *Le Clerc*, entitled "Timothei ad Johannem Clericum Epistola." The same author, "a layman," in 1711, published "An Essay on the Nature, Extent and Authority of Private Judgment in Matters of Religion." The following extract from the preface will sufficiently describe him:

"The condemned book of *Rights*,

with whatever has been written in its defence, the works of *Locke, Hobbes, Spinoza, Le Clerc, Bayle, Milton, Toland, Clendon*, and all the professed *Free-thinkers*, are full of this unlimited power of private judgment; it being their first adventure to play this principle against the judgment and authority of the church." Even that virulent Churchman, "the learned Mr. Lesley," is supposed to have given too much "the advantage to private judgment," and thus to "lessen the just authority of the church."

Not content to rely on answers, a clergyman, named Hilliard, preferred an indictment against a bookseller and his servant "for selling him one of the *Rights*," and they appear to have been prosecuted in the Queen's Bench. The following sentences, in one of the passages, presented in the indictment, from *Rights*, p. 78, would be very likely to offend Mr. Hallett, or such a claimant of *Presbyterian* authority, derived from the apostolic age, as Mr. Peirce.

"A clergyman, 'tis said, is God's ambassador, therefore the people neither collective or representative can make one, because they have no power to send ambassadors from heaven. But, taking ambassadors in that sense, it will, I am afraid, prove there are now no clergymen; since they who pretend to the sole power of making them, can as little send an ambassador from God, who alone chooses his own ambassadors. Christ and his apostles, as they were commissioned by God, so they brought their credentials with them, visible to mankind.—But what credentials, or what mission can these gentlemen pretend to? Or what gospel, never before known to the world, are they to discover? Are they not at the best only commentators, note-makers or sermon-makers on those doctrines which the ambassadors of God *once delivered to the saints*?—Yet they do not scruple to call their pulpit-speeches *the word of God*, and apply those texts to themselves which belong only to the ambassadors of God."

P. 134, col. 2. "Dr. Edmund Calamy." It is possible that the circumstance of Dr. C.'s having omitted to subscribe, and being thus liable to exposure, may account for the "neutral part" he acted "in the great disputes

which were carried on among the Dissenters in 1718 and the following years, concerning Subscription to the first Article of the Church of England." Dr. Kippis very justly and characteristically adds, "Dr. Calamy lost some credit, by not being one of the seventy-three ministers who carried it against sixty-nine, for the Bible in opposition to human formularies." (*Biog. Brit.* III. 144.)

I trust your readers will attend to your suggestion, and assist, as I am persuaded many of them are able, in the elucidation of a very curious *tale of other times*.

J. T. RUTT.

SIR,

IN a Memoir lately published of our highly-respected friend Dr. Lindsay, by one intimately acquainted with him, is the following passage: "None" (of his hearers) "could be at a loss to know, that his sentiments did not agree with some of those which were held by persons who in modern times have assumed the appellation of Unitarians, and more especially such as concerned the person of Christ and the efficacy of his mediation: they must be well apprised, that he asserted and maintained the Unity of God, and admitted only one object of religious worship." Many a pleasant and instructive day have I spent in company with Dr. Lindsay and the writer of this memoir, both of whom I considered, and of both of whom I have always spoken as Unitarians. I desire no better proof of the sentiments of our departed friend than the words of the memorialist: "He asserted and maintained the Unity of God, and admitted only one object of religious worship." Can there be a more appropriate description of an Unitarian? As to the opinions which our excellent friend maintained concerning the person of Christ, as they did not derogate from the honour to be paid by religious worship to his God and our God, they have nothing to do with his claim to the title of Unitarian; at the same time, the peculiar opinions held by him are very properly brought forward; as distinguishing the class of Unitarians to which he belonged.

The passage I have quoted would have been free from all obscurity, if the writer had modified the expression with respect to those persons to whom

he evidently alludes, and had said of them—persons, who in modern times have assumed the exclusive appellation of Unitarians. Against this modern arrogance I have protested, and shall continue to protest; and I am happy to find, by an extensive intercourse with Unitarians, that the body in general is free from this arrogance, and a very great majority are far from allowing that the maintaining of certain dogmas is to make a part of the Unitarian creed—dogmas which do not relate to the Unity of God, but to some circumstances in the Christian faith, on which there is room for a vast diversity of opinions.

Our departed friend and the writer of the Memoir had reason to be offended at this exclusion, and this new use of language in the Christian world. I have heard them both express it, and I have joined in the disapprobation of such language. I have my own opinions on the tenets which the dogmatical Unitarians have laid down as articles of their creed, and am under the same interdict with my friends though on different grounds upon this subject. So far from denying to our friends the title of Unitarians, I am happy in thinking, that we maintained the same opinions on the great object of religious worship; and I hope that the writer of the Memoir will not leave the world, of which he is, and may he long continue to be so great an ornament, without impressing on his congregation, that he is in the true sense of the word an Unitarian, and that he is not to be deterred by the exclusion of dogmatical Unitarians, from claiming his right to this title. I am sorry to have witnessed this dogmatical spirit in the Unitarian body. A little leaven leaveneth the whole lump. Popery gradually rose to its enormous height from equally small beginnings. One tenet after another was introduced as necessary to a Christian's faith, and enrolled under the specious title of orthodoxy. That the Unitarians may not slide into the same error is the sincere prayer of

W. FRIEND.

Dock,

February 7, 1821.

SIR,
THE following resolution having been unanimously voted at a special meeting of the Unitarian Christian

Church in this town, held January 7th, I take the liberty, upon my own responsibility, to transmit it for insertion in the Repository; under an impression, that as the Course of Lectures which form the subject of it, has not been noticed in your Magazine, its insertion may tend to excite the attention of those who have not yet had the pleasure of perusing this interesting volume, and perhaps to stimulate the worthy author to persevere in his active and laudable efforts to revive and extend the invaluable blessings of primitive Christianity.

“Resolved, That the warmest thanks of this meeting be presented to the Rev. George Harris, of Liverpool, for the publication of his eloquent Course of Lectures on Unitarianism and Trinitarianism, to the re-delivery of which from our pulpit, during the last twelve weeks, we have listened with feelings of peculiar delight, and, by the excellent sentiments it contains, so clearly elucidated and so energetically enforced, our minds have received superior illumination, and our bosoms have been animated with an increase of zeal in the noble cause of pure, unadulterated Christian truth.”

I am aware that some refined and fastidious critics may not be disposed to bestow upon these Lectures so warm a testimony of approbation (and it cannot be denied that there are marks of haste in some of them, which will, no doubt, be corrected in a new edition); but it should be borne in mind, that it was not the author's intention to compose a series of polished essays for the libraries of men of literature, but to set his hearers and readers a thinking on subjects of the highest importance; and I am persuaded, that no work which has fallen under my inspection is better calculated to effect this very desirable object. Originality is not absolutely essential to this purpose: the most difficult part seems to be the moulding the materials into such a form as to arrest the attention of a mixed assembly; and in this Mr. Harris has certainly succeeded: which opinion is fully corroborated by the excitement produced when the Lectures were first delivered in Liverpool, and also when they were re-delivered in Dock. With regard to the latter, I think, I may safely assert, from personal observation, that never was the

attention of a congregation kept more alive than on this occasion in our place of worship; and, upon this ground, I would strongly recommend the Lectures to those churches in which they may with propriety be read from the pulpit—especially to such as are in their infancy, and where those who officiate are not shackled by precedent.

It is truly gratifying to my feelings to hear of the active and successful exertions of our Liverpool friends; and most happy should I be to find their example copied by all our churches throughout the kingdom. There is certainly no deficiency of talent among us; but we ought not to expect any considerable reformation to take place in the public mind, in respect to the Unitarian Christian doctrine, unless we add more zeal to our knowledge, and put forth all our energies in the great work: for effects will always be in proportion to the strength or weakness of their causes. Instead, then, of sneering at every thing that savours of Methodism, it would be more to our credit to endeavour to infuse more ardour into our actions, and thereby demonstrate to the world that Unitarianism is not that frigid system which it is represented to be by its unfair opponents; but that it is admirably calculated to raise man in the scale of rationality; to instil into his heart the purest affections of virtue and piety; and to promote supreme love to God, and benevolence to our fellow-creatures.

It is a most deplorable case, Sir, that in so many churches, professedly Unitarian, the peculiar doctrines of Unitarianism are seldom or never heard. I was not a little surprised at a paragraph in a letter which I recently received from a very intelligent gentleman, who has travelled through the greater part of England, and paid particular attention to the state of our churches. My correspondent's words are—"In all my peregrinations I have not met with nor heard of a Unitarian Society more zealous than yours; and, I regret to say, with too many without the smallest pretension to any thing like zeal. You would be surprised at the number of places I could name, where their Unitarianism is manifested only by their not preaching Trinitarianism; and this lamentable state of things is produced by endowments—by their ministers'

fears of offending one or more of the leading and lukewarm members of their congregations—and the further apprehension of injuring their *ars docendi*,—for they are almost all engaged in tuition, public or private. In Liverpool, however, and its immediate district, matters are, I believe, pretty much as you would wish. Their violent Calvinistic opponents are watched; and if in their sermons they throw out any thing ultra-outrageous, a penny or two-penny pamphlet makes its appearance in a few days, stating their very words, and giving them due Christian castigation, as Gilbert Wakefield would call it: and thus these heroes are made decent if not courteous in their behaviour."

Permit me to observe, in reference to this, that if Unitarianism be the doctrine of the gospel, (as I am fully persuaded it is,) it must be a pearl of the most inestimable value, and no honourable effort or sacrifice ought to be considered too great to ensure its success. But if doctrines are of no consequence, did not Christ and his apostles labour and die in vain? Had they confined themselves simply to moral teaching, they would have stood merely on a level with other distinguished moralists of antiquity, and they might have passed through the world unmolested. As, however, they did not restrict their instruction to morals, but, fearless of all consequences, boldly disseminated the most obnoxious truths, then all who are afraid or ashamed of manfully declaring from the pulpit what they conceive to be the doctrines taught by Christ and his apostles, are so far ashamed of the gospel; and such persons I refer to Luke ix. 26.

Are reputed orthodox professors afraid or ashamed of avowing their peculiar tenets? Every one knows they are not. Why, then, should Unitarians be the only persons in the world who neglect to preach what they conceive to be "all the counsel of God"? Seeing this timidity and lukewarmness, well may other sects charge us with "cold indifference;" and so long as this line of conduct is pursued, I really do not see how we can fairly rebut the charge. Great as is my respect and veneration for the literary and moral acquirements of our ministers, I cannot, with the utmost stretch of charity,

divest my mind of the idea, that had some of them lived in the primitive ages of the church, with their present dispositions, they would scarcely have been honoured with the "crown of martyrdom;" or had they been contemporaries with Luther and Socinus and Servetus, that they would have materially aided the cause of the Reformation by the boldness of their preaching and writing. But where can be the consistency of extolling the memory of confessors and martyrs, if our own conduct be just the reverse of theirs? In so doing we tacitly condemn ourselves.

If my humble advice could be of any service, I would say—Let those who perceive the necessity of making a fearless avowal of unpopular truth, be under no apprehension of offending the rich, lukewarm members of their congregations, or of losing a pupil or two; for though the adoption of a manly and zealous course may at first draw forth the bitter calumnies of enemies and the coldness or desertion of professed friends, yet time and perseverance will overcome these evils; and a temporary inconvenience or loss, under such circumstances, will, in one way or another, be amply compensated in the end. But let the result be whatever it may, none of these things ought to intimidate us; for our great Master, whose example we are commanded to follow, was buffeted and spit upon, and treated as the offscouring of the earth; and persecution in a good cause is always honourable.

I am afraid it has not unfrequently happened that ministers, in their advanced age, have had too much reason to regret their having kept in the back ground the doctrines of the gospel. It is a well known fact, that many congregations have gradually become extinct, in consequence of ministers never preaching their doctrinal sentiments; and it ought not to be a matter of astonishment to hear of Calvinists being chosen to succeed such Unitarians. Perhaps it would be too much to expect that many old ministers will deviate from their accustomed track; but it unquestionably behoves all who are young and active "to be up and doing," that they may never have to lament a want of zeal and fortitude in the best of causes.

SILVANUS GIBBS.

P. S. Allow me to submit the expediency of re-printing, for the use of our Tract Societies, Dr. Priestley's histories of the Corruptions of Christianity, and Early Opinions concerning the Person of Christ, uniformly with the last 12mo edition of his Institutes. The Greek and Latin quotations, not being of general use, might be omitted, in order to render the works as cheap as possible. I would also beg to observe, that no book is more wanted to put into the hands of new converts, than a good history of Unitarianism, from the earliest to the present time.

SIR, *February 1, 1821.*

WHEN I sent you my paper upon the spurious books of the New Testament, [XV. 448 and 525,] from an aversion to religious controversy, which so commonly produces sourness of temper, I determined not to be dragged into such a situation, by any opposition that might be made to it.

Two of your Correspondents, under the signatures of Cephias [XV. 666 and 709] and Euelpis, [XV. 714,] have thought fit to unite against the opinions I have advanced, and Cephias has brought forward a string of arguments which I shall decline going into the particulars of; not because they appear to me unanswerable, for I think them all capable of a full and complete reply; but to escape from a controversy, where I rather wish to leave the matter to the candid and impartial judgment of our readers.

Before your correspondents went into any particular arguments against my opinions, it appears to me they ought to have done one of these two things; to shew, first, that the evidence I produced in favour of the authenticity of Luke's writings is not well-founded, and that he was not entitled to any preference; or that the Gospels of Matthew and John are supported by evidence equally strong, and, therefore, entitled to equal credit; but they have not done either. There is an insinuation in the paper of Cephias, that I am an unbeliever in disguise, endeavouring to undermine Christianity: this insinuation it behoves me to repel; and probably I cannot do it better than by remarking upon a passage or two of his, which appear to me of such importance to the interest of Christianity as to demand notice.

In speaking of the resurrection of Lazarus, he says, "The resurrection of Lazarus affords the only practical confirmation of the resurrection of the dead;" and again, "if this fact must be given up, there is an end of the matter;" for "if the resurrection of Lazarus fall, that of Jesus will fall with it." Not admitting this conclusion, I would beg to ask this writer, whether he can seriously believe, that if this Gospel of John had never been written, and consequently the resurrection of Lazarus never heard of, (being mentioned by no other writer,) we have not in the well-attested writings of Luke and Paul the most satisfactory evidence for the fact? The resurrection of Jesus is the grand foundation of the Christian's hope, the rock on which Christianity is founded, and which, in the writings of Luke and Paul, is supported by every species of evidence that can be required or the nature of the case will admit; how then would the evidence for the resurrection of Jesus be lost, had such a book as this of John never been heard of?

There is another observation of your correspondent's of great importance: he insinuates, that the stress I lay on the important declarations of our Lord, in the terms and conditions of the New Covenant, is lowering the gospel to the level of Heathen morality. The New Covenant, which offers to us, if we perform our part of the conditions, eternal life, is a subject of such importance, that all the riches, honours and other pursuits of this life, when put into competition with it, become evanescent, and are lost in the comparison. Now, as this covenant is so clearly stated Luke x. 25, without any figure, in the most plain and distinct terms that language could convey, it behoves us well to consider its end and design. The Jew asked our Saviour this plain question: "Master, what must I do to inherit eternal life?" Now, whether the question was put in sincerity or tempting him, to try if the doctrines he taught were contrary to the moral law of Moses, and that he might thereby detect him as an impostor, is little to the purpose. The question was as plain as it was important, and to it our Lord returned as plain and distinct a reply: "Thou shalt love the Lord thy God with all

thy heart, &c., and thy neighbour as thyself;" adding, "*do this and thou shalt live,*" that is, as the question implied, *shalt inherit eternal life.* Now our Lord either did or he did not know, what were the conditions necessary for us to obtain eternal life: if he did not know, he was deceiving the Jew; if he did know, we may rest confidently assured that he told him all that was necessary. But here it may be asked, Why were not the personal duties enjoined? To this I answer, it was not necessary. The personal duties of temperance, and the due regulation of our appetites and passions under the dominion of reason, are recommended and enjoined in almost every page of Luke's and Paul's writings, and fully exemplified in the conduct of our great Master; but without this, our Lord, who was inspired and instructed by his heavenly Father in the frame and constitution of the human mind, knew, that to the heart deeply imbued with the love of God and practically living in habitual devotion to him, as far as is practicable in this imperfect state of his existence, it would be hardly possible to be long or often deficient or negligent in the observance of the personal duties. If our Lord had never delivered any other precepts besides these two great commandments, do they not contain every thing essential and needful to direct us in the discharge of our duty, to produce in us the greatest degree of peace and consolation under all the trials of this life, and to prepare us by the formation of the character of our minds for that eternal happiness included in the promise of the life to come? For can the wisdom of man add any thing to perfect the human character beyond the practise of habitual devotion, with the performance of the most perfect system of morals, comprehended in the duty of doing to others as we would they should do unto us?

Lest the opinions I have stated in my former letter should be supposed to be loosely or hastily taken up, it may be proper, in further repelling the insinuations of Cephias, to give some brief account how I was led to adopt them. It is now more than 25 years since, that, reflecting upon the state of Christianity from the uncertainty of its doctrines, and the disagreement amongst Christians about

what it did teach, that in this state of perplexity I began to doubt and to suspect there must be something wrong or that the whole was a delusion. In this uncomfortable state, I met with Mr. Evanson's Letter to Bishop Hurd, and from it I obtained a clue to the cause and source of the corruptions; in pursuing which I was led to the study of the prophecies and the ecclesiastical history of the first three or four centuries, and from thence obtained complete satisfaction that the corruptions of Christianity had been produced by the spurious books collected into the canon of the New Testament; that many of those books were neither authentic nor genuine, but contained a mixture of some truths and much fiction; that there were others, as the writings of Luke, that possessed the most complete and satisfactory evidence of their authenticity, containing every thing that is conformable to our best conceptions of the Divine character, and essential to instruct us in our duty here and our expectation hereafter. This afforded me such satisfaction of mind, and such a firm conviction of the truth of the Christian religion, when thus stripped of the mysterious delusions in which it was enveloped, that now, after many years of reflection and review of the subject, nothing, I believe, short of mathematical demonstration can produce a stronger conviction on the mind than I now feel of the truth of the Christian revelation: it has been my support and consolation under all the trials of life, and now remains the firm anchor of my hope.

If Christianity, when thus stripped of the delusions with which it has been cloaked by the orthodox Church, having deceived and misled so many millions of nominal Christians, whose religion has been formed from the creeds and articles of the different churches with which they have been connected, instead of the pure and simple religion of Jesus, and perverted them into the belief of such a superstitious and delusive system, that is a stumbling-block to the Jew and an insurmountable obstacle to the Unbeliever, how much, then, does it behove us, by every means in our power, to endeavour to remove those obstacles to a belief of the simplicity of the truth as it is in Jesus! Let not the pious Christian who has thus taken up his religion on

trust, be alarmed, were all the spurious books expunged from the sacred volume; *the writings of Luke alone*, supported as they are by such a complete mass of evidence as scarce any other ancient book did ever possess, (and no profane history possibly can,) and which contains such a plain, well-connected account of the life, precepts and resurrection of our Lord, with every thing necessary for directing us in our duty here, with the promise of immortality and never-ending happiness hereafter, may surely satisfy us, and ought to be made the standard to try all the others by. TRUTH is TRUTH. As no multiplication of evidence can make it more, so no reduction of the number can make it less. Why, then, such alarm, especially from Unitarians? In the writings of Luke alone, Unitarianism is clearly proved "to be the religion of the gospel." Instead, therefore, of being alarmed, let us diligently labour to bring back Christianity to its native standard of purity, as instituted by Jesus himself, according to Luke's history: it will then, as it was originally intended, be level to the meanest capacity, and, instead of being endangered, will increase with accelerated speed, till the whole world shall become Christian.

Whatever may have been the plan of our heavenly Father in the dispensation of Christianity, though we from our limited faculties are incapable of tracing all the links of the chain, we may reasonably conclude it was never intended to be involved in such mystery as to be productive of error and uncertainty *to the end*; but that, when the purposes for which the corruptions were introduced had fulfilled their designs, the plain declarations of our Lord, as recorded by Luke in the institution of the New Covenant, would be so clearly understood as to be universally received and embraced; and in this conclusion we are confirmed by the sure testimony of prophecy.

Let us, then, instead of continuing in endless disputes about verbal criticism, and defending or opposing useless doctrines, the "wood, hay and stubble" that must be destroyed, endeavour to remove the real obstacles to pure Christianity, and, taking the well-attested record of Luke for our standard, cautiously examine, but resolutely expunge, every thing that we find contradictory or not clearly recon-

cileable to it; then shall we accelerate its progress, until we finally become one fold under the one great Shepherd.

In concluding, I will further endeavour, if I can, to convince Cephas that I am not a disguised Unbeliever, by a sincere and ardent wish—but, having no words of my own adequate to the subject, I will again borrow the eloquent language of our revered and highly-valued friend Mr. Belsham—“That the era may” (speedily) “arrive, marked in resplendent characters in the decrees of Heaven, and to which the golden index of prophecy continually points, when the knowledge of the Lord shall cover the earth as the waters cover the sea, and the reign of Truth, Freedom, Virtue and Happiness, shall be universal and everlasting.”

Taking leave of this short controversy, I have now, Sir, only to thank you for the indulgence you have afforded me. J. S.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCLXXVI.

Lord Mansfield and Lord Camden.

I remember (says Mr. *Jeremy Bentham*, in a work, printed but not published, on the “*Elements of Packing, as applied to Juries*,” Note, p. 56) hearing partialities and even the habit of partiality imputed by many to Lord Mansfield: I cannot take upon me to say with what truth. Partly by situation, partly by disposition, exposed to party enmity, so he accordingly was to calumny. “Lord Mansfield,” (said his everlasting rival and adversary Lord Camden once,) “Lord Mansfield has a way of saying—It is a rule with me—an inviolable rule—never to hear a syllable said out of court about any cause that either is, or is in the smallest degree likely to come, before me.” “Now, I—for my part”—(observed Lord Camden,) “I could hear as many people as choose it talk to me about their causes—it would never make any the slightest impression upon me.” . . . Such was the anecdote whispered to me (Lord Camden himself at no great distance) by a noble friend of his, by whom I was bid to receive it as conclusive evidence of heroic purity.

In the days of chivalry, when it happened to the Knight and his Princess to find themselves *tête-à-tête* upon their travels, and the place of repose, as would sometimes happen, offered but one bed, *a drawn sword*, placed in a proper direction, sufficed to preserve whatever was proper to be preserved. This was in days of yore, when pigs were swine, and so forth. In these degenerate days, the security afforded by a *brick-wall* would, in the minds of the censorious multitude, be apt to command more confidence.

No. CCCLXXVII.

Epitaph on Dr. Edmund Law, Bishop of Carlisle.

One of the newspapers lately inserted the following classical epitaph, inscribed on a slab of marble immediately behind the pulpit in the Cathedral Church of Carlisle:

Hujusce columnæ sepultus est ad pedem, Edmundus Law, S. T. P., per XIX. ferè annos hujusce ecclesiæ episcopus; in Evangelica veritate exquirenda et vindicanda, ad extremam usque senectutem, operam navavit indefessam; quo studio et affectu veritatem, eodem et libertatem Christianam coluit, religionem simplicem et incorruptam, nisi salva libertate, stare non posse, arbitratus. Obiit Aug. XIV. MDCCLXXXVII. Ætatis LXXXIV.

The epitaph is thus translated in the journal referred to. If instead of “sacred,” the translator had written *Evangelical* “truth,” the version would have been more literal and more faithful to the evident meaning of the composer. (Qu. Archdeacon Blackburne?)

At the foot of this pillar lies buried Edmund Law, S. T. P., Bishop of this diocese for nearly 19 years; he used unwearied industry both in the search and in the defence of sacred truth, even to the last year of his long life; nor was he less distinguished for zeal and affection in the cause of civil liberty, well assured that pure and undefiled religion never flourished where liberty is not secure. He died on the 14th of August, 1787, in the 84th year of his age.

The reader need not be informed that Bishop Law was the father of the late Lord Ellenborough and of the present Bishop of Chester.

REVIEW.

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

ART. I.—*Summary View of a Work, intituled “ Not Paul, but Jesus ;” as exhibited in Introduction, Plan of the Work, and Titles of Chapters and Sections.* By Gamaliel Smith, Esq. London, printed for Effingham Wilson. 8vo. pp. 15.

THE readers of *The Monthly Repository* have already been informed that the work of which we are here favoured with a prospectus and a specimen is “ on the point of offering itself to the public eye.” This intelligence, it now seems, we received from the author himself.* In the letter which conveyed it to us, he intimates that the abhorrence with which the Ebionites are well known to have regarded Paul is presumptive of their belief that “ the allegation of his intercourse with Jesus was no other than an imposture.” Now, in truth, they rejected both his writings and his history: but then the cause of their hatred to him was his strenuous resistance to every attempt at imposing the rites of Moses on the Heathen converts; † and their hostility from such a motive, to such a man, was alike honourable to the apostle and reproachful to themselves.

We proceed to examine the copious advertisement of the work that Mr. *Gamaliel Smith* has announced with so many “ notes of preparation.”

In his praise of CONYERS MIDDLETON (p. 2) we concur. As a general scholar, even yet more than as a theologian, the author of the *Free Enquiry, &c.*, stands high upon the rolls of fame. With considerable ability and learning, he has shewn that miraculous powers did not continue in the church after the age of the apostles. Yet he believed in their existence down to that period. His argument confirms the more direct proof of their reality, since what is counterfeit attests an

original which it imitates, and the circulation of spurious coin takes place subsequently to the issue of some that is lawful and undebased.

The best pretensions of the *Edinburgh Reviewers* (ib.) will not be found in their theological erudition and criticisms. Nor was it necessary for Mr. *G—l S—h* to quote *their* opinion that the fathers are not to be regarded “ as guides either in faith or morals.” Still, if those early writers are perused with discrimination, they will be pronounced extremely valuable witnesses to the authenticity and genuineness of the Christian Scriptures. On this account we will venture to wish that they may be carefully read by the author of “ Not Paul, but Jesus.”

According to Mr. *G—l S—h*, (ib.,) Middleton did not go far enough: “ One thorn still remained to be plucked out of the side of this so much injured religion, and that was, the addition made to it by *Saul of Tarsus*: by that *Saul* who, under the name of *Paul*, has,—(as will be seen,) without warrant from, and even in the teeth of, the history of Jesus, as delivered by his companions and biographers, the four evangelists,—been dignified with the title of *his* apostle: his *apostle*, that is to say, his *emissary*: his *emissary*, that is to say, *sent out* by him.” We submit, however, that the two words *apostle* and *emissary* are not synonymous. Johnson’s definition of the English term *emissary* is as follows: “ one sent out on private messages; a spy; a secret agent.” Such being the proper import and almost invariable * use of this noun in our own language, we deem the present application of it incorrect, and apparently invidious.

Of “ *Mede, Sykes and others*,” Mr. *G—l S—h* remarks, (p. 3,) that their “ ingenious labours were, in the case

* Mon. Repos. p. 108.

† Mosheim, de rebus Christ. ante Constant., p. 331; Ittig. de Hæres. &c., (ed. 2,) pp. 70, 71.

* Paley inaccurately employs the word *emissaries* concerning those among the earliest preachers of the gospel who were not apostles. Evid., &c., (ed. 8,) pp. 109, 314.

called that of the *dæmoniacs*, employed in the endeavour to remove the supernatural character from what, in their eyes, was no more than a natural appearance.” This is true: by means of a sound and legitimate interpretation, they have evinced that “the case called that of the *dæmoniacs* was a case of *insanity* under various modifications.” But these justly celebrated scholars and divines admitted with the utmost distinctness that Jesus Christ performed *miracles** in curing those unhappy persons. There is a wide difference between historic facts and verbal and physiological investigations.

Our author looks upon the *dissensions* and consequent *mischiefs* which have existed among persons professing Christianity, as originating in the words, not of Jesus, but “of Paul, and of Paul alone.” That Mr. G—h S—h should hazard this statement, is astonishing. Surely he knows that passages even of the Sermon on the Mount have been the subjects of theological discussion, of opposing interpretations. And did he never read the first, the sixth and the seventeenth chapters of the Gospel by John, to pass in silence at present many other portions of the evangelical history? Beyond doubt, more words of Paul than of Jesus have given rise to *dissensions*. The fact is readily explained by the nature of epistolary compositions, by the education and circumstances of the apostle, by the topics of which he treats, and by the state of the church at the period when he wrote. In his letters, many and great difficulties occur: yet most, if not all, may be removed by the application of fair and candid and judicious criticism.

Were the assertion that they are the words “of Paul, and of Paul alone,” which have produced *dissensions* among Christians, less exaggerated than it is, we should, notwithstanding, resist the principle of this gentleman’s argument. In ascertaining what are and what are not the Scriptures of the New Covenant, our fancies and our prepossessions, our ease, our hopes and our

fears, ought in no degree to be consulted. Writers of one class imagine that the historical memoirs ascribed respectively to Matthew, Mark and John have *produced dissensions* among Christians, and occasioned a corruption of our Saviour’s doctrine; and we are told that we must therefore reject these gospels. A most illustrious man denounced the Epistle of James, because he conceived it to militate against the tenet of justification by faith: and now we are called upon to part with the history and the letters* of Paul, on account of Mr. G—l S—h’s perceiving that they have given rise to many a volume of tedious and bitter controversy. Where is this rage for blotting out from the canon of Scripture what we do not like or do not understand, to stop? How long are the maxims of true criticism to be defied? If the author of “Not Paul, but Jesus,” be permitted to question the genuineness or the authority of this apostle’s writings on the ground which has been described, surely, in turn, it may be allowed us to say that we cannot lightly surrender epistles containing so many weighty and cogent reasonings, and such charming devotional and moral lessons; exhibiting, too, such delightful and interesting features of a most accomplished character, as well as attesting the claims of the gospel, defining its purity and illustrating its spirit. And we presume that Truth would be on our side did we declare thus much. But we waive at present these considerations. The point at issue between Mr. G—l S—h and ourselves, must be determined by *appropriate* evidence; first by the voice of history, and afterwards by a critical examination of the writings impugned, yet not either by *his antipathies* or by *our attachments*.

We have made all the remarks that we judged essential on his *Introduction*: his summary of the *Plan of his Work*, next demands our notice.

He proposes to divide this work into five parts. The first is to occupy two chapters, and will bring together the five accounts of Paul’s conversion.†

* Semler, too, *Comment. de Dæmoniac. &c.*, (ed. 4,) p. 96, observes, “Negari non potest, Jesum fecisse miraculum, licet ejus objectum non credatur fuisse dæmon,” &c.

* As the letters of an apostle of Jesus Christ.

† “Acts ix. 1—18; Acts xxii. 3—16; Acts xxvi. 9—20; Gal. i. 11—17; 1 Cor.

Part the second will consist of eleven chapters, in which it will be endeavoured to shew that the apostles and their disciples at Jerusalem did not believe in his having received any supernatural commission from Jesus, or in his being inwardly converted. To the third part a single chapter will belong: here will be produced certain assertions by Paul, which Mr. *G—l S—h* alleges to be false, namely, an account of the number of witnesses to the resurrection of Jesus,—and a prediction of the end of the world before the death of persons then living. The object of part the fourth, will be to evince that no proof of Paul’s supposed supernatural commission is deducible from any narrative we have of any of those scenes in which he is commonly regarded as having exercised a power of working miracles: this part is comprised in the fifteenth chapter, in the course of which our author will separately examine the occurrences generally thought to be miraculous. Part the fifth has a still more extensive range: for here Mr. *G—l S—h* will attempt to prove that the whole complexion of the narrative entitled *the Acts of the Apostles* is such as to render it incapable of giving any tolerably adequate support to any statement whereby the exercise of supernatural power is asserted. An *Appendix* will be added to establish the position that “for engaging Paul in the occupation in which he employed himself with such illustrious success, inducements of a purely temporal nature were not wanting.”

Having thus presented to our readers what, we trust, is a correct, perspicuous and comprehensive view of the preliminary pages of Mr. *G—l S—h*’s “Summary,” &c., we advance to his *Titles of Chapters and Sections*: on some of the expressions, statements and intimations which they contain we are compelled to animadvert.

The narrative of Paul’s conversion, and of the motives of that important change of sentiments and life, (chap. i. and ii.) will endure the most rigid scrutiny: in the accounts of them

we discover substantial agreement amidst minute variations. Silence is not, of necessity, contradiction; and from a comparison of Gal. i. 17* with Acts ix. 23, it has been forcibly argued that both passages were dictated by Truth. The suggestion that Gamaliel might have some part in the plan of Paul, is not a little curious.

It is the aim of the writer of the *Summary*, &c., to shew (ch. iii.—xiv.) that neither Paul’s “divine commission, nor his inward conversion, were [*was*] ever credited by the apostles, or their Jerusalem disciples.” Now to this proposition we content ourselves with opposing Acts xv. 4, &c., Gal. ii. 7—11.

For the sake of his argument, Mr. *G—l S—h* classes the “several Jerusalem visits of Paul” under the heads of “Reconciliation Visit, Money-bringing Visit, Deputation Visit, Invasion Visit:” on each of these he professes to bestow his attention, and hints at discrepancies which either do not exist or are easily reconcilable with each other.

When he insinuates that the apostles *endured* Paul, on occasion of his bringing to Jerusalem the money collected elsewhere† for a charitable purpose, he really exhibits an unwarranted and a most serious charge against all those venerable men. If the accusation were correct, how could such an *endurance* be *justified*? How can it escape our condemnation? In our own judgment, their reception of Paul, was a virtual if not a formal acknowledgment of his apostleship. The same remark applies to what Mr. *G—l S—h* quaintly styles the *Deputation Visit*, to the interview recorded in Acts xv.: on what evidence he can dispute the authenticity of “the apostolic decree,” we are at a loss to conjecture.

Is it in Gal ii. 9, &c., or in any other passage, that this gentleman finds a *Contest and Partition-treaty*? *Contest* we perceive *none*, nor any thing that merits the name of a *financial stipulation*: we see, however, the reciprocal

* Paley’s *Horæ Paulinæ*, Ep. to the Gal., No. II., and Grot. in loc.

† It was contributed by some of the Gentile Christians for those whom Mr. *G—l S—h* designates as *the Jerusalem saints*.

xv. 8.” For these references “the author is indebted to a friend.” They are made with accuracy: but Mr. *G—l S—h* should have “himself examined them.”

exercise of Christian love; and we observe that the writer of the *Summary, &c.*, is evidently perplexed as to the *time of the partition-treaty*.

From Paul's disagreement with Peter and Barnabas respectively, the natural and legitimate conclusion is not that Paul was no apostle of Jesus Christ, but that these great teachers of the gospel were engaged in no combination to impose a fraud upon the world.

We, probably, shall learn hereafter why Paul's fourth and last visit to Jerusalem is denominated by Mr. G—l S—h “the invasion visit;” on what evidence he asserts that the purpose of it was concealed, and the opposition to it universal; and on what pretence he speaks of a “plan of the apostles for *ridding themselves of Paul*.” Perhaps, too, we shall be informed how it happens that the author of the *Summary, &c.*, confounds a *Nazaritic vow* with an *exculpatory oath*, and why he affirms that “*perjurious* was the purpose of the exculpatory ceremony commenced in the temple.” In the mean time, we shall be more than excused if we do not detain our readers by an examination of gratuitous statements or of arbitrary conjectures.

This gentleman attacks Paul's character for sincerity, on the score of imagined “falsehood, as to the number of the witnesses of Jesus's resurrection,” and of “a false prediction that the *world* would *end* in the life-time of persons then living.” The truth, however, is, that in 1 Cor. xv. 5—9 we meet with no “contradictoriness to the gospel accounts:” * and that Mr. G—l S—h and others misinterpret the *prediction* in 1 Thess. iv. 15, &c., v. 2, &c., has been proved by able and learned commentators. †

In his explanation of “Paul's *supposable* miracles,” and in his review of the Acts of the Apostles, we shall not now accompany him. Withholding his credence from the supernatural features of this history, he appears

still to think “it is not necessary, (p. 5,) that any such imputation as that of downright and wilful falsehood should be cast upon the author of that narrative.” This is more than we can digest. For ourselves, we would stand clear of any such inconsistency. Did we reject the miracles described in the book of *Acts, &c.*, we must reject *that narrative* throughout. It is not like the case of “Livy's or Tacitus's Roman History,” where occasionally we read of *prodigies*, which, however, have little or no connexion with what precedes or follows. In the *Acts of the Apostles* the ordinary and the supernatural facts are mutually and indissolubly blended. And thus, as to the Epistles which almost universally are admitted to be Paul's, we must either take or discard them without reserve. Indeed, their contents negative the idea of forgery.

But a far more singular position of Mr. G—l S—h's remains to be considered: “in part,” says he, “or in the whole, the *doctrines* delivered by Paul were declared by him to be *exclusively his own*; and, so far as this is true, belong not to the religion of Jesus.” Paul will explain and vindicate himself: Gal. i. 11, 12: “I certify you, brethren, that the gospel which was preached by me, is not after man. For I neither received it of man, * *neither was I taught it but BY THE REVELATION OF JESUS CHRIST.*”

In the opinion of the writer of the *Summary, &c.*, Paul's inducements were *purely worldly*: from the love of money, and “of money's-worth in various shapes,” and from a love of power, he preached the gospel not simply without any conviction of its truth, but in opposition to his persuasion of its falsehood. “Against the apostles was his competition directed;” and “this is a further proof of the worldliness of his inducements.” These are indeed heavy allegations; but they are only allegations. We wait for evidence: and until this be produced, of a quality and in a degree which we cannot expect to witness, we shall continue to believe that, with the exception of his Great Master, an individual more disinterested than Paul

* See John xx. 24, and Bishop Pearce and Rosenmüller on 1 Cor. xv. 5.

† Benson and Hammond in loc. See also Nisbett's “Coming of the Messiah,” p. 306, &c., but, above all, Bishop Watson's Apology for Christianity, [ed. 6,] pp. 48, &c.

* See Mosheim de Rebus Christian. ante Const. Sæc. I. § iv. Note.

never appeared on the stage of human life. Taking the whole of his history and of his writings together, we say that the *falsehood* of his pretensions would be more miraculous than the *truth* of them, and that when Christians are accused, *as such*, of credulity, the charge recoils on their opponents.

How it was possible for Paul, in the fulfilment of the apostolic office, to entertain or gratify any desire of wealth, of ease, of fame, of patronage and influence; or, indeed, not to change his temporal condition for the worse, is a problem which Mr. G—l S—h must try to solve. In making the attempt, he must weigh all the minute and circumstantial accounts which that writer gives of his moderation in exercising his undoubted privileges and his characteristic powers. He must do still more: he must shew how it was practicable for Paul, if his conversion had not been real and miraculous, to have been a missionary to the Gentiles, how, on the supposition of his being either an impostor or an enthusiast, he could have preached with so much efficacy and success, and whence it has come to pass that, from the earliest age, and with an almost perfect unanimity, multitudes, and among them those who possessed the strongest motives for examining the case, and the best opportunities of judging of it, have received his Epistles for what they profess to be—*apostolic letters*. If *antiquity* be no decisive proof of the correctness of an opinion, it is of great force, however, in attesting historical and epistolary compositions. Nor even here will the task of the author of the *Summary*, &c., be finished. He must refute, if he can, the argument in favour of the *Acts* and of the authority of Paul's writings, which is built on those undesigned coincidences with each other that they severally exhibit: he must teach us why Paul is *in any measure* to be credited, if we may not also rationally admit his claims to be one of the apostles.

To Mr. G—l S—h we are strangers. Some prominent singularities in the phraseology and arrangement of this pamphlet, lead us to suspect that the name of the author is assumed, and even direct our conjectures towards one or two individuals not unknown in the republic of letters. On such a point we are satisfied to remain at pre-

sent in doubt and ignorance. The grand subject under review, is one in regard to which soundness of reasoning, and not the strength of personal authority, will be conclusive. Since the writer has thought proper, either for the sake of *feeling his way*, or for raising public curiosity, to lay before the world a *summary* of his projected octavo volume, we have judged it our duty to lose no time in opposing to him those remarks which our attachment to the Christian Scriptures demands, and which can be circulated through this channel. We consider it as happy that so important an inquiry is to be pursued in the United Kingdom, and in the nineteenth century; and we entreat all our readers, but the younger part of them in particular, to peruse and re-peruse *Locke's Essay on Paul's Epistles*, *George Lord Lyttelton on Paul's Conversion*, *Maltby's Illustrations of the Truth of the Christian Religion*, and (INSTAR OMNIUM) the *Horæ Paulinæ of Paley*.

N.

ART. II.—*A Sermon preached at the Meeting-House in Monkwell Street, on the 25th of February, 1821, upon Occasion of the much-lamented Death of the Rev. James Lindsay, D. D. who departed this Life, suddenly and awfully, in an Assembly of about Eighty Protestant Dissenting Ministers of the Three Denominations, on the 14th Day of the same Month, in the 68th Year of his Age.* By Abraham Rees, D. D. F. R. S. F. L. S. Soc. Amer. Soc. Editor of the Cyclopædia. To which is added, the Address delivered at the Interment of the Deceased, on the 23d of February. By Joseph Barrett. 8vo. pp. 56. Longman and Co. and Hunter.

DR. REES and Dr. LINDSAY had pledged themselves to each other that the survivor should perform for the deceased the last funereal offices; and the latter, though by much the younger, being first called away by Providence, the venerable "Editor of the Cyclopædia" has redeemed the solemn pledge of friendship. The Sermon is a heartfelt tribute of affection and respect to the memory of the deceased, whose character no one understood better or was more able to

describe justly than the learned and eminent preacher. It is the more interesting from the biographical particulars which it contains, of which we shall lay the substance before our readers.

JAMES LINDSAY was the son of Mr. Win. Lindsay, of Pitcarity, in the county of Forfar; he was born in the month of November or beginning of December in the year 1753,* in the parish of Kirrimuir in that county, and educated in the grammar-school of that parish, under the tuition of Mr. Mowatt, an eminent classical scholar, who was afterwards elected master of the grammar-school of St. Andrew's. In the year 1769, he was removed from the grammar-school of Kirrimuir to that of Aberdeen, and in November of that year admitted a student of King's College. Having passed through the regular course of education at that university, with the distinguished approbation of all the professors under whom he studied, he was admitted to the degree of M. A. in April 1773, and soon after became domestic tutor in the family of the Rev. Kenneth McAulay, minister of the parish of Calder, near Inverness, and author of the History of St. Kilda. In this situation he continued five years; during which period he attended for three sessions the Divinity Halls both of King's and of Marischal College, and delivered discourses on subjects prescribed to him in each of these colleges, to the entire satisfaction of the celebrated professors of theology, Dr. Alexander Gerard of King's College, and Dr. George Campbell of Marischal College. Having received ample testimonials from each of them to this effect, and submitted his testimonials to the Presbytery of Nairn, the members of that Presbytery admitted him in April 1776, on the probationary trials prescribed by the Church of Scotland to candidates for the ministry. Having undergone these trials to their entire satisfaction, he was, on the 2d day of September 1776, licensed by that Presbytery to preach the gospel. When he had completed the education of the sons of Mr. McAulay, he was

employed in a similar capacity in the family of Mr. Forbes of Schivas, in the county of Aberdeen, through the recommendation of the late Rev. Dr. Macleod, principal of King's College.

Finding that he had no prospect of speedy preferment in the Church of Scotland, and having received an invitation from his friend and former fellow-student, the Rev. Dr. Macleod, then curate of St. George, Middlesex, now rector of St. Anne's, Soho, to pass some months in London, he arrived in the metropolis in the spring of the year 1781. Soon after his arrival, he was engaged by the Rev. William Smith, minister of Silver-street Chapel, in the City, to preach for him occasionally, and to assist him in conducting his respectable academy at Camberwell.

Having thus become known as a preacher, he received, on the resignation of the late Rev. Dr. James Fordyce, an invitation from the congregation of Monkwell Street to succeed that celebrated preacher. On the 21st of May, in the year 1783, he was ordained pastor of this Christian society*; Dr. Fordyce, Dr. Hunter, Dr. Kippis, Dr. Rees, and Mr. Worthington, bearing a part in the religious service of the day.

Soon after his settlement with this congregation, he undertook the charge of Mrs. Cockburn's academy at Newington-Green, which she, in a few years, resigned in his favour. During his residence there, he married Mrs. Cockburn's niece, who at her death left him with the charge of four daughters who survive him. At this time he officiated as afternoon-preacher at Newington-Green Chapel, with the late Rev. Dr. Towers for his colleague, as morning preacher, for twelve years; he also preached the Sunday-evening lecture at Salters' Hall Meeting-house, in connexion with Mr. Worthington, and Mr. (now Dr.) Morgan. During the two last years of his life, he assisted Dr. Rees, as afternoon preacher, at the Old Jewry Chapel in Jewin Street. In the year 1805, the University of King's College of Aberdeen conferred upon him the degree of D.D., and never was this honour more properly be-

* It thus appears that Dr. Lindsay was in his 68th year, not his 67th as stated in our former Numbers, p. 123 and p. 183.

* He had, therefore, been nearly 38 years the minister of Monkwell-street. The statement, p. 123, of the duration of his pastoral connexion is consequently incorrect.

stowed. In the same year he removed with his flourishing academy to Bow, in Middlesex, to a house and situation in every respect suitable to his purpose.

In consequence of his acceptance of the office of pastor to the congregation of Monkwell Street, which had always been distinguished for its liberality, he became a manager of the Presbyterian Fund, to which it has annually contributed: and not long after, viz. 1787, he was elected one of Dr. Williams's trustees. To both these institutions he was much attached, and he devoted to them as much of his time and attention as his numerous engagements would allow. Those who still survive, and who always found him a lively and cheerful as well as an useful coadjutor and associate, will recollect the hours which they spent with him in those societies with a mixture of pleasure and regret.

The following list of Dr. Lindsay's publications is affixed to the Sermon and Address:

"1. A Sermon preached at Monkwell-street Meeting-house, Oct. 16, 1796, on occasion of the Death of Dr. James For-dyce, formerly Pastor of the Congregation worshipping in that place, who died at Bath, October 1st, aged 76.

"2. A Sermon occasioned by the Death of the Rev. Joseph Towers, LL.D. delivered at Newington Green, June 2, 1799; to which is added the Oration, delivered at his Interment, by the Rev. T. Jervis.

"3. A Sermon on the Influence of Religious Knowledge, as tending to produce a gradual Improvement in the Social State, preached at the Meeting-house, Monkwell Street, on the 3d of January, 1813, for the Benefit of the Royal Lancasterian Institution, established in the Wards of Aldersgate, Bassishaw, Coleman Street and Cripplegate, in the City of London; and the Parish of St. Luke, Middlesex. [Mon. Repos. VIII. 412.]

"4. A Sermon preached at the Meeting-house, Salters' Hall, Cannon Street, on the 8th August, 1813, on the Death of the Rev. Hugh Worthington, in the Fortieth Year of his Ministry in that place. With Explanatory Notes. [Mon. Repos. IX. 704.]

"5. A Sermon preached at the Meeting-house, Monkwell Street, on the 9th of November, 1817, being the first Sunday after the lamented Death of the Princess Charlotte Augusta.

"6. A Sermon on the Advances in Knowledge, Freedom and Morals, from

the Reformation to the present Times; preached to Young People at the Meeting-house in Monkwell Street, on the 4th of January, 1818. [Mon. Repos. XIII. 522.]

"7. Sermons on various Subjects, 1 vol. 8vo. 1819. [Mon. Repos. XV. 37—44.]

"8. Also printed, but not published, an Oration, delivered at the Library, Red-Cross Street, February 7, 1816, being the Centenary of the Founder's Death." [Inserted Mon. Repos. XI. 309—314.]

To these should be added: "A Sermon preached at St. Thomas's, January 1, 1788, for the Benefit of the Charity School, in Gravel Lane, Southwark. By James Lindsay, A. M. Printed at the Request of the Managers. Goldney, Paternoster Row."

It is designed to give to the public another volume of Dr. Lindsay's Sermons, with a Memoir and Portrait.

In his theological opinions Dr. Lindsay is described by Dr. Rees as agreeing upon the whole with the late Dr. Price.

"Those who constantly attended his ministry were instructed and impressed by his clear statement and powerful enforcement of practical truth. None of them could be at a loss to know that his sentiments did not agree with some of those which were held by persons who, in modern times, have assumed the appellation of Unitarians, and more especially such as concerned the person of Christ and the efficacy of his mediation: they must be well apprized, that while he asserted and maintained the unity of God, and admitted only one object of religious worship, he believed the pre-existent dignity of Jesus Christ; and thought him degraded by those who considered him as a mere man; and that he ascribed offices and powers to him under the Christian dispensation, which, in his judgment, constituted in part the excellence and value of Christianity, and which contributed to render it peculiarly important and interesting to mankind." Pp. 26, 27.

The term *degraded* may seem to some readers to convey more than we apprehend the venerable preacher meant, and more than would be correct in reference to Dr. Lindsay's opinions. His Arianism could not have been of a very high or rigid kind, since he was for some years previous to his death a member of the Unitarian Society for the Distribution of Books. But Dr. Rees has added a note to the

passage just quoted, which it is only justice to extract :

“ As some persons have misunderstood the statement relating to *Unitarians* in page 27, the author wishes it to be restricted to those who originally assumed and exclusively appropriated to themselves this appellation; which in later times has been more liberally extended. The fact, however, which he has asserted, has not been disputed. It is to be regretted, that since the more extensive use of the appellation of Unitarians, it has been applied to those who hold a variety of opinions, that have no kind of connexion with Unitarianism. Hence, in the estimation of some persons, it has become an objectionable denomination; and they have been afraid of assuming it, lest they should be considered as adopting sentiments, which, in their judgment, are erroneous. By others they are regarded as much less important than the unity of the object of worship.”—P. 43.

The Sermon is from Matt. xxiv. 46, *On habitual Preparation for Death*. This appropriate subject is judiciously treated and with a truly Christian spirit.

The following observations are of great importance :

“ Some persons have erroneously apprehended,—and the error has been of very pernicious consequence,—that preparation for death is a work that may be performed in the very moment of alarm and danger; and that it consists in an instantaneous change, produced either by the irresistible power of God or the mechanical operation of the passions; or, in some single exercise of penitence, piety or charity. Whether this delusion dictated the prayer against *sudden* death, which occurs in the Litany of our Established Church, I will not presume to determine; although, considering the religious sentiments of its compilers, it does not seem improbable. In every view of it, it has always appeared to me very improper; nor could I ever cordially join in it. To pious and good men, who have duly employed their faculties and improved their time through life, a sudden death, so far from being an evil to be deprecated, is a desirable event; and in all the circumstances attending our esteemed friend's removal, an event truly enviable; and amply justifying the appropriation of the text to his case.”—Pp. 5, 6.

To this passage the preacher subjects an explanatory note :

“ The petition for deliverance from sudden death in the mass-book of the Catholics, from which a great part of the Litany was taken, seems to be less exceptionable, as it is more guardedly expressed. The terms are ‘ *à subitâ et improvisâ morte,*’ *i. e.* from death sudden and unprovided for;—the latter epithet qualifying, and in some degree explaining the former. The compilers, whilst they rejected the Popish dogma of extreme unction, seem to have adopted the notion of instantaneous conversion, or change of character and state; which notion appears to be countenanced by the administration of the sacrament, &c., in cases of sudden death. We leave the reader to form his judgment on the possible pernicious effect which the continuance of this practice may occasion.”—P. 43.

Mr. Barrett's Address at the Interment is pertinent to the occasion, serious and impressive. There is remarkable propriety in the phrase “ straight-forward manly integrity,” as applied to the character of Dr. Lindsay.

ART. III.—*An Examination, &c.*

(Continued from p. 173.)

BISHOP MAGEE might have been expected to take up so popular a reproach against Unitarians as disrespect towards the Scriptures. He is a master in the use of polemical weapons, and he brandishes this topic most fiercely. He knew that his opponents professed attachment to the Bible, but as they dare to interpret it in a different sense from that of the Thirty-nine Articles, he treats that profession “ as a convenient mask or an insulting sneer.”

Why does the Bishop not receive the books called Apocryphal? It cannot be merely that he is directed to renounce them by the canons of his church. But if he think, as no doubt he does, that there is sufficient weight of evidence against the authenticity of those books, why may he not allow that if the Unitarian, following some of the most distinguished members of his own church, reject the Three Witnesses text, 1 John v. 7, 8, it is because he is conscientiously satisfied that the evidence of its genuineness is defective? No one now vilifies Luther for his unseemly language with respect to the Epistle of James, nor Calvin for his free remark on the interpreters of

the book of Revelation. Even Bishop Magee would not, we suppose, reproach his Episcopal brother, Dr. Marsh, for giving currency in the English language to Michaëlis's objections to the authenticity of the book of Revelation. On what principles of equity, therefore, are the Unitarians to be treated with contumely for investigating the critical history of the Scriptures, and distinguishing between books and texts according to their respective degrees of evidence? They are not, at least, behind other sects in their contributions to the defence of divine revelation. The name of Lardner is of itself sufficient, in this point of view, to establish their character. They abandon, it is true, the doctrine of the plenary inspiration of the Bible; but in this they are not singular: the most able advocates of revealed religion, in other communions, have done the same; and to us it appears quite evident, that on that comparatively modern hypothesis the defence of the Bible is a hopeless task. Dr. Carpenter makes a just distinction between the word of God and the history of that word: the Scriptures are the latter, and on this ground, and on this only, can their authority be successfully maintained.

The following is a correct description of the Unitarian view of Holy Writ:

"The Unitarian inquirer, (I am willing to say the *Christian* inquirer, whatever be his surname,) feels himself obliged to use his own understanding, faithfully, humbly, and piously, to know what Divine Revelation really teaches. He weighs the evidence which Providence affords him, to ascertain whether the books professing to be the records of Revelation are authentic; and his conviction is proportioned to the degree of evidence, and his ability to estimate it. He respects the appreciation of it by other conscientious inquirers; and if he cannot, in all cases, attain the confidence which they feel in the Apostolical authority of every book, he rejoices in the full satisfaction which he possesses in all that is essential to salvation: and, as far as he is influenced by a Christian spirit, he is no more disposed to charge them with superstitious credulity, than they will be, if under the same spirit, to charge him with irreverent unbelief and arrogant scepticism. He respects, too, the less authorized, yet often not less influential, belief of the multitude; and, remembering that those

who are strong ought to bear the infirmities of the weak, he will not needlessly shock the prejudices of his weaker brethren. He cannot temporize, or conceal the truth; but he desires to shew her in her native loveliness.

"Pursuing his inquiries, he thinks it his bounden duty, amid the diversity of readings and translations of various parts of the New Testament, to ascertain, as far as his means of knowledge enable him, which is the true one; and he deems it no impeachment of his judgment, and he is certain it springs from no want of reverence for the Holy Scriptures, if with more abundant evidence before him, and with increased light in the appreciation of it, he sometimes leaves the text of Stephens and Elzevir,—or if, with the aids afforded by the learning and research of the last two centuries, he sees reason to depart not unfrequently from the renderings of the Public Version of the Scriptures. And, lastly, as he is hereafter to bear his own burden, and to be answerable for the talents which God hath given him, he cannot adopt implicitly the interpretations of fallible men, and virtually place them on a level with the words of inspired Apostles; but, while gratefully accepting the information they afford him, he deems it his bounden duty to exercise his own understanding, and, by searching the Scriptures, and making them their own interpreter, to ascertain whether these things are so."—Pp. 87—91.

Accustomed to the graduated slavery of a hierarchy, Bishop Magee speaks of the Unitarians as a body under some one living head, and in order to disperse the whole party, he thinks that he has only to destroy their chief. With this view, he directs his attacks against Dr. Priestley and Mr. Belsham. This is a delicate subject for his Examiner, but Dr. Carpenter has hit the happy medium, and paid due respect to the eminent advocates of Unitarianism, while he has asserted the paramount claims of truth, and the independence of his brethren on all human authority.

Without quotations of some length, we cannot make the plan or the merits of the work before us fully understood: the exposure and correction of Bishop Magee's "willing ignorance" and complex misrepresentations, cannot be done very briefly, yet without this nothing would be done: we admire Dr. Carpenter's patient examination of the Bishop's statements, and thank him for his complete refutation of his

charges. The following is a specimen, which we extract the rather because the *Monthly Repository* is implicated in the Bishop's misrepresentations :

“ A Religious Tract Society in Glasgow, with Dr. Magee's permission, extracted from his work a portion of his strictures, which they published under the title of *An Exposure of the unwarrantable Liberties taken by the Unitarians with the Sacred Scriptures*. In reply to this, another pamphlet was circulated by the Glasgow Unitarian Fund, entitled *An Address to the Inquirers after Truth, &c.: By a Calm Inquirer*. This tract was reprinted in the *Monthly Repository* for August 1813, with a short account of its origin by the Editor, and expressions indicating his high appreciation of its merits. On this train of circumstances the Dean founds the following statement, in which accuracy in his premises, closeness in his reasoning, and soundness in his deductions, are as conspicuous as they are in numberless other parts of his volume.

“ ‘This I am more disposed to do,’ viz. make some observations upon the Calm Inquirer's vindication of the Improved Version, ‘because (as far as I know) this pamphlet contains the only defence of the Version that has been offered to the public in a detached form ; and because the *body of ENGLISH Unitarians* have attributed to it (trifling as it is) so high a value, that not content with printing and circulating it *at the expense of their public fund*, they have superadded the publication of it in *their Magazine*; thus securing to it every degree of currency and credit that it is in the power of the ENTIRE BODY to bestow. *Recognized and adopted in this manner by the WHOLE COMMUNITY of Unitarians*, (who appear now to be consolidated and organized in a manner somewhat approaching the system of the Wesleyan Methodists,) it is of course to be viewed *as THEIR OWN authenticated and deliberate defence of their version;*’ &c. *Postscript*, p. 9 [473].

“ If the Dean can produce, from the least esteemed of our writers, a passage parallel to this, in false reasoning and misrepresentation, he will throw greater discredit on our intellectual attainments, than any evidence which he has yet produced against us can warrant. I do not adduce it to parry his arguments on the greater subjects before us ; but to shew to those who derive their views of Unitarians and the state of Unitarianism from the Dean of Cork, that they follow one who either wilfully misrepresents, or who is too much blinded by his party hostility and acrimonious zeal, to discern

plain facts, or to draw just conclusions from them. *

“ (1) The GLASGOW Unitarian Fund print and circulate the Address. From this fact, the evidence of which is in the title-page, the Dean asserts, that the *Body of ENGLISH Unitarians* have printed and circulated it at the expense of their public fund.

“ (2) The EDITOR of the *Monthly Repository*, an individual of weight and influence among us proportioned to his very important services, but responsible to no one in the conducting of the Repository, and never acting in the name of the Unitarian body, but only for himself, thinking highly of the Address, and believing that his Readers would wish to see it, inserted it in his Journal. On this fact, and this alone, the Dean of Cork declares, that the *Body of English Unitarians* published the Address in their Magazine ; by this means, and that stated in the foregoing paragraph, (in which they had no concern whatever,) securing to the tract *every degree of currency and credit* that it is in the power of the ENTIRE BODY to bestow. †

“ (3) Upon the groundless assumptions already stated, the Dean proceeds to maintain, that the Address having been *THUS recognized and adopted by the WHOLE COMMUNITY of Unitarians*, it is, of course, to be viewed as *THEIR OWN authenticated and deliberate defence of THEIR version*. The tract was written by an INDIVIDUAL (who may be presumed to be the principal Editor of the Improved Version) ; and, however deliberately he may have done it, the BODY did not deliberate on the subject. After it had been printed and circulated by a *very small part* of that body, the Glasgow Unitarian Fund, it was reprinted by another INDIVIDUAL, the

* “ To shorten my quotation, I have passed by the Dean's contemptuous expressions respecting the Calm Inquirer's tract,—his censures on Unitarians because they do not give the ‘slightest notice’ that their arguments have been a thousand times refuted,—and his modest inference, that his own total discomfiture involves ‘the entire subversion of the doctrines’ which his work maintains : but I have adduced all which is necessary for the following observations.”

† “ The *Address* was never circulated in England, in a separate form, nor indeed does any bookseller's name appear in the title-page ; and no one of the many Unitarian book-societies in South Britain, as far as I have been able to learn, have inserted it in their Catalogues, for distribution among their members.”

Editor of our Repository. And, THEREFORE, being thus recognized, &c. G. E. D.

"In these Remarks I have not adverted to the assertion that 'the whole community of Unitarians appear now to be consolidated and organized in a manner somewhat approaching to the system of the Wesleyan Methodists,' because it is given in the form of conjecture. But if, as in other cases, some learned Dignitary should unfortunately rely on the Dean of Cork, and, presuming that his assertion of *appearance* must have some foundation in *reality*, should venture to go one step farther, and declare that the Unitarians are so consolidated and organized, he would express what many Unitarians wish to see, but any well-informed Unitarian would tell him, it is a wish which cannot speedily be accomplished. The declaration would, however, be just as true as a multitude of others which the Dean of Cork has made against us."—Pp. 109—112.

With equal clearness, candour and spirit, Dr. Carpenter repels the Bishop's accusations, as also some of Bishop Burgess's, against himself. In one place, indeed, Dr. Magee makes an exception of "Dr. Estlin, Mr. Frend and Dr. Carpenter," from the number of those Unitarians against whom his "strong language" was directed; but he is so little used to discrimination, not to say controversial justice, that he commonly forgets his exception and violates his own rule.

"A notable specimen of the Dean's random, sweeping censures, occurs in his *Postscript*, p. 48 [512]. After quoting some passages from LOCKE, to shew that this eminent philosopher and scripturalist held views, respecting the nature of Christ, which materially differ from those of the present believers in his simple humanity, and one from GROTIUS, which in no way proves his orthodoxy, and which few Unitarians would hesitate to employ,—the Dean thus proceeds: 'Why these two eminent writers were not referred to on the present subject,' the interpretation of Rom. i. 3, 'the Reader is now probably enabled to conjecture. But what will be his reflections when he learns, that Mr. Belsham, Dr. Carpenter, and ALL THEIR UNITARIAN FELLOW-LABOURERS, claim these very writers as CONCURRING in THEIR opinions touching the mere human nature of Christ, and UNBLUSHINGLY assert this in EVERY PUBLICATION?'

"What, I would ask in return, will be his reflections, when he learns that the

whole sentence is a tissue of false assertions? It is not true, that Mr. *Belsham* ever claimed *Grotius* as concurring in his opinions touching the mere human nature of Christ. It is not true, that Dr. *Carpenter* ever claimed either *Grotius* or *Locke*, as concurring with him in those opinions. It is not true, that all their fellow-labourers do so. It is not true, that we do so in every publication. LOCKE, undoubtedly, we claim as ours; and ours he is: but if Dean Magee, or Bishop Burgess, can produce a Unitarian Writer who represents even Locke as concurring in the opinions common among believers in the simple humanity, respecting the birth and nature of Christ, he can do what I cannot.

"I will not attribute the falsehoods in the above quotation to any thing but an unfortunate confusion of mind, produced by blind party-zeal and personal resentment, which makes the Dean imagine the reveries of his own imagination to be realities; but I do say, that when a man can write thus, he forfeits all claim to unsuspecting reliance on his assertions, and ceases to be a credible witness in the controversy."—*Note*, pp. 114, 115.

[To be continued.]

ART. IV.—*The Care of their Surviving Families a Becoming Tribute to the Memory of Ministers of the Gospel: a Sermon preached in Hanover Square, Newcastle, March 27, 1813, previous to a Collection in aid of the Fund Established in London for the Relief of the Necessitous Widows and Orphans of Protestant Dissenting Ministers.* By William Turner. 12mo. pp. 22. Printed by Hodgson, Newcastle. 1820.

THIS Sermon is published, at this distance of time from its delivery, "at the request of the Associated Protestant Dissenting Ministers in the Northern Counties, for a Widows' Fund," who judged from the report of it, that it would be serviceable in promoting a resolution of one of their former meetings, that they would in their respective congregations preach sermons on behalf of the London institution. We earnestly hope that the publication will encourage and assist their benevolent design, by its simple and perspicuous statement of facts, and its unpretending but powerful plea

on behalf of the noblest of Dissenting charities.

One reflection of the preacher's shews how great an interest every Dissenting Minister, whatever be his present station, may have in this Fund: "Such, indeed, is the instability of all human affairs and events, that the aged daughter of Dr. Chandler, its eminent founder, is now, by the special bounty of the Trustees, a dependent on the Fund for her support."—P. 16.

ART. V.—*The Faith and Practice of Christians tried by the Spirit of the Religion of Christ. A Sermon preached before the Southern Unitarian Society, at Chichester, on Tuesday, July 11, 1820.* By John Morell, LL.D. 8vo. pp. 26. Printed by Baxter, Lewes.

DR. MORELL pursues the interesting subject of this discourse (from Mark vii. 9) "by consulting the Christian Scriptures" to "learn from them what is the proper spirit of the religion of Jesus," and "by reviewing the worship and the morality of the Christian world in times past and present," to see "if they have been, and if they are, instructed and animated by

the spirit of the Christian religion." Under these heads the proper characters of revealed truth are well described, and towards the conclusion the preacher says, with a boldness becoming an able advocate of pure Christianity,

"If instead of these characters, I saw in that which professed to be revelation from God, opposing facts, contradicting principles, palliatives of vice, discouragement of virtue, a substitution of modes of worship or forms of faith, of any thing whatsoever for piety of heart, the habits of virtue, and the performance of moral duties, or if I saw in it doctrines which could not be received without rejecting reason, perplexing conscience, and shaking the foundations of morality, I should think it a duty which I owed to myself, to society, and to God my Creator and my Judge, to appeal from it to that law of God which is inscribed upon the heart of every man. Be this, I should say, my revelation from God, till it shall please the great Author of my nature to grant me one which shall prove its authenticity and authority, by enlightening and not confounding my understanding, by building up, not breaking down, the best and noblest part of man, the moral constitution of his mind."—Pp. 21, 22.

NOTICES OF FOREIGN THEOLOGICAL LITERATURE.

[We have various channels of information on the literature, and especially the theology, of Foreign countries, and finding by experience that we cannot safely trust to our last sheet for the communication of this important species of intelligence, temporary questions so often giving rise to papers the insertion of which, on account of their immediate though perhaps local interest, cannot be deferred, we judge it best to open a new chapter of our work corresponding to the title above given. The department of "Intelligence" will be continued as usual; but in this new department we shall insert Notices of Foreign Literature, especially Theological and Biblical. In this particular, as in some others, the Monthly Repository will be distinguished from all

other periodical works. Great care will be taken that the foreign literary intelligence, here communicated, be correct. We invite the assistance of such of our readers as have correspondents abroad, or have access to the journals and other publications of the continents of Europe and America. ED.]

GERMANY.

THE new *Ecclesiastico-laic Order*, which has been some time established at Vienna, appears to have a tendency to a religious and political faith, like that of the Jesuits. The public voice names persons, distinguished by their rank and influence, who have entered into this pious association. We are assured that the new Journal, an-

nounced by M. FREDERIC SCHLEGEL, under the title of *Concordia*, will have for coadjutors several members of this Order, and that it will be conducted in the spirit of the fraternity. Already, M. ADAM MULLER, the Austrian Consul General at Leipsic, was engaged in the editing of a Journal of the same complexion; he has printed several numbers of it, under the title of *Staats-anzeigen (Political Announcements)*; but those interested in it have had to bear the expense. We shall see if the *Concordia* has more success. M. le Chevalier de GENTZ, M. ADAM MULLER and M. FREDERIC WERNER will, it is said, furnish articles for it. M. Werner is a convert from Protestantism, and a very romantic poet, who has been ordained priest at Vienna.

A young and already very learned Catholic divine of Germany, M. AUGUSTIN SCHOLZ, professor in the University of Breslau, has continued his studies in the Oriental languages, during an abode of two years in Paris, and has collated the Greek MSS. of the New Testament: the result of his learned labours he has given in a Dissertation, just printed in Germany. From Paris he has gone to Rome, in order to continue his researches into Greek and Oriental MSS., with the view of publishing a critical history of the original text and of important versions. This work, which he hoped to print in two years, will experience unavoidable delay, owing to his being engaged in travels into the East, which will be of considerable length.

The Prussian General MEXU, having arrived in Italy, with two naturalists, an architect and a painter, is about to visit Greece, Asia Minor, Caramania, Diarbeck, Irac, Kurdisdan, Palestine, Arabia, Egypt, Nubia, Abyssinia, &c. M. SCHOLZ (above-named) has been engaged by the Prussian Government to unite in these travels, for the sake of promoting sacred philology, geography and history. In announcing his departure to several persons at Paris, he begs them to address to him at Cairo, at the French Consul's, questions, instructions and notices which may serve

to enlighten and further his labours in the course of a mission, which he will certainly fulfil with zeal and ability. Agreeably to his wishes, there have been sent to him in Egypt, intimations and memoirs useful for promoting his researches concerning the Holy Land, and the actual state of different Christian societies in the countries that he is about to visit.

They continue in Germany to dispute Ultramontane pretensions. Besides the Journal of M. WERKMEISTER, at Stutgard, *Jahresschrift für Theologie und Kirchenrecht*, several new Journals, of which one appears at Tubingen, another at Rothweil, and a third at Munich, maintain the good cause with intelligence and firmness.

AMERICA.

The following Greek manuscripts have been purchased at *Constantinople*, of a Greek prince of that city, by Mr. EVERETT, Greek Professor of Harvard College at Cambridge, in Massachusetts. In June last they arrived at Boston from London, whither they had been sent from Constantinople.

1. A MS. in 4to., containing Six Discourses of St. Gregory Nazianzen, of the thirteenth and fourteenth centuries.

2. A large MS. in 4to., containing the Gospels arranged in Lessons, as they are read in the Greek Church. A great part of this MS. is of the thirteenth century; but a portion of it, written to supply defective leaves, is of a more recent date.

3. An *Evangelistary* and an *Apostolicon*, that is, the whole of the New Testament divided into Lessons, according to the use of the Greek Church. This MS. is in two volumes 4to., remarkably well written. The vignettes and titles are in gold letters. No one has consulted this MS. for any edition of the New Testament. The *Three Witnesses Text*, 1 John v. 7, is wanting in this as in all the old Greek MSS. This is probably of the twelfth century.

4. A MS. in 4to., containing the Psalms, finely written, and in perfect preservation. It contains also the explanation of the titles of the Psalms

by Psellus, and a *Menologe* or Greek *Missal*, with astronomical tables for regulating the epochs of the festival of Easter. It is of the thirteenth century.

5. A fragment containing some leaves of a large MS. in 4to., of great antiquity, written in Roman letters. It is probably of the eighth or ninth century. It includes a part of the Gospels of St. Matthew and St. John.

6. A MS. in 4to., well written and very beautiful, containing the Chronicle of *Michael Glycas*, a Sicilian of the twelfth century. This Chronicle comprises the history of the world from the creation to the death of Alexis Comnenus, A. D. 1118. It was first published by Leunclavius in 1572, after a very incorrect MS. It forms the Ninth Volume of the Byzantines in the Venice edition. This MS. is of the twelfth century, and affords means for correcting the numerous errors of that of which Leunclavius made use.

All these MSS. are on parchment and in high preservation, except No. 2. They are the only Greek MSS. of any antiquity that the United States possess.

DENMARK.

The learned and indefatigable M. MUNTER, of Copenhagen, continues his researches into various objects of literature, and particularly those that relate to ecclesiastical monuments. Within these few years, he has published fragments of a Latin translation of the prophets Jeremiah, Ezekiel, Daniel and Hosea, prior to the version of St. Jerome; likewise, a learned Dissertation upon the monuments of the arts which retrace the memory of Christianity in the primitive church. In this publication, he combats the charges brought against the Templars in the *Journal des Mines de l'Orient*, printed at Vienna. He proposes to publish forthwith, 1. A History of the Introduction of Christianity into Denmark. 2. His Researches upon Marble Monuments, Coins and Medals, of which the Inscriptions throw light upon Passages of the New Testament.

GENEVA.

M. JEAN HUMBERT, of Geneva, published at Paris in 1819, in one 8vo. volume of 300 pp. *Anthologie Arabe*, &c. i. e. "Arabic Anthology, or Selection of unpublished Arabic Poems, translated into French with the Text by its side, and accompanied by a literal Latin Version." The author is said to be a young man of profound oriental erudition. He has been appointed to the Arabic Chair in the Academy of his native city.

SPAIN.

On the 18th and 21st of January, 1797, at the Convent of St. Paul in Seville, under the presidency of the reverend Father FRANCIS ALVARADO, Professor of Theology, there was maintained by ANTHONY GARCIA, novice of the convent, a Thesis directed particularly against the French Republic, *Ementita Gallorum Respublica*, with which the King of Spain was at war. This Thesis, afterwards printed, consists of thirteen propositions, the substance of one of which is, that Frenchmen taken in battle ought to be an exception to the rule received in Christian nations of not subjecting prisoners to slavery.

Father Alvarado, a very decided advocate of despotic measures, authorized princes to pursue with arms persons who apostatize from the faith.

Voltaire, bent on calumniating Caveirac, would almost make one believe that this author pronounced the eulogy of the celebrated affair of Saint Bartholomew. In fact, the contrary is proved by the evidence; but at the same time it is clear that father Alvarado is guilty of the crime falsely imputed to Caveirac, for the 6th article of the Thesis declares expressly that the massacre of Saint Bartholomew was *most just*, the events then passing and those following justifying it as a *necessary* measure. It would be curious to learn if this merciful Father Alvarado and his élève Garcia, supposing them to be living, still hold their sanguinary doctrine.

The *Courier Français*, of Dec. 5, 1820, contains the following paragraph:—"The Junta of diocesan religious censorship has unanimously pronounced injurious to the sacred books

and doctrines, as containing a mass of heresies, and as reviving those of all ages, the work entitled *Le Citateur*, written in French by PIGAULT-LEBRUN, and translated into Spanish by the Rev. Father ALVARADO. The Vicar Apostolic of Madrid having taken cognizance of this affair, upon the formal advice of the Cardinal-Archbishop, has summoned the translator to appear within 30 days before his superiors in his defence."—Here is an identity of name and profession. It remains to be seen whether the Rev. Father Alvarado, defender of the mas-

sacre of St. Bartholomew, is the same who has translated into Spanish the work of Pigault-Lebrun, in which the author brings forward again all the objections of unbelievers against the sacred books, taking good care not to mention the numerous excellent works in which these objections have been so triumphantly refuted. If the Thesis and the Translation be by the same author, here will be a new proof how great affinity there is between infidelity and fanaticism. (*Chronique Religieuse.*)

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POETRY.

THE RAINBOW.

The evening was glorious; and light
through the trees,
Play'd the sunshine, and rain-drops, the
birds and the breeze;
The landscape outstretching, in loveliness
lay,
On the lap of the year, in the beauty of
May.

For the Queen of the Spring, as she
passed down the vale,
Left her robe on the trees, and her breath
on the gale;
And the smile of her promise gave joy to
the hours,
And, rank in her footsteps, sprang herb-
age and flowers.

The skies, like a banner in sunset un-
roll'd,
O'er the west, threw the splendour of
azure and gold;
But one cloud, at a distance, rose dense
and increased,
Till its margin of black touch'd the zenith
and east.

We gazed on the scenes, while around us
they glow'd,
When a vision of beauty appear'd on the
cloud;
'Twas not like the sun, as at mid-day we
view,
Nor the moon that rolls nightly through
star-light and blue.

Like a spirit it came, in the van of the
storm,
And the eye and the heart hail'd its
beautiful form;
For it look'd not severe like an angel of
wrath,
But its garment of brightness illum'd its
dark path.

In the hues of its grandeur, sublimely it
stood
O'er the river, the village, the fields, and
the wood:
And river, fields, village, and woodlands
grew bright,
As conscious they felt and afforded de-
light.

'Twas the bow of Omnipotence, bent in
His hand,
Whose grasp at creation the universe
spann'd;
'Twas the presence of God, in a symbol
sublime,
His vow from the flood to the exit of
time.

Not dreadful, as when in the whirlwind
he pleads,
When storms are his chariots and light-
nings his steeds;
The black clouds, his banners of venge-
ance unfurl'd,
And thunder, his voice, to a guilt-stricken
world:—

In the breath of his presence, when thou-
sands expire,
And seas boil with fury, and rocks burn
with fire,
And the sword and the plague-spot with
death strew the plain,
And vultures and wolves are the graves
of the slain.

Awhile—and it sweetly bent over the
gloom,
Like Love o'er a death couch, or Hope
o'er the tomb;
Then left the dark scene, whence it
slowly retired,
As Love had just vanish'd, and Hope had
expir'd.

I gazed not alone on that source of my
song;
To all who beheld it these verses be-
long;
Its presence to all was the path of the
Lord;
Each full heart expanded, grew warm,
and ador'd.

Like a visit, the converse of friends, and
a day,
That bow from my sight passed for ever
away:
Like that visit, that converse, that day,
on my heart,
That bow from remembrance can never
depart.

'Tis a picture in memory, distinctly de-
fin'd
With the strong and unperishing colours
of mind;
A part of my being, beyond my con-
troul,
Beheld on that cloud, and transcrib'd on
my soul.

Near Sheffield, 1820.

J. H.

"A VISION OF JUDGMENT."

Man! thou art mad! thou art mad!
lunatic never was madder;
"Otherwise else, be sure thy doom had
now been appointed:"*

* From the "Vision."

That's but a ragged Hexameter, Southey !
 It is not worth two-pence.
 Folly and waste it were to lash thee with
 critical scourges :
 Wiser and kinder to give thee a well-
 guarded chamber in Bedlam,
 Where thou may'st write unmolested thy
 beautiful, " beautiful measure ;"
 For thou art mad ! thou art mad !

STONEHENGE.

Thousands of winters have thy massive
 blocks,
 Stonehenge, endured, and yet uprear'd
 remain,
 Objects of wonder on a dreary plain,
 Defying storms like billow-beaten rocks.
 Sacred was deem'd the circle they de-
 scribe,
 Where Britons met in vacant awe to
 look
 At misletoe, cut with the golden hook,
 Of fancied charms, held by the Druid
 tribe.
 The roofless temple where in moral
 night,
 Terrific gloom of Bardic lore, was spilt
 The human victim's blood to cancel
 guilt,
 And please some Deity with slaughter's
 sight.
 How blest to witness Revelation's day,
 Whose dawn the Pagan darkness chas'd
 away !

R. F.

Kidderminster, Feb. 12, 1821.

GLASTONBURY ABBEY.

When Popery stood to England's state
 allied,
 In Superstition's forms religion lay ;
 Then, Glaston Abbey, was thy haughty
 day,
 Exhibiting the blaze of spiritual pride.
 With dazzling splendour of delusion
 shone
 The consecrated rites within thy walls,
 Where cloisters, sculptur'd saints, and
 carved halls,
 With stately turrets, made vain greatness
 known.
 Thy broken arches, prostrate fragments,
 now
 Bespeak a fallen sway, thy glory lost,
 Since civil power disown'd the monkish
 vow,
 The senseless crucifix, and gaudy host :
 More worth the Reformation had dis-
 play'd
 Were Popish relics all in ruins laid.

R. F.

Kidderminster, April 16, 1821.

SONNET

On the Spanish Revolution.

[From "Amarynthus, the Nympholet,
 and other Poems," 12mo. 1821.]

O, now may I depart in peace ! for, lo !
 Spain, the priest-ridden and enslav'd,
 hath riven
 Her chains asunder ; and no rage, no
 flow
 Of blood, save what the despot, phren-
 sy-driven,
 Wantonly shed. Did they not crush
 him ? No ;
 All with magnanimous mercy was for-
 given !
 Tyrants, the hour is coming, sure, tho'
 slow,
 When ye no more can outrage earth
 and heaven.
 As I would joy to see the assassin foil'd
 By his own gun's explosion, so do I
 Joy, that the oppressors' armies have
 recoil'd
 Back on themselves ; for so shall they
 rely
 On love, not fear, leaving the world
 o'ertoil'd
 With war and chains, to peace and
 liberty.

REMONSTRANCE

*After a Conversation with Lord John
 Russell, in which he had intimated some
 idea of giving up all Political pursuits.*

[From the Morning Chronicle.]

What ! *thou*, with thy genius, thy youth,
 and thy flame—
 Thou ! born of a Russell, whose in-
 stinct to run
 The accustom'd career of thy sires is the
 same
 As the eagle's to soar with his eyes on
 the sun—
 Whose nobility comes to thee, stamp'd
 with a seal,
 Far, far more ennobling than monarch
 e'er set,—
 With the blood of thy race, offer'd up for
 the weal
 Of a nation that swears by that mar-
 tyrdom yet.
 Shalt *thou* be faint-hearted and turn
 from the strife,
 From the mighty arena, where all that
 is grand,
 And devoted, and pure, and adorning in
 life,
 Is for high-thoughted spirits like thine
 to command ?

Oh! no, never dream it; while good
men despair
Between tyrants and traitors, and
timid men bow,
Never think for an instant, thy country
can spare
Such a light from her darkening hori-
zon as thou!
With a spirit as meek as the gentlest of
those
Who in life's sunny valley lie shelter'd
and warm,—
Yet bold and heroic as ever yet rose
To the top-cliffs of Fortune and breast-
ed her storm;
With an ardour for liberty, fresh, as in
youth,
It first kindles the bard and gives life
to his lyre,
Yet mellow'd e'en now, by that mildness
of truth,
Which tempers, but chills not, the
patriot's fire;
With an eloquence—not like those rills
from a height,

Which sparkle, and foam, and in va-
pour are o'er,
But a current that works out its way
into light
Through the filtering recesses of
thought and of lore :—
Thus gifted, thou never canst sleep in
the shade;
If the stirrings of Genius, the music of
Fame,
And the charms of thy cause have not
pow'r to persuade,
Yet, think how to Freedom thou'rt
pledg'd by thy Name.
Like the boughs of that laurel, by Delphi's
decree,
Set apart for the fane and its service
divine,
All the branches that spring from the old
RUSSELL tree
Are by Liberty claim'd for the use of
her shrine.

T. MOORE.

Padua, 1819.

OBITUARY.

1821. Feb. 27, in the prime of life, in consequence of a wound which he received in a duel at Chalk Farm, on the night of the 16th, Mr. JOHN SCOTT. He was the son of a respectable tradesman of Aberdeen, and received his education in the Marischal College, of that town. He was destined to trade, but spurred on by an active genius, he made his way, while yet a lad, to South Britain, and coming to the metropolis, obtained an appointment in the War Office. This situation did not deter him from becoming a political writer on the side of Opposition. For some time, he was connected with the *Statesman*, an Evening Paper: next, removing from London to Stamford, he became Editor of Drakard's weekly paper published in that town. In his hands, that Journal acquired considerable celebrity. One paper, of Mr. Scott's penning, subjected the proprietor to a prosecution and a heavy punishment: a London Jury, however, refused to convict the Examiner for the republication of the identical writing. Impatient of the obscurity of a country town, Mr. Scott soon returned to London, and here set up a Sunday Newspaper, called the *Champion*. A turn in its politics made it unwelcome to the Reformers who had patronized it, and its sale declining, Mr. Scott sold it, and it came at length into the hands of Mr. Thelwall, of political and oratorical fame, who still conducts it, as is said,

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with considerable success. Mr. Scott now aspired to a literary character, and made two journeys to France, the fruits of which were two volumes, entitled "Paris Visited," in 1815, and "Paris Re-visited." The leaning in these works to the side of the Bourbons and the anti-revolutionary tirades with which they abounded, full as much as the smart and picturesque descriptions of characters and manners with which they were enlivened, gave them a temporary popularity. Thus successful, the author obtained a profitable engagement with the booksellers for a visit to Italy, but this promised work never made its appearance. While abroad, he lost a promising child, and gave vent to his feelings in a poem, entitled "The House of Mourning." On his return, he undertook the editing of Baldwin's "London Magazine," which was set up the beginning of last year. In this department of literary labour, he seems to have found the field best suited to his talents, for the work gained, in the short time that he lived to conduct it, upon the favour of the public. The unfortunate contest in which he fell, grew out of some papers that he wrote in this miscellany, to expose the villainous slanders of Blackwood's "Edinburgh Magazine." Some of the worst of these he charged upon Mr. Lockhart, the son-in-law of Sir Walter Scott. Mr. Lockhart, in consequence of this attack, came

to London and challenged Mr. Scott to a duel. Mr. Scott refused to fight this gentleman without some admission or explanation, which he refused to give. Libellous papers were then put out on both sides; and in one of these issued by Mr. Scott, Mr. Christie, a barrister, a friend of Mr. Lockhart's, conceived himself reflected on, and challenged the writer. This challenge was instantly accepted, and on the evening of the day that it was given the parties met and fought by moon-light, and in the second fire Mr. Scott received a wound, which in ten days terminated fatally. The Coroner's Jury brought in a verdict of *Wilful Murder* against Mr. Christie, and the two seconds, Mr. Trail (for Christie) and Mr. Patmore (for Scott). Christie and Trail were tried at the Old Bailey, a few days ago, and, after some deliberation on the part of the Jury, acquitted: Patmore has not yet surrendered.—Mr. Scott has left a widow, (the daughter of Mr. Colnaghi, the print-seller in Cockspur Street,) and we believe a young family, for whom a public subscription is now on foot, encouraged by Sir James Mackintosh, Dr. Waugh and other gentlemen.—And thus has ended this affair of *honour*: one life taken away after ten days and nights of pain, two gentlemen forced into the felons' dock to take their trial for murder, another a fugitive, and a respectable family thrown upon public charity! Alas! for *them that call good evil, and evil good.*

March 21. Mr. M. BRYAN, author of the Biographical and Critical Dictionary of Painters and Engravers, the latest work of the kind published, and though, as a literary performance, monotonous in language and thought, valuable for reference, and in the main for its correctness of opinion respecting the Artists, who are more numerously introduced than in any other Biography. His regard for painting almost amounted to a passion, which was considered to have been so regulated by sound judgment, as to have rendered him one of the most safe and extensive negociators of the purchase of Pictures. Hence he was employed to purchase for the Earl of Carlisle, &c., the famous Orleans Collection, and to dispose of that part of it which they did not retain. Some of the choicest foreign pictures in England were of his introduction. We understand that the excellence of his moral disposition and conduct equalled his taste and enthusiasm. *Examiner.*

— 24, at *Chelsea*, in the 64th year of his age, ALEXANDER STEPHENS, Esq., during the last thirty years one of the most active of the metropolitan literati.

He was a native of Elgin, in North Britain, and was educated at the University of Aberdeen. He afterwards entered himself of the Middle Temple, and his first production was a Law Journal. He was the author of "The History of the Wars of the French Revolution," in 2 vols. 4to., and we believe also of "Memoirs of John Horne Tooke," 8vo. He contributed largely to *The Analytical Review*, long since dropped, and to *The Monthly Magazine*. And he was the Editor of (besides other works) the 2 volumes of *Founders of the French Republic*, nine of the eleven volumes of *Public Characters*, the *Biographical Indexes to the Houses of Lords and Commons*, the *Annual Necrology*, published 1799, and latterly the *Annual Obituary*, of which he had just completed the volume for 1820. He sometimes acted as agent for suitors in the House of Lords, and conducted with honour and success the claim to the Roxburgh peerage. His literary and domestic habits precluded him from public life; but he was justly respected for his patriotic spirit and political independence.

— 26, at *Newport*, in the *Isle of Wight*, of pulmonary consumption, in the 26th year of his age, Mr. JAMES TAYLOR CLARKE, youngest son of the late Mr. Abraham Clarke, of Newport. The character of this excellent young man cannot be more accurately described than in the language of the very impressive and useful sermon preached by the Rev. Mr. Hughes, at the Unitarian Chapel in Newport, on the day of the funeral of his much-lamented and esteemed young friend. Addressing himself to the bereaved friends of the deceased, he says, "As we sit in pensive circle recounting to each other what those we once loved were, and what their virtues and their talents would have made them, the comfort of your lives, the blessing of your family, a credit to society; and oft as in tearful recollection memory dwells upon the affection which throbbed in his heart, the generous, manly warmth which informed his feelings, the dignity and uprightness of his principles, the ardour of his mind, his thirst for knowledge, his anxiety to improve his every talent,—let the charm of his mild and unassuming virtue, ever averse from wrong, ever strenuous to do right;—let all this carry you on to days in which you will meet them all again, and not only again but infinitely improved. Say not that 'death has made a fearful ruin;—that 'it has crushed an inestimable jewel;' say rather that he is escaped from the world ere it had scotched him much—that he is re-

tired betimes to rest—in unbroken slumbers to prepare for the glad stir of the morning, in which, if we have been wise, we shall all awake to joy never more to be interrupted.”

March 28, in the 64th year of his age, the Rev. **LOWTHIAN POLLOCK**, Minister of the Old Dissenting Chapel, Macclesfield. A month or two ago the writer of this article had the mournful task of transmitting, for insertion in the *Monthly Repository*, (p. 55,) a brief memoir of the amiable daughter of Mr. Pollock, who died after a very short illness. It is to be feared this melancholy event, connected with his subsequent anxiety for the recovery of his only surviving daughter, whose life was long balancing between hope and fear, proved too much for a constitution already beginning to decline, and hastened his death.

Mr. Pollock was a native of Cumberland. His father, Mr. William Pollock, who was a respectable member of the congregation of Dissenters at Penrudeck, in that county, designed him for the Christian ministry from his childhood. After going through a course of preparatory education at several successive schools, particularly at the Free-school at Blencowe, where he continued upwards of five years, under the tuition of the Rev. W. Cowper, he was placed under the care of his uncle, the Rev. S. Lowthian, of Newcastle-upon-Tyne, with whom he pursued his theological studies four years.

Soon after he had completed his academical education, he was invited, by the congregation at the Old Dissenting Chapel, Macclesfield, to become their stated minister; in which situation he continued till his death, a period of forty-one years, and during the whole of that time the greatest harmony uniformly prevailed between himself and all the members of his congregation.

Mr. Pollock possessed considerable attainments in literature. His acquaintance with the branches of knowledge more immediately connected with the ministerial office was extensive. He had read much, and his vigorous understanding and accurate judgment, joined to a retentive memory, enabled him to profit by all he read. His preparations for the public services of religion were conducted with great care, and his discourses were distinguished for being correct and judicious. Though he was far from being reserved in his manners, yet, as he led a retired life, spending his time chiefly in the bosom of his affectionate family, in the society of his more intimate acquaintances, and in attending to the duties of the ministry in

his own congregation, his talents were not so widely known as a more general intercourse with the world, and especially with his brethren in the ministry, would have rendered them. Those however who knew him well, duly appreciated his merits.

But his highest praise was, that he was a true Christian. The moral precepts he delivered to his hearers he exemplified in his own conduct. Strict integrity, Christian humility, candour and universal benevolence appeared in all his behaviour. No one could possess a heart more disposed to friendship, more alive to every kind feeling, more prompt to cherish and display those social tempers on which the peace and harmony of society depend; and the consequence was, that he enjoyed not only the uninterrupted affection of his hearers, but the respect and good will of persons of other religious denominations, who, forgetting difference of opinion, rendered a sincere homage to his virtues and his worth.

His manly and Christian resignation in his late domestic afflictions was exemplary. The consolations of religion, which he had often held out to others, he powerfully felt and thankfully acknowledged; and though his paternal feelings were most powerfully alive, and his soul, like that of the Saviour, was sometimes sorrowful even unto death, yet, like him also was he enabled to say, “Not my will, but thine, O God, be done.” The tender sympathy which all his friends and acquaintances felt for him, on the loss of his deservedly beloved daughter, is now, alas! followed by a sincere regret for his own death. How well to him may be applied these words of Scripture: “The memory of the just is blessed”! He has left behind him a son and a daughter to lament the loss of one of the best and kindest of parents.

J. B.

April 6, in the 58th year of his age, after an apoplectic seizure, the Rev. **GEORGE FORD**, upwards of 25 years pastor of the Independent Congregation at Stepney.

— 14, at his house in *Highbury Grove*, **JOSEPH TRAVERS**, Esq., of St. Swithin's Lane, in the 69th year of his age.

Lately, at *Thorney*, in the Isle of Ely, the Rev. **J. GIRDLESTONE**, M. A., aged 76, incumbent curate of the Donative of Thorney Abbey, and formerly of Catherine Hall, Cambridge. He had been for more than 50 years the resident and officiating minister of his parish, and for

24 years an active magistrate in the Isle of Ely.

Lately, at *Beaumaris, Anglesea*, at the close of his 82nd year, the Rev. HUGH DAVIES, B. A. F. L. S., since 1778 rector of the above parish, afterwards, in 1787, of Aber, of which being unable, through his advanced age, conscientiously to discharge the duties, he voluntarily resigned it in the year 1816. He lately published in 8vo. an ingenious scientific work, entitled "Welsh Botanology."

Lately, in the *Poor-house* of St. Giles's in the Fields, the Rev. Mr. PLATEL, formerly of Trinity College, Cambridge, bachelor of civil law, and late curate of Lyes, in Hampshire. *Being without any engagement during the last three years, he sunk into the most abject distress.* His death was ultimately occasioned by a wound in the foot, which had been too long neglected.—*Christian Remembrancer.*

Lately, at *Bath*, in the Abbey Churchyard, aged 65, Mr. WILLIAM MEYLER, bookseller, and joint proprietor and editor of *The Bath Herald*, of which he had been the principal conductor from its first establishment in 1762.

Lately, Mr. JAMES HAYES, of Great Surrey Street, Blackfriars, who has, by his will, left the following extensive charitable donations, viz.:—

£3,000 Bank Stock to Bethlem Hospital.

£10,000, three per Cents. reduced, to Christ's Hospital, to be distributed in annuities of £10 each to blind persons, according to the late Rev. Mr. Hetherington's Deed.

£10,000, ditto, to Christ's Hospital, for the general uses of the charity.

£5,000, ditto, to the London Hospital.

£5,000, ditto, to St. Luke's Hospital for Lunatics.

£5,000, ditto, to the Deaf and Dumb Charity.

£5,000, ditto, to the School for Indigent Blind.

£5,000, ditto, to the National Society.

£4,000, ditto, to be, by his executors, transferred into the name of the Vicar for the time being of the parish of Barking, in Essex, and three other persons to be nominated by the vestry of the said parish, upon trust, to apply the interest of £2,000, part thereof, on the 12th February, in every year, equally between six poor housekeepers of Barking who do not receive support from the parish; and the interest of the remaining £2,000, to apply the same on the 12th of Feb.

in every year, equally between other six poor persons of the said parish, whether housekeepers or not, at the discretion of the trustees; but no one person is to partake of the interest of both funds at the same time.

£1,000, ditto, to the minister, churchwardens and overseers of the parish of Little Ilford, in the county of Essex, upon trust, to pay the dividends and interest thereof, as the same shall become due, unto the poor of the said parish.

£1,000, ditto, to the parish of St. Gabriel, Fenchurch Street, to be applied in the same manner.

£2,000, ditto, to the parish of Christ Church, Surrey, to be applied in the same manner.

£5,000, ditto, to the President and Committee of the Corporation of Sick and Maimed Seamen in the Merchants' service, upon trust, to pay the interest thereof for the benefit of the sick and maimed seamen.

£200 to the company of glass-sellers, to be distributed to the poor of the said company, at the discretion of the master and wardens. And,

£100 to the poor of Allhallows Staining, Mark Lane.

Deaths Abroad.

1821. Jan. 10, (O. S.) at *St. Petersburg*, from a fever contracted in visiting one of the gaols of that city, Mr. WALTER VENNING, at the house of his brother Mr. John Venning. He was a member of the "Society for the Improvement of Prison Discipline," the committee of which have placed on their records a tribute to his memory, of which the following is an extract: "Mr. Venning joined the committee soon after the formation of the Society, and very essentially contributed by his exertions to the success of their labours. He was indefatigable in visiting the gaols of the metropolis, and ever earnest in his endeavours to restore the criminal, but especially the youthful offender, to the paths of religion and virtue. During his late residence in Russia, a period of nearly four years, his time has been unceasingly devoted to the amelioration of the gaols in that country. He presented to the Emperor Alexander a memorial forcibly pointing out the great national benefits that result from the improvement of prison-discipline, and the wisdom and practicability of rendering punishment the instrument of reformation. The justice of these views was acknowledged; and to carry them into execution, an Association was formed at St. Petersburg, under the imperial sanction. This Association has been produc-

tive of extensive good, by introducing improvements in the construction of places of confinement, and regulations calculated to preserve the health and promote the moral and religious interests of the criminal. It is needless to add, that in these philanthropic labours, Mr. Venning eminently shared; and long, very long, will the wretched and the guilty confined in the prisons of the Russian empire have reason to revere his name and bless his memory."

Lately, at *Maurecort*, near *Poissy*, department of *Seine-et-Oise*, M. GOSSELIN, a native of *Caen*, department of *Calvados*, aged 78 years; the author of various works in favour of religion and of political liberty: the most considerable of these is *L'Antiquité Dévoilée*, &c. i. e. "Antiquity Unveiled by the help of Genesis, the source of the Pagan Mythology

and Rites." Four editions attest the merit of this work, in which the author labours especially to combat the errors of Dupuis, who endeavoured to carry back the origin of the Zodiack to more than 15,000 years. M. Gosselin, cultivating himself the little domain on which he depended for subsistence, handled by turns the spade, the plough, and the pen. He was a good Grecian, and translated the Theogony of Hesiod. He lifted up the veil of the Greek mythology, and discovered in it the truths and facts of the sacred history, often disfigured in the traditions of Paganism, and drew from thence new evidences in favour of holy writ. This worthy old man, who has left some unpublished MSS., has bequeathed to his executor the sum of a thousand francs for printing them.

INTELLIGENCE.

DOMESTIC.

Manchester Fellowship Fund.

THE subscribers to the original institution, known by this name, and hitherto jointly supported by the two congregations in Cross Street and Mosley Street, have thought it advisable, that two separate congregational funds should be established. In consequence of this resolution, a distinct association has already been formed, in connexion with Cross-street Chapel, for the purpose of raising and supporting such a fund. Application for aid from this fund may be addressed to the Rev. J. Grundy, President.

J. G. R.

Manchester, April 3, 1821.

Monkwell Street.

THE Rev. S. W. BROWNE, A. B., formerly of Pembroke Hall, Cambridge, and more recently pastor to the Old Meeting-House Congregation, Birmingham, was on Monday last elected successor to the late Rev. Dr. James Lindsay, pastor to the congregation assembling for public worship at Monkwell Street, London.

Preferments.

The Rev. Dr. BUTLER, head master of Shrewsbury School, collated to the Archdeaconry of Derby.

The Rev. W. JENNINGS, of East Garston Vicarage, Berks, presented by Sir FRANCIS BURDETT, the Patron, to the living of Baydon, Wilts.

Rev. J. T. LAW, M. A., (eldest son of the Bishop of Chester,) Chancellor of Lichfield and Coventry, *vice* Outram, deceased.

Jews' Free School.

THE Fourth Report of this valuable institution is now before us. The following extract will give pleasure to the Christian reader:

"The school, established in April, 1817, opened with two hundred and sixty scholars, half of which were ignorant of the alphabet, and the remainder knowing but very little more: since that period about one hundred and fifty boys have passed the school, and may be considered as having acquired sufficient education to carry them respectably through life: while several have laid the ground and exhibited talents for superior acquirements.

"At this time the school contains two hundred and sixty-two boys, and is arranged in the following manner:

"Hebrew. Ninety boys translate prayers and the Bible, one hundred and ten read the prayers; sixty-two are all that remain in the lower classes; the greater part of whom are very young, and but recently admitted.

"English. One hundred and sixty are in the advanced classes, spell words of three syllables and upwards, read lessons from Scripture and the Bible; cypher in the first four rules, both simple and compound; some of these are capable of working in the more advanced rules in

the tutor: and can readily answer any question put to them, from any part of the Bible.

“From the experience of the course followed in the school it is ascertained, that a boy with a moderate capacity may be taught to read both Hebrew and English, write tolerably fair, and know the first four rules of arithmetic in about eighteen or twenty months: and future experiments will shew to what extent of education this school can arrive by unremitting attention.”

The Committee propose the erection of a new building for the school, in which accommodation is to be provided for the tuition of girls, in reading, writing and needle-work. For this purpose, a subscription has been set on foot, which amounts already to £2026. 13s.: amongst the subscribers are several Christian names, and we should be gratified if this notice of so excellent a charity amongst our Jewish brethren should be the means of adding other names to the philanthropic list.

The Protestant Society for the Protection of Religious Liberty.—The Annual Meeting will be held at the London Tavern, Bishopsgate Street, on Saturday, May 12, at half-past Ten for Eleven precisely. Some distinguished friend to religious freedom is expected to preside.

Messrs. *Pellatt* and *Wilks*, Secretaries.

PARLIAMENTARY.

Catholic Bill.

The Bill for the Relief of the Roman Catholics was carried in the House of Commons, on the third reading, by a majority of 19, in a House of 413; but was lost in the House of Lords, on the second reading, by a majority of 39, a number quite ominous with regard to the interests of religious liberty. In the debate in the Lords, Lord ASHBURTON contrasted the merits of the Roman Catholics with the demerits of the Protestant Dissenters, whom he charged with the murder of Charles I. Mr. CANNING also, in the House of Commons, spoke of the Dissenters as a foil to the Catholics: the following is part of his speech on the occasion:

“He desired the House to contemplate the Catholics in their real character, maintaining that, *à priori*, a Church-of-England-man would be more ready to admit to equal privileges one who disagreed merely on such a speculative point as Transubstantiation, than one who denied the great fundamental doctrines of the Trinity, the Atonement, and the Divinity of the Saviour. Yet every day

Dissenters were admitted to take the oath at the table, and to share the honours and labours of legislation. There were more points of agreement between the Church-of-England-man and the Catholic, than between the Church-of-England-man and the Dissenter.”

HOUSE OF COMMONS, April 12.

Sect of “Separatists.”

Mr. J. SMITH presented a petition from a body of Christian people, dissenters from the Protestant Church, residing in London, who were denominated “Separatists.” Their tenets resembled, in some degree, those professed by the people called “Quakers,” whom they greatly resembled in their peaceable demeanour and the propriety of their conduct. They stated that, by their religious scruples, they were prevented from taking an oath, which was productive to them of much inconvenience and trouble, particularly in matters connected with the Excise. They humbly conceived that they had the same right to the consideration of Parliament that was conceded to the Moravians and Quakers; and they prayed for such relief, touching the premises, as Parliament in its wisdom might think proper to afford.

Mr. R. SHAW presented a similar petition from Dublin, and Mr. DAWSON a petition of a like import from Belfast. The petitions were severally laid on the table and ordered to be printed.

FOREIGN.

RUSSIA.

The *British and Foreign Bible Society* has published, in its “Monthly Extracts,” No. 44, “A Letter from His Excellency Prince Alexander GALITZIN, President of the Russian Bible Society, to the President of the Geneva Bible Society,” dated *St. Petersburg*, Nov. 9, 1820, of which the following is an extract:

“With regard to the progress of the Russian Bible Society, it is in fact not without being profoundly moved by the infinite grace of God towards us, that I proceed to give you some account of it. About 200 societies in the provinces cooperate already with the Society of *St. Petersburg*, in the great Russian biblical cause: more than a million, seven hundred thousand rubles have been contributed in the space of seven years, to advance the sacred end of these benevolent Institutions: more than 275,000 copies of the Holy Scriptures in thirty different languages have been distributed among all classes: and, whilst the Russian version of the Holy Books, of which some parts have just appeared, is received with the greatest enthusiasm by the

whole nation, the Crimean Tartars, the Kalmucs, the Tschuwashians, the Tshere-missians, the Mordwashians, the Karelians, &c., to the most distant inhabitants of the borders of the White Sea, all begin to read in their own languages and dialects, the word of truth, the gospel of Jesus Christ. Even in the East, in Persia and Asia Minor, resound anew, after so many ages of sullen silence, the good news of salvation by the crucified Saviour," the President adds, but the British Society would have acted conformably to its professions by omitting the clause, "who" (the CRUCIFIED Saviour) "is THE TRUE GOD and eternal life."

GERMANY.

The Emperor of Austria, whom we have known more than once as a fugitive, is now (thanks to the Holy Alliance!) a mighty personage. Italy is in his hands or at his feet. From Piedmont to Naples his vassals brandish their swords. The patriot bands have been broken by treachery or have dissolved under a sudden panic. The old doctrines of despotism are revived, and venal priests, orators and poets, hail the German master with laureate flowers of rhetoric. He outdoes, or is to outdo, the Antonines, Tituses and Trajans.—We have long intended to insert the following morsel from the newspapers relating to this august conqueror, and the present is an inviting opportunity:

"Extract of a private letter, dated Laybach, Jan. 28:—Every one knows the aversion which the Emperor of Austria entertains for revolutionary doctrines. When the Professors of the Lyceum of Laybach were presented to him, he said—

"Gentlemen,—The students of Carniola have always deserved praise. Endeavour to preserve for them this good character. Remain ever faithful to what is ancient; for what is ancient is good, and our ancestors ever found it so. Why should it not be the same to us? People are occupied elsewhere with new notions that I cannot approve, and which I never shall approve. From such notions preserve yourselves: attach yourselves to nothing but what is positive. I do not want learned men; I want only loyal and good subjects; and it is your part to form them. He who serves will instruct according to my orders; and whoever feels himself incapable of that, and embraces novel ideas, had better depart, or I shall myself remove him."

"The enlightened and liberal views displayed by the Emperor of Austria in his speech to the professors of the Lyceum at Laybach, are not a solitary instance of

that august person's sagacity. A few years ago, his Imperial Majesty visited his newly-acquired dominions in Italy. At Bologna he was accompanied on a visit to the Museum by a deputation of the professors of the University, who submitted to his notice, among other objects of curiosity, one of Sir Humphrey Davy's safety-lamps. His Majesty was given to understand, that the Englishman, its inventor, had, by his numerous discoveries, produced a revolution in science. At the word *revolution*, the countenance of the Emperor changed; and, turning his back on the *Cicerone*, he said, that the King of England would, no doubt, in time feel the consequences of his condescension to his unruly subjects; but as to himself, he should take proper care not to suffer any of his subjects to make revolutions!"

Amongst the novelties of the last LEIP-SIC fair, was the celebration of Jewish Divine Service in the German language, with a Sermon and Psalm-singing according to the new Hamburgh Temple service. Two Jewish men of letters, M. ZANG, from Berlin, and M. WALFSOHN, from Dessau, delivered moral discourses, which were highly applauded, and the Jewish Psalms were sung with the accompaniment of an organ. This new Temple service has extraordinary success, and promises to realize the wishes of the venerable Dr. FREELANDER, at Berlin: "Relief from all Talmudic restraints on religious belief, and to return to the pure Mosaic worship."

SPAIN.

Some troubles have been excited in this country through the intrigues of the priests, but upon the whole, the cause of civil and religious liberty is steadily advancing. Proposals are talked of for a pacification with the colonies, on the basis of mutual advantage, and of respect for the freedom of both countries. The Cortes are taking new and stronger measures to guard against the exactions of the Church of Rome. From September 1814 to October 1820, it appears that there went out of Spain, for the sole advantage of the Holy See, 30 millions of Reals; it is now under consideration to limit the annual contribution to Rome to the sum of 200,000 Reals—this to be granted "towards the necessary expenses of the Catholic Church."

PORTUGAL.

We have been little accustomed hitherto to report good news from this country, but every nation has its turn for freedom,

and Portugal is now taking the lead of the continental states in liberal measures. The Inquisition is put down, the monasteries are thrown open, the priests are salaried as servants of the public, and the liberty of the press, for both religious and political discussions, is decreed. It is a curious question, how long the bigoted house of Braganza, on the other side of the Atlantic, will retain their property (to use the *legitimate* style) in the inhabitants of "the vine-covered hills and gay regions" of Portugal.

TURKISH DOMINIONS.

Confusion prevails in various parts of the immense empire of the Porte, and the horns of the Crescent may possibly be soon shortened. Ali Pacha, who by the way is said to be converted to Christianity, has long waged war with the Sultan, and after being several times reduced to a state of desperation, is now, according to rumour, beginning to make his rebellion good. The Wechabites are again stirring in the East, not in the least dismayed by former discomfitures, and troubles nearer home may enable these religious reformers with swords in their hands to consolidate their power. Egypt is, as usual, in a fitful political mood. But the event which excites most attention, and in the friends of freedom most hope, and in the lovers of ancient Greece most enthusiasm, is a rising amongst the Greeks in the Turkish States, under the banners of Independence. The insurrection began in Wallachia: Prince Ypsilanti is the leader. It has been assisted by a revolt of the Servians. The flame has spread to the islands, and even to Constantinople. As

yet, the issue is doubtful, but the chances are always unfavourable to revolt. Much will depend upon the temper of Russia, which has hitherto looked on with impartiality, though we will venture to say not with indifference.

EAST INDIES.

An *Anglo-Chinese College*, has been established at *Malacca*, by Dr. R. MORRISON. A building for this purpose was erected 1818. The objects are, "The promotion of literature, by affording to Europeans and others, the means of cultivating the Ultra-Ganges languages, especially that of China, and its tributary kingdoms; and to natives, the means of becoming acquainted with the English language, and with the most useful parts of the science of the West. The Diffusion of Christianity in the countries in which the Eastern languages referred to are spoken." "Persons from Europe, &c., of any Christian communion, whose characters and objects shall be approved of by the conductors of the Institution," to be admitted as students. It is hoped that the resources of the College will allow of the gratuitous education of a certain number of Malay native youths. Dr. MILNE, the coadjutor of Dr. MORRISON, in the translation of the Scriptures, and translator of several works from the Chinese, is the present President and Tutor of the College. The London Missionary Society has voted the sum of £500, towards the objects strictly missionary: and many generous individuals, both in India and England, have presented considerable donations in money and books.

CORRESPONDENCE.

Communications have been received from Messrs. Joseph Cornish; I. Sims; and Joseph Jevans: from V. M. H.; K. K. K.; W. B.; C. B. (B—m); I. I. (not T. T. as in the signature, p. 200); I. C.; W. W.; and from a Rational Christian; and Hereticus.

Dr. *Southwood Smith* has favoured us with a Memoir of the late Rev. *Wm. Blake*, of Crewkerne, which will be given in the next Number.

We could not insert the *Merthyr Tydfil* list of subscriptions otherwise than by making it an Advertisement, for which see the Wrapper.

M. A. C.'s second communication is liable to the same objection as the first: the point of the second line still depends upon a typographical error.

Volume XV. may be had of the Publishers in boards, price 18s. 6d.; as may also single Numbers of that Volume, and the preceding Numbers and Volumes that are not out of print. Their set of the work, announced in the last Number, is disposed of; but they are trying to complete another. They will give the full price for the two first Volumes, and also for No. 133, for January 1817, with or without the Portrait of Mr. Vidler; as likewise will the Printer.

ERRATA.

P. 151, col. 2, line 4 from the bottom, put a period after the word "virtue," and read "Nor," &c.

P. 187, col. 1, line 36, for "is virtually," read *thus virtually*.