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Original Letters from Mr. (afterwards Dr.) S. Chandler, to Mr. John Fox.

From Mr. Chandler.

London, July 7, 1716.

DEAR FRIEND JOHN,

I LITTLE dreamt that the first letter I was to receive from you, was to begin with a reproof from the Apocrypha. You know that can have but little weight with a man that believes and studies his Bible. However, I am content, since it was the best you had, especially when I found you had so good an opinion of it, as to think I could not possibly find fault with it. And it is true, indeed, I cannot find fault with the doctrine; though I think my friend wrong in the application of it.

I think it was not without just ground, that I a little resented your writing to Secker first, whose friendship with you was later than mine, not to say I was the instrument of making you friends. It would have been but a kind part, if you had given me but a few lines, and told me that you did sometimes remember one, that will always remember you, and take pleasure in thinking of you. To hear of your welfare could not be a greater satisfaction to Mr. Secker, than it would have been to me. I am sorry you should think me inferior to him, in good wishes on your account, for whose welfare I am as truly concerned as for my own.

However, as I never thought myself worthy to be a first-rate friend, so 'twas not without a great deal of pleasure, that I find you will allow me a share at least in your friendship, which I shall endeavour to cultivate by all the good arts I am master of, and shall place it amongst the happy circumstances of my life, if I can contract any intimacy with so valuable a correspondent.

As for that freedom and sincerity of conversation you recommend, you may rest assured, that as nothing is more agreeable to my principles and temper, so nothing will be more carefully guarded against than the contrary; and did you know but my real

sentiments of Mr. Fox, you would not say that I was wanting in affection. I shall not make any fine speeches on this head, though I could say much with a great deal of truth, lest you should already think me inconsistent with my promise; but shall only say, that as your company was one of the best entertainments I met with in London, so the loss of it hath been a very great inducement with me to leave it. You can somewhat make up that loss, if you'll let me often see your heart in writing, though I cannot talk with you as a man talketh with his friend, face to face.

It will not, I presume, be disagreeable to you to hear that I am just on the brink of matrimony. The marriage contract is not yet signed, but I suppose it may be consummated next week. When I have tried I'll tell you how I like. 'Tis not safe to pass a judgment before trial.

I heartily sympathise with you on the account of the hard treatment of that dear one you love so tenderly; however, I hope your sorrows are not so great as to hinder you from rejoicing in your friend's welfare. Mr. Baker is chosen at Salters' Hall Lecture. Jerry Burroughs had but about 18 or 19 votes. This morning, about ten, dear King George came publicly through the city for the Tower, in order to go for Holland. I saw with the usual satisfaction that good and great man. He looked well, and smiled upon his people.

As for the fine things I told you in St. James's Park, I have entirely forgotten them. Let me know what they were, and you will find him as good as his promise who is,

Dear Friend,

Yours sincerely,

SAML. CHANDLER.

From the Same.

[We cannot allow ourselves to print the following letter, without observing, that the doubts which the writer throws out were the random impulses

of the moment, and that patient inquiry and diligent research not only confirmed him in the belief of Christianity, but enabled him to take his rank amongst the most eminent and successful advocates of the gospel which his age produced, though no age abounded more in able and satisfactory defences of divine revelation. Ed.]

London, Sept. 13th, 1716.

DEAR FRIEND,

I had much sooner answered your last, but that I expected, with impatience, that you would have written to Secker, to whom you have been longer in debt than I to you. He cannot imagine the occasion of your silence, though he is apt to think you are very wroth with him, because he directed to the *Rev. Mr. Fox*. Why, my honest friend, you are not the first man that hath had a title that did not belong to him, though the reason of his giving you that title, was your applying it to me: upon which account you ought to allow *me* first to be angry with *you*, before you allow *yourself* to be angry with *him*. He is very much concerned that you resent it, and I must say, that I think it is without any occasion. Your first letter to me discovered a much stronger inclination to keep up a correspondence with your London friends, than this action would seem to intimate; however, if I know my friend well, I am convinced so good and generous a temper as yours will not keep a resentment too long, even though the foundation at first were just, much less when there was little or none at all for it.

And now I could say ten thousand things, would I give a vent to my fancy,—blame nature, myself, and all the world around me, with myself, nothing or something above what I am.* Sometimes easy with respect to another world; sometimes in doubt whether there be any such state or no, and sometimes whether there be any certain method of attaining to happiness in it. Sometimes the footsteps of Providence, methinks, are plain and clear, and then the whole management of the world seems again to be one grand disorder and confusion. Some-

times I am forced to own the goodness of the Supreme Being, and then soon call it into question on account of that awful Being's dispensations towards man, who, I am sometimes apt to imagine, came unfinished out of the hands of his Maker; at other times, to be a being much too mean and vile to be of a divine extract and original. As for religion, I profess I scarce know where to fix, or what to believe. As for that of the Christian, 'tis true, there are many charming, beautiful things in it, but then there wants that clearness of proof that a considerate person would wish it; and, besides, 'tis founded upon a religion that I can scarce allow to be divine. The Scriptures we call inspired. I must have better proof for the inspiration of them, at least in the strict sense of our divines, before I shall believe them so. Surely things inconsistent, dubious, obscure, perplexed, arguments weak and inconclusive, conclusions forced and unnatural, could never come from the God of truth and order. By what arguments can you prove that the books we receive are canonical; those individual books and no others, some of which were not received till about the century of Christ, and then dubbed canonical by those who knew no better than we? How can those be proved, my friend, to be of divine inspiration? If these are the foundation of our faith, I cannot help saying, I could have wished them a little more certain, and, methinks, Providence hath dealt a little hardly by us, first to leave us without sufficient proof that they are genuine, and if we could know them to be so, not to afford us light enough to understand them.

I am afraid, honest John, you will think I rant, but I profess I am in earnest. I am in a perfect wandering and maze. I scarce know what to believe or disbelieve. Only one thing I am very certain of, that I have the truest love to you, and am, with the utmost sincerity,

Your admirer, friend and servant,
SAML. CHANDLER.

I hope you'll take my letter into consideration, and write first to Secker. Direct as usual.

* So in the copy. Ed.

SIR,

THE perusal of certain papers in your Repository, on the subject of Miracles, has led me to transmit to you one or two remarks, which, though not directly applicable to the observation of your correspondents, may not be altogether useless.

In inquiring into the truth of the miracles recorded in the New Testament, we ought to consider them as they are there represented, not as events without an author and without an object, but as events which are expressly referred to a Divine agency, and which were intended to answer a certain purpose. The resurrection of a man from the dead, regarded as an insulated event from which no conclusion could be drawn, and by which no object was effected, would require strong evidence indeed to render it credible. But the resurrection of a man as a pledge of the future existence of mankind, and as an event which was to lay the foundation of a theology which should change (and which has changed) the religion of the world, is very differently circumstanced. It is also to be considered, that if God should please to interfere in a supernatural manner in the government of the world, such interference would be miraculous, and must be supported by miracles as its proof. The question, then, respecting the probability or improbability of the Christian miracles resolves itself into the question, whether it be probable or improbable that God should step aside from the usual plan of his administration in such a manner and for such an object as is stated in the Christian Scriptures; and he who feels assured that such an interposition can be confirmed by *no* testimony, may of course save himself the trouble of inquiring into the evidence of the facts by which it is supported. But he who has not arrived at this assurance, has nothing to do but to examine as impartially as he can the evidence which is laid before him, and to consider whether it is *in itself* worthy of credit. He will act unphilosophically if, at every step, he recurs to the antecedent improbability of miracles, (of which we are very incompetent judges,) in order to throw a suspicion upon evidence which appears to be convincing and satisfac-

tory. He should consider the testimony not so much *relatively* as *absolutely*; and for this plain reason, because he has no balance in which he can weigh the evidence of testimony against an antecedent improbability, so as to ascertain precisely when the latter is surmounted by the former.* In the case of a fact which we deem to be improbable, we are scrupulous, and ought to be scrupulous, as to the validity of the testimony on which it rests; but we never pretend to apply a scale by which we can estimate improbability on the one hand, and the force of testimony on the other, in order to decide whether the fact is to be received. And in innumerable cases a high degree of supposed improbability is so completely overcome by the power of testimony, that it forms no deduction whatever from the confidence with which a fact is believed. Nothing is more common than to hear that such or such thing might have been thought *impossible*, but that, nevertheless, it is *true*. And the miracles of the New Testament ought to be inquired into in the same manner in which we inquire into the truth of any fact which we demand should be supported by clear and solid evidence. If the notion of such a divine interposition as is recorded in the Christian Scriptures, carries its own refutation along with it, we need inquire no farther. But if not, we ought to examine its evidence with strictness and impar-

* I will here take the liberty to refer to an observation which I formerly made on this subject. "In many cases man cannot wait to calculate between the strength of the evidence and the improbability of the fact; and, in some cases, could he wait for ever, he would not know how to manage the calculation. And, conscious of his infirmity, he chooses, in such cases, rather to examine the validity of the testimony, of which he can judge with tolerable exactness, than to fatigue his faculties with endeavouring to balance the evidence which is laid before him against improbabilities, the force of which he cannot estimate. And in the case of Christianity, if he conceives himself to be an incompetent judge of the antecedent credibility of a divine revelation, his business is to inquire into the evidence with as much impartiality as he can, and to abide by the result of such inquiry."

tiality, and rest in the result of such examination. When I say that we *ought* to do this, I do not now mean morally, but philosophically. It is in this way that we judge of other facts, and if we refuse to judge of miracles on the same principle, we shall be in danger of rejecting what, to say the least, *may* be true, and what, if true, must be most interesting and important.

E. COGAN.

SIR,

Brighton.

THAT the question of Philosophical Necessity is a merely verbal dispute, was, I believe, long the opinion of the late Dr. Cogan, and it was certainly his last opinion on that subject. In his volume of Ethical Questions he has stated and defended it with his accustomed clearness and ability: *intentum enim animum velut arcum habebat, nec languescens succumbebat senectuti.*

If, indeed, the question is, whether what we will is determined by what we think, it can receive but one answer from all mankind; and as little can it be questioned, that what we think depends upon a variety of causes of which we are not the authors. Hence nothing is gained to the side of the freedom of the will by throwing back the difficulty, as your ingenious Correspondent S. [pp. 596—598] appears to do, from the volitions to the views, and looking to the understanding for that independence which was sought for in vain in the will.

He who is inclined to think that the dispute is solely about a word, and that if the term Necessity were rejected the controversy would be at an end, may be pleased to remark, how well that offensive word can be spared by those who affirm, notwithstanding, that the volitions and the judgments of the mind are related as cause and effect. Dr. Brown, following in the track of Hume, has given the subjoined definition of a cause, in his Enquiry into the Relation of Cause and Effect: "A cause, in the fullest definition which it philosophically admits, may be said to be that which immediately precedes any change, and which, existing at any time in similar circumstances, has been always, and will be

always, followed by a similar change." In this definition a necessary connexion of cause and effect is not denied; neither is it affirmed; and in the author's opinion, the definition is the fullest which the relation philosophically admits. It is complete without it; and, consequently, the expression Philosophical Necessity should be dismissed from the language of philosophy; for if Necessity is not to be admitted in the definition of the relation of cause and effect, in what other case can it have a philosophical use or meaning? If his opinion was right, and it might be difficult to prove it wrong, certainty and universality of concomitance express fully and completely the relation of cause and effect; and when we assert necessary connexion, nothing more can be meant than certain and universal concurrence. If we imagine that we perceive something more, a closer bond between the two events described by the term Necessity, we imagine what is not fact. Our knowledge is bounded by our observation, and constant concomitance is all that is observed. Let this be granted, and he who fears the consequences or dislikes the name of Philosophical Necessity ascribed to human actions, or to any other natural facts, may be consoled by the legitimate conclusion,—that, to confess that every volition of the mind of man has a cause, and that this cause can be nothing else than the state of the mind which immediately preceded it, is not to acknowledge its volitions necessary. "The mere relation of uniform antecedence appears to me," saith our Enquirer, "to constitute all that can be philosophically meant in the words power or causation, to whatever objects, material or spiritual, the words may be applied." Every man to whom the same appears, may forthwith dismiss from his philosophical vocabulary the name of Necessity. For him that thinks otherwise there is no alternative, but to maintain that volitions have no cause, or that they are what they are necessarily.

JOHN MORELL.

SIR,

Nov. 6, 1821.

VARIOUS copies of the following extract of a letter in MS. having been at least seven years in circulation,

at length a very incorrect copy was published in the "Monthly Magazine" for September last, and inserted from thence in the "Christian Reformer" for October, VII. 354.

I send you the following as a correct copy; and though the respectable writer of it may regret that any extract of his letter has been published, he cannot, I am persuaded, disapprove this public correction of it.

The time selected for publishing this extract of a private letter, so long after it was written, I know not how to account for. Whether it was intended to support, on such evidence, a full reliance on the humble, pacific and unambitious character of this "great Prince" and distinguished member of the celebrated "Holy Alliance;" or to insinuate a strong discordance between his actions and the professions he was pleased to make to the deputation of Friends on this occasion, who were three of their approved ministers, I am wholly ignorant. Two of them have since been at Petersburg, William Allen and Stephen Grellett, but I have not heard that the Emperor was as accessible to them there as in London.

F.

Account of the Private Conference of Alexander, Emperor of Russia, with John Wilkinson, of High Wycombe, Stephen Grellett, of New York, and William Allen, of Plough Court, Lombard Street, in the summer of 1814, when the Emperor and the King of Prussia were in London.

Extract of a Letter from J. Wilkinson to Thomas Clarkson, dated 21st of the 7th Month, 1814.

After an account of the unsuccessful endeavours of the deputation of Friends to obtain an interview with the King of Prussia, he says,

"Very different, indeed, from this what passed with the Emperor of Russia, who, before the address was presented to him, went to the meeting at Westminster on a first-day morning, (19th of last Month,) taking with him his sister, the Duchess of Oldenburgh, his Ambassador, Count Lieven, and two young Princes; one, I believe, was his nephew, Prince Oldenburgh, (not the Duchess's son,) the other's title I have forgot. Both the Emperor and his sister conducted them-

selves like persons on whose minds vital Christianity and undissembled piety had the predominance; and after the meeting concluded, they did not hastily leave it, but, with that condescension and kindness which they have shewn in so remarkable a manner on every occasion, they stood to shake hands with, and take notice of several Friends who were near them; and before getting into his carriage, the Emperor told Wm. Allen who he would have to wait upon him with the address, fixing the following third day to receive it, saying, that he wished for a private conference, therefore he would not have more attend than he had named. William Allen, however, made interest afterwards with the Ambassador for Stephen Grellett to be admitted.

"The Emperor received us without having any attendants with him, and we, William Allen, S. Grellett and myself, continued with him near an hour.

"As soon as we began to enter the room, the Emperor came forward to us, and shook hands with each of us in the most condescending and affectionate manner; and when William Allen presented the address to him, he took it, but did not open it, having previously said, he should not wish the time he should allot for the audience, to be taken up by reading an address; as he had seen the copy which was delivered to the Ambassador on leave being asked to present it. The books were then presented, and the Emperor opened each of them, inquiring, at the same time, with apparent interest, what they treated of. The books were, 'Barclay's Apology;' 'The Book of Extracts;' 'Penn's no Cross, no Crown;' 'Summary of Penn's Maxims.' After he had accepted the books, he turned towards us, and expressed himself with great kindness, and in very full terms, concerning the satisfaction he felt at having been at the meeting, and wished to know whether it was held in the same way as our meetings usually are.

"He was informed that it was, but that there is not always speaking in our meetings.

"'Do you then,' said he, 'read the Scriptures in them?'

"'We are not in that practice, because we believe true worship to consist in the prostration of the soul before God, and we do not consider it necessary for any thing to be read or spoken to produce that effect.'

"'This is my opinion also,' replied the Emperor; 'and, with regard to prayer, have you any form of prayer?'

"'We have not; because we believe that in prayer the soul must communicate its supplication in such a manner as best

suits its condition at the time prayer is offered up.'

" 'In that,' replied the Emperor, 'I fully agree with you. I believe I can truly say there is not a day passes in which I do not pray, but it is not in any set form of words; for I soon found my mind would not be satisfied without using such language as at the moment is applicable to its condition; but, you know, Jesus Christ gave a set form of words to his disciples.'

" 'He did; yet we conceive it was only to instruct them in what it was most essential they should petition for, without meaning to confine them to those very words on all occasions.'

" 'I think you are right,' said the Emperor. He then put many judicious questions to us, in order to be made acquainted with the leading features of the doctrine, discipline and practice of the Society, and appeared well satisfied with the answers he received. With regard to the operation of the Divine Spirit on the mind, he expressed himself in such a manner, as one cannot conceive any thing short of his being an humble and faithful follower of its holy and secret guidance. After making many inquiries about the Society, he said, in the most affectionate manner, 'How is it that none of your people have been into Russia? If any of them come into my country on a religious account, don't let them wait for an introduction, but let them come immediately to me; I shall be glad to see them;' repeating, 'I shall be glad to see them.'

" Towards the conclusion of the audience, S. Grellett, in a respectful and affectionate manner, expressed the strong desire he felt for the Emperor's preservation, under the heavy burthens and complicated duties which, in his exalted station, must necessarily be allotted him. Whilst S. Grellett was speaking, the Emperor took him by the hand, and, with a countenance full of nobility, mingled with Christian tenderness, replied, 'What you have said is a cordial to my mind, and will long continue to be strengthening to me;' and when we parted with him, he shook hands with each of us, after saying, 'I part with you as a friend and a brother.'

" I cannot but feel myself very unworthy to have been present on such an interesting and important occasion, more especially having been one of only three; but, perhaps, if there had been many, the Emperor would not have felt the same unreserved freedom. For many days I seemed as though I had been exposed to a blaze of light, so powerfully was I impressed with the dignified, yet

unaffected, humble and pious countenance, manners and expressions of that truly great Prince, who seems indeed to be walking in the light, and to be filled with the love of truth and goodness. In him the power and awe of the Almighty are eminently displayed; for how can one see a frail mortal, who, in the midst of worldly glory, and almost adored by surrounding multitudes, instead of being puffed up with it, is, with the spirit of a humble Christian, triumphing over pride and vanity? How can one see an humble creature who has been nursed up in the land of despotism, and that in the midst of dark superstition, and yet filled with liberality and light? How can one see this without at the same time being sensible of the beauty and truth of our Saviour's assurance—'With God all things are possible'? It has indeed been a lesson which I earnestly desire may not be thrown away upon me, and which I hope will have a beneficial effect upon many.

" I must not omit just mentioning, that upon being spoken to on the subject of the slave trade, the Emperor unequivocally declared his sense of the enormity of it, saying of the Africans, 'They are our brethren, and are like ourselves.' He also expressed himself in a very satisfactory manner as to the part he had taken to get it abolished entirely."

The following account was communicated to ———, by Stephen Grellett, personally:

" Stephen Grellett remarking to the Emperor the satisfaction of his having such a sister, (as the Duchess of Oldenburgh,) the Emperor replied, 'It is, indeed. She is the gift of Heaven; it is a great pleasure to speak to her, for she is sensible of the influence of the Divine Spirit on her own heart; we can open our minds to each other; it is of no use to speak to those who have not felt it.' On hearing S. G. relate some particulars of his own life, the Emperor observed, 'I consider you as safely landed, whilst I have to combat with troubles and difficulties, and am surrounded with many temptations. Why don't some of your people visit my country? If any do, don't make applications to others, but come immediately to me; I promise you protection, and every assistance in my power.' He made many inquiries respecting the principles of Friends, and said, 'I am one with you in sentiment respecting the spirituality of your worship; I wish to pray, not in form, but as I am assisted by the divine principle in my own heart;' inquired how they passed their time—whether they were consistent and happy in domestic life. On being

told how they divided the day, he remarked, 'It is the most natural, and such as I should like—not as many who spend so much time in drinking wine, which is below the dignity of man:' asked if Friends had any colleges for the education of their young men; thought it would be better if they had; and inquired if any went to Oxford or Cambridge if they would adopt the costume.

"On taking leave of S. G., he said, 'Take my hand as a friend and a brother. I have had great satisfaction in this interview, and hope, when parted, we shall often think of each other.'

"In giving this very interesting account S. G. said, no words could convey the fulness of his satisfaction in having paid this visit. I believe he may be truly called a CHRISTIAN Prince."

Alnwick,

September 5, 1821.

SIR,
THE second chapter of the prophecy of Joel is made to commence, in our version, with the following words and punctuation:—"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand: a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains; a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations."

Upon this passage I beg to observe, 1. That instead of the colon after the words *tremble* and *hand*, the semi-colon should be used, as the subsequent clauses are too intimately connected with those which precede to admit the colon. 2. The sentence should end at the word *darkness* in the second verse, because complete sense is formed at that word. What follows begins another sentence; has an evident relation to the great and strong people alluded to; and affords a most beautiful simile respecting the rapid and universal spread of the invaders. 3. The phrase "a great people and a strong" has something clumsy in it; and it would be more agreeable with the idiom of the English language to turn it into—a *great and strong people*. 4. The word *and* rendered *people*, denotes an *associated body*, and as the connexion clearly proves that the prophet is de-

scribing the progress of an army of locusts, some term should be used more significant than that adopted by our translators; for when plain Englishmen see the word *people* in the text, they naturally conclude that the prophet is in reality predicting the march of a powerful army of rational beings. With these remarks I desire respectfully to submit the following version and punctuation to the consideration of your readers:

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for the day of Jehovah comes, for it approaches; a day of darkness and of gloom, a day of clouds and of thick darkness. As the dawn spreads upon the mountains, so shall a great and strong army: nothing has been like them from ancient times, neither shall any thing resemble them again through future ages."

WILLIAM PROBERT.

Cum tua praevideas oculis mala lippus
inunctis,
Cur in amicorum vitiis tam cernis acutum,
Quam aut aquila, aut serpens Epidaurius?
HOR.

SIR,

Nov. 13, 1821.

YOU have thought it a wholesome practice to record occasionally the opinions of Orthodoxy. The following may not prove unacceptable to some of your readers.

"In these matters I am so fearful that I dare not speak farther; yea, almost none otherwise, than THE TEXT doth (as it were) lead me by the hand."
Martyn's Letters.

"If we set up these notions of our own as the standard of faith, and require a peremptory assent to ALL THE INFERENCES which appear to flow from them, WE QUIT THE TRUE, THE REVEALED GOD, AND BETAKE OURSELVES TO THE IDOLS OF OUR OWN BRAIN." Copleston on Predestination.
Had only the spirit of these two short periods been generalized and acted up to by the disciples of Christ, would there have been an *Athanasian* in Christendom? Were they so now, would one remain in Christendom?

A BIBLE-ONLY-CHRISTIAN.

Introduction to the Study of the Old Testament, by J. G. Eichhorn, 3 vols. 8vo.

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Nothing certain known respecting the person of Haggai.—Of the con-

tents of his book.—Of its style and history.

Zechariah.

All that is known with any degree of certainty respecting Zechariah is, perhaps, the period in which he lived.—His book consists of two parts, the first comprising in a series of visions the eight first chapters, and the second the remainder of the book.—Remarks on the first part.—General observations on poetical visions, with particular reference to Zechariah.—Of the second part of the book of Zechariah—though differing in point of style and contents from the first, it is in all probability the production of the same author.—Of the character of Zechariah—and the history of his book.

Malachi.

Nothing certain is known respecting the person of Malachi, although the period in which he wrote is fixed with sufficient precision.—Of the contents of the book of Malachi—its general character and history.

Daniel.

Little more is known of Daniel for certain than that if he was not actually descended from a royal family, he was at least of noble extraction, and further, that he lived in the third year of the reign of Cyrus.—This information is, however, sufficient to account generally for a variety of singular and otherwise obscure passages contained in his book.—Difficulties occurring in the first part of Daniel (ii.—vi.).—The opening of the book (i. ii. 3) is written in Hebrew—from chap. ii. 4, to chap. vii. 28, the Aramæan dialect prevails—and towards the conclusion the Hebrew is again adopted.—The conjecture of the chapters iii.—vi. being interpolated does not appear sufficiently satisfactory.—Perhaps a minute investigation of the different parts of the book of Daniel may warrant the idea that it consists of a collection of various pieces, partly referring to Daniel and partly to some of his friends—so much seems certain, that the book of Daniel is the production of two authors who wrote their proportions of it at different periods of time.—That there once existed two original editions of the first part of Daniel may easily be proved by a comparison instituted between our present Chaldee text, and

the Greek Version of the Septuagint. Early opinions respecting the authenticity of the book of Daniel.—General history of it.

Psalms.

Of the origin of the poetry of the Psalms.—Of their antiquity.—With the exception of the ninetieth Psalm, which perhaps may have Moses for its author, none appear to be the production of an age prior to that of David.—Of the authors of the Psalms.—The idea that David was the writer of all, has been long since abandoned—the greater part, however, probably owe their origin to him.—Of the different authors to whom various Psalms are attributed, the sons of Korah display by far the greatest poetical genius.—Many Psalms have erroneous names prefixed to them.—The book of Psalms may be generally divided into two parts, which may again be subdivided into five books.—Of the probable origin of our present collection of the Psalms, differing from the general opinion entertained on this head.—Of the period and design of forming a collection of the Psalms—of their titles and superscriptions—on the most advantageous mode of perusing them—and of the necessary considerations to be kept in view for studying them with success.—History of the book of Psalms.

The Proverbs of Solomon.

Of the general use of apophthegms among the ancients.—Of their character and early adoption.—Of the contents and age of the Proverbs attributed to Solomon.—They comprise two distinct parts, the first (i.—ix.) containing a panegyric on wisdom, and an admonitory address to shun the various allurements by which youth is betrayed from the paths of rectitude and virtue—and the second (x.—xxi.) exhibiting a series of apophthegms, witty conceits, anecdotes and ænigmas.—Of the authors of the book of Proverbs, and the advantages to be gleaned from it in a critical point of view.—History of the book of Proverbs.

Job.

Contents of the book of Job.—It exhibits a mere poetical effusion and no true history.—It is far from being unlikely that a person like Job may really have existed—and that, too, during the patriarchal period—but

even admitting that his original name was Jobab, he certainly ought not to be confounded with the Jobab of whom mention is made in the book of Genesis.—In all probability, the real history of a person of the name of Job is assumed as the basis of a fiction.—Of the scene of action chosen for the same.—Of the poetical worth of the book of Job.—Of its author and the antiquity of his work.—Of the genuineness and age of the prologue and epilogue of the book of Job.—Particular remarks on the speeches of Elihu.—History of the book of Job.

The Song of Solomon.

Some account of its age.—In all probability, Solomon was not the author of it.—Its contents and the burthen of it nothing but love, love, love—it is in fact a collection of anacreontic odes and idyls.—Of the history of the Song of Solomon.

The Lamentations of Jeremiah.

The destruction of the temple and the city of Jerusalem form, in all probability, the theme of this book, and not the death of Josiah, as some have supposed.—Of the internal and external characteristics of the Lamentations. Of their author.—History of the book.

Ecclesiastes, or the Preacher.

Remarks on the title of the book of Ecclesiastes.—It is improbable that Solomon was the author of it—but sufficient proofs can be adduced that the writer was contemporary with the author of the book of Daniel and Esther.—Of the contents and plan of the book of Ecclesiastes, and of its history.

Introduction to the Reading of the Apocryphal Scriptures of the Old Testament, by J. G. Eichhorn, 1 vol. 8vo. pp. 504.

WITH THREE INDICES, pp. 543.

Summary of Contents.

Introduction.—Great expectations entertained in modern times from a critical examination of the Apocryphal books of the Old Testament—these have, however, been grievously disappointed.—With the exception of the Ethics of Jesus Sirach, the Wisdom of Solomon, the first book of the Maccabees, and on certain accounts that of Pseudo-Esdras, the rest possess little

or no intrinsic merit—and, perhaps, the chief advantage to be derived from a critical study of them is the light which they throw on the spirit and character of the times in which they were written.

Of the Apocryphal Scriptures of the Old Testament generally.—The literary productions of the Hebrews subsequent to the Babylonian exile of a character widely differing from their compositions prior to that period.—During their exile a general change had taken place among them—not only their language but the general train of their ideas became gradually more and more assimilated to those of the nations among whom they lived or by whom they were surrounded—and when at length, under Alexander the Great, they became more intimately connected with the Greeks, their religious doctrines ceased to bear the genuine Mosaic stamp, and exhibited a strange medley, in which the philosophy of Plato, Pythagoras and the sages of Chaldaea and Persia appeared grafted on that of their original legislator.—From that period the nation seems divided into two distinct classes—the Jews of Palestine and those of Egypt—the former adhering to their ancient Hebrew or Chaldaean tongue—the latter availing themselves of the Greek language.—It is to be remarked, that the productions of the former only were admitted into the Jewish canon, to the exclusion of the latter.—General character and contents of the books of the Apocrypha.—Whilst those of a moral and philosophical character tend to give us an idea of the state of mental cultivation and refinement to which the Jews in general had attained at a period immediately preceding the birth of Christ, the historical books have also their value in a chronological point of view, as an adherence to the Seleucidan æra is maintained in them, and all may be used with advantage in a critical examination of the New Testament, by their contributing not a little to elucidate its phraseology and doctrines.

Of the Ethics of Jesus the Son of Sirach.

Jesus Sirach, the only Apocryphal writer in the Old Testament who has accompanied his work with some ac-

count of himself, and given a clue to ascertain the age in which he lived.—Disquisition on the real period in which this apocryphal work was written.—It contains a rhapsody of moral declamations on mundane affairs, enlivened with a variety of apposite and frequently witty remarks on the true enjoyment of life—and is most probably a collection of essays of different Jewish sages, written at very different periods of time.—Originally it was written in Hebrew, or perhaps the Syro-Chaldaean dialect.—That this Apocryphal book is a translation only is fully evident from numerous passages in which the Greek text is wholly unintelligible, or even exhibits direct blunders, which any one acquainted with Hebrew may easily rectify.—For the rest, a strange mixture of superstition and religious refinement characterizes the Ethics of Jesus Sirach.—Sketch of the history of this book.

Of the Wisdom of Solomon.

General ideas attached by the Jews to the word σοφία, Heb. חכמה—synonymous with the more modest term of philosophy used by their Greek neighbours, and, in fact, embracing a union of Jewish theology with Græco-Oriental philosophy.—The Wisdom of Solomon consists of two parts—the first comprising ch. i.—xi. 1.—the second, ch. xi. 2.—xix. 22.

Of the first part of the Wisdom of Solomon.—The name of Solomon merely assumed.—It contains a general panegyric on wisdom, and is written in a style of greater purity and sublimity than is easily met with in the writings of the ancient philosophers or Jewish sages.

Of the second part of the Wisdom of Solomon.—In point of style and sentiment it is greatly inferior to the first—being, in all probability, the composition of a different author—and only attached to the other by way of securing its preservation.—Of the character of the author.

Of the Wisdom of Solomon generally.—On the conjecture of Philo being the author of both parts—this rendered highly improbable by a comparison drawn between passages extracted from his works and the Wisdom of Solomon, in which the same subjects are differently treated.—Ano-

ther conjecture in favour of Serubabel considered.—In all probability it was originally written in Greek.—History of the book of Wisdom.

Of the Books of the Maccabees.

Introductory history of the Jews subsequent to their return from exile.—Summary review of the contents of the books of the Maccabees in chronological order.—The third book narrates events of a date prior to those contained in the second—and the second, occurrences which took place previous to those related in the first—a fourth book is occasionally noticed, but its contents are wholly unknown.

Of the first Book of the Maccabees.—It was originally written in Hebrew, and the Apocryphal text is a version.—Its author was probably a Jew of Palestine.—In it chronological order is duly adhered to, but a partiality for his own country leads the author into numerous errors and absurdities.—History of the first book of the Maccabees.

Of the second Book of the Maccabees.—It consists of two parts—the first exhibiting two epistles supposed to be addressed by the Jews of Palestine to their brethren in Egypt, relative to the dedication of their new temple—and the second comprising an abridgment of a larger work, written by a certain Jason of Cyrene, (of whom no traces are now extant,) on the heroic feats of the Maccabees, which is, moreover, furnished with a kind of prologue and epilogue.—The former part of this book is wholly unconnected with the latter—and is, in all probability, a mere fiction, abounding in numerous instances of glaring ignorance and folly.—The second part purports to be abridged from a voluminous history written by an Egyptian Jew in Greek, and is mostly drawn up in the style of the rhetorical school, but the author is far from being free from superstitious notions—add to this, it teems with errors in point of chronology and ancient geography, and contains a tissue of improbabilities and falsehoods.—Little is known respecting the author of this abridgment.—History of the second book of the Maccabees.

Of the third Book of the Maccabees.—It contains an account of the

persecutions commenced against the Jews in Egypt by Ptolemy Philopater, and exhibits a sad compound of true historical facts and legendary fictions.—Attempt made to distinguish the same.—It was probably written in Egypt.—Nothing is known with any degree of certainty respecting the author or the precise period in which he flourished.—History of the third book of the Maccabees.

Of Judith.

Summary of the contents of the book of Judith.—It is a narrative utterly devoid of any pretension to probability or historical truth—perhaps the most plausible conjecture respecting its origin and history may be, that a Jew wholly ignorant of history and geography, thought proper, on the strength of some popular tradition, to draw up a narrative respecting the siege of a town being raised by the statagem of a harlot.—Of the difference between the Greek text and the Vulgate.—History of the book of Judith.

Of the Apocryphal Esdras.

A critical comparison instituted between this book and the book of Ezra, in the Old Testament, tends to shew that the former is wholly grounded upon the latter, and in many cases is but a free translation of it.—Various proofs hereof adduced—a portion of Chronicles and of Nehemiah also contained in this book—and in all probability the book itself is mutilated.—As a translation of a portion of the Old Testament, it is of great use to the critical reader.—This proved by numerous examples.—History of the Apocryphal book of Esdras.

Of Baruch.

His life.—The book of Baruch contains two letters, one of which is attributed to Baruch himself, and the other to Jeremiah—but from historical and internal evidence both must be pronounced to be spurious.—Of the history of this book.

Of Tobit.

Contents of the book of Tobit.—It is a mere fiction, probably composed with a view of exemplifying the doctrine that the prayers of pious sufferers are attended to by the Almighty. In it, a belief in the existence of angels

(wholly unwarranted either by reason or revelation) is inculcated.—Seven archangels are represented as being in attendance on the throne of God, and good and evil dæmons are supposed to be wandering about the earth.—Attempt made to account for the origin of these doctrines.—Nothing known respecting the author.—History of the book of Tobit.

Of the Song of the Three Children in the Fiery Furnace.

(Vide Dan. iii. 24—30, according to the Greek.)

A meagre compilation from ancient penitentiary hymns in no wise adapted to the situation of persons suffering in the midst of flames—and probably composed by way of filling up an imaginary chasm in the Hebrew-Chaldaean original at vers. 21, 22, although none actually exists.—It is uncertain in what language it was originally written. Comparison instituted between the texts of Theodosius and the Septuagint.—History of the Song, &c.

Of the History of Bel and the Dragon at Babylon.

(Vide Dan. xiv., according to the Greek.)

It is no longer doubted but the whole is a mere fiction—intended to shew the absurdity and inanity of idolatry, and to prove the superior wisdom and power of Jehovah.—Internal contradictions and deviations from historical facts noticed.—Comparison between the texts of Theodosius and the Septuagint.—It appears never to have existed in Hebrew or Chaldee.—Of its history.

Of the History of Susanna.

(Vide Dan. xiii., according to the Greek.)

A hacknied story in a very ordinary style and teeming with improbabilities, absurdities and errors!—probably brought forth for the express purpose of justifying the choice of a very young man to be elder or judge.—Comparison instituted between the text of Theodosius and that of the Septuagint. It was in all likelihood originally written in Greek.—History of this book.

Of Additions to the Book of Esther, as preserved in the Septuagint.

They never formed a part of the original Hebrew text—nor could they, from the circumstance of their containing particulars in direct opposition to it.—Most probably they were written by an Egyptian Jew in Greek.—Various texts differing widely from each other, extant both in Greek and the ancient Versions.—History of the additions to the book of Esther, &c.

SIR,

THE inclosed are copies of two letters which have been received from a person who emigrated from the Isle of Wight, and has settled in the Indiana territory. He is cultivating a farm of 320 acres, for which he paid £90. As he is a man of great respectability, and has had large concerns in his hands, (the farm of Tapnels 940 acres, and latterly the farm of Wroxal 500 acres, both well known in the island,) much confidence may be placed in his judgment. His friends have just received the news of the safe arrival of his family at Philadelphia, where they were met by Mr. Arnold, in health; and of their having all proceeded westward with the fairest prospects. He says, should any of his friends determine to follow him, he shall be most happy to give them a hearty *American welcome*.

J. P.

“ Ben Davis’ Creek, * Indiana,
“ January 8, 1821.

“ MY DEAR SIR,

“ I have realized the first wish of my heart, I am become a resident in this land of Republican freedom. I have purchased a farm, built a cabin, fenced a garden, and shall have two small inclosures sown with Indian corn in the spring; this in the woods is doing something. To our many gossiping chats of America, of the advantages and disadvantages of emigration, I look back with pleasure, and experience has confirmed me in my favourable impressions of it.

“ There are many persons who come

* “ ‘ Ben Davis’ Creek,’ so named from an old Indian chief and warrior: it was his favourite hunting ground. He is still living, and since the sale and cession of the lands of his tribe to the American government, they are removed to a distance of 70 miles back.

hither extremely ill adapted to the country; men who, having lived high in England until their fortunes have been greatly impaired or quite ruined, unused to labour and accustomed to command many servants, are dissatisfied and disappointed because they cannot live in America *without* property, as well as they used to live in England *with* it; this is the wrong class. Men who come here should be industrious, or possess capital, which works wonders in this back country where there is little money in circulation, almost all business being done by barter.

"I am fixed in an extremely rich body of wood land, which is settling very fast; it is well watered and remarkably healthy. No landlords, no stewards, no tithe-parsons, poor-rate or excise laws. Every man malts or distils his corn or grain as he may see most advantageous: we have fine venison for going into the woods, and plenty of turkeys, &c.; make sugar from the maple, furniture from the cherry and walnut timber growing on our own land; manufacture soap and candles, and, in short, manage things very comfortably.

Well, I expect you will say, you have shewn us the fair side of the picture, now turn the reverse. There are no good markets for produce; no society, 'the feast of reason and the flow of soul;' many articles of manufacturing skill and mechanical invention difficult of attainment, and many of what Englishmen consider the conveniences of life are not *come-at-able*; the luxuries are at present out of the question. One thing we enjoy to perfection, the cold weather, (32° below freezing,) but a most admirable fire is kept up day and night for the double purpose of obtaining warmth and getting rid of the wood; and had we but such friends as you and Mrs. R. to spend a few days with us occasionally, and talk over country affairs, this would greatly contribute to our felicity. The Americans are not a social people, they do not sit and talk as we Isle of Wight people do; they are, however, very friendly and well disposed.

"I am in the line of emigration; numbers are daily passing my cabin for the seat of government of the Indiana, White River, (a most favourite spot, which will be offered for sale next October, together with an immense tract of fine land adjoining,) for the Wabash, Terre Haut district, Sangamony, Blue River, &c. I have purposely avoided settling near a river, as such spots are found to be invariably sickly in the autumnal season, and subject to fevers. The banks of the

Wabash, Illinois and Mississippi have been more than usually sickly the last autumn.

"(Signed) JOHN ARNOLD.

"To Mr R——n,

"Newport, Isle of Wight."

"Ben Davis' Creek, Indiana,

"August 9, 1821.

"MY DEAR SIR,

"I at length redeem my promise of writing to you, agreeable to your obliging request that I would do so, before my departure to this country, confident that to hear of my being settled to my satisfaction will give you pleasure.

"I have now been long enough in this country to form a just estimate, and it is well worthy the good name which the friends of freedom and republicanism have given it; I say this from my own observation, devoid of any speculative views. I have no wish to encourage emigration, nor will I hold out delusive hopes; but it is, beyond dispute, a fine and most flourishing country. I have been, and am still, busy, making preparation for the comfortable abode of my wife and family, whose safe passage across the Atlantic I am most anxious to hear.

"I am raising another story upon my present cabin, and have contracted for the building another of the dimensions 20 feet by 25, for 40 dollars: when they are both completed they will cost me 200 dollars, and will contain four rooms below and four above, with a roomy passage between them, containing staircase, &c., being joined together by a frame building. My backs for chimneys will cost 2 dollars 60 cents per thousand, I finding the brick-burner and layer, an assistant during their work, and boarding them; this includes making, burning and putting up in the chimneys. My poplar inch plank for flooring, partitions, &c. cost 80 cents the 100 feet, at the mills: fine cherry plank for furniture from 1 dollar and 50 cents per 100. Shingles for covering the roof, (no bad substitute for slate,) 2 dollars 50 cents per 1000: 9000 of these cover both roofs. My house carpenter I pay 50 cents per day, and I have a cabinet-maker for finishing the work, to whom I pay the same, in consideration of my having secured him a piece of land in my neighbourhood; his usual wages are 1 dollar a-day.

"Every thing which I have committed to this fertile soil grows most luxuriantly. I have planted five acres of corn, (Indian corn,) the stalks are 15 feet high, and my neighbours say I shall have 300 bushels. I have seventeen acres in preparation for grass, eight of which I shall sow this autumn, the remainder in the

spring, and I mean to try to equal your park meadow. I have four acres for wheat, and one acre I have sown with ruta бага, the plants of which look fine. My garden exceeds any one I ever had, and I have had a profusion of fine vegetables this summer, my English broad beans and onions alone excepted; these did not prosper.

"When I see such large tracts of deep rich land around me, which needs so little of the aid of the cultivator to raise the necessaries of life, I regret that the indigent poor of my native isle are not here to benefit themselves and the country by their labour; those who are employed in dragging barrows in Parkhurst forest, and drawing gravel carts in the high-ways, were they in these deep woods and extensive plains, they would be a public good and a private benefit. I wish my old servants, the R—s, with C—e and C—n, were here; with moderate labour they might enjoy every good of life: it would surprise them to see good crops of potatoes raised by merely drawing a little earth over the sets with a hoe, without ploughing or harrowing. Stretch is still with me, and proves an excellent servant: he works for me until the first of March next for his passage; then another year for the produce of six acres of land, I allowing him time to attend it, after which he will lease of me ten acres of wood land; it is a rich bottom, which when cleared will produce heavy crops of corn. I am well pleased that I brought a servant, and retract my opinion which I once gave against taking one from England.

"I have been in this country more than a year, and have not heard of tithes or taxes; nor am I obliged to pay external marks of respect, as in England, to every paltry fellow in office, many of whom in my heart I despised as either knave or fool. I believe I was always considered a Radical; I am now infinitely confirmed. Freedom is not here as with you, a subject for the people to dispute about—it is a tangible substance, felt and enjoyed by the whole community.

"To give you some idea of the expense of fencing; I have a field (named Groves) of eight acres, it required 2300 rails to inclose it; for preparing and putting up I paid 75 cents per 100,* of course, therefore, the larger the inclosures the less will be the expense of fencing.

"To Mr. J—n,
late of Wroxal, Isle of Wight."

* 2300 rails at 3s. 4½d. per hundred, £3. 17s. 7½d. for 8 acres. Or, per acre, 9s. 8½d.

Newcastle-under-Lyme,
December 7, 1821.

SIR,

THE article which appeared in your Repository for October last, (p. 599,) from the pen of my much-respected friend Mr. Wright, on the present state of Unitarianism in the Staffordshire Potteries, may have led some of your readers to expect that an application will speedily be made to the public for pecuniary aid, towards raising a temple to the One God in the populous and increasing town of Hanley. I am, however, authorized to state, that this will not be the case. The erection of a chapel is obviously a matter of too much moment to be entered upon without the most mature thought, and its being previously well ascertained that the success and ultimate establishment of the cause demand such a measure. At the present moment, appearances are, no doubt, much in our favour: our meetings are well attended, and a spirit of inquiry seems to be roused through the whole neighbourhood. The orthodox have taken the alarm, and are constantly attacking us, on all sides, with great vehemence. We applaud much of their zeal, and only wish for fair play. This, I am happy to say, the *Methodists of the New Connexion* seem fully disposed to grant us, having offered to open a public conference for the purpose of discussing, in a candid, amicable manner, the leading points at issue. They admit we are orthodox as far as we go, and appear to be anxious to lead us on to the full enjoyment of the light and liberty of the sons of God. What the result will be, time only can disclose. It was only on the 15th of July last that a room was opened in Hanley for Unitarian worship, and at that time I knew of no more than two or three individuals on whom we could rely as steady friends to our attempt, and the number which has since actually joined us is, as may well be imagined, by no means large. Under all the circumstances of the case, therefore, we deem it prudent *not* to pledge ourselves to build a chapel till it shall be in our power fully to satisfy the public that, by the permission of Him without whose blessing all human efforts are vain, we shall be able to maintain our ground and raise a congregation. For my own part, I must

beg leave to state, that, notwithstanding the highly promising aspect which things now bear, I can by no means contemplate the success of our exertions as being certain. In a populous manufacturing district, novelty is sure to attract attention; and, to nine-tenths of the potters, Unitarianism is, I imagine, an entire novelty. Should we hereafter deem it necessary to build at Hanley, I doubt not in the least that we shall meet with all that patronage from the public which our circumstances may then require. Before a stone is laid, we shall be careful to ascertain, as nearly as possible, what sum it will demand to complete the edifice without leaving a debt upon it: we shall then raise what we can upon the spot; and, lastly, appeal to the bounty of others. Our friend who has so generously offered to give a sufficient quantity of land for the purpose, is willing to vest the same in the hands of trustees, without farther delay, provided a clause be inserted in the deed securing it to himself or his heirs in case it should not be applied to the specific purpose for which he intends it in a given time.

THOMAS COOPER.

P. S. I embrace this opportunity of informing your Correspondent Q., (p. 665,) that I shall be happy to comply with his request in the early numbers of your next Volume, should you feel inclined to allow me to connect with my statements, facts respecting the *civil* as well as the *religious* condition of the Negroes.* At the same time, I pledge myself to advance nothing, the truth of which I cannot substantiate on satisfactory evidence. I shall communicate facts rather than opinions.

Essex-House,
December 9, 1821.

SIR,
I AM not at all surprised that ingenious men, who have amused themselves with curious speculations to reconcile the cosmogony in the book of Genesis with the Newtonian Theory of the Universe, should be dissatisfied with my humble attempt to support

the plain meaning of a plain writer: I may, however, be allowed to express some surprise both at the *nature* and the *tone* of the objections alleged.

Though I am tolerably familiar with the Hebrew Scriptures, and have read the first chapter of Genesis perhaps fifty times in the original language, never did I dream of drawing an argument from a single insulated word. But then I am no *cabbalist*, to find mysteries in Hebrew roots. When the writer tells us that God said, Let there be a firmament, and there was a firmament, whether the word used was Hebrew, Greek, Latin, or English, the connexion clearly proves that the meaning was the celestial hemisphere. And when he further adds, that God made a firmament in the *midst* of the waters, and thus divided the waters under the firmament from the waters which were above the firmament; it is plain enough to a reader who has no hypothesis to support, that in the author's idea the firmament possessed solidity sufficient to sustain the weight of *half* the waters: which interpretation is confirmed by the account which the same writer gives of the immense fall of rain which produced the deluge. Gen. vii. 11. The windows, or, as it is in the margin, the flood-gates, of heaven were opened, and the rain fell upon the earth forty days and forty nights. Add to this, that the solidity of the celestial arch is the universal philosophy of ignorance, and was, no doubt, the philosophy of the age in which the historian lived: as it is unquestionably that of three-fourths of the inhabitants of this enlightened country in these enlightened times.

The Hebrew cosmogonist relates, that God said, Let there be light, and there was light. And God called the light, day, and the darkness he called, night. Thus it appears that, according to this writer, *day-light* was created before the sun.—The author's meaning is plain. Of the credibility of the fact let every one judge.

As different persons see the same object in different lights, I will take the liberty of closing this communication with a brief extract from a letter from a friend, whose name, if I were at liberty to mention, would weigh down a host of common-place objectors:

“I beg of you to accept my best

* We request an early transmission of Mr. Cooper's statements. ED.

thanks for the admirable sermon which you have done me the honour of presenting to me. You cannot be wholly unprepared to hear, that your views of the subject are almost in every respect the same with my own. I think, that for the instruction of our countrymen, the little French work which you mention ought to be translated: such a translation will meet with many readers, and prepare them for the researches which you and I think important. The style of your sermon is entitled to great praise for perspicuity and vigour: the arrangement of your matter is exact: and the glowing representations of the Deity, which you occasionally introduce, were to my mind most captivating."

I may be accused of vanity for introducing this quotation. I plead guilty. I am indeed proud of such a commendation from such a judge. And I wish those friends, at whose request the discourse was published, to know, that however some may undervalue their judgment, they are not alone in the approbation with which they honoured the discourse.

T. BELSHAM.

P.S. To shew that my interpretation of the firmament is not quite singular, which indeed every man of learning knows, I will transcribe a part of Mr. Wellbeloved's excellent note. "Instead of *firmament* some would here read *expanse*, and understand that term to signify the atmosphere, or, all the space that is above the earth. But the term firmament is the most literal translation of the original word, and is agreeable to the philosophy of the ancient Hebrews. They appear to have thought that, at a great distance above the earth, which they supposed to be a plane, and not a sphere, there was a kind of solid plate forming the concave in which the heavenly bodies were fixed: and that above this were large collections of water from which the earth was supplied with rain." The learned writer refers to the history of the deluge, also to Psalm cxlviii. 4, and to Job xxxviii. 18, in confirmation of his interpretation.

SIR,
YOUR Correspondent Q. (p. 642)
supposes that "Dissenters owe
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a large debt of gratitude" to the Evangelical party in the Church. I cannot, myself, imagine why; except on the principle avowed by *Junius* with respect to the king; that *Wilkes* deserved support, because he was a thorn in the king's side." "Wash them," he says, "remains that Protestant spirit, of which we must take a long farewell if ever *Dr. Marsh* carries his exterminating designs into execution." This design of extermination consists in preventing those from "creeping and intruding into the fold," who, under the garb of exclusive sanctity, infringe the discipline and pervert the doctrine of his church. Whatever Q. may say about their "believing only what the Articles plainly include," which is mere assumption, their straining the tenet of man's being *far gone* from original righteousness into radical and total depravity, is one instance, among many, of that Jesuitical subtlety with which they gloss upon the Articles of the Church. What is meant by their Protestant spirit? Does your correspondent boast their rigid and timid adherence to the letter of the Articles, (granting, for the sake of argument, that they interpret them aright,) as proofs of a spirit of Protestantism? And does he mean to bring forward a scrupulous and unreasoning pinning of the faith on whatever may happen to be "plainly included" in this or that article, as conferring the title of "Protestant," κατ' ἐξοχήν, upon the Evangelical party, above those who, taking their stand on the saving clause, which allows of an ultimate appeal to Scripture, contend, in the words of *Chillingworth*, "the Bible, the Bible, the Bible only, is the religion of PROTESTANTS"? What sort of Protestants are they who protest, not against human impositions on the conscience and understanding, but against any emancipation from them;—who protest against that accession of scriptural light which, in strict conformity with the spirit of the Articles themselves, has been resorted to as a superior guide by the regular Church of England? "Genuine disciples of *Cranmer*," indeed, they might be: this was the priest who, in his "zeal for God," burned *Joan Bocher*, the Arian, alive at the stake: but the defining the lawful extent of reformation in the corrupted religion of Christ, by the

boundary of *Cranmer's* state of knowledge, is a sort of Protestantism that seems very much akin to Popery.

It is not a little singular that your correspondent should taunt the Churchmen with over-stepping the limit of their Articles, by way of proof that they are no true Protestants; and that he should think this title the exclusive property of men who deem outlawry and damnation only equitable measure to those who falter in their assent to every tittle, doctrinal and even verbal, of the Creed of St. Athanasius the great. It is well known that the liberal spirit of the regular church has outgrown the creeds of its rubric, and from this I should certainly draw an opposite conclusion to that so ingeniously drawn by your correspondent. If leniency towards honest doubt and candour towards conscientious error be characteristics of a Protestant spirit, it is not among the Evangelical party of the Church that any man in his waking senses would seek them.

Let us examine a little the justness of your correspondent's similitude of the crocodile and the lion. Should it not be transposed in its application? The high Churchmen, as your correspondent styles them, (not with much propriety, as those who are called low Churchmen are equally distinct from the Puritanic or Evangelical party,) seem to me to be precisely that body in the state which has a fair claim to the designation of "honest and open antagonists." They, the regular clergy, do not *affect* to amalgamate with Dissenters: they openly avow their opinion, that the consistency of their principles, as holding themselves to be the true church, is compromised by any such junction: they manfully proclaim that they will only circulate the Bible in conjunction with the Prayer Book; which they think a sound commentary on its doctrines, and which they have a right to think so: in short, they keep themselves *to themselves*: and here what is called their want of Christian charity ends. They do not prevent any other body of religious professors from circulating the Bible in their own way. They stand aloof equally from the Methodist and the Baptist; from the Quaker and the Unitarian: they do not act with some and persecute others: they hold themselves apart from all alike, and *they*

injure none. Where is the "cruelty" of this, and where is the "treachery"? I call this "open and undisguised hostility." But when I see the Evangelical Churchman pretending to give a pledge that he exceeds his less spiritual brethren in universal charity, stepping out of his church, and assisting in debates for the promulgation of the Bible alone on the floor of a meeting-house, and when I find that he has a reserve and a grudge against some one particular sect, that he is at heart a busy bigot and a mischievous and meddling political persecutor, I recognize "the false prophet who comes to us in sheep's clothing, but who is within a ravening wolf:" or, to adopt the allegory of your correspondent, I detect "the crocodile" shedding marble tears and "stealing with crouched shoulders on its prey." It is with the Orthodox Dissenter only that he consents to fraternize, or whose opinions he can allow himself to tolerate; from the conscientious heterodox religionist he recoils with the self-righteousness of the Pharisee and the muttered wrath of the Papist. The Orthodox Dissenters may consistently acknowledge *their* obligation to Evangelical Churchmen, and they have, indeed, shewn no want of disposition to join them in moving the laws against heretics: but the Unitarian will feel somewhat at a loss for the grounds of gratitude towards this new holy brotherhood, who are only restrained from "making havock" of his people by the tolerant wisdom of the legislature, and the humane temper of that church which, by its reviled ascendancy, prevents the strong from devouring the weak. The Unitarian will remember, that between himself and the preachers of the "filthiness of righteousness" there is a "great gulf fixed;" but that the regular Churchman is *his natural ally*: that in several points of faith and practice they draw near to each other: that the regular Churchman gave his frank and magnanimous consent to the repeal of the bill which punished him in person and estate for impugning the scholastic doctrine of the Trinity, and that the Evangelical Churchman, that "genuine disciple of *Cranmer*," has never since ceased to clamour for its re-enactment.

The assertion, that "the Evange-

lical or Calvinistic party are the *only individuals in the kingdom* who are sincere members, for conscience' sake, of the Established Church," pre-supposes in your correspondent a power of "searching the reins and the heart," which I thought had been delegated to CHRIST alone. This assertion may be met by another. It is from motives of conscience, from attachment to what they believe sound doctrine and decent order, that the regular Churchmen oppose the Evangelical invaders of their pulpits, at the risk of endangering their own popularity among those who, "having itching ears, heap to themselves teachers." In *Dr. Marsh's* "Comparative View of the Churches of England and Rome," there are sentiments "on the subject of Christian Liberty" which ought to rescue him from this sort of fretful suspicion, this *uncharitable* imputation of a "want of charity." Whether the Evangelical party be "the only members for conscience' sake" of the Church Establishment, I shall not discuss: but God forbid that the time should ever arrive when they would be *the only members*.

JOHN BUNCLE.

Uncharitable Spirit of Dr. J. P. Smith towards Mr. Belsham, in his "Scripture Testimony."

(Concluded from p. 642.)

SIR,

FROM Bishop Hall I proceed to Bishop Hopkins, whose works have been re-published by Mr. Pratt, and dedicated to Mr. Wilberforce. In his Dedication, Mr. Pratt says,

"Such a publication appears to me to be peculiarly seasonable. There is now a daring attempt, especially among men of letters, to misrepresent real Christianity, and to expose it to ridicule by identifying it with the imbecilities and extravagancies of all who profess it. That author is of especial value whose works supply, within a moderate compass, the most complete refutation of whatever can be urged against true religion, by exhibiting her in her most beautiful proportions. Such an author is Hopkins. Reason is here seated in her majesty, while she promulgates the decrees of divine truth; and eloquence is employed in her legitimate province, while she enforces these decrees."

In Bishop Hopkins we may expect, then, surely, to find every requisite qualification of an orthodox Christian advocate, one who shall in no instance "misrepresent real Christianity," or advance sentiments and expressions bearing any resemblance to those for which Mr. Belsham is so severely lashed. Let us hear him:

"Glorious, in the very same degree with his eternal Father: co-equal and co-essential with him, &c. And yet, this bright and glorious God was pleased to eclipse his light, lay aside his rays, and immure himself in a house of clay. He who was *in the form of God*, took upon him *the form of a servant*. He who *thought it not robbery to be equal with God*, thought it no shame to be inferior to the angels, by becoming man; yea, and inferior to men, by becoming a curse for them.

"And, certainly, if our love be commended and heightened by the great advantages we quit for the sake of others, how infinitely inexpressible must the love of Christ towards us be! Who being the ever-blessed God, by whose power all things were created and do subsist, dwelling in unapproachable light and glory, attended with legions of angels—that he should be pleased to forsake his palace, discard his retinue, shrink up himself into a poor, helpless infant, shroud and veil all his godhead, but only what sometimes displayed itself in the miracles which he wrought, and scarce more in these than in his patient suffering—what could persuade him to so great an abasement, but only the greatness of his love?" Discourses on the Law, II. 78, 79.

His Sermon on the Nativity commences thus:

"In this chapter (text, Luke ii. 13, 14) we have a most wonderful history of the nativity of the Son of God: and it is described both by the mean entertainment that earth and the glorious attendance that heaven afforded him.

"His own appearance was but despicable, but the appearance of his retinue was most magnificent and astonishing; he who was the *ancient of days*, became a helpless infant: he who was the light of the sun, comes into the world in the darkness of the night: he who came that he might lay us in the bosom of the Father, is himself laid in the manger of a stable. The inn is full, and Joseph the carpenter, and Mary, though big with God, must take up with a stable; and she must lay her blessed burden among beasts and horses, far more hospitable than their owners."—Works, IV, 274.

"Let us take notice,

"By whom this heavenly anthem is sung.

"What are the contents of it.

"I. For the FIRST, it is said, that an innumerable company of the heavenly host praised God. And we may well wonder what should occasion such mighty expressions of joy in those blessed spirits. Is it a time of joy when the great God is introducing himself in our flesh; when he is abasing himself to dust and ashes; when the infinite God is retiring, and shrinking up himself into a small worm? Is it a time of joy with them when the brightness of the Deity, from whose reflections only they borrow all their shining and lustre, is now eclipsed in a frail body? Strange, that they should make this day of heaven's humiliation, their festival and day of thanksgiving.

"Yet, possibly, we may give a three-fold account of it.

"1. The holy angels rejoiced at the birth of Christ, because it gave them occasion to testify their deepest humility and subjection.

"To be subject to Christ, whilst he sat upon the throne of his kingdom, arrayed with unapproachable light, controlling all the powers of heaven with a beck, was no more than his dreadful majesty and his infinite glory exacted from them; but to be subject to him in a cratch, as well as on a throne, when he had, as it were, hid his beams, and made himself recluse in the human nature; this was not obedience only, but in a sense it was condescension. Some of the schoolmen, those busy priors into all the secrets of heaven, think that the pride which tumbled the apostate angels out of heaven, was their disdain to serve Christ in his state of exinanition and debasement; which they then, by revelation, knew would certainly come to pass in the fulness of time: and that the rest of their fellow-angels preserved their station, by professing their cheerful willingness to be common servants to the Mediator, when he himself should appear in the form of a servant. Now is the time of their trial: their King, whose infinite essence gilds all the universe, doth now lie housed in a stable, cradled in a manger; there he lies under all the dishonours of men, obscure in his birth, and shortly to be exposed to hardships, to the assaults of the devil, to buffetings and cruel scourgings, and at last to die as a malefactor," &c.—P. 266.

"Let me observe, that the abasing nativity of Jesus Christ, is the highest advancement of God's glory.

"This is a strange riddle to human reason; which is apt to judge it a most

preposterous course, for God to raise his glory out of the humiliation and abasement, yea, out of the very ruins of his Son. What if God had thrown open the gates of heaven, and given all the world a prospect into that heavenly and glorious palace; . . . would not this have been more expressive of God's glory, than thus to cloister it up and immure the Deity in clay; to expose Him who was God, to the miseries of wretched man, to an ignoble and cursed death?"—Pp. 278, 279.

Fearing the perusal of my extracts may become as wearisome to the reader as the labour of transcribing them is to myself, I shall adduce only one passage from Charnock. Describing the goodness of God in redemption, he says,

"This was much more expensive goodness than what was laid out in creation; *The redemption of one soul is precious*, Ps. xlix. 8; much more costly than the whole fabrick of the world, or as many worlds as the understandings of angels in their utmost extent can conceive to be created: for the effecting of this, God parts with his dearest treasure, and his Son eclipses his choicest glory; for this God must be made man, Eternity must suffer death, the Lord of angels must weep in a cradle, and the Creator of the world must hang like a slave; he must be in a manger in Bethlehem, and die upon a cross on Calvary; Unspotted Righteousness must be made sin, and Unblemished Blessedness be made a curse. He was at no other expense than the breath of his mouth to form man; the fruits of the earth could have maintained innocent man without any other cost; but his broken nature cannot be healed without the invaluable medicine of the blood of God."—Works, I. 376.

I shall make a quotation or two from Flavel, who was as accurately skilled in the technicalities of orthodoxy, as he was tender, affectionate and persuasive in his preaching. He was a writer greatly valued by Doddridge and Orton, and whose works have been oftener republished than those of almost any other of the Non-conformists:

"The incarnation of Christ was a most wonderful humiliation of him, inasmuch as thereby he is brought into the rank and order of creatures, who is over all, *God blessed for ever*, Rom. ix. 5. This is the astonishing mystery, 1 Tim. iii. 16, that God should be manifest in the flesh; that the eternal God should

truly and properly be called the MAN Christ Jesus, 1 Tim. ii. 5. It was a wonder to Solomon that God would dwell in that stately and magnificent temple at Jerusalem. 2 Chron. vi. 18: 'But will God in very deed dwell with men on the earth? Behold, the heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!' But it is a far greater wonder that God should dwell in a body of flesh, and pitch his tabernacle with us, John i. 14. It would have seemed a rude blasphemy, had not the Scriptures plainly revealed it, to have thought or spoken of the eternal God, as born in time; the world's Creator as a creature; the Ancient of Days, as an Infant of Days.

"The Heathen Chaldeans told the king of Babel, that the 'dwelling of the gods is not with flesh,' Dan. ii. 11. But now God not only dwells with flesh, but dwells in flesh; yea, was made flesh, and dwelt among us.

"For the sun to fall from its sphere, and be degraded into a wandering atom; for an angel to be turned out of heaven, and be converted into a silly fly or worm, had been no such great abasement; for they were but creatures before, and so they would abide still, though in an inferior order or species of creatures. The distance betwixt the highest and lowest species of creatures is but a finite distance. The angel and the worm dwell not far asunder. But for the infinite glorious Creator of all things, to become a creature, is a mystery exceeding all human understanding. The distance betwixt God and the highest order of creatures, is an infinite distance. He is said to humble himself to behold the things done in heaven. What a humiliation is it to behold the things in the lower world! But to be born into it, and become a man! Great, indeed, is the mystery of Godliness. 'Behold,' (saith the prophet, Isa. xl. 15, 17,) 'the nations are as a drop of a bucket, and are counted as the small dust of the balance; he taketh up the isles as a very little thing. —All nations before him are as nothing, and they are counted to him less than nothing and vanity!' If, indeed, this great and incomprehensible Majesty will himself stoop to the condition of a creature, we may easily believe, that being once a creature, he would expose himself to hunger, thirst, shame, spitting, death, or any thing but sin." . . .

"And yet more, by this his incarnation he was greatly humbled, inasmuch as this so veiled, clouded and disguised him, that during the time he lived here, he looked not like himself, as God, but

as a poor, sorry, contemptible sinner, in the eyes of the world; they scorned him. 'This fellow said,' Matt. xxvi. 61. Hereby 'he made himself of no reputation,' Phil. ii. 2. It blotted his honour and reputation. By reason hereof he lost all esteem and honour from those who saw him. Matt. xiii. 55: 'Is not this the Carpenter's son?' To see a poor man travelling up and down the country in hunger, thirst, weariness, attended with a company of poor men, one of his company bearing the bag, and that which was put therein, (John xiii. 39,) who that had seen him, would ever have thought this had been the Creator of the world, the Prince of the kings of the earth? 'He was despised and we esteemed him not.' Now which of you is it that would not rather choose to endure much misery as a man, than to be degraded into a contemptible worm, that every body treads upon, and no man regards it? Christ looked so unlike a God in this habit, that he was scarce allowed the name of a man; a *worm* rather than a *man*."—Works, I. 94, 95.

How far Mr. Belsham may be shielded from the charge of "obdurate impiety," and others of a darker shade, which Dr. Smith has, I hope incautiously, sanctioned, by the language of the learned Casaubon, as quoted in Mr. Foster's Narrative, (p. 198,) the reader may judge. He declares,

"That the best and most learned of the Fathers have been so bewildered in palpable contradictions, whether the Lord and Governor of the world who fills the universe, was concealed in the body of an infant, that it contains an objection against Christianity, the most considerable that ever was made, and which has kept more people from embracing the Christian faith, than any that he knew; that this doctrine, when it came to be explained, produced many divisions which were called heresies, and looked upon as crimes; and these divisions produced persecutions."

Claude, in a Sermon on Luke ii. 8—11, thus exclaims:

"Ineffable mystery! in which we behold two natures, the divine and human, united in one person. Amazing œconomy! in which the Creator becomes a creature, the Father of eternity submits to the revolutions of time, the Master of the world, he who *thought it not robbery to be equal with God*, takes upon him the form of a servant, and is made in the likeness of men. I know not which to

admire most, the Lord of glory habited in flesh, heaven in a manner descended to associate with earth, the first of all beings allied to nothingness; or nothingness elevated to a participation of the Infinite Majesty, earth, flesh and blood, ascending to the eternal throne, to reign there above angels, a handful of dust becoming an object of the veneration of all creatures."—Claude's Essay, l. 307, 308.

Saurin uses similar expressions :

"Above all," says he, "enter into his sanctuary, fix your meditation on the incarnate word, comprehend, if your mind be capable of comprehending, what it is for a God to *become of no reputation, and to take upon him the form of a servant*. Consider the majesty of God, approach his throne, behold his fiery flaming eyes, see the power and majesty which fill his sanctuary, view the armies of heaven ministering to his will, and thus, if possible, form some idea of the Supreme Being. Think that this God united himself to mortal flesh, in order to suffer for us whatever the fury of men and the rage of devils could invent. I know not, my brethren, what impressions these objects make on you; for my part, I own, if any thing could render Christianity doubtful or problematical to me, it would be what it tells us on this mystery. I own, I need at least all my faith, and all the authority of Him who speaks in our Scriptures, to persuade me that God would abase himself in this manner."—Claude's Essay, II. 435.

As Dr. Watts's Hymns are in the hands of every one, I shall quote only two stanzas, which bear some affinity to the language adopted by Mr. Belsham in representing the orthodox opinion. I heartily sympathize with Dr. Smith in his concern, (S. Test. I. 4, note,) that Dr. Watts should have used such expressions, and I should transcribe them with greater "pain" than I do, were I not conscious of the purity of the motives, and the desire of promoting the cause of Christian charity, by which I am influenced, in bringing them into notice on the present occasion :

"This infant is the mighty God,
Come to be suckled and ador'd."
Hymn xiii. B. i.

"Let Jews and Greeks blaspheme aloud,
And treat the holy child with scorn;
Our souls adore the eternal God
Who condescended to be born."
Hymn cxxxvi. B. ii.

See also Dr. Watts's "Glory of Christ, as God-man." Dis. III. Sect. i. and Sect. v. pp. 222, 223, 240.

Dr. Waterland affirms, that "the Divine Logos, with the human nature, assumed the *ignorance and other infirmities* proper to it."—Sermons, p. 271.

I shall now make a citation from a celebrated Arian, Dr. Robert Clayton, Bishop of Clogher, wherein he describes the Logos, whom he considered as the Creator of the world, not merely as "incarcerated" in humanity, but as having the chains of his prison-house entering into his very soul, so as to constitute it "an hell upon earth." For these statements, seriously and deliberately advanced, I have never heard of his being charged with impiety, or excluded the pale of Christianity :

"And, accordingly, this exalted Spirit was, by the wonderful power of God, as before related, conveyed into the womb of the Virgin Mary, and was made man; that is, was made as much so as his mother could make him, without being impregnated by man. And now being deprived of the immediate presence of God the Father, and being shut up in darkness and the shadow of death, he was, after nine months, brought forth into life, in the form of a feeble infant, with all the weakness and frailties and infirmities of human nature about him. And as he grew up into life, and his reason improved, this only served to make the terrible change and alteration of his condition so much the more perceptible, and the recollection of it so much the more grievous and insufferable. The dreadfulness of which state is hardly conceivable to us, because that we never were sensible of any thing better than our present existence. But for any being which had ever enjoyed the happiness of heaven, and had been in possession of *glory with the Father*, to be deprived thereof, and to be sent to dwell here in this world, encompassed within the narrow limits of this earthly tabernacle, and the heavy organs made of flesh and blood, it must, literally speaking, be to such a being, an hell upon earth."—Vindication of the Histories of the Old and New Testaments, Lett. vii. pp. 132, 133, or 482, 483; Lardner's Works, XI. 82.

I intended to have introduced some extracts from Mr. Simeon's writings, but I am content to waive them for the present. If the quotations I have made, not from obscure and inconsi-

derable writers, or popular declaimers ; but from the most celebrated characters of their day, are to the purpose, they are abundantly sufficient to enable the reader to judge between Dr. Smith and Mr. Belsham as it respects the question, whether Dr. Smith, and more particularly Dr. Williams, have not only formed their "judgment with candour and integrity" of Mr. Belsham's "merits as a divine," but also "expressed it with decorum and respect."

I am fully aware, Sir, that there is an important paragraph in the first book of the Scripture Testimony, bearing strongly on the point to which my citations and remarks have been directed, and which, instead of wishing to keep back, I am desirous of producing, that it may have its due weight on the mind of the reader, and that Dr. Smith may not be deprived of the least benefit which it imparts to his cause, in this amicable discussion of the validity of the claims to those attributes of justice, urbanity and brotherly kindness, in his treatment of Mr. Belsham, which I doubt not was his full intention to evince in conducting the important controversy in which they have been occupied.

"If it be a fault not to have been sufficiently severe in the scrutiny of our evidence and the rejection of that which is untenable, it is even a greater injury to any sentiment to convey it in terms inappropriate, ill-chosen, liable to misconception, or actually inviting and sanctioning misconception. Of this very serious offence many orthodox writers have been guilty, when they have used language which applies to the divine nature of the Redeemer, the circumstances and properties which could attach only to his humanity. By this practice they have degraded the truth, violated the authority of Scripture, and afforded a most unhappy occasion to the objections and derisions of their opponents. The imaginations of a poet, or the ardour of a popular preacher, can form no apology, can claim no indulgence, for transgressing the limits of 'truth and soberness;' even were it not the fact that they, at the same time, were committing the grossest offence against true taste."—Scrip. Test. l. 34.

I forbear making those reflections which suggest themselves on comparing this passage with those of Dr. Smith's and Dr. Williams', on which

I have animadverted, as it is time to bring this hasty effusion to a close. I trust, whatever are its defects, I have suffered nothing to drop from my pen unbecoming the character of a friend of Dr. Smith or of Mr. Belsham. I certainly have not "set down aught in malice." I desire to promote the things which make for peace. From whatever quarter they come, "good wishes deserve welcome."

BENEVOLUS.

P. S. It may not be amiss for the reader to make the following corrections in my last hastily written communication: page 638, line 29, for "closely," read *completely*; line 31, for "close," read *closely*; same page, second col. after "injuriously," and before "he will," insert the words, *I am persuaded*.

Portsmouth,
Dec. 8, 1821.

SIR,

I VERY much regret that the desire you express, in page 693, of receiving some particulars of the late Rev. Charles Toogood, of Sherborne, cannot be gratified consistently with the known and often expressed wish of this most estimable man, that no public account should be given of him. I had drawn up a short notice of him, having known and highly esteemed him from my youth, for your excellent Repository, such as I thought he would not himself object to see in that work, of which he was a great admirer. His highly respected widow, who possesses the same love of truth and freedom which so honourably characterized our late venerable friend, aware of my intention, reminded me of his wish, "that no monument might be erected to perpetuate his memory, nor any public record be given of him." This wish she justly observes, "was perfectly congenial to the uniform unostentatious tenor of his whole life, and," she adds, "exactly accords with my own feelings:" no alternative remained but to acquiesce. I had, however, some time since, obtained his permission to request that you, Sir, would have the goodness to add to your list of the petitioning clergy, given in your XIIIth Vol. p. 15, the name of the Rev. Charles Toogood, B. A., Sherborne, which was there omitted, as was also

that of his venerable and truly respectable brother, the Rev. John Toogood, M. A., Rector of Kington Magna, Dorset. Another name he saw was omitted in that list, a friend of his, the late Rev. John Bristed, M. A., Rector of St. Peter's and St. Mary's, Westcomb, Lewes, Sussex.

You justly call Mr. Toogood, the sincere friend of truth and freedom. His regard for *evangelical* truth was manifested about three years ago by a donation of 50*l.* to the London Unitarian Fund Society; and about ten days before his death, he gave the writer 10*l.* more for the same excellent institution.

The friends of Mr. Toogood deeply regretted that his infirmities and sufferings necessarily deprived them, for a long time, of the pleasure and advantage of his conversation; as they considered his conversational talents, when in health and free from pain, to be of no mean order.

The theological friends of Mr. T. were always gratified by the enlightened views he entertained of the Christian dispensation, by his intimate acquaintance with the Scriptures and sound Scripture criticism.

The intimate associates of Mr. T. will never forget the occasional flow of genuine wit, good humour and vivacity which they so much enjoyed, and which they found combined with a refined taste for general literature.

The last time Mr. Toogood conversed with any friend was with the writer. He had not left him half-an-hour when he complained of being much worse than usual; he went to bed immediately, where he remained from Monday evening until Friday morning, when he quietly fell asleep in Jesus.

RUSSELL SCOTT.

Dalston,

Dec. 10, 1821.

SIR,

IT was neither my wish nor intention again to have troubled you on the subject of Dr. John Jones's communications, in which he has taken liberties the most inexcusable with my character; but as several of your readers have expressed to me their surprise at my silence; as I have reason to conclude that many more have felt equal surprise; and as, for the first time in my life, I appear reduced

to the situation of a writer who is afraid or ashamed to defend himself, I must, Mr. Editor, appeal to your justice and impartiality to allow me a page for the purpose of self-defence; and I am determined, with your permission, to endeavour to prevent a repetition of "that dirty piece of author-craft," (to borrow the language of Archdeacon Blackburne,) and practised by your learned correspondent, of indulging in offensive personalities against those writers he is unable to answer. The mere statement of recent circumstances will be sufficient for my purpose.

I beg leave to inform your readers, that early in the month of July last, I sent a communication for the Monthly Repository, in which, after briefly remarking on the libel which appeared (p. 279) under the signature of Dr. J. Jones, holding me up to the public as a "scurrilous writer, whose assertion had not any pretensions to credit, &c.," I proceeded, not only to confirm the justice of the charge I had brought against him, of interpolating the Apostle Peter, to serve his own hypothesis, but to prove, from one of his subsequent communications, the necessity of the caution I had suggested,—"that he would not treat profane, as he had sacred authors." I likewise thought it my duty, as a friend to revealed truth, to expose some of those strange fancies, arrogant dogmas and pedantic criticisms, that have appeared in the Mon. Repos. and which abound in a work published about nine years since, entitled, *A Sequel to Ecclesiastical Researches*, containing certain wonderful secrets "announced," as the Doctor expresses it, "to all the world," but of which, alas! not only almost all the world, but even, "the learned" were ignorant until their more learned *tutor* so kindly condescended to remove that ignorance, in his communication to the Mon. Repos. (p. 277). In the following number, you, Mr. Editor, informed your correspondents, that "a communication had been received from Mr. B. Flower;" but at the expiration of another month, you favoured me with a note, in which you expressed a wish that I "would withdraw it," assigning as a reason,—"The controversy is not one in which our readers generally take any interest."

To this remark, as it applies to the Doctor's recent effusions, I perfectly agree; and I may add, that to my knowledge, they are, to many of your readers, as disgusting as they are uninteresting. You added, "That an oversight of yours allowed the insertion of the Doctor's P. S. which is so justly offensive to me; and that if the controversy rested, you would say any thing in the Correspondence by way of explaining my feelings on the subject." Here I beg leave to remark, that having expressed these feelings in the communication alluded to, and observing your silence on the subject in subsequent notices, I concluded, that amidst your important avocations, the matter had escaped your memory. This plain statement will, I trust, be deemed a sufficient apology for my silence, respecting the first of the libels, which I dismiss, as entitling its author to my pity.

As to the manner in which the Doctor has, in your last Number, attempted to support his former calumny, and the new calumny with which he has bespattered my character, I shall leave both to the notice of my old, uniform, and consistent friend, Mr. Rutt, who I hope will inflict some additional wholesome chastisement on the author. All that is necessary on my part is, to request the reader to re-peruse my former communication, (p. 208,) and I am persuaded that he will fully acquit me of the charge of "having by my rudeness and violence forgot to respect myself, and thereby lost the respect of others."

A word or two with the Doctor at parting.

You, Reverend Sir, "have it seemingly," after all your learned parade, "yet to learn" a very plain lesson suggested by a vulgar proverb:—"The man whose house is made of glass should be peculiarly cautious how he throws stones." Had I, either in print or in the social circle, expressed myself in those terms of "rudeness and violence," with which I am sure the Editor of the Mon. Repos. would not permit any one to sully his pages, there might have been some ground for your last charge. But where Sir, was your conscience when you advanced such a charge against me? *Verbum sat sapienti!* I sincerely hope that your acknowledged talents

and learning may in future be employed in "contributions more conducive to the interests of truth, and the credit of the Mon. Repos.," than some of those which have recently appeared; that you may habitually call to mind the dying words of Grotius, (how many learned men might with much greater propriety have adopted them!) *Proh! Vitam perdidit, operose nihil agendo!* With these friendly hints I bid the Doctor—Farewell!

BENJ. FLOWER.

Clapton,
Dec, 10, 1821.

SIR,

I ADD the following further remarks which have occurred to me, on reading Mr. Fox's papers.

P. 193, col. 1. "Mr. Burroughs never read his Sermons, but preached them." Mr. Fox was not singular in making this distinction. It has been well explained in an anonymous pamphlet now before me, republished in 1778, entitled, "Reading no Preaching; or the Fashionable Mode of delivering Sermons considered, as opposite to Scripture, the Practice of the Primitive Church, Reason and the Common Sense of Mankind, in a Letter to a Clergyman of the Church of England."

P. 257, col. 2. "Mr. Nathaniel Harding" was, I apprehend, the Moderator of the Assembly at Exeter, in May, 1719. In "the Western Inquisition," (p. 178,) Mr. Peirce describes him as, on one occasion, "acting a truly honourable part," and adds, "I must do Mr. Harding the justice to own, that I never saw the chair better filled."

P. 258, col. 2. "Old Mr. Warren of Taunton." He died in 1706, aged 63. See Calamy's *Continuation*, p. 747. Palmer's *Noncon. Mem.*, 1803, III. 186; Toulmin's *Hist. View*, p. 230. Dr. Toulmin mentions to Mr. Warren's just praise, "that he encouraged his pupils in freedom of inquiry, and in the study of those authors who were better suited to gratify the love of knowledge and truth, even though they differed from the writers on whom he had formed his own sentiments;" and that "while Burgersdicius or Derodon, and in ethics Eustacius, were used as text-books in the lecture-room; Locke, Le Clerc and Cumberland were guides to just thinking,

close reasoning and enlightened views, in their closets."

P. 259. "Old Mr. Flamank, the Minister of Tavistock;" where he died in 1692. Mr. Henry Flammank "had been chaplain to Sir Hardass Waller, Governor of Pendennis," for the Parliament. He was ejected in 1662, from Lanivet, in Cornwall. See Calamy's *Contin.* p. 211; *Non-con. Mem.* I. p. 353.

P. 260, col. 1. "Mr. Walrond," in "the Western Inquisition" (p. 168). "Mr. John Walrond of Ottery," is named by Mr. Peirce as one of the "seven ministers" who "met at Exeter, January, 1719," and whom he entitles "The troublers of our Israel." They were "called in" by "the citizens" in consequence of the advice of "some eminent ministers of London." The name of Mr. Walrond appears far more frequently than any other in the *West. Inquis.*, and not always to the credit of his liberality or justice.

Ibid. "Old Sir Francis Drake," great grandson of the navigator's brother. He was M. P. for Tavistock from 1661 to 1700.

P. 270. In mentioning Secker's obligations to Watts, I ought not to have omitted the respectful notice of his early patron, thirty years after, when Secker was Bishop of Oxford. The following short letter, on receiving the "Improvement of the Mind," is in this view worthy of being quoted (from Gibbons's *Mem.* p. 353).

Cuddesden, near Oxford,
June 19, 1741.

SIR,

I am extremely obliged to you for the agreeable present of your book, which is peculiarly well adapted for the direction and improvement of students in the University; where your *logic* is by no means the only piece of yours that is read with high esteem. You have been a diligent promoter of useful and especially religious knowledge, of Christian faith, and Christian morals. On these accounts I have always respected you from the time that I had, so many years ago, the advantage of your conversation, and always rejoiced in the just honour that has been universally paid you; and as this opportunity of expressing my regard gives me much pleasure, so, if the favour of letting me see you next winter will not be inconvenient to you, it will be a great satisfaction to, Sir,

Your affectionate humble Servant,
THO. OXFORD.

P. 271, col. 2. It is rendered probable that Secker passed four years in Mr. Jones's academy, from a circumstance related by Dr. Porteus. Having mentioned Mr. afterwards Bishop Butler's Letters, written from the academy at *Tewkesbury*, "to Dr. Samuel Clarke," he adds, "This correspondence was intrusted in confidence to Mr. Secker, who, in order to keep it private, undertook to convey Mr. Butler's Letters to the post-office, at *Gloucester*, and to bring back Dr. Clarke's answers." Of this correspondence, now annexed to Dr. Clarke on the *Attributes* and *Evidences*, Mr. Butler's first letter is dated Nov. 4, 1713, and Dr. Clarke's concluding letter, April 8, 1714.

P. 273, col. 2. "One Lorimer." The first of the 23 Trustees nominated by Dr. Williams, for the execution of his will, is "Mr. William Lorimer." (Calamy's *Cont.* 986.)

P. 276, col. 1. To the account of "Withers" may be added the titles of his publications, now in the British Museum:

Defence of the true and impartial Account of what occurred at the late Conference in Exon. Lond. 1707.

The History of Resistance, as practised by the Church of England, 1710 and 1715.

The Whigs vindicated, 1715.

Remarks on Dr. Walker's late Preface to his *Attempt*, ["towards recovering an account of the numbers and sufferings of the Clergy of the Church of England,—who were sequestered, harassed, &c., in the late times of the grand rebellion,"] 1716 and 1717.

A Vindication of the Dissenters, from the Charge of Rebellion, and being the Authors of our Civil Wars, 1719.

A Charge given to Mr. Towgood at his Ordination, 1723.

P. 329, col. 1. "The Papers of the late Mr. Moyle." These appeared in 1726, edited by Thomas Serjeant, in 2 Volumes, as "the works of Walter Moyle, Esq., none of which were ever before published." This publication dissatisfied the author's friends, who added, in 1727, a 3rd Volume, consisting of pieces which had been published separately by Mr. Moyle himself. Among these is "an Argument against a Standing Army," written in conjunction with Mr. Trenchard. Mr. Moyle was the cousin and correspon-

dent of Dean Prideaux; he appears also to have been intimately acquainted with Dr. Davenant, (for whom "he translated Xenophon's tract upon improving the Revenue of the State of Athens,") and with Fletcher of Saltoun. To many of your readers he is known by some of his writings, as no credulous inquirer into ancient Ecclesiastical History. I refer to "the Miracle of the Thundering Legion examined," in Vol. II. of his Works, and the conclusion of his argument in "A Discourse to prove Marcus Antoninus a Persecutor." The latter was first printed in *Theol. Repos.* I. 77—99, 147—173.

From an "Introduction" to the 3rd Volume, by his friend, Mr. Antony Hammond, it appears that Mr. Moyle was the son of Sir Walter Moyle, of Bake, near Loo, in Cornwall; that he studied at Oxford, and thence "removed to the Temple, where he applied himself chiefly to the general and more noble parts of our law, such as led him into the knowledge of the constitution of our government; there was a drudgery in what he called *Law-Lucrative*, to which he could never submit." He appears, indeed, to have been incapacitated for drudgery by succeeding early to his paternal inheritance of Bake, where he died in 1721, aged 49. See pp. 444, col. 1, 445, col. 1.

"Mr. Moyle came into Parliament," for a short time; "but he had made so great advances in the most polite branches of learning, and was so bent upon those studies, that he never had any relish for that station." The only remaining trace of this scholar in his senatorial capacity, is the following passage quoted by his biographer from his speech on a *Poor-Bill*, in 1704:

"Though religion and interest govern the world, and when these happen to interfere, the most part of mankind sacrifice their religion to their interest; yet in relation to providing for the poor, we in England act contrary to both, in not relieving all that are really impotent, and in not employing all that are capable of employment. And, in my opinion, the Government is responsible for all those who are reduced to the hard and criminal necessity of begging or stealing."

P. 329, col. 2. "Old Mr. Trosse." George Trosse, M. A., a native of Exe-

ter, where he died in 1713, aged 81. He was silenced in 1662. See Calamy's *Account*, p. 257; *Cont.* pp. 383—394.

P. 330, col. 2. Mr. Peirce discovered that he had very partially adopted "the true principle of Nonconformity," as we understand the terms, and that he was likely enough to have believed "the 39 Articles," or "all excepting one," when in 1718 he dedicated, as remarked p. 223, the 2d edition of his *Vindication*, to the Church of Scotland, which, though an *imposing orthodox* establishment, as really as the Church of England, he commends, in unqualified terms, "for Christian discipline and pure religion."

P. 331, col. 2. "Mr. James Peirce's tomb." Dr. Benjamin Avery, in the Preface to Mr. Peirce's "Fifteen Sermons," 1728, has preserved the Latin epitaph which "the Rev. Mr. Gey," rector of "St. Leonards, near Exon," where Mr. Peirce was buried in 1726, would not permit to be inscribed on his tomb. "It was afterwards requested, that he would give leave to have inscribed on the tomb—'Here lies the reverend, learned and pious Mr. James Peirce.' But the reverend rector would by no means be persuaded to consent to that; saying, that Mr. Peirce could not be reverend, because he was not lawfully ordained; and that he was not pious, because he taught errors."

P. 441, col. 2. "Chief Justice King." Sir Peter King, appointed Chief Justice of the Common Pleas, on the accession of Geo. I., and Chancellor in 1725. See p. 222, col. 1.

P. 445, col. 1. "Dr. Dillenius." John James Dillenius, a native of Darmstadt, who died in 1747, aged 66. He was the first botanical professor at Oxford on the foundation of Dr. Sherard, whom he had accompanied to England in 1721.

P. 505, col. 1. "The learned Boerhaave;" who in 1701 became "lecturer upon the institutes of physic," and in 1709, Professor "of Medicine and Botany," and "of the Practice of Physic;" resigning these offices in 1731. Dr. Burton, his biographer, mentions the "great number of students from different and distant parts; for many years successively, who at-

tended his public and private lectures." (*Life of H. Boerhaave*, 1746, pp. 23, 32, 44, 48.)

P. 506, col. 1. "Secretary to the Royal Society." Dr. James Jurin, who died in 1750, was also President of the College of Physicians.

P. 507, col. 2. "Mr. Townley." This adventurer in the cause of *James VIII.*, is described by Mr. Patten, whom I quoted, p. 274, as "a Papist in Lancashire" who "married Lord Widdrington's sister. This gentleman's servants were found guilty of high-treason, for being in the rebellion with their master, and some of them afterwards executed in Lancashire; but he was acquitted by the Jury at the Marshalsea. After which, endeavouring to go beyond seas, he was retaken into custody, but soon discharged."

P. 571, col. 2. "Sir Isaac Newton" was now Master of the Mint, to which he had been appointed in 1699.

"The Prince," afterwards George II.

P. 572, col. 1. "Mr. Chandler's church at Peckham," with which he appears to have been connected till 1726, when he was chosen minister of "the congregation in the Old Jewry." *Biog. Brit.* III. 430, 431.

Ibid. col. 2. "Bishop Hoadly's pamphlet." This was, probably, his "Reasons for the Repeal of the Corporation and Test Acts," answered by Sherlock, to whom Hoadley replied in "The Common Rights of Subjects defended, and the Nature of the Sacramental Test considered." 1719.

P. 573, col. 1. "Mr. Toland." It appears that "in 1717 he published 'The State Anatomy of Great Britain,' which being answered by Dr. Fiddes, chaplain to the Earl of Oxford, and by Daniel De Foe, he set forth a second part by way of vindication." *Gen. Biog. Dict.* 1784, XII. 246.

Ibid. col. 2. "A gentleman in the West." This was Dr. Thomas Morgan, the celebrated author of the *Moral Philosopher*. "Mr. Chandler" was a minister at Bath, the father of Mr. Fox's friend Dr. C. The "ordination" was at Marlborough. (See XIII. 601, 602.) A biographer of Dr. Chandler says, that "the point discussed in the preface is, that 'ordination to the Christian ministry doth not and cannot give authority to the per-

sons ordained." He further commends "the propriety and utility of the sentiments the preface contains, and the credit they do to Mr. Chandler's good sense and liberality of mind, especially considering the time when they were delivered." *Prot. Diss. Magazine*, I. 218.

Ibid. "Mr. Pierce's notion of ordination." See *supra*, 222, 223.

Ibid. "Mr. Peirce's Sermon;" entitled, "The Curse Causeless," from *Prov.* xxvi. 2. It was republished among the Fifteen Sermons, 1728. The preacher especially designed a vindication of the Presbyterians of 1649; from the charge of "putting the king to death;" and appeals to the "Vindication of the Ministers of the Gospel in and about London, 1648-9." The names of the 59 "Presbyterian Ministers of London" who, "with many country ministers," signed the *Representation*, presented to the Lord General Cromwell, Jan. 18, 1648-9, are given by Calamy, in his *Baxter*, 1713, pp. 60, 61, *Note*. Yet, as Lord Orford justly remarks, in the case of the Earl of Anglesey, "if a king deserves to be opposed by force of arms, he deserves death;—the executing him afterwards is a meer formality." (*R. and N. Authors*, 1759, II. 69.) That Earl, like the Lords Hollis and Kimbolton, after having fought against the father, became so servile a courtier of his unprincipled and profligate son, as to be found, in 1660, "sitting in judgment on the regicides;" a conduct which Lord Orford justly exposes as "not only a servile complaisance, but glaring injustice."

One of the 59 *Remonstrants*, Christopher Love, who was beheaded in 1651, for a clearly-proved treasonable attempt to bring in *Charles Stuart*, had been chaplain to the Parliament's Commissioners at the Treaty of Uxbridge, in 1645. "Preaching before them," according to *Ludlow*, I. 150, "he averred that the king was a man of blood, and that it was a vain thing to hope for the blessing of God upon any peace to be made with him, till satisfaction should be made for the blood that had been shed."

The author of "The Presbyterians unmasked," 1676, (106, 107,) severely, though not unfairly, exposes the versatility of these clerical *Remon-*

strants in behalf of "the Protestant religion," which they say was "never yet stained with the least drop of the blood of a king," as if the blood of a peasant, if not more pure, were not equally precious. "These very men," says this anonymous unmasker, "could join with the Presbyterian Lords and Commons, in making war against the King, and sending an army" (in which Baxter and others rode, as chaplains) "to shed his blood in the high places of the field." He adds, referring to a circumstance which I never met with elsewhere — "If God had not had a greater care of his anointed, than of their rebellious pretences, that bullet from the Earl of Essex his cannon, which grazed at the king's heels, as he was kneeling at his prayers on the side of a bank, had taken away his life; and the Presbyterian religion, such as it is, had been stained with the blood of a king."

P. 573, col. 2. "A very mystical author has wrote lately to Dr. Bentley." In *Biog. Brit.* II. 230, it is noticed, that in 1716 the Doctor had two printed letters inscribed to him—"concerning his intended edition of the Greek Testament." Dr. Kippis adds, (p. 244,) that Dr. Bentley "took the resolution of not letting the work appear in the world during his own life," and that "it is now [1780] in the possession of his executor."

Ibid. "The disputed passage in John." Considering who was the writer of this letter, it is worthy of remark that Porson, in his "Letters to Travis," (1790,) p. 320, refers to "two archbishops, Wake and Secker, and five bishops, who have all applied the verse to prove the Trinity, without mentioning any argument against it, or producing any in its behalf."

Ibid. "Printed editions." In *Phil. Lips.* 1713 (Pt. i. xcvi.), Dr. Bentley, speaking of "Robert Stevens's edition" as "counted the standard," adds, "if the conceit" of its accuracy "in all points,—is but spread and propagated, within a few years that printer's infallibility will be as zealously maintained as an evangelist's or an apostle's."

Ibid. "Twenty MSS. of 1000 years each." Dr. Bentley "intended to make no use of any MS. in this edition that was not a thousand years old or above, of which sort he had got at that time

twenty together in his study, which made up, one with another, 20,000 years." *Biog. Brit.* II. 230.

Ibid. "A paper under the name of Censor," published in *Mist's Weekly Journal*. To this paper *Theobald* was a frequent contributor. See *Cibber's Lives*, V. 277.

P. 574. "Jerry Hunt." Dr. Jeremiah Hunt died in 1744, aged 66. Dr. Lardner preached his funeral sermon at Pinners' Hall, and concluded with a short biographical account. From this it appears, that Dr. Hunt was, like Mr. Fox's friend *Burroughs*, (193,) a preacher, in the proper sense of the expression. On being invited by "a small English congregation at Amsterdam," while a student "at Leyden," he adopted and pursued through life the method of "preaching without notes, that being the universal custom abroad—he did not write out his sermons at length;" (to repeat them *memoriter*;) "but having, with care and diligent examination, made himself master of his text and subject, and well digested his thoughts, he clothed them in the language which offered in the delivery. Which to me," adds *Lardner*, (praising, with his usual candour, an accomplishment which he had not himself cultivated,) "appears an excellent method, when there are sufficient abilities for it. I mean a stock of knowledge, readiness of thought and a good memory." *Works*, X. 111, 112. According to the judicious *Lardner*, how many of our Readers ought to become Preachers, if they would escape the imputation of possessing an unoccupied talent!

Ibid. "Mr. Pope and Mr. Gay have published a new farce which was damned." It was a comedy of three acts, entitled *Three Hours after Marriage*; "written," says Johnson, (1783, III. 114,) "by the joint assistance of Pope and Arbuthnot. One purpose of it was to bring into contempt Dr. Woodward, the fossilist, a man not really or justly contemptible. It had the fate which such outrages deserve;—and the performance was driven off the stage with general condemnation." In Jacob's *Poetical Register*, 1723, I. 115, this play is charged with offences against "female modesty," for which it might have been deservedly "damned." In the same volume (p. 289) is mentioned

a "farce, called *The Confederates*, written to expose the obscenity and false pretence to wit" in the above comedy.

P. 574. "Cibber ridiculed it upon the stage" in the *rehearsal*, to a scene in which he added a passage exposing the false wit of the *Mummy* and the *Crocodile*, which had been designed in *Three Hours after Marriage*, to ridicule Dr. Woodward. Thus appears to have commenced Pope's rancour against Cibber. See Dilworth's *Life of Pope*, 1759, pp. 106, 107; *Johnson*, and *Biog. Brit.* III. 587.

P. 633, col. 1. "Mr. Chandler conducts his flock with great success." The biographer, to whom I have already referred, speaking of Chandler's ministry at Peckham, adds, "in which situation his abilities shone with so much lustre, as to attract the notice of eminent citizens, and to occasion him to be employed in some extraordinary services in the metropolis."—*Prot. Diss. Mag.* I. 219.

Ibid. "The Nonjuror." This, I apprehend, was Cibber's "comedy, acted at the Theatre Royal, 1717, dedicated to the King," who rewarded the author with "a grant of £200." *Jacob* says, (I. 39,) that "this play was acted for near three weeks together with great applause." It appears, by Cibber's *Apology*, (II. 54—56,) that the *Nonjuror* was written with a political design, to counteract *Jacobitism*, which he says had "lately exerted itself by a most unprovoked rebellion." (*Biog. Brit.* III. 585.)

Ibid. "Mr. Ridgely." Probably the author of a "Body of Divinity," much used as a *text-book* in Calvinistic academies.

Ibid. "Stockden." Perhaps Hubert Stogdon, who wrote in 1714, in concert with Mr. Withers, in the controversy at Exeter, concerning lay-baptism. Of Mr. Stogdon, there is some account, if I recollect right, by Dr. Toulmin, in one of your earlier volumes.

Ibid. "Mr. Pope has lately published all the poems he will own himself author of." This was a folio volume, 1717, containing Pastorals, Windsor Forest, Essay on Criticism, Rape of the Lock, Temple of Fame, Translations, and Miscellanies, including the *Eloisa*. On the title-page is the deservedly common quotation

from Cicero *pro Arch.* "Hæc studia adolescentiam alunt," &c.

Ibid. This "very handsome, smart preface" is prefixed, with a few variations, to Pope's Works by Warburton. It does not contain any thing about Pope's "having left off writing" or of "his Homer."

Ibid. "The King and Prince." There is a record of this family dissension, (not uncommon between royalty in possession and royalty in expectation,) in a volume published in 1789, from a MS. which had been neglected for 60 years. It is entitled, "Vie privée Du Cardinal Dubois," written by his Secretary. The Cardinal was sent into England in 1718, by the Regent of France, to attach George I. to the quadruple alliance. To promote his project, (p. 125,) the crafty minister, who well understood the dimensions of crowned heads, procured from his own country, dainties to gratify the royal palate, (*Il faisait venir, pour ce Prince, des fromages de Cramayel, et—à toutes les postes, les plus belles truffes que Brives pouvait fournir,*) and magnificent dresses, (*pièces d'étoffe d'or entières—des robes du meilleur goût, et de la dernière mode,*) as presents to the King's mistresses, and to the Lords and Ladies of the Court. He was, however, sometimes more worthily employed; though his character appears, on the whole, to have been worthless. Il travaille avant son départ à réconcilier le Roi George I., avec le Prince de Galles, son fils. L'Abbé, pendant son séjour en Angleterre, avait employé toutes les voies et tous les moyens possibles pour procurer cette réconciliation" (133). There is no account of his success.

P. 634, col. 1. "The Duke of Devonshire." This peer had lately rendered himself acceptable to the Court by heading a gross outrage on the rights of the people. In 1716 he brought into the House of Lords "the bill to repeal the Triennial Bill," which being sent to the Commons, was there passed by 264 against 121.

"Among a thousand unanswerable particulars, which were urged against it," says the author of *The Use and Abuse of Parliaments*, (1744, I. 205, 206,) "Mr. Snell," M. P. for Gloucester, said, "If we have a right to continue ourselves one year, one month or day, beyond our triennial

term, it will unavoidably follow we have it in our power to make ourselves PERPETUAL.—But this worthy member pleaded in vain, as did many others beside him. The fate of the bill was predetermined, and when passed, it was submitted to.—Of such weight and utility,” adds my author, “is a standing army!”

P. 634, col. 1. “Mr. Tong.” See p. 222, col. 2. Mr. Tong was a zealous advocate for the Trinitarian subscription at Salters’ Hall, in 1719.

Ibid. col. 2. “Careless Husband.” This has been regarded as *Cibber’s* “most celebrated dramatic performance.” It was “applauded even by Mr. Pope.” (*Biog. Brit.* III. 584.)

I represented (p. 274, col. 1) “the *Commonwealth* and *Protectorate*,” as the only governments in England which, in cases of treason, had forbore to aggravate the severity of capital punishment, by barbarous mutilations of the dead. I have since found, if Lord Clarendon may be credited, in an accusation of *Cromwell*, that to the *Commonwealth* alone belongs the honour of such forbearance; the *Protector*, a few weeks before his death, having assumed, for the first time, that favourite prerogative of royalty.

The noble historian relates (III. 626) how “Colonel Ashton, Stacey and Bettely, condemned,” in 1658, for a plot in favour of Charles Stuart, “were hanged, drawn and quartered, with the utmost rigour.” *Royalists* were now the sufferers, and a courtly historian is suitably *horror-struck*. As if forgetting the scenes which followed the “King’s blessed Restoration,” he proceeds to declare, that “all men appeared so nauseated with blood, and so tired with those abominable spectacles, that *Cromwell* thought it best to pardon the rest who were condemned, or rather to reprieve them.”

J. T. RUTT.

P. S.: Your Correspondent (p. 659) may be regarded as very fortunate, should he have satisfied any number of your readers that “common sense and common candour” to which he appeals, will decide in favour of his, probably, hastily penned P. S. (p. 279). They will thus relieve him from a serious imputation, though, without the

slightest communication with my friend Mr. Flower, it had appeared to me, as well as to several whose opinions were expressed to me, that Dr. J. Jones, in that P. S., had fully substantiated the charge. And, even now, unless I would become justly liable to the imputation of “confusion of ideas,” I must continue to distinguish between the exposure, by evidence and argument, of what I may happen to deem an opponent’s misrepresentation, and the less laborious method of denying that he is “a man whose assertion has any pretensions to credit;” thus assuming that “it would be a waste of time to reply to any part of his effusion,” which our common readers are expected to pronounce “puerile and scurrilous” on the mere *ipse dixit* of an irritated controversialist.

I can, however, assure your Correspondent, that I never designed to impute to him any wrong so deliberate as “attempting to compensate or disguise a calumny, under a display of learned research.” I only intended to say, *hypothetically*, that in the judgment of well-regulated minds, no exertion of talents, however eminent or successful, could compensate for a great moral impropriety. Your Correspondent’s accomplishments for “learned research,” I have neither reason, nor inclination to dispute. On the success of his inquiries I am incompetent to hazard an opinion, having been able to form, amidst the pressure of other occupations, only a very slight acquaintance with any of his writings. But I have no hesitation in believing, that the more Dr. J. Jones shall apply to his own use the conclusion of his last P. S., (p. 660,) and determine “to respect himself,” by forbidding his pen to digress into “rudeness or violence,” the more will his learning appear to advantage, and his arguments receive the consideration they may deserve.

SIR,

Dec. 10, 1821.

IN the last number of the Repository (p. 664) your Correspondent Senior charges me with having misrepresented Irish Presbyterianism, in a paper “on a late attempt to revive Presbyterianism in an Unitarian congregation.” This is certainly a very

extraordinary charge. I had not even mentioned, or thought of *Irish* Presbyterianism. I am aware that Presbyterianism is different in different places; but as I have never yet been able to find out what it is in my own neighbourhood, (the south of England,) I certainly should not have dreamt of attacking, or any way intermeddling with *Irish* Presbyterianism. The fact was simply this; I belong to a society who were formerly denominated Presbyterian, but who had for some years laid aside the term as improper and inapplicable to our sentiments. On a proposition being made some time ago, that the term should be revived in the [society, I and a few others (ignoramuses like myself) inquired *what Presbyterianism was*; but to this very simple, and as it appears to me in such circumstances, very natural question, we could obtain no reply. We pressed the inquiry again and again, many times over, with the same want of success. Unwilling to be designated by a term, of which we did not know and could not possibly find out the meaning, our only resource in this dilemma was to apply to the volumes of the dead, for that information which we in vain sought for from the living. We referred to the *Encyclopedia Perthensis*, and to Dr. Toulmin's *History of the Dissenters*; and if I have misrepresented Presbyterianism, it is partly upon these writers, and partly upon the shyness and backwardness of Presbyterians in explaining their own principles, that the fault is chargeable. In the *Encyclopedia Perthensis* we found the following passage: "The Presbyterians believe that the authority of their ministers to preach the gospel, to administer the sacraments of baptism and the Lord's supper, and to feed the flock of Christ, is derived from the Holy Ghost by the imposition of the hands of the Presbytery; and they oppose the Independent scheme of the common rights of Christians, by the same arguments which are used for that purpose by the Episcopalians."

Dr. Toulmin, in his *History of the Dissenters*, observes, "The friend of religious liberty will not be disposed to weep over the fate of the Presbyterian hierarchy. While it existed, it was only a substitute of one spiritual

tyranny, of one system of coercion, for another. In the room of prelates arose presbyters or elders, as lords over God's heritage. Laws were made for conscience; the supposed doctrines and laws of Jesus Christ were enforced by penal sanctions; and the civil magistrate was sworn to do the worst part of the work. The form of Directory for Worship was enforced by fines and penalties; the use of the Common Prayer in churches, in private families, and even in the closet, was forbidden. The modest and reasonable application of the Independents for indulgence and toleration was denied. The cry of the day, and the shibboleth of the dominant party, was *Covenant Uniformity* and the *Divine Right of Presbytery*. An ordinance against blasphemy and heresy, exhibiting a long and black list of principles and tenets on which it fixed this stigma, doomed to the pains of death, without benefit of clergy, those against whom an indictment for holding any of the errors specified in the statute should be found, and who on trial did not abjure the same."

Thus far Dr. Toulmin. In another part of the same work he quotes a passage from the *Protestant Dissenter's Magazine*, in which, speaking of the clerical authority exercised in the ordination of ministers, both in Episcopalian and in Presbyterian congregations, the writer says, "The people they are to preach to are not supposed to know who are, or who are not fit and proper persons; but they must, as it has been expressed, take up with such fare as their reverend caterers provide for them."

It was from these writers that I obtained the account given of Presbyterianism in the paper alluded to. Senior will be so good as to recollect that I at the same time expressed an apprehension that this description might not be quite correct with respect to *modern* Presbyterians; and that I lamented not having been able to obtain from them any account which might enable me to describe their principles more correctly. Under such circumstances, if they are misrepresented, they may thank themselves for it; the fault is their own. Unitarians are continually giving to the world the clearest and most distinct statements

of their principles ; and yet they are often grossly misrepresented ; what, then, can Presbyterians expect, who in general refuse to give any account at all ?

Senior has furnished us with more account of modern Presbyterianism than I have met with elsewhere ; and I sincerely rejoice at having been in any degree the means of drawing out one of the fraternity into an attempt to explain and defend his system. He asserts that the Presbyters do not claim so much authority as they have been charged with ; I am very glad to hear that they do not ; it is an indication of *some* increase of knowledge, reflection and intelligence. Still, according to his own account, they claim powers and prerogatives, which many, very many societies of Christians would think could not be admitted, without far departing from the spirit of genuine Christianity ; and I should feel much obliged to Senior, who has, no doubt, reflected considerably on the subject, to point out how such powers as he has described, are reconcilable with Matt. xxiii. 8 : “ One is your Master, even Christ, and all ye are brethren.”

Senior represents the people in his neighbourhood to be under a thick cloud of prejudice and bigotry ; but surely this cannot be the case without, at the same time, a considerable degree of ignorance. This is certainly a lamentable state of things ; but it is exactly the state in which I should expect to find that people who could quietly admit such claims in their clergy as Senior has described in the latter part of his paper. And I think we may venture to predict, with a considerable degree of confidence, that in proportion as this ignorance, prejudice and bigotry, shall give way to the further advances of knowledge, reflection and intelligence, the Presbyterian claims will recede still more and more, till the very name of Presbyterianism shall be banished from the earth.

NO PRESBYTERIAN.

Colyton,

December 13, 1821.

SIR,
I DID not suppose that my advice respecting early marriages (p. 390) would be deemed wholly unobjectionable. The Minister whose letter you

inserted p. 648 of the Mon. Repos. for November last, agrees with me, “ that the condition of Dissenting Ministers in general is unfavourable to matrimony, but in what manner the remarks of Mr. C. are calculated to ameliorate that condition, it is impossible to perceive.” My design was to point out the best method of avoiding great anxiety and distress. My beloved brother Howe, to whom, when younger than myself in our office, my attentions were pleasing, and many others could witness for me, that my endeavours have never been wanting, in various ways, to promote charitable efforts, though it might have been my wish, that so many would not lay themselves under the necessity of seeking aid from them. “ It is more blessed to give than to receive,” is a saying of our Divine Master’s preserved, recorded, and consequently deserving serious attention.

No approbation was expressed by me of the conduct of an acquaintance who declined contributing to a distressed family, in order to check ministers from exposing themselves to such difficulties. My exertions in that case were approved ; but neither the benevolent Dr. Toulmin nor myself could urge our own examples on him, who had as good right as ourselves to choose objects, and whose excuse to many appeared plausible.

The Minister asks, “ are our congregations and wealthy individuals at present so very liberal to their ministers, that they need to be publicly furnished with authority and arguments for checking the overflowings of their benevolence ?” That in so numerous a body many may be deficient in zeal and generosity, “ withholding more than is meet,” must be allowed. Perhaps, however, some who appear backward, if their circumstances were known, would stand fully justified. It is, however, my opinion, that, taking the Dissenters as a body, their liberality to ministers, their families, and the support of their modes of worship in various ways, is highly commendable, and that such frequent calls on their liberality had better, if possible, be avoided. “ It is an expensive thing to be a Dissenter,” is not quite a modern saying ; nor can it be fairly expected, that the generality should feel the reasons for Dis-

sent, so powerfully as those who have paid a frequent and close attention to them. Dissenters are also called upon, in common with their neighbours, to yield benevolent aid in various cases unconnected with modes of worship. Serious attention to the reasons of Dissent, and a conduct uniformly becoming the gospel in ministers and their families whilst under their direction, would materially lessen reluctance in supporting the cause. Many members of the Establishment also are bright examples of perfectly voluntary generosity in supporting their church and its ministers.

Your remarks on Mr. Bennett's Sermon, p. 683, which had then passed three editions, are by me fully approved. It gave me pain to find that any minister of the gospel would use such arguments to open the purses of his people. In my opinion, any ministers who recommend that sermon to the attention of their hearers, will do themselves and their cause no credit. It is a great fault in Dissenters who object to Calvinistical doctrines and Trinitarian worship, so generally to require a minister regularly educated to conduct the service or decline attending it. What has been offered in different numbers of your Repository on Lay-preaching cannot fail of approbation from me, who, nearly 50 years ago, in a pamphlet published by Mr. Johnson, in St. Paul's Church-yard, long since out of print, called "A Blow at the Root of all Priestly Claims," advocated the same cause. That some should be regularly educated for, and wholly devoted to the ministry, appears to me highly expedient, and gladly has my small help been given to some young candidates for that employ. A minister's home, though solitary, may afford better amusement "than looking at brick and mortar." Public duties will occupy some portion of time, for which retirement is necessary. Nothing in this life, next to the testimony of a good conscience, can exceed the sweet comfort arising from the society of an amiable wife and promising children. When a man is quite unable to contribute to the comforts and even necessary support of such a family, remaining single might, possibly, on the whole, be more happy for himself, more beneficial to the

world, and a better preparative for another state, than the being encumbered with those temporal cares, which the Apostle Paul and our Divine Master encourage all Christians, and, as it appears to me, ministers of religion especially, prudently to avoid.

With the most hearty good-will to the Minister who disapproves my sentiments, wishing him and all my married brethren and their families every earthly comfort and spiritual blessing, I remain his and yours, most sincerely,
JOSEPH CORNISH.

Mansfield,

December 14, 1821.

SIR,
THE difficulty stated by your respectable Correspondent, the Rev. Wm. Probert, respecting Luke xxii. 36—38, and its apparent inconsistency with the language of Jesus as recorded Matt. xxvi. 51—53, seems to arise from a misapprehension of the meaning of the former passage, and from attaching to it the literal sense which belongs to the latter. It is evident from the narrative of Luke, that the ministry of Jesus was drawing to a close, and that he distinctly anticipated the unjustifiable and cruel means by which his life would be taken from him. It seems to have been the intention of our revered Master to apprise his disciples of the danger to which *they* also would be exposed, and the need they would have of some means of defence. But it is equally clear, that he did not intend they should actually "sell their outward garment and buy swords." When one of them said, ver. 38, "Master, behold here are two swords;" Jesus said unto them, "It is enough." Surely neither too nor twelve swords would have been enough, if their Master had designed them to be used in his cause or their own; but more than enough for those who rightly understood his language. It may, perhaps, be inferred from this laconic answer of Jesus, that he was well aware that his disciples had mistaken his meaning, and that it would be useless to attempt to correct their error. In the interesting conversation which Jesus had with them but a short time previous to this scene, and, perhaps, immediately in connexion with it, recorded by John, ch. xvi. and following, Jesus said, "I have yet many things to say unto you."

but ye cannot bear them now:" and we must suppose, that it was this unpreparedness to receive and understand the truth, that prevented Jesus from entering into any farther explanation.

Bishop Pearce, in his commentary upon this passage of Luke, supposes the word *μαχαίρας* to be an interpolation occasioned by what is said, ver. 38, about their having two swords; but there is no authority for this conjecture. Griesbach gives no hint of such interpolation; and the Bishop himself more justly observes, from Matt. xxvi. 52, "that Jesus never intended to make any resistance, or to suffer a sword to be used on this occasion." He adds, "or this saying must have been a proverbial one, meaning: Now look to yourselves, when danger is at hand; for it was said to the disciples, when they were in the garden, and just before Jesus was apprehended, and when they could have no time for providing themselves with any thing."

Mr. Belsham will scarcely admit Mr. Frend's proofs of the existence of *light* without the agency of the sun: *that* of our lamps and candles may proceed from the air, in the process of combustion, or from the combustible body. In either case, the light evolved may originally have been derived from the sun. Your readers will not think Mr. Frend has dealt fairly with Mr. B. in supposing that he has not con-

sulted the Hebrew text; nor, in insinuating that being himself "led astray by the word *firmament* in the vulgar translation, and having erected his solid arch upon this slender fabric, he has *palmed* it upon his readers, as if erected by Moses." Mr. F. cannot think Mr. B. is a man who would wish to *palm* any thing upon his readers, much less that he would knowingly misrepresent the scripture writers. If Moses had laid claim to inspiration in the account which he has given of the formation of the world, supported by the evidence which distinguishes other parts of his writings, it would then have been our duty to admit the truth and correctness of his description, and we must have reconciled our philosophy to that account. But unless the divine authority of the narrative can be substantiated, why is Mr. Belsham to be represented as "disposed to give up any part of the Sacred Writings, on account of the scoffs of unbelievers," or to be charged "with a palpable misrepresentation of the Mosaic account, and with not having studied the first chapter of Genesis in the original Hebrew," merely because he endeavours to trace the origin of that account, and to shew what part of it is traditional or conjectural, and what part is founded upon reason and truth?

JOHN WILLIAMS.

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POETRY.

SONNET ON THE DEATH OF HER MAJESTY THE QUEEN.

Who shall lament to know thy aching
head
Hath found its pillow? That in long
repose
Great Death—the noblest of thy kingly
foes—
Hath laid thee, and, with sacred veil
outspread,
Guards thee from basest insults?—
Thou hast led
A solitary course; among the great
A regal Hermitess, despoiled of state;
Or mock'd and fretted by one tatter'd
shred
Of melancholy grandeur—thou didst
wed
Only to be more mournfully alone!
But now, thy sad regalities o'er-
thrown,
No more an alien from the common
fate,
Thou hast one human blessing for
thine own—
A place of rest in Nature's kindest
bed.

T. N. T.

LINES

*Occasioned by the recent Death of a
Young and deeply-lamented Lady.*

Oh! mourn her not—though she was
worth
The holiest tears of kindred love;—
The pearl, so early lost on earth,
Now gems the immortal waves
above!
Yet think her gentle shade is near,
Where'er you rest, where'er you
roam,
To calm each fond regretful tear,
And guide you to her own bright
home.

Then kindle not, in Memory's urn,
The tear-slaked embers of the past;
Nor vainly let affection mourn
O'er hues and hours, too sweet to
last:
But turn you, where the sun of hope
The mist of time hath half unfur'd;
And learn with every ill to cope
That leads you to a timeless world!

HYMN.

The meek voice of sorrow, the faint
 plaint of grief,
 In suff'ring may sooth with a pleasing
 relief;
 The smile, with a tear, beam in sor-
 row awhile,
 In despondency fleeting appear to be-
 guile;—
 But no solace of love to relieve is
 exprest,
 When despairing, the lone heart seeks
 humbly for rest.

The mild light of reason! O vain is
 its pow'r,
 In splendour fair beaming, to brighten
 that hour—
 A sunshine imperfect the rays may
 impart,
 That revives for a time the pale hope
 of the heart,
 But fleeting the beam, as in spring's
 chilly skies,
 And more desolate still is the soul
 when it flies.

Yet there is a ray that illumines in the
 tomb,
 For the wand'rer, a day-star, in mi-
 sery's gloom;
 Religion, 'tis thou! thy aid is above,
 Thy light—a glory of *mercy and love*!
 Expansive, eternal, to man it is giv'n,
 That the soul may in sorrow aspire to
 heav'n. G. H. T.

VERSES

*Composed by a Lady at Bath, in a
 deep Consumption, to her Husband.*

Thou who dost all my worldly thoughts
 employ,
 Thou pleasing source of all my earthly
 joy,
 Thou tenderest husband and thou
 dearest friend,
 To thee this fond and last adieu I
 send.

At length the conqueror Death asserts
 his right,
 And will for ever veil me from thy
 sight;
 He woos me to him with a cheerful
 grace
 And not one terror clouds his awful
 face.

He promises a lasting rest from pain
 And shews that all life's pleasing
 dreams are vain:

Th' eternal joys of heaven he sets in
 view
 And tells me that no other joys are
 true.

But love, fond love, would fain resist
 his power,
 And for awhile defer the parting hour,
 He brings thy mournful image to my
 eyes,
 And would obstruct my journey to the
 skies.

But say, thou dearest, thou unwearied
 Friend,

Say, wouldst thou mourn to see my
 sorrows end?

Thou know'st a painful pilgrimage
 I've past,

And would'st thou grieve that rest is
 come at last?

Rather rejoice to see me shake off life,
 And die, as I have lived, thy faithful
 wife.

VERSES

*Written in the "Procès De Marie-
 Antoinette, de Lorraine-d'Autriche,
 Veuve Capet;" on presenting that
 Trial to a Friend, when it was
 vainly expected that the Neapolitans
 would resist their Invaders.*

memento

Parcere subjectis, et debellare superbos.
 VIRGIL.

Unblest by Freedom shone thy pros-
 perous hour,

Yet to thy woes her generous sigh
 be paid;

And oft her bards, that seldom wait
 on pow'r,

Breathe a kind *requiem* to thy dreary
 shade.

Yet, ere the insensate chieftain of thy
 race,

Misguided Queen! "let slip the
 dogs of war"

From haunts of man the beauteous
 form to chase;

Or bind her, hopeless to a monarch's
 car;

Arise!—thy warning shade shall best
 atone.

Thy erring life—bid Austria learn
 from thee,

How near a despot's scaffold, to his
 throne,

When slumbering nations wake, and
 will be free.

J. T. R.
 Clapton, Feb. 5, 1821.

OBITUARY.

1821. Oct. 3, at *Minal*, the Rev. CHARLES FRANCIS, M. A., rector of that parish, and of Collingbourne-Ducis, both in Wilts, and one of the prebendaries of Sarum. The following bequests evince that his benevolence extended beyond the period of his life. He has enjoined £50 to be distributed among poor persons in each of the parishes of Minal and Collingbourne Ducis. To the poor of the parishes of West Tanfield and Wath, in Yorkshire, to which he was successively rector, nearly 40 years since, £100. To repair Minal Church, (on the beautifying of which he expended in his life between £1000 and £2000,) he has left the interest of £100 for ever; and the like to repair that of Collingbourne. To augment the small rectory of St. Peter's Marlborough, the interest of £200; and the small vicarage of St. Mary's, in that town, £100. To the Bath Infirmary, the Institution for the Instruction of Deaf and Dumb, and St. Luke's Hospital for the reception of Lunatics, £100 each. To the Salisbury Infirmary, £200. Towards the Edifice Funds for the repair of Salisbury Cathedral, £200. And the sum of £4000 to establish a Protestant Free-School in Minal; and the land on which it is to be built, this exemplary individual had (through the kindness of General Calcraft) purchased at a very easy rate, and duly enrolled during his life-time. All these legacies, as well as the provision made for his servants; Mr. Francis has directed to be paid clear of legacy duty. To the Bodleian Library at Oxford, of which University Mr. Francis was a member; he has bequeathed such of the oriental manuscripts and works purchased by him of the descendants of the late Professor Pococke, as do not form a part of that collection.

Oct. 16, in *Tralee*, Ireland, aged 75, after a protracted illness, JERRY SULLIVAN, leaving property to the amount of £20,000, which he bequeathed to the inhabitants of Tralee, to be added to the sums already subscribed by them, for the purpose of

making a fund to defray the expenses of a law-suit, about to be carried on in the ensuing term, against the Denny family, to open the borough of that town; and the overplus, if any, to form the commencement of a sinking fund, to secure the future independence of the borough, by defraying the expenses of the popular candidate at any future contested election, and thereby encouraging talents and independence in the country; and in case the inhabitants should decline prosecuting such suit, then the said sum to be applied in support of the different public institutions of the town, to be distributed as the grand jury shall think fit. The history of this man's life is as extraordinary as his bequest:—In the early part of his career, he was for many years an attorney's clerk, in which situation, by persevering industry and rigid economy, he amassed a considerable sum of money, and, considering himself independent, he resolved to become a man of business. He did not hesitate long in making a choice; he commenced the trade of a stock-broker, or "advantageous money-lender," and in a few years his success outran his most sanguine expectations. At his death he had *liens* on the estates of several of the grandees in his neighbourhood. For the last twenty years he was the "collective wisdom" of the "western empire;" his house was at nights the resort of all the *knowing ones*; and, as he had no family, their nocturnal orgies were not interrupted by any apprehensions of a curtain lecture, or any anxiety for an offspring, whose provisions those revels might lessen. (*Blackwood's Edinburgh Mag.*)

Oct. 21, at *Aberdeen*, in his 80th year, JOHN EWEN, Esq. With the exception of various sums left to the public charities of Aberdeen, he has bequeathed the bulk of his property (perhaps £15,000 or £16,000) to the magistrates and clergy of Montrose, for the purpose of founding an hospital similar to that of Gordon's Hospital at Aberdeen.

Nov. 27, at *Glasgow*, Mr. WILLIAM FRIEND DURANT, aged 19, the only son of the Rev. Thomas Durant, of Poole, in Dorsetshire. Universally esteemed and beloved, his death is deeply felt and regretted. The extraordinary powers of his highly-cultivated intellect, and the refined dispositions of his heart, both under the operative influence of the noblest principles, never failed to recommend him to the well-earned admiration and affectionate regard of all who enjoyed the privilege of his acquaintance. He had for the fourth time repaired to the university, in order this session to conclude his studies; but, alas! a premature death has put an end to a career which, however promising, was but just begun. The eulogies publicly passed on him since the mournful event by the professors of the several classes in which he had in preceding years distinguished himself by the brilliancy of his genius and the fruits of his industry, sufficiently exhibit the light in which he was held by them. The students of the Natural-Philosophy Class expressed their respect for the memory of their deeply-lamented friend and fellow-student in an address of condolence which they unanimously voted to his bereaved and agonized parent. Mr. W. F. Durant was intended for the English bar, and by his death, in the words of one of his professors, * “not only the college has lost one of its brightest ornaments, but the nation, and even the world, may be said to have sustained a very considerable loss.”

Dec. 1, at *Ossington*, in *Nottinghamshire*, in his 80th year, the Rev. JOHN CHARLESWORTH, M. A., and late Fellow of Trinity College, Cambridge.

— 5, at *Brighton*, in his 66th year, JAMES PERRY, Esq., proprietor of the *Morning Chronicle*, much respected as a political journalist. He supported with ability and dignity the principles of the Foxite Whigs during the stormy period of the French Revolution, and contributed as much as any man of his times to uphold the cause of civil and religious liberty.

* Mr. Mylne.

Dec. 5, at *Woodbridge*, LAURA, the youngest daughter of Mr. Thomas GILES, much lamented.

— 6, at his father's house at *Islington*, after only four days' illness, the Rev. CALEB EVANS. The Rev. James Gilchrist delivered a pathetic address at the interment, which took place at Worship Street on the succeeding Wednesday. At the same place, on Sunday, Dec. 16, Mr. David Eaton preached the funeral sermon to a very crowded and respectable audience, from Psalm xxxix. 5: “Behold, thou hast made my days as an handbreadth, and mine age is as nothing before thee;” in which, after judiciously expatiating on the vanity and brevity of life, and the glorious hopes and consolations afforded by the gospel, the preacher thus characterized the lamented deceased:

“It now remains for me to say something of the character of the excellent young minister whose premature decease we now honour and deplore. The Rev. *Caleb Evans* was born in 1801; so that at his death he had not attained the age of 21 years. He was the third son of the Rev. Dr. *Evans*, who has been the respected minister of this Christian society for upwards of 30 years; your esteem for whom, both as a minister and a friend, is so well known, that it would be impertinent in me to attempt any eulogy on his character. Our deceased friend was instructed under the affectionate care of his father until it was deemed proper to send him to *Edinburgh* to finish his education, where he attended the College for two years. On his return, he became a principal assistant in the respectable seminary at *Islington*, which his worthy father has successfully conducted for upwards of 20 years, in connexion with which occupation, after much serious inquiry and deliberation, the ministry of the gospel was the profession to which he devoted himself. With what ardour, satisfaction and success he began his public services in this place, you, who witnessed them, need not to be told.

“The melancholy fact, however, is worthy of observation, that this very day twelve months he preached his first sermon, on the Parable of the Sower, in this pulpit, when he evinced, for one so young, so much under-

standing, and displayed talents so well adapted for public usefulness, as excited the highest expectations of his family and friends. Alas! little did they think on that hopeful occasion that the revolution of one short year would terminate his labours and his life, and summon them to follow him to the tomb! How awful the event! How solemn the thought! A young man of strong and cultivated mind,—of pious and religious habits and disposition,—just entering upon public life, full of health and zeal and high expectation; that a long and successful career lay before him of ministerial labours and of Christian exertion and duty;—when suddenly his gilded prospects were closed, his fond and ardent anticipations were blighted, and he is gone! like the early floweret of the spring, unfolding its blossoms to a bright but unsettled sky, when a rude and chilling blast suddenly destroys its vigour, and lays its sweetness in the dust.

“As a proof, if any were wanting, of the powers of mind and of the very respectable talents of our departed friend, we ought to mention, that he frequently officiated with great acceptance in the most respectable and intelligent congregations in the Metropolis and its neighbourhood. But the denomination of Christians with which he connected himself was the General Baptist—a denomination which, however liberal their sentiments, and whatever great names they could formerly boast of, is certainly in the present day neither distinguished for popularity nor numbers. Considerations like these, however, had no influence upon his pure and disinterested mind. He was aware of the sacred obligation which he was under to follow the dictates of integrity and of his conscience; hence he was devoted to the love of truth and of free inquiry. He cherished a laudable and sturdy independence of thinking and acting for himself—a disposition which, in religious inquiries, and in a young mind, cannot be too much praised. No sentiment or doctrine, therefore, which did not approve itself to the clear and honest conviction of his mind, received his sanction. But while he maintained a scrupulous independence of thinking and inquiry on one hand; he was equally cautious and

candid on the other. He freely confessed that on some disputed points, and on some highly interesting subjects, he could not make up his mind, and waited before he did so for greater light and evidence. In corroboration of this statement, we shall mention, that only six or seven weeks ago he was, along with his elder brother, publicly baptized in this chapel by immersion. But before he submitted to this rite, he not only read the most able modern writers on both sides of the question, but also consulted the writings of the fathers, before he decided that to us Christians there is now, as at the first, but ‘One Lord, one Faith, and one Baptism.’ In a manuscript which he has left, and in which he details the conclusions at which he had arrived in this inquiry, and his reasons for determining to submit to the rite, he observes, ‘I however shall consider that I leave a duty undischarged if I do not give the subject a more extensive examination when my opportunities become enlarged. This memorandum will be a bond upon my conscience.’ The pious mind humbly submits and adores God in the inscrutable ways of his providence, trusting that whatever he does, he does for good.

“What greatly heightens our regret at the loss of our lamented friend, is, that in the midst of firm health and good spirits, he lost his life apparently by the most trifling accident. But a letter (dated the day following his decease) which I will read to you details the particulars of it. I received it from his brother John, whose truly brotherly, affectionate exertions on this very painful occasion, as well, indeed, as those of all his family, with whom he lived in the greatest love and harmony, are deserving of the greatest praise:

“‘My dear brother complained first of illness on Saturday evening, and his disorder appeared to those about him dangerous on Monday. Pain in his bowels was the complaint. He himself refrained from expressing any thing like a feeling of danger, evidently from a fear of alarming us, but his manner convinced us that he did not anticipate a recovery. Dr. Southwood Smith, for whom he entertained the most sincere regard, was with us all Tuesday and Wednesday nights, and we can never forget his attention. The

medicine my poor brother took found no passage, and though he gradually became relieved from pain, yet his strength rapidly left him. Yesterday morning, after the last efforts had been made to save him, he seemed to collect his thoughts about an hour before his death, and called me by name to his bed-side. He then expressed his conviction that he was dying; thanked me and his other brothers by name for those attentions which our duty had required of us, and expressed himself most thankfully to Dr. Smith. He then dwelt on the love he bore his parents and friends, many of whom he mentioned by name. True to those principles which you have heard him dilate upon so enthusiastically, he spoke of the goodness which directed all here, and expressed himself as humbly thankful to God for the great share of happiness he had experienced during life. He said he only regretted he had been able to do so little for religion and for Christianity: he rejoiced that the last act of his life was doing good (alluding to the two charity sermons which he had nearly completed, and was to have delivered at Maidstone next Sunday). He then stated that, though he had enjoyed so much happiness during life, he was still content to die, and felt no pain in dying, and made an allusion to a future state of happiness, where all friends will be re-united. His death was truly consistent with his life, and of that you are well able to form an estimate. Yesterday afternoon he was opened at the particular request of Dr. Smith, and the cause of the complaint was ascertained to be a most singular one—a *scarlet bean* was discovered to have lodged itself in a cavity of the intestines, in one of those few parts of the human body of which no use has hitherto been discovered. It is supposed that he must have inadvertently swallowed the bean the day before his illness commenced. On such trifles do our lives depend! Such apparently insignificant means are made use of by that All-wise Being who governs life and death, and whose beneficent providence is, we trust, acting still consistently, however mysteriously, in the present mournful event!

“On an event so sudden and un-

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looked for, it is easier to imagine than to describe the distress and sorrow of his family and friends, by all of whom he was tenderly beloved for his virtues and engaging manners. His worthy parents, however, though they have all the tender feelings of humanity, have behaved like Christians. They sorrow not as those who have no hope. They, indeed, suffer and lament, but they are resigned to the will of God. May they partake largely of the consolations of the gospel! What has tended greatly to alleviate their sorrow under so great a bereavement, is the kindness of their numerous friends, whose soothing and sympathising attentions they have most sensibly experienced, and to whom it may be gratifying to know, that their affectionate regards so seasonably evinced have been useful in the highest degree.

“We cannot but consider the death of this young minister as a loss, not only to his family and to society at large, but also, in a public point of view, to the General Baptists, amongst whom he laboured, and intended to labour, in the ministry of the gospel;—who hailed his rising merits, and who trusted that his abilities and exertions would revive and extend their drooping cause. But the great Arbiter of life and death had otherwise ordained. To his mandate we bow, and may his will be done on earth as it is in heaven!

““He fill'd his space with worthy deeds,
And not with lingering years.””

Mr. Eaton introduced a quotation from one of the unfinished sermons referred to in the foregoing letter, being the last sentences on which the lamented deceased employed his pen—a quotation which it is unnecessary here to repeat, as Dr. Southwood Smith, who is in every respect well qualified for the task, has undertaken to draw up a short memoir of the character of his young and beloved friend, with extracts from the few sermons produced during that brief year which comprehended the commencement and the termination of his ministry.

Lately, at *Whitehaven*, in his 91st year, M. PIPER, of the Society of Friends. He had amassed a considerable

nable fortune, but indulged in the enjoyment of a very middling portion of it. In his late protracted illness, he scarcely allowed himself the necessities of life. Mr. P. has endowed three schools in Whitehaven, Kendal and

Lancaster, each with £2000 five per cents, navy annuities. He has also left £1000, to support a Soup Kitchen in Whitehaven.

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

Extracts from the Unitarian Fund Report, 1821.

It has long been anxiously desired, and earnest wishes have been repeatedly expressed at the Anniversary Meetings of this Society, that a correspondence could be opened with the Unitarians of Transylvania, the descendants of that illustrious band which stood so boldly forward, in the cause of scriptural truth, at the period of the Reformation, and to the laborious and judicious writings of whose leaders pure Christianity is so largely indebted. Their numbers have been estimated, by a recent traveller, at upwards of 30,000. Your Committee have reason to believe that their opinions have generally varied from the Socinian Confession, which is the charter of the toleration they enjoy, towards those of the great majority of the Unitarians of this country, from which they now differ little, if at all. * With the Reformed Jews of Ham-
burgh and Berlin, and with the Mennonite Churches of Holland, some communication is also desirable, and perhaps with the Unitarians of Geneva. Some very interesting remarks on the present state of religion in Geneva, by a correspondent of one of the members of your Committee, have just been received, and will be forwarded to the Editor of the Monthly Repository for insertion in that Journal. (Designed for the next Number.)

* A very interesting communication has been received directly from Clausen-
burg. Other letters are promised: and the substance of these will be laid before our readers. Unitarianism is in a very satisfactory and even triumphant state in Transylvania. Ed.

They shew, we fear, that the corrupting influence of the possession of power has not altogether spared those who hold even Unitarian opinions; at the same time, the admission and translation of Unitarian publications from this country, makes us hope that a better spirit may arise. Among the Protestants of France, and especially in the southern provinces, Unitarianism is making a silent and gradual progress. A disposition towards theological inquiry is also shewing itself even in Italy and Spain. In order to do something towards realizing the wishes so frequently expressed, when there was less opportunity for acting upon them, and to profiting by these encouraging circumstances, your Committee have, as a preliminary measure, caused a brief account of the opinions, history and institutions of the Unitarians of England to be drawn up, which is already printed in Latin, and arrangements made for forwarding it to the professors and students of the College at Clausenburg, as well as to the members of other learned bodies on the continent. It is also desirable that it should be immediately translated into French, and afterwards, as the finances of the institution will allow, or as the aid of other societies may be obtained, into Spanish, Portuguese, Italian, German, &c., for distribution in those countries as opportunity may offer; and while we trust it may be useful in leading some to an investigation of the Scriptures, we are not without hopes that it may reach many persons already holding sentiments similar to our own, bring them into correspondence with this Society, and make them important agents for the promotion of its views.

The Theological Library at Clausenburg is said to be miserably defective, and the finances of the insti-

tution inadequate to its respectable support. A present of theological works, in Latin and German, would be an acceptable and a becoming mode of opening a friendly communication with them, which your Committee would be very glad if they were enabled, by the liberality of individuals, to adopt.

Your Committee are not in possession of any information concerning the native Unitarian Christians of Madras more recent than that which is already before the public in the letters of W. Roberts to Dr. T. Rees and Mr. Belsham of May and August in last year.* From the subscriptions placed in the hands of Dr. T. Rees prior to your last Anniversary, £20 have been remitted, by a vote of the Committee, to assist in meeting the expenses attending the schools which he has established, and those connected with public worship, and also a supply of books. The rest of the money given for this specific object is yet unapplied. Your Committee have delayed its expenditure in order to ascertain whether a sufficient sum could be raised to enable Roberts to quit his present menial situation, and devote himself wholly to the great work of disseminating unadulterated Christian truth, for which he has shewn himself well qualified, and which he has so honourably pursued under very disadvantageous circumstances. £5 annually has been promised by the Liverpool Fellowship Fund if this most desirable object can be accomplished. No very large sum would be required, and probably in a few years the success of his labours would render further pecuniary aid from this country unnecessary. Unless this measure can be adopted, the permanence of the little society which he has formed is very problematical. Should it become practicable, the happiest results may be anticipated. Owing to the restrictions on the press which are continued by the local authorities of Madras, though its freedom is established at Calcutta, Roberts has not been able to procure the printing

of a translation into Tamil of the Reformed Prayer-Book, and of a tract of his own production, which seems so calculated for usefulness as to render its publication highly desirable. Nor, though various applications have been made, in this country, have they yet been availing, though there is now some prospect of a speedy accomplishment of this object.

The interest felt by your Committee, in common, they are assured, with every member of this Society, in the proceedings of that singular and illustrious man, Rammohun Roy, disposes them to notice a circumstance which many may not be aware of, and which cannot but gratify the friends of genuine Christianity. Early in last year, Rammohun Roy published, anonymously, a work entitled "The Precepts of Jesus the Guide to Peace and Happiness, extracted from the Books of the New Testament ascribed to the Four Evangelists, with Translations into Sungskrita and Bengalee." This was speedily followed by the "Remarks" of one of the Trinitarian Missionaries, who censured the compiler for having, in his notes, undervalued the peculiar doctrines of the gospel, (as he deems them,) and especially those of the Atonement and the Influences of the Holy Spirit. These, together with some animadversions by the Editor, appeared in a periodical publication which issues every month from the Mission Press at Serampore. Especial grief is expressed at the pleasure which the Brahman's work might afford to the Unitarians of Europe. They designated him, in the course of these remarks, an Heathen. He replied by "An Appeal to the Christian Public in Defence of the Precepts of Jesus, by a Friend to Truth." In a subsequent number, they alleged that the hint in this publication was the first intimation they had received of his claiming the name of Christian, and that they could only concede that appellation to believers in the divinity and atonement of Jesus Christ, and the divine authority of the whole of the Holy Scriptures. May we not hope, then, that Unitarian Christianity is gaining a most desirable champion? And is it not pleasant to observe that reputed orthodoxy has so soon to encounter in India the antagonist with which it vainly strives

* Other letters have been recently received from W. Roberts by Mr. Belsham and Mr. Aspland, of a pleasing character. The letter to Mr. Belsham is inserted in the *Christian Reformer* for the present month. Ed.

in England; and that to controvert the claims of Unitarian Christianity is the work of a Trinitarian Missionary periodical within two years from its establishment? May such work increase on the hands of its conductors, and make them the agents of a good they never contemplated, in the establishment of the pure gospel in Hindoostan!

Your Secretary has received some interesting communications on the state of religion in the islands of the Indian Archipelago, from an intelligent Unitarian who has made nine voyages thither, and who on one occasion, spent three years in the island of Borneo. [Of these, use will be made in the next Vol.] Although the establishment of Unitarian Missionaries there is, we fear, out of the question for some time, yet much good may be occasionally effected by the efforts of persons similarly disposed with the worthy author of these remarks. We owe to him our ability to boast of at least one floating Unitarian Chapel, as in addition to other useful publications he has received from our stock of tracts several forms of prayer, to assist in conducting scriptural worship on board his vessel.

The speedy departure, for a journey of some months on the continent, of a gentleman whose services on the Sub-Committee for Foreign Objects have been most valuable, has furnished a very favourable opportunity for the distribution of the tract just mentioned, for the acquirement of information, and for the promotion, in various ways, of the purposes of this Society, as now extended, of which your Committee have eagerly availed themselves. Except as to preaching, and without expense to the Society, he will, in effect, be a missionary, and they gladly enlisted his talents, acquirements, zeal and perseverance in your cause, anticipating from them, in connexion with the peculiar advantages which he will possess, the most interesting results.

From a quarter entitled to the greatest attention and respect, your committee have received strong representations of the expediency of a Missionary tour in the North of Ireland. They immediately instituted inquiries, the result of which has been most decisively favourable to the undertaking.

They intreat the attention of their successors in office to the correspondence which has already passed on this subject; the gentlemen to whom their views were first directed declined the task; but it is expected that in the course of the summer the services of one who is well qualified for a Missionary in that direction will be available. [Mr. Smethurst has been in the North of Ireland and his reception exceeded his expectations. Further particulars hereafter.]

Your committee trust, that upon the whole, the affairs of the Society will not be thought to have languished in their hands. In the plans which have been formed, and, as far as circumstances would allow, acted upon, and in the prospects which are opening, they leave their successors in office a rich inheritance of usefulness: and they retire from the situation which your choice called them to fill, with the consciousness of having zealously exerted themselves for the promotion of your objects, and, in them, of the best interests of their fellow-creatures; and with the satisfaction that their labour has not been altogether in vain. May the blessing of Him whose name we seek to glorify by declaring the unity of his nature and the boundlessness of his love, rest on this, and similar Institutions, and render them subservient to the advance of the time when all shall know him, and just notions of the Fatherly character of God shall inspire with devout and benevolent feelings every member of the common brotherhood of man.

Oldbury Double Lecture.

THE Annual Meeting of Ministers, which bears the name of "The Double Lecture," took place at Oldbury, in Shropshire, on Tuesday, September 11, (the second Tuesday in September,*) 1821. The Rev. James Yates, of Birmingham, conducted the devotional service. Two highly interesting discourses were delivered: the former by the Rev. Israel Worsley, of

* The meeting is always held on the second Tuesday in September, and not on the Tuesday after the second Sunday, as stated by a correspondent in the last number of the *Monthly Repository*, p. 693.

Plymouth, from 1 John iv. 19: "We love him, because he first loved us." The latter, which has since been printed, by the Rev. Thomas Belsham, of Essex Street, London, from Gen. i. 1: "In the beginning, God created the heaven and the earth."

The ministers and several of their friends afterwards dined together, Henry Hunt, Esq., of West Bromwich, being in the chair.

J. H. B.

Ireland.

THIS country is agitated and disgraced by the most barbarous outrages. Limerick seems to be the centre of the disturbances. Many shocking examples of rapine and murder have been exhibited in the public papers, and some of the infatuated criminals have been brought to trial, and have paid the awful penalty of their crimes.

The Marquis Wellesley is gone over as Lord Lieutenant, and hopes are entertained that under him an administration at once vigorous and conciliatory may restore peace and order to this part of the British dominions.

Superstition is still the order of the day in the sister island, of which the following account of the admission of a Nun is proof sufficient:

Presentation Convent, Galway.

(From the *Connaught Journal*.)

Miss JOYCE, daughter of Walter Joyce, Esq. of Mervieu, was received to-day (Monday last) amongst the pious and exemplary Sisterhood of the Presentation Convent. Scarcely have we ever witnessed a scene more sublimely imposing. The young and promising daughter of one of our most respectable and esteemed citizens, presenting herself at the altar of her God, in the abandonment of every earthly consideration, in the sacrifice of every thing that could bespeak permanency to social life, and to social happiness—in the dedication of her exalted talents—of her young and innocent loveliness—of the world's promise and the world's hopes—must, indeed, be capable of awakening in the breasts of all a generous and a dignified association; whilst it affords a high and important colouring to the completion of her future existence, and her ultimate destiny.

At half past nine, the "O gloriosa

Virginum," was sung from the higher choir, in the masterly accompaniment of select musical performers. The procession then began to move from the vestry, through the lower choir, to the chapel, in the following order:

The Thuriferere.

The Acolytes.

The Master of the Ceremonies, Rev. Mr. Daly.

The Sub-Deacon, Rev. Mr. Gill.

Deacon, Rev. Mr. O'Donnell.

The High Priest, Rev. Mr. Finn.

The Celebrant, Very Rev. Warden Ffrench,

And his Train-bearer.

The Very Rev. Warden Ffrench having been conducted to his faldatorium, under a rich canopy, the High Priest and his officiating ministers retired to their places at the gospel-side of the altar.

And now all was breathless expectation—the young postulant appeared in the attendance of the reverend mother and her assistant, robed in all the gaudy extravagance of fashionable splendour, and beaming in the glow of youthful modesty, which taught us to believe, that had she remained in the world she forsook, she would have moved the attraction of every heart,

"The leading star of every eye."

The Very Reverend Celebrant was then conducted to the platform of the altar, and the postulant and her attendants having genuflected, the ceremony of reception began with the preparatory prayers and responsories. When the novice was seated, and the Celebrant re-conducted to the faldatorium, High Mass commenced with peculiar dignity, and with a strict precision in all the various ceremonies, which always render the Catholic service sublime. After the gospel, the Rev. Mr. Daly delivered an excellent sermon, addressed particularly to the novice, and prefaced by a text admirably pertinent to the subject he handled: "Hearken, O daughter, and see, and incline thine ear; thou shalt leave thy people and thy father's house, for the King hath greatly desired thy beauty, and he is the Lord thy God." Psalm xlv. 10, 11. After mass, the novice retired, whilst the clerical choir chaunted in full tone, the Psalm, "In exitu Israel de Egypto." At the conclusion of the Psalm, she appeared disrobed of her worldly habili-

ments, and rested in the simplicity of penance and retirement. In the different answers to the questions put to her by the Celebrant, she was clear and decisive, like one whose determination of embracing a life of religion and of chastity, was that of long and conclusive reflection. The ceremony on the whole created a deep and general interest. The chapel and lower choir were crowded with the first of rank and distinction in our town and vicinity. We recognised among them the respectable families of his Grace the Archbishop of Tuam, Collector Reilly, our worthy Mayor, Colonel Carey, &c.

LITERARY.

Proposal of a reprint in Britain of the Text of Griesbach's Edition of the Greek Testament, in one inexpensive Volume.

ALL who are competent to appreciate the merits of Griesbach's edition of the Original of the Christian Scriptures, and especially Unitarians, who know how much the controversy concerning the Unity of God is abridged by the decisions of that truly impartial critic, must, we would think, rejoice at the proposed publication in this country, of the Text of Griesbach merely, in an accessible form. The large edition, of great value, indeed, containing the notes of the industrious author, and the lengthened Prolegomena and Appendix, must, from the expense, be confined to the comparatively few; while the greater number of those who purchase a Greek Testament, are confined either to the *Textus Receptus*, whose value in criticism is now reduced very much to the nature of a curiosity, or to the dangerous employment of two or three editions professing to be wholly, or in part, derived from Griesbach; but which can have little other effect than that of disguising Griesbach's readings. The Rev. Dr. Carpenter (in the Appendix to his incontrovertible exposure of Magre's dishonest acts in religious controversy,) has adduced facts sufficiently important and glaring to excite honest and sincere admirers of Sacred Truth, to the employment of the more probable methods of counteracting the baneful influence of the artifices to which several Trinitarian editors have had recourse.

Under these impressions the individual who communicated to the Monthly Repository the critical notice of Duncan's edition of Griesbach, Vol. XII., is desirous of rendering this service to the sacred literature of his country; having access to a beautiful Greek type, and enjoying facilities for the accurate superintendence of the work as it is carried through the press. The model which he would wish to follow, is Griesbach's own edition, Leipsic, 1805, abridging and translating his introduction so far as it is necessary to explain the prefixes to the edition of principal various readings which adorn the margin. Unitarians may feel an allowable complacency in the reflection, that it was *their Grafton* who essentially promoted the publication of Griesbach's second edition in Germany, a handsome acknowledgment of which we meet in the preface.

An Unitarian printer and corrector were concerned in the first English reprint of this valuable work. It will be an additional honour to a body, remarkable for the services which they are rendering to primitive Christian truth, if by their well-timed contributions they relieve the voluntary editor from the risk which would otherwise be attendant upon the undertaking. Subscriptions will be gratefully received (if by letter, post paid) by the Rev. B. Mardon, No. 19, Richmond Street, Glasgow.

THE Rev. Dr. Barclay, son-in-law of the late lamented Rev. Dr. JAMES LINDSAY, proposes to publish by subscription, in one volume, 8vo. price 16s., with a portrait of the author, another volume of Sermons, on various subjects, from the Doctor's MSS. They who have read the former admirable discourses of Dr. Lindsay, will look forward with eagerness to this publication.

ON the centenary of the birth of AKENSIDE, the poet, of high and classical celebrity, who was born in the Butcher-bank, Newcastle-upon-Tyne, on the 9th of November, (old style,) 1721, being the 21st of November new style, a number of literary gentlemen assembled at the house in which the poet first drew breath, and recited some effusions, (in imitation of Akenside's manner,) written for the occa-

sion, in blank verse. They adjourned to Mr. Atkinson's, the George Tavern, and sat down to an elegant entertainment. After dinner, and following "the King," the "Immortal Memory of Mark Akenside, M. D." was given, and drank with enthusiasm. Many appropriate toasts followed, and the day was spent with decorum and reverence fitted to the occasion.—*Newcastle Courant*.

FOREIGN. SPAIN.

Suppressed Monasteries.—We have before us an account of the number of monasteries and convents suppressed in the Peninsula, in consequence of the law of the 6th of September, 1820. The statement is very curious, and we consider it worthy of the attention of our readers, who cannot fail to applaud the wisdom by which the country has been relieved of a heavy burden, and recovered property of which it had been for ages deprived.

The Jesuits possessed, in the provinces of Toledo, Castile, Arragon and Andalusia, 124 colleges and 16 houses of residence, which, if not completely occupied at the time of the suppression, would soon have been so in consequence of the activity of the new Propagandists.

The monks of St. Benedict held in the congregation of Valladolid and in La Terraconese, 63 of the suppressed monasteries. The monks of St. Bernard had 60 in the congregation of Castile and Leon, and in that of the Cistercian of Arragon and Navarre. The Carthusian monks had 16 in the provinces of Arragon and Castile. The monks of St. Jerome had 48 in six circuits of eight monasteries each. The monks of St. Basil had, in the provinces of Andalusia, Castile and El Tardon, 17. The Premonstratensians had 17 of the suppressed convents; the Military Orders, 14; the Hospitalars of St. John de Dios, 58; those of Sancti-Spiritus, 8; and those of San Antonia Abad, 36, making in all 477. How many hands are thus in future saved for agriculture, for the arts, and every kind of industry! How much wealth will be distributed through all the classes of society! What an increase of population must take place in a country where the present population is not one-half of the number corresponding to its extent

and fertility! But, above all, what an important store is still left; and how great must be the advantages which our country will obtain when the 2692 religious houses, which yet remain, and in which the persons of both sexes, who occupy them, may be said to bury their posterity, shall be definitely suppressed!—*El Universal*.

Nov. 27. The Assistant Bishop of Madrid writes a long letter to the Editors of the *Universal*, which he invites them to publish in their Journal. This prelate complains of the audacity and effrontery of the book-sellers, who sell every kind of book before prohibited, such as the *Ruins of Palmyra*, the *System of Nature*, the *Indian Cottage*, &c.

Barcelona, Oct. 22.—There cannot be a greater proof of the great injuries caused to society by religious fanaticism than what is now passing at Barcelona. The contagion makes dreadful ravages, and the physicians, who do not succeed with the means of cure, wish at least that measures of preservation should be adopted. The Authorities agreeing with them in these ideas (besides establishing convenient barracks in healthy spots in the country, where the citizens might find an asylum from death, which is almost inevitable in the city,) had requested the clergy to avoid all meetings of a number of persons, which are on many accounts so well calculated to propagate the contagion. Yet little has been done: the Barcelonese, like the barbarous Africans, considering all attempts to avoid a public calamity of this kind as an offence to the Deity, remain in their houses, daily increasing the number of victims; the ecclesiastical authorities, with a kind of apathy which is compatible only with the most profound ignorance, permit the service in the churches to be attended now even by greater numbers than formerly, and the faithful go to pray to God to deliver them from evils which their own ministers bring on them. And the President of the Municipal Junta judiciously observes, in his excellent proclamation of the 21st instant, "by a false idea of religion they expose their flock to certain destruction."

In consequence of a negligence so injurious to the public health, an express order has been issued, prohibiting all numerous meetings in the co-

fee-houses, theatres and churches, under any pretext whatsoever. We could have wished that, in addition, penalties had been decreed against those who may transgress this order, and that all the churches had been closed, and some place appointed where the mass might be celebrated in the open air.

GERMANY.

THE monument erected at WITTENBERG in honour of MARTIN LUTHER was commemorated with great solemnity on the 31st of October. The day being extremely fine, the concourse of people was very great, and the whole was conducted with a degree of order and solemnity suitable to the occasion, and which made a profound impression on the spectators. The statue of the great Reformer, by M. Schadow, is a masterpiece. Before the statue was uncovered, the ancient and celebrated hymn, "*Ein feste Berg ist unser Gott*" was sung in chorus, and had a surprisingly sublime effect. Dr. Nitsch then delivered a suitable discourse, at the conclusion of which, a signal being given, the covering of the monument fell, and disclosed this noble work. Many of the spectators, overpowered by their

feelings, fell on their knees in adoration of the Almighty who gave us this great man.

The preacher then put up a solemn prayer, concluding with the Lord's Prayer, after which the whole assembly sung the hymn, "The Lord appeared, and restored to us his work through his servant."

In the evening a bright fire was kindled in iron baskets placed around the monument, and was kept up the whole night. All the houses, not excepting the smallest cottage, were illuminated; the Town-house, the Lyceum, the Castle and the barracks, were distinguished by suitable inscriptions, and a lofty illumination between the towers of the town announced the sense in which the inhabitants of Luther's native place honoured his memory. The students of Halle, Berlin and Leipsic, conducted themselves in the most exemplary manner, and went at 11 at night to the market-place, where they sung several academic songs. The memory of this day will leave in the hearts of the people of Wittenberg, and of all Protestants, an impression of respect and gratitude to his Majesty the King of Prussia, to whom we are indebted for this solemn commemoration.

CORRESPONDENCE.

Communications have been received from Dr. Morell, Messrs. Mardon; Manning; Henry Taylor; and George Tyndall; and A. B.; T. C. H.; W. P.; T. P.; and A Bible-Only-Christian.

We are sorry that the article of Intelligence from *Leicester* was mislaid, and shall be much obliged to the writer if he will furnish us with the account a second time.

M. A. is informed that a memoir of *Tucker*, the author of "*Light of Nature*," is prefixed to the second edition of that work, published in 1805, in 7 vols. 8vo., by Sir H. P. St. John Mildmay, Bart.

In the ensuing number, the first of Vol. XVII., we hope to be able to give an engraving, by Mr. G. Cooke, of Mr. Chantrey's monument to the memory of the late *Dr. Thomson*, of Leeds.

Various communications lie over to the next volume.

In reference to the hints of several correspondents, we beg leave to say, that hereafter we shall be more rigid in the exclusion of all personalities from the pages of our controversial contributors.

In drawing up *Obituary* notices, our correspondents are requested to bear in mind that the utility of these memorials consists chiefly in their being registers of facts and dates, and that our readers in general feel little or no interest in mere panegyrics or confessions of faith.

Such contributors as design to leave it to the Editor's discretion to insert their communications in either the *Monthly Repository* or the *Christian Reformer*, are requested to express themselves to this effect.

Dr. J. P. Smith has signified to us that he intends to prepare for the next Number a reply to Dr. J. Jones's Critique.

One Complete Set of the *Monthly Repository* is on hand, and may be had of the Publishers or the Printer.