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BIOGRAPHY, ORIGINAL LETTERS, &c.

ORIGINAL LETTER OF MR. JOHN SING'S, COMMUNICATED BY  
MR. SEVERN.

*To the Editor of the Monthly Repository.*

SIR, *Hull, May, 1809.*

TRANSCRIBED the following letter from a copy which appeared to have been taken with rigid exactness, in the possession of a gentleman in Worcestershire, who is a relation of the family of the writer, Mr. John Sing. The fact stated is curious and interesting. Few of your readers, I presume, will be inclined to credit the supernatural part of the narration, but still they may deem it not unworthy of regard, connected with that important subject of investigation, the history of the human mind. Mr. Sing was a tradesman in Bridgenorth, in Shropshire, of very great respectability, deeply imbued with the puritanical piety of the seventeenth century, of a competent share of natural good sense, and some degree of classical learning. He was the pastor of the particular Baptist church in that place; and it seems probable, that Mr. Wilson, of Coventry, to whom the letter is addressed, was a minister of the same denomina-

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tion. Mr. Sing evidently appears to have believed himself the extraordinary circumstances of this account, nor can any motives be consistently attributed to him whereby he should have been inclined to deceive his friend. Whatever the conclusions may be that shall be drawn from the narration, I consider myself accountable only for its authenticity, and the faithfulness of its transcription.

I am, Sir, your's, &c.  
W. SEVERN.

*Letter from Mr. John Sing of Bridgenorth, to Mr. Wilson of Coventry, dated March, 19, 1738-9.*

DEAR SIR,  
I had your's, and heartily ask pardon for delaying the answer; yet you must in some measure thank yourself for it by putting me on a difficult task, the relating of a story scarce credible, wherein you apprehend myself principally concerned. When I call it difficult, I do not mean there is any need of study, or any difficulty in relating the fact; but as the narration, I fear, will be doubted by some, denied by more, and derided by most, and deemed, I fear, a piece of spiritual pride by all, what encouragement

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can any one have, under such apprehensions, to put pen to paper?

Being one day in the road which leads from this town to Wolverhampton, Stafford, &c. in the midst of this road, on the top of the hill, I found *a shilling*. It is natural at such a time to look for more, which I did, but in a superficial manner. The next day my occasions leading me that way, I found *another shilling*. I then concluded there must have been money lost in that place, which I carefully examined, but found no more. The next day, being the last Sabbath in the month, there was a sort of vestry or parish-meeting, at the castle church, which I was obliged, though with a very uneasy mind, to attend upon.

Amongst other cases, there was a very poor man that applied for relief. It was answered by some present—"He does not come to church at the Castle-church." "What church then?" says the bailiff. "To the church at the bridge," it was answered: (this is what they call the Baptist meeting-house.)

[Here the original letter is torn, but it appears from what may be collected, that the leading persons in the vestry insisted on it that the Baptists should maintain their own poor, and that the poor old man was dismissed, with orders never to apply to them any more for relief. It appears, moreover, from this torn part of the paper, that Mr. Sing had frequent occasion to go over the *bill top*, as mentioned above, and that he always found *one shilling and no more*, on which he began to think that there was something very uncommon and peculiar in it.]

The next week going that way and finding another shilling, I was exceedingly surprised, and *so carried out* in transport, wonder and joy, that I thought it happy afterwards that "none but the Father was with me." For if ever I experienced what the "si insanimus" (pardon me, dear Sir) meant, it was then\*. However from that time, I was fully persuaded in my own breast, that the money was handed to me in some extraordinary manner; and that whenever I came there I should find a shilling and no other piece, at that time; and that it would remain invisible to others passing that way; and lastly, that all this money ought to be laid out in the

self-same pieces in charitable uses, and the whole to be kept a secret. Accordingly, I never went that way but I found a shilling, and looked for no more at that time. I observed people, passing and repassing, to go over it. I disclosed no part of this affair, and always applied the money to the best uses. But to bring it to an issue. After eleven weeks continuance, wherein to the best of my remembrance (for I little expected a demand of this nature, and was not careful to register) I found thirteen pieces of money. Being obliged to attend Kidderminster market, one Thursday, I had a servant with me to assist me in taking the mare which pastured in some land on the other side this hill, I saw the shilling at some little distance—halted, and put the servant before me—picked up the shilling, and very inadvertently placed it with the rest of my money, and very foolishly paid it away for good bought of Mr. Walker of Kidderminster. For what reasons he seemed to scruple that *very piece* I cannot tell. I told him that it was good—that I had it where I had several more—that though I came easily I came honestly by it, and, like a very silly person, gave him too much light into the affair. He had no sooner put up the money than my heart smote me; I saw my error in parting with the piece; but had no power to ask for it again, but stood, as we say, like one planet-struck—came all the way home with an heavy heart, believing I should find no more; which fell out accordingly.

Thus, Sir, I have given you the history without the omission of any thing very material that I know of, and believe that you are disappointed in your expectations. Common fame, generally setting forth things of this nature much more strange than they really were. A history I call it, of what kind I cannot tell. Let others place it where they please, amongst the *miracula*, or *miranda*, or even amongst the *contingentia*. 'Tis all alike to me, so they do not call it a romantic history, and put it on the same footing with the Popish legends. But suppose they should do so, who can blame them, since the whole depends on one single testimony and that human, and from a person frail, mean, and obscure. But the day shall declare it, and I can wait. Only I would

\* I presume the writer refers to those words of Saint Paul, "If we are beside ourselves, it is to God."

have such to know that the person principally concerned was never fond of publishing it. That he had no new doctrine or worship to be promoted by it, and that upon deliberate thoughts could never look upon it as any the least evidence of his interest in the complacential love of God; since hypocrites, reprobates and cast-aways have been more honourably and usefully employed. But if Mr. Wilson should insist upon my thoughts on the providence—For my part I always thought in the instance before us there was a manifest deviation of providence from the *common track*, and that miracles (though I do not call this one) are not wholly ceased. It is true, the inspired canon is completed and sufficiently confirmed, and therefore miracles are rarely to be expected. It was so under the Old Testament dispensation. Their laws and worship being, under the first Temple, settled and supported, miracles were very rare under the second. Only they had the spirit of prophecy for some few years, and water, of miraculous healing operation, in their most degenerate state. We allow the gospel needs no further vindication of this kind; but may not God now and then vindicate his providence by extraordinary judgments or mercies? Should God make no examples of notorious offenders, men would call his patience if not his providence into question.

Who can say that miracles have ceased, who have experienced the same greatness of power in their conversion which was manifested in our Lord's resurrection?

That word in the prophet, Mr. Polhill says, "I will put my spirit within you, and cause you to walk in my statutes" is as much a word of power as that which made the world. For my part, to see a poor, hard, dry, cold, insensible, inactive sinner, to become a child of Abraham, is as great, if not a greater miracle to me than to see a pebble with all these properties to rise up and become a man. And as we are not without instances in the kingdom of Grace, so we are not without instances miraculous in the kingdom of Nature, of which I question not you have a large treasury. Yet give me leave to throw in a mite or two: what shall we say to Mr. Bainham's bed of roses? Mrs. Honeywood's Venice Glass? Mr. Flavell's Mystery of Providence, and remarkable sea deliverances? Bishop Hall's Account of Cooke, Tom. III. page

966? Young's Account of the French Protestant Maid, in his compendious history. I confess I pay no great deference to the last author, yet I believe this account to be true, which he says was one of the greatest miracles known in this last age. Could this point be once gained, I see no better way of answering other questions than by asking of questions, especially if such as may help opposers to answer their own. If it be asked, why the money to be given in charity must be fetched from the hill-top? I answer, why the money to pay tribute be fetched from the sea-side? If it be asked how came the money in such a public place as the high-road? I would ask, how came the money in so private a place as the fish's mouth? It is certain God is a free agent, and a great deal may be placed on the score of sovereignty. But if it be further asked, why God should employ a person so mean rather than others? I would still ask, why a woman, a widow woman, and one in distress, and one that was a Sidonian, before the widows in Israel? Nay, that an unclean ravenous bird should feed a prophet? If any should enquire after the impulse—I must own myself very incapable of discoursing concerning the rise, nature, and end of impulses; but do verily believe that spirits unembodied may have a very near access to and intimate connection with those immersed in matter, and that we may be assured of some things in ourselves that are inexplicable, and are a great deal better apprehended than described. As to the issue, I found my concern and certainty respecting enjoyment or disappointment pretty nearly equal; they differed only in kind. The flat denial I found in my own breast, with the subsequent one on the hill, I place upon this footing—that I was not at any time to put the money to common use, or proclaim how I came by it; which restriction I looked upon as the tenure, and the privilege once forfeited, no wonder it was immediately remanded.

I am indeed undeserving the respect given me in your letter, but comforted with your prayers; may they be effectual to the ends mentioned, than which nothing can more rejoice the heart of

Your much obliged, sincerely affectionate, poor and unworthy brother in the gospel,

Bridgenorth, JNO. SING.  
March 19, 1728-9.

## MISCELLANEOUS COMMUNICATIONS.

### OF AN UNITARIAN LITURGY.

*To the Editor of the Monthly Repository.*

SIR,

The question, so long discussed in a former age, whether public prayer should be conducted by a prepared form, or by extemporaneous effusion, seems to excite no interest at the present day. We have, probably, in this case, an instance of the eventual triumph of learning and good sense over prejudice and enthusiasm, which should animate the zeal of reasonable and wise men, to continue their efforts to enlighten and instruct mankind.

Unitarians are either agreed on the subject, or are indifferent about its decision. The evangelical, in the church of England, are probably zealous for prescribed forms. At least they are indifferent, like the Unitarians, as to the mode of conducting divine worship. If the disciples of Wesley have not departed from their principles, they are sticklers for the established liturgy, and should use it in their public service when held at the same time with that of the church of the parish in which they assemble. The Methodists of the Calvinistic persuasion, the Lady-Huntingdon connection, the Rowland Hill sect, or whatever other name they choose to adopt, are more uniform in their use of the established liturgy in their several chapels. As to the orthodox dissenters, it seems as if nothing comes amiss to them, from a gown or a coat, a cloak or a sur-

plice, with liturgic precision or extemporaneous extravagance, provided it be sound, orthodox, calvinistic and infallible.

There is, however, another question for the Unitarians to consider, of no small importance. If prepared prayers are allowed to be preferable to those delivered extemporaneously, is the preparation of them to be left to the minister; and should they be as various as his leisure or industry may render them? Or, should they not be prepared, by common consent, for the common use of all who are engaged in the public worship? I think that they should be of the latter description, for the following and other reasons.

1. Forms, prepared by the minister for the occasion, have no advantage over extemporaneous performances but their accuracy and variety. They are equally unknown, before their delivery, to the people assembled, with such as are unpremeditated or recited. And they have not the advantage of impassioned utterance, which may fairly be pleaded as the best reason for extemporary prayer. The latter advantage cannot be sufficiently compensated but by the actual engagement of every individual in prayer by means of a form already known to him, or open before him. A public liturgy has the advantage of accuracy in a pre-eminent degree, and it has the advantage of producing

lively emotions, while it enables every man to understand as well as to feel the pious sentiments expressed at the footstool of Almighty God. Variety is the most plausible advantage that can be pleaded in favour of unprescribed, but prepared forms, which, I think, is neither necessary nor desirable. I could advance reasons, from speculation and experience, to show that variety is even injurious to true devotion, and hostile to the piety of the most numerous class of mankind, the poor, who are most indigent of edification.

2. A public liturgy is a bond of union among Christian people, which experience has proved to be of the greatest power and duration. It is desirable that those who hold the same sentiments on important doctrines, if all are not to be comprehended in one community, which might be easily effected, should be formed into sects, or, in more respectful language, churches. No cause can stand against the zeal and influence of opposing factions, unless it be patronised by the united ability, influence and virtue of all who espouse it. This union is produced by a public liturgy, where a great variety of sentiments, on most important points, prevails. For such reasons a public form of devotion seems to be preferable to any other hitherto adopted by Christian people.

Let me be allowed further to urge some reasons which seem to plead for the adoption of a common and uniform public liturgy, by all the Unitarian societies in England.

1. Is it not very desirable that we should at last be incorporated,

by common consent, into a church? Why should we not at last, form the English Unitarian church? Why should we not have an existence as a body? And what can so conveniently effect this purpose as a common form of worship? There is something grand and consoling in the circumstance, that the whole body is, at the same instant, speaking to the Father of Mercies the same words, and indulging the same feelings of piety, benevolence and devotion. Our cause will thus have something palpable in it. Its form may be thus recognised by all who may choose to contemplate it.

2. A public liturgy will very much facilitate the propagation of Unitarian sentiments, and remove the scruples of many to join in our worship who are attached, from education and reflection, to forms of prayer. Our liturgy will be an *avant-courier*, announcing to every place what we propose to the judgment of our fellow men. At present, on the entrance of our missionaries, into any district, they have to explain, at great length, that they design to call men to the worship of the one true God, in opposition to that paid to a trinity of persons, by the generality of Christians. But our form of prayer, with a clear and plain introduction will, with little explanation, put all men in possession of our ideas and objects, and the very comparison of it with other modes of worship, especially as far as concerns the object of worship, will half effect our purpose.

For such reasons I call on Unitarian societies to consider the subject seriously. I trust that the

time is not distant when we shall see the fair form of an Unitarian church rising to the view of mankind, to be admired by all men of reflection for its matchless simplicity and grace.

The different societies, if called upon by a respectable body of Unitarians in the metropolis, recommending, say, the liturgy used in Essex-street, would probably soon hold meetings to discuss the question of its adoption, and to report their determination.

And it is hoped that they would generally adopt the same form, if they adopt any, and editions, for their use, of such liturgy, may be speedily prepared. I should then almost say, *nunc dimittis*. I should have seen an Unitarian church formed and organised in England! No other bond of union but a liturgy should, however, be ever admitted into our individual societies.

I am, Sir, yours, &c.  
PRIMITIVUS.

#### ARGUMENT AGAINST CHRISTIANITY.

the admission of the following paper into the *Monthly Repository* we owe an explanation to the more serious part of our readers. Whether the author of it really a Jew or not is of little importance; but it is certainly objectionable and offensive, on account of its levity and bantering spirit. It appears to us and some judicious friends whom we have consulted, however, that the best way of dealing with infidelity is to permit unbelievers to state their objections to Christianity freely. Our correspondents are able and willing to meet and refute them. Sneering and jesting will not pass for reasoning; and it is sometimes advantageous to the cause of Christian truth to give its defenders an opportunity of shewing unbelievers, that they mistake wit for argument, that their wit is misplaced, and that wit without wisdom loses its point and becomes mere foolishness.—The writer appeals to our professions of liberality and impartiality; we admit his plea, persuaded that the boldest inquiry and the freest discussion will promote the cause of truth, and that rational Christianity is invulnerable to the sharpest and most envenomed weapons with which it may be assailed.—Ed.]

#### To the Editor of the Monthly Repository.

St. Martin's in the Fields.  
LONDON, Feb. 22, 1809.

Among the circle of my acquaintance is one who takes particular pleasure in ridiculing me for what he is pleased to term my Jewish prejudices:—'tis but a week since I called at his house, when, as usual, he began with me; I in my turn retorted and directed the steel of satire to that part where I thought him most vulnerable—the Christian doctrine of three Gods, when to my surprise he had given up that point, from a conviction that it was

contrary to the Scriptures. On parting, my friend put your Magazine for December into my hand, observing at the same time, that it was the “Repository of rational Christianity, and intended to subvert those errors which for centuries had been obnoxious to our people.”

With this recommendation I put it in my pocket, and when at home was not a little curious to look into it.

My attention was soon arrested by an article under the head of Obituary, partly connected with

On this occasion the item following 'Argument against Christianity' is not preceded by a single line but it is clear from the typography that it is a separate item and should be segmented separately.

the subject of our late discourse; the death of a Mrs. Pool, of Brixton, to whom, it is stated, that a person, called the Rev. J. Evans, had been in the habit of administering the Lord's Supper during her severe indisposition.—Now, Sir, you must know, my friend had been oppugning the holy ceremonies of our religion, he considered them only applicable to circumstances and adapted to the then gross ideas of the Jews; “but Christianity (said he) is a spiritual religion—a religion of the mind, and free from all these carnal ordinances which neither you nor your fathers were able to bear.” The above cited article was alone sufficient to confute all his argument, it was a dam that turned the torrent of his declamation on himself—Mr. Evans had been in the habit of administering the Lord's Supper!—Alas! Sir, I saw that however christian teachers may reprobate *carnal ordinances*, yet Jesus, the Pope, and Priestley have all found them necessary;—strange inconsistency to browbeat Moses and baptise Aaron.

But now that we have come to the same conclusion, that forms and ceremonies are necessary to religion, the only question between us is, whether Jesus or Moses, as an institutor of divine ordinances, is to be preferred; with your permission I shall attempt to argue this point.

And to go no farther than the subject before me, the institution of the Lord's supper, we have in that the most striking proof of the utter incapacity of Jesus to supersede Moses. Mark, Sir, he meets together with his Apostles to celebrate one of the many splendid

events with which the history of our nation abounds; he personates the master of the family, takes the cup, gives thanks, and commands them to divide it among themselves; he then takes the bread, gives thanks, breaks it and presents it unto them, saying, “this is my body which is broken for you this do in remembrance of me,” the cup is again handed round after supper, and thus ends the account (See Luke). Now, do this in remembrance of me, is the sole command given, and yet in these six words of the most vague and indeterminate nature, an authority is supposed to be conveyed sufficient to establish this new and portentous ordinance on the ruins of that which was laid down by our Lawgiver in the most positive manner, and with that perspicuity which marks the messenger of heaven and bespeaks his divine authority.

Excuse me if I dwell more particularly on this strange mode of establishing the ceremonials of religion; “do this in remembrance of me;” do what? eat the bread and drink the wine, say Christians, yet if I can make any thing of this command I should have thought it was the bread alone; for though the wine was given before and after the bread yet Jesus gave no command for that to be done in remembrance of him. Again, how often was this ceremony to be celebrated? weekly, monthly, yearly or septennially? your Lawgiver has not told you. How long was it to be continued? if Jesus intended it to be perpetual he has not so expressed it: but who, it may be asked, are to assume the priestly office and administer this Sacrament? the com-

mand was solely to the Apostles, they, I suppose, are the Levitical tribe; yet if we should be disposed to admit their descendants to exercise the sacerdotal function, I fear the succession is lost, and that even the Rev. J. Evans will find it as difficult to trace his lineal descent from the Apostles as his holiness the Pope from Peter. Again, Sir, as a Jew I should have thought this a social ordinance, in which no provision is made for the sick or absent, but my construction would have been wrong, since this Rev. J. Evans is obliged to travel from Islington\* to Brixton to carry Mrs. Pool the Lord's Supper.

But why should I labour to enforce this point, the endless disputes and heterogeneous opinions that your Christian brethren have held in all ages concerning this ordinance prove that Jesus has left it vague, equivocal and incomprehensible.

And it is not a little remarkable, that on this very subject the same imbecility is manifested by the apostles and writers of the Christian history; for Matthew, who was present at this supper, has neglected altogether to give the command of Jesus to observe it; Mark is guilty of the same unpardonable omission; Luke, who was not there, and who only tells the tale from what he had heard of others, does, it is true, give the command, which, *entre nous*, he might as well have spared, for nobody understands it; but John, who tells you he leant on Jesus's breast at supper-time, most likely fell asleep, since the whole of this stupendous ordinance slipt by without his no-

tice, or most assuredly he would have related it. And now we come to Paul, who is supposed to have received his account from heaven, which truly he stood in need of, if the above were the most correct historians extant:—he, it is certain, is more circumstantial; he has given you the cup, and though you are not told how often to drink, yet whenever you choose to take it you shew forth the Lord's death till he come,—but after all Paul has only involved the subject in greater obscurity, for to be guilty of the body and blood of the Lord, to eat and drink damnation to oneself, to discern the Lord's body, to incur death or sickness for unworthiness at this particular ceremony, is a species of acroamatical polyphoniism, intelligible to none but a Catholic. If such is the nature of divine commands among Christians, and such the authority on which they rest, I am no longer surprised that your forefathers in the name of God should have confiscated our property and plundered our Synagogues to enrich and decorate your churches and communion-tables.

Permit me once more to trespass on your patience, by reverting to the example of Moses as a Lawgiver, and prejudiced indeed must be that man in whose breast no sympathetic chord is found to vibrate in unison with those sentiments with which I feel myself inspired on this occasion—his laws were not given to a few friends in the privacy of the chamber,—his institutions were not made regardless of time, place and manner,—his com-

\* If my friend has rightly informed me, Islington is the place of his abode.



mands were not given with that mysterious ambiguity which is calculated to mislead, and requires subsequent revelations to explain.—No: they are addressed to the whole nation in terms the most positive and explicit, every difficulty is done away, every objection is anticipated, all contention for the priestly office is superseded, because the persons are expressly appointed to administer our ordinances—those august ordinances which are for signs between God and his people from generation to generation. And above all, our Lawgiver was not content with delivering his laws in a mere verbal manner to his hearers, and leaving them to the treacherous tablets of human memory to record to posterity; but, uniting the historian to the legislator, he has himself left on record every ceremony he has enjoined, so that when our little ones ask the ob-

ject of their commemoration, we can refer to these memorable epochs which shew us to have been highly favoured among the nations, and thus from so pure a spring the streams of instruction shall fertilise their tender minds, and cause the fragrance of divine truth to ascend to heaven.

But my subject has already carried me beyond the bounds of your patience. I trust that this humble attempt to defend the religion of my brethren, and to shew that the sneer of the ignorant and sarcasm of the witty ought not exclusively (at least) to be directed to us, but that Christianity, even *Rational Christianity*, is fair game, will find a place in your Miscellany; and realize the hope you have taught me to indulge, that it is “open to FREE INQUIRY in matters of Religion.”

ABSALOM PHILLIPS.

STRICTURES ON CHARICLO'S EXPLANATION OF THE ASCENSION OF CHRIST.

“I delivered unto you among the chief things, what I received also, that Christ died for our sins, and that he was buried, and that he rose the third day, according to the scriptures.”—PAUL.

*To the Editor of the Monthly Repository.*

SIR,  
Your commendable liberality in admitting all parties to state their opinions in your work, has been used by an unbeliever, in the name of a churchman, to call in question the reasonableness of Christianity, by pretending to attack the opinions of one sect of its professors. He has received his quietus, but another of the same breed, under the specious pretence of inquiry, is attempting to bring

into ridicule a fundamental doctrine, or to call in question an important truth of the gospel. I wish that such men as these would boldly assume their true character, assert their unbelief, glory in and defend their title to the name of sceptic, as the Christian glories in his name—but those days are over. Driven and defeated as the enemies of Christianity have been from all their posts and holds, ashamed to expose their fronts to

open day, and to meet the Christian on fair and equal ground, they lie in ambush in the page of any Magazine which will publish their productions, and thence under some assumed title, spit their feeble venom at the gospel. These men, these moral men, I observe, are no sticklers for accuracy, or what is generally called truth. They misrepresent, or misquote, just as it suits their purpose; and the man who could "transform the Temple of Vulcan at Memphis, into the Temple of Jehovah at Jerusalem," would not have much difficulty in making it out from the scriptures that Jesus Christ was not raised from the dead; or if he pleased, that the Messiah was never either crucified or dead. Chariclo's paper on the Ascension is dated "Diss." This I believe to be a fictitious date; however, that is of no consequence to his argument. He begins in a querulous way, by complaining that his paper was not inserted till five months after its date. If he had any modesty he would perceive that many papers of infinitely more value than his, have been in the Editor's hands a longer time. He then affects great solicitude respecting the date of Christ's ascension. Nothing but a sincere and humble desire to satisfy his curiosity prompted him to commit his thoughts to paper; *'credat judæus.'*

"It is well known," he says, "from the concurring testimony of the evangelic writers, that Jesus Christ took leave of his disciples in Galilee, and there separated from them on a misty mountain-top. But although the account, at the beginning of Acts

(ch. 1. 9.) which, as coming from Peter is probably the original one, relates that 'a cloud received him out of their sight;' there is nothing in the narrative to preclude the suspicion that Jesus re-descended the mountain on the other side, and continued his progress in the direction towards Damascus. At least there is strong scriptural ground for suspecting that, for nearly five years after his secession from Galilee, he must have resided in the neighbourhood of that city."—Really the man who could write this passage must have a degree of impudence of which I have no idea. These are Peter's words, "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight: and when they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." That any man with a Testament before him could coolly sit down, commit to paper, and print such an assertion as that just quoted, would scarcely be credited except by those who see and know it to be so. Besides if Peter's assertion is not conclusive, take Mark's, "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." Ch. xvi. 19. Or Luke's: "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." Ch.

xxiv, 51. If ever there was a clear, indubitable and indisputable testimony given as to any point, it is with regard to the fact of Christ's ascension, and yet this solicitous enquirer can find nothing to preclude the suspicion that Jesus re-descended the mountain on the other side, and continued his progress in the direction towards Damascus."

In order, I imagine, to substantiate and confirm his hypothesis, he brings St. Paul (1 Cor. xv. 8.) to prove that he had seen Christ, after his reputed ascension. Now what are Paul's words, "Last of all he was seen of me also, as of one born out of due time."

We are also referred to the account of Paul's conversion, (Acts ix. 3—6.) the inference which Chariclo would have us draw from this passage is, that Christ had chosen his abode at Damascus, and that he met Paul in one of his walks near that city, where he entered into conversation with him, which issued in the Apostle's conversion to Christianity. But if this were the fact, what mean all the circumstances which are related in connection with his interview with Jesus? What means the "light from heaven which suddenly flashed around him," and which caused a temporary blindness; how came it to pass that the companions of Paul did not hear the conversation which passed between him and Jesus, or that they were not affected as he was. Let any man of plain common sense read the several accounts which the great Apostle of the Gentiles gives of his conversion, and I think they will not be led to infer from any of them

that Jesus was a resident of Damascus: or that the interview between him and Paul, will go to disprove the ascension of the Messiah.

Chariclo also infers from John xxi. 22, that "the idea of the second coming of Christ could hardly have occurred, unless to persons who knew that Jesus Christ was resident actually within a passable distance from Jerusalem." Now here Chariclo ought to have given us his opinion respecting the second coming of our Saviour. Perhaps he is not inclined to adopt the supposition that it refers to the destruction of Jerusalem, but whether he believes this or not, certainly there is no ground for supposing that Christ did actually appear again in a few years upon earth; it is therefore impossible that he should have intended to convey such an idea to his disciples, since he would have made them a promise which he never fulfilled; there is therefore not the slightest ground from Scripture for supposing that Christ "was resident within a passable distance from Jerusalem,"—and this must be put down as a mere fiction of Chariclo's prolific brain. The passage which follows, contains a curious suggestion. "This sojourn might be kept a secret except among particular friends; least the police should again ferret out his person and attempt a repetition of that atrocity, which failed to terminate his existence." So then Chariclo is prepared to deny the fact of the death of Christ. Here see the cloven foot. All his pretence to modest and sincere enquiry is laid aside, the character which he assumed is

forgotten, and he appears in his true and proper colours, by boldly denying that Christ had died. This is excellent. it at once discovers the man and exposes the unbeliever to open day, through all the flimsy disguise in which he had shrouded himself. This which is only thrown out by the bye, you will consider, Mr. Editor, as a prelude to a more full and extended denial of the death of Christ, which Chariclo can prove as easily from the Scriptures, never to have taken place, as that Christ never ascended to heaven.

I had written thus far before I received the Repository for March. There is a most curious instance of that regard to truth and consistency which Chariclo and his fellow-sceptics usually display, in his paper on Christian

Polytheism. In order to support another curious position which he has adopted, viz. that the disciples did actually pay homage to Christ, he admits the fact of his ascension. Now I should be glad to know what are Chariclo's real opinions, or is he himself unable to say what they are—his bolts are shot at Christianity quite at random and in all directions, and if he can but succeed in weakening the faith or unsettling the mind of a Christian, his noble and praiseworthy design will be accomplished, but he labours in vain. The only requisites to detect and expose his absurd speculations, his palpable contradictions, and his unblushing falsehoods, are plain common sense and common honesty.

X. Y.

INTOLERANCE: A PASSAGE FROM COLONEL HUTCHINSON'S LIFE,  
WITH REMARKS.

*To the Editor of the Monthly Repository.*

SIR, Jan. 31, 1808.

The following passage in that very interesting volume, the "Memoirs of the Life of Colonel Hutchinson, by his Widow," appears, from the subject, to be peculiarly worthy of a place in your Miscellany. The manner in which a serious enquiring mind may be led to review and correct the notions received from early education, is described with great simplicity. At this time (about 1647) Col. H. resided with his family in Nottingham Castle, of which he was governor for the parliament.

"When formerly the Presbyterian ministers had forced him for quietness

sake to go and break up a private meeting in the cannoner's chamber, there were found some notes concerning Pædobaptism, which being brought into the governor's lodgings, his wife having then more lei ure to read than he, having perused them and compared them with the scriptures, found not what to say against the truths they asserted, concerning the misapplication of that ordinance to infants; but being then young and modest, she thought it a kind of virtue to submit to the judgment and practice of most churches, rather than to defend a singular opinion of her own, she not being then enlightened in that great mistake of the national churches; but in this year she, happening to be with child, communicated her doubts to her husband, and desired him to endeavour her satisfaction; which, while he did he himself became as unsatisfied, or rather satisfied against it.

First, therefore, he diligently searched the scriptures alone, and could find in them no ground at all for that practice; then, he bought and read all the eminent treatises on both sides, which at that time came thick from the presses, and still was cleared in the error of the Pædobaptists. After this, his wife being brought to bed, that he might, if possible, give the religious party no offence, he invited all the ministers to dinner, and propounded his doubt, and the ground thereof, to them. None of them could defend their practice with any satisfactory reason, but the tradition of the church, from the primitive times, and their main buckler of federal holiness, which Tombes and Denne had excellently overthrown. He and his wife then, professing themselves unsatisfied in the practice, desired their opinions, what they ought to do. Most answered, to conform to the general practice of other Christians, how dark soever it were to themselves; but Mr. Foxcraft, one of the assembly, [of divines] said, that except they were convinced of the warrant of that practice from the word, they sinned in doing it; whereupon that infant was not baptized."—Life of Col. H. p. 269-70.

Milton, a near observer, of the "forcers of conscience," as he calls them, "under the long parliament," declares, that "New Presbyter is but old priest writ large."

Such intolerant divines would be likely enough to urge the governor "to break up a private meeting," where any opinions were maintained which they called heresy. Nor is it surprising that, as Mrs. H. informs us, "the governor and his wife, notwithstanding that they forsook not their assemblies, nor retracted their benevolences and civilities from them, yet were they reviled by them, called fanatics and anabaptists, and often glanced at in their public sermons." Yet I cannot help expressing some surprize at a note which the Revd. Editor of the *Memoirs* has annexed to the

story. He allows that it "is told with candour," but he complains that it "shews an unbecoming propensity to speculate in religion." From a Protestant divine who should with Luther profess to be "always a learner," this sentiment is "passing strange", especially at the beginning of the 19th century.

As to the two writers against infant baptism, mentioned in the narrative, Tombes appears to have attained great celebrity. Calamy (Contin. i. 522.) says, that "all the world must own him to have been a very considerable man, and an excellent scholar, how disinclined soever they may be to his particular opinions;" and that "Bishop Burnet mentioned him once in the House of Lords, many years after his death (in 1676) as a very learned and famous man." His works, the titles of which are given in Calamy's "Account," (ii. 353) were on the subject of baptism, except two or three, which shew him to have been orthodox on other points.

Baxter, who was his neighbour, at Kidderminster, challenged him to a public disputation, of which he gives in his life (p. 96.) the following account:

"Mr. Tombes and I agreed to meet at his church (at Bewdley) on Jan. 1. And in great weakness thither I came, and from nine of the clock in the morning til five at night, in a crowded congregation, we continued our dispute; which was all spent in managing one argument from infants' right to church-membership to their right to baptism, of which he has complained, as if I assailed him in a new way which I had not considered of before."

Anthony Wood, who probably had no attachment to either of these divines gives, in his Article

of Tombes, who was of Oxford University, the following account of their disputations.

“Tombes was the Coryphæus of the Anabaptists, and Baxter of the Presbyterians. Both had a very great company of auditors, who came many miles on foot round about, to admire them. Once, I think oftener, they disputed face to face, and their followers were like two armies; and at last it came so to pass that they fell together by the ears, whereby hurt was done, and the civil magistrate had much ado to quiet them. All scholars there and then present, who knew the way of disputing and managing arguments, did conclude that Tombes got the better of Baxter by far.”—*Athenæ. Oxon. ii. 557.*

Baxter, however, in his own opinion, had the advantage of his opponent; this disputation having “satisfied all his own people and the country that came in, and Mr. Tombes’s own townsmen, except about twenty whom he had perverted.” According to Wood, Tombes afterwards appeared as a champion of Antipædobaptists, in a very different situation.

“In 1664, he was present at the Oxford Act, and there in the vespers he did modestly challenge to maintain against any person certain anabaptistical tenets, but none there did think it convenient then to grapple with him, and the rather for this reason, that he had made these matters his study for more than 30 years, and that none ever before went beyond him.”—*Athen. Oxon. ii. 558.*

Of Denne, the other divine

mentioned by Lady Hutchinson, there is probably an account in “Crosby’s History of the Baptists,” a work which I never saw. I have found the name introduced by Wood in his account of Bishop Gunning, to whom he attributes the following publication.

“A contention for truth in two several public disputations before thousands of people in the church of St. Clement Danes, without Temple-bar, on the 19th and 26th Nov. (1657), between Mr. Gunning on the one part, and Mr. Hen. Denne on the other, concerning the baptism of infants, whether lawful or unlawful.”—*Athen. Oxon. ii. 766.*

Such disputations were not unusual in those times. From his Life, by Dr. Toulmin (p. 91), it appears that Biddle was challenged to one which, but for the tolerant principles or policy of Cromwell, would have ended fatally for that Christian Confessor. His challenger, worsted in the first onset, adjourned the debate, and in the mean time contrived to have his opponent detained in Newgate. In the words of Jortin, on another occasion, this exemplified, “the true agonistic style and intolerant spirit, the courage of a champion who challenges his adversary, and then calls upon the constable to come and help him.”

Yours,

N. L. T

REMARKS ON A SUPPOSED MISTAKE IN THE MEMOIRS OF THE  
LATE REV. W. WOOD.

*To the Editor of the Monthly Repository.*

*West Riding of York,*  
SIR, *June 6, 1809.*

In the Repository for April last, page 225, your reviewer in his account of the Memoirs of the Rev. W. Wood, after expressing

his hope that the Protestant Dissenters, “will never again repeat their request for a repeal of the Test Laws,” concludes the sentence with the following very singular expression, bearing the

usual marks of a quotation,—  
 “nor quarrel with the great and substantial good which their native land offers to them in common with all her other children, because she adds to it a trifling inconvenience, and has given them a slight affront.” Not having seen the Memoirs alluded to, I am at a loss to discover, whether this quotation is taken from them, and is to be considered as the sentiment of the excellent man lately deceased, or that of his ingenious biographer. I wish to have this point clearly ascertained; for certainly the Dissenters in Yorkshire, if not the whole body of them throughout the nation, are considerably interested in the result. It is yet well remembered in Leeds, Wakefield, and other populous towns, in the West Riding of the County of York, abounding with Dissenters, what great pains Mr. W. took to unite the three denominations, and to urge them to act with that zeal, perseverance and unanimity, for which they were so eminently distinguished, during the late ever-memorable struggle to obtain a repeal of the Test Laws. By his own suggestion chiefly, the first general meeting assembled at Wakefield, when being unanimously solicited, he accepted the office of Secretary; thus voluntarily subjecting himself to the trouble, and fatigue, of an extensive correspondence, and drawing up the various papers, which were presented to the committees and general meetings. He also employed himself in collecting all the books or tracts that could be met with on the subject of the Test Laws, one of which, entitled, “A Brief Enquiry con-

cerning the Dignity of the Ordinance of the Lord’s Supper, &c. &c.” written by a member of the Church of England, first published, in 1732, he caused to be reprinted at his own expence, having prefixed to it a dedication “to the Rev. the Vicar, and Clergy, of the Parish of Leeds,” seriously reminding them of their obvious and important duty, in his usual elegant and manly style. “If (says he) it be incumbent upon the disciples of Christ to obey all his injunctions, it must be of equal importance that none of his institutions be applied to purposes that are prejudicial or foreign to their original design. Whatever be the issue of the present application of the protestant Dissenters for the recovery of what they deem their civil rights, and which they are confident is perfectly consistent with the safety of the Established Church, it surely cannot be a matter of indifference to any who believe the divine authority of the New Testament, whether the ordinance of the Lord’s Supper be employed as an engine of state policy; or whether it be confined to its primitive use, be celebrated solely as a solemn memorial of the death of Christ, and be received with a single view to spiritual improvement. This is the professed object of the enquiry which is now respectfully offered to your consideration.”

Now is it even possible to suppose that a man of Mr. W.’s high character, would suffer so material an interruption of his important professional studies, or disturb his general tranquillity, by the varied exertions he made to

rouse his brethren into action for the recovery of their privileges; if, after all, he was clearly convinced, should they attain their object, the result would be merely the removal of a "trifling inconvenience," or "slight affront?" So far indeed it is impossible that Mr. W. should in any degree have deviated from his professed opinions, that he lived to lament the melancholy effects arising from that illiberality and abuse of a "solemn ordinance" which he so assiduously sought to remove. He lived to see the Dissenters brought to the verge of persecution, and his much honoured predecessor, driven into exile by deeds only suited to the darkest ages, yet instigated by the bigotted, but modern, cry of distinctions nowhere recognized in the New Testament.

After all it is probable the following anecdote, communicated by a friend, may explain the "hope" (that Mr. W. is said to have expressed,) "that the protestant Dissenters will never again repeat their request for a repeal of the Test Laws."

The friend, on whose correctness I can rely, was in the habit of attending most, if not, all the meetings alluded to in the West Hiding, and had long been intimately acquainted with Mr. W. At one of these meetings held at

Wakefield, he well remembers expressing his surprize that so much illiberality and opposition to the repeal had been manifested by the Clergy. Mr. W. assenting to the truth of this remark, added, that lamenting as he did the narrowness of the major part of the Clergy, yet he had no idea they would have exhibited so much intolerance; and concluded by expressing his entire approbation of the wish my friend had just expressed, "that while this intolerant spirit continued, the Dissenters would never renew their request, as well from the little hope of success, as from the unequal contest between the purity and equity of primitive Christianity and the mere secular ideas of an Established Priesthood."

From hence it will be evident, that the motive for this "wish," was a dignified resentment at the unexpected opposition met with on this occasion, and not the timid resignation of a question, more congenial indeed to the character of a modern alarmist than to that manly and steady adherence to religious liberty and truth, your reviewer so justly ascribes to the truly lamented subject of our enquiries.

Yours, &c.

MERCATOR.

MR. JONES, ON HIS "ILLUSTRATIONS."

To the Editor of the Monthly Repository.

SIR,

In page 316 of my *Illustrations*, occurs the following remark—"For him, hath God the Father sealed; rather as Mr.

Wakefield renders the clause: For to him, hath the Father, even God, set his seal." "This last clause (says the late excellent Mr. Kenrick) refers to the



miracles of Christ, which gave him the authority of God for teaching, in the same manner as a prince setting his seal to a writing gives to that writing authority to convey his sentiments." This I conceive is far from the real meaning of the passage. When a victim was brought for sacrifice it was inspected by an officer called from his employer *the sealer*; and if he found it without spot or blemish, he set his seal to it, as proper to be offered. In allusion to this custom our Lord insinuates, that the son of man was a spotless victim, soon to be offered up; and that instead of the customary officer, the Father, even God, had sealed him, had sanctioned and consecrated him as proper for this sacrifice. The whole verse may thus be paraphrased: 'Be not solicitous to procure a food that soon decays, and which at best for a short time supports your earthly frame; be anxious rather to obtain that divine food which is subject to no change or decay, and which will supply your souls with everlasting life. This perennial sustenance, this immortal nourishment, is offered you in the son of man. He whom no error can escape, and whom no obstacle can frustrate, has marked him out as the proper sacrifice to be offered up in your behalf; and if you eat and drink of this sacrifice, if you partake of the emblems of his death, with suitable resolutions to act conformably to the divine doctrine which they are calculated to impress on your memories and hearts, you will live and be happy for ever.'

On this passage, Mr. Editor, a Correspondent, in p. 273. of your Repository for May, proposes the following question:— "Whether it be at all probable that our Lord, with the associations and education of a Jew, should refer to a custom which, for ought that appears, had no existence in his own country, and with which, therefore, he could scarcely be acquainted? Until this question be satisfactorily answered, Mr. Kenrick's exposition of the passage must be admitted as perfectly correct." Now, Sir, as your correspondent disapproves my interpretation, it would have been but candid in him to place my own words, as well as those of Mr. Kenrick, before your readers, who would then have been able to judge between us. As he has been pleased to state the case, my most respectable adversary is permitted to speak in his own language, while an imperfect, I will not say a garbled statement is given of my interpretation. I never supposed that the custom alluded to existed only among the Gentiles, though I produced no other authority for it but Plutarch, who states it as existing in the Egyptian ritual. What! could any writer be so ignorant, or suppose his readers to be so ignorant, as not to know that the Paschal Lamb existed among the Jews. And this is all that my interpretation, as far as the legitimacy of it is concerned, implies; for it is most evident that our Lord, not only in the disputed verse, but throughout the rest of the chapter, speaks of himself and of his doctrine under an allusion to the supper which he

was soon to institute in commemoration of his death; which, it is well known, was no other than the Feast of the Passover, or Paschal Lamb; and not only the very passage, but the very words which he uses, occur in Deut. xvi. 2. The words are these; "Thou shalt sacrifice the passover unto the Lord thy God, of the flock and the herd in thy place, which the Lord shall choose to place his name there." The original of name Sem (whence the Greek σημα) means also distinction, mark, signature, answering precisely to the Greek σφραγίς, a seal. Hence our Lord says, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the son of man shall give unto you; for upon him hath God, even the Father, placed his name," or "seal;" i. e. "Labour for that eternal life which I shall procure for you by my death, and the emblems of which you will be invited to partake; for I am the victim whom the Father hath marked out to be slain, the lamb on whom his name is placed in legible characters, as the offering to be made for the sins of the world." See i. 29. xix. 36.

According to our Lord's own words, the Father hath set his seal upon the son of man, τουτου γαρ ο πατηρ εσφραγισεν ο θεος. But Mr. Kenrick would change his language, saying that it was not upon the son of man but upon his works that the Father hath set his seal; and his comment, if his own words were substituted, would be, to say the least, very incongruous:—"Labour for the meat which the son

of man shall give you, because my Father hath authorised my works." In other words, "I will give you the bread of life, because my Father hath authorised me to work miracles." Observe the change of the tenses. Jesus does not say, "which the son of man giveth," but will give. The son of man then will give the bread of life, because he has received authority to work miracles. If this be not incoherent and absurd, I do not know in what incoherency and absurdity consist. On the other hand, take our Lord to mean that he was the person appointed to be sacrificed, and the change in the tense is as proper, as the sense is connected. "I am the lamb already marked out for sacrifice; and if, when I am offered up, you partake of my body and my blood, you shall have everlasting life." I shall only add, that I greatly respect the memory and highly value the works of Mr. Kenrick, but shall never consent, with your correspondent, to sacrifice truth to his authority, or to that of any other man.

I take this opportunity, Mr. Editor, to notice a censure past upon my *Illustrations* by a writer in the *Annual Review*, whom nevertheless I respect as a liberal and able critic. "The work displays," says he, "abundant proofs of deep and energetic thought; but we must acknowledge that it appears to us mixed with too frequent marks of haste, and an indisposition to that minute examination and correction which every writer on subjects of such high importance owes to the public." In writing the *Illustrations*

*illustrations* my object was to bring together as much information as I could, without descending to that minuteness which the niceties of verbal criticism required; but which, if attended to, would necessarily have placed the work by its extent and refinement beyond the reach of general readers, for whose use it was designed. The consequence was, that I left some things in several places to be supplied by the good sense and learning of my readers; though I was sensible, that where they did not see the subject with my ideas, they could perceive only omissions or inconsistencies, which

they would construe into marks of haste, and of an indisposition to minute examination and correction. The above objection of your correspondent is, I presume, one instance of this kind; and I return him my thanks for the opportunity he has given me to do justice to myself. He will lay me under additional obligation if, feeling equal reasons to object in other places, he or any other of your readers, would, through you, Mr. Editor, propose them to me. I promise either to make good my grounds or publicly to acknowledge my errors.

JOHN JONES.

REMARKS UPON THE ACCOUNT OF THE IMPROVED VERSION OF  
THE NEW TESTAMENT IN THE QUARTERLY REVIEW.

LETTER I.

*To the Editor of the Monthly Repository.*

*Hackney,*

*July 17, 1809,*

SIR,

The obvious design of the Improved Version of the New Testament, and of the Notes which accompany it, being to explain the scriptures in a rational sense, and to shew that the New Testament properly understood gives no countenance to those strange and heathenish systems of theology which have been grafted upon it, and which many mistake for the doctrine of Christ, it is not at all surprising, that the interested or prejudiced advocates for popular creeds have taken the alarm, and that, as usual in such cases, they are opening in full cry to run the obnoxious victim down. The editors could expect no other treatment, as the work came to be

more generally known, and the alarm to spread. Well may the old serpent hiss, and writhe, and struggle, when Truth, ever-victorious, is trampling upon his head.

In the foremost rank of hostility pricks forth a redoubtable critic, in the second number of the *Quarterly Review*. This publication is understood to be set up in professed opposition to the gigantic talents and commanding influence of the *Edinburgh Review*; which, in some of its late numbers, has been diffusing through the unparalleled extent of its circulation, a blaze of moral and political light by far too dazzling and powerful for the tender eyes of the owls and the bats. It is in compassion to these gentle and useful animals that the *Quarterly Review* has been established

upon principles diametrically opposite to those of the *Edinburgh*, and rumour says that it is supported by very high authority, and that all possible means are used to push it into circulation.

In the way of their vocation, these liberal and enlightened Reviewers have of course seized upon the Improved Version as their rightful prey. And if ignorance, calumny and hardihood of assertion, can produce the effect which they intend, and which no doubt it will produce upon that class of readers for whom they write, they will indeed put an extinguisher over this newly kindled lamp. But, thank God, this, though much in their hearts, is beyond their power. That lamp is lighted at the altar of Truth; and, like the pure orb of heaven, it will, I trust, continue to illuminate the hemisphere, undisturbed by the noise of those angry animals whose incessant barkings can only molest the slumbers of a few honest people in their neighbourhood.

The principles of criticism which the modest and judicious Reviewer of the I. V. appears to have assumed, are the following, and they are extremely well chosen for his purpose. 1. That every book, chapter and verse in the New Testament is divinely inspired, and "being satisfied on this point, we must unravel difficulties as we can." 2. That every thing which an orthodox bishop says is true, and especially every thing which he may advance concerning heretics and their doctrines; but on the contrary, that nothing which a heretic says is to be believed. Of this principle, though not distinctly avowed like the preceding, notable use is

made, and it is always assumed as infallible. 3. That if you give credit to a witness in one particular, where his evidence is corroborated by circumstances, you are to believe him in every thing. A maxim which saves much trouble in comparing facts and discriminating probabilities. 4. That where you can place sufficient confidence in your readers' ignorance, a bold unqualified assertion will supply the want of proof. 5. That in the total absence of all evidence, misrepresentation and abuse will supply the want of argument, and the thicker it is laid on the better: for it is an old proverb, that if you throw dirt enough some will stick.

Having thus analysed and simplified the critical principles of our learned Reviewer, let us now proceed to observe the application of them, and we will first attend to his miscellaneous attacks, and then review his objections to what the editors of I. V. have advanced concerning the prefaces of Matthew and Luke, to obviate which he has put forth all his strength. The miscellaneous objections shall be stated nearly in the order in which they occur.

1. The Reviewer is angry at the title-page. The appellation of an Improved Version he calls *arrogant*. But are there not men who call themselves orthodox, who would think it hard to be charged with arrogance for it? If the editors did not regard their version as an improvement upon preceding ones, why should they publish it? If they did, why should they not avow it? After all, it might perhaps have been advisable to have entitled it an Attempt towards an Improved Version.

But even this would not have assuaged the wrath of the angry Reviewer: for

2. He is still more offended that the I. V. is represented as formed upon the basis of Archbishop Newcome's. But, learned Sir, is it not so? Do not you yourself again and again admit the fact, that except in certain passages, "the alterations are neither frequent nor important?" Ought not then the editors to acknowledge their obligations to the learned prelate? And if they had failed in this duty, would not you yourself have been the first triumphantly to have brought forward the charge of detected plagiarism in addition to all your other appellations of abuse? and with much better reason?

Yes but "the assumption of the name of a respected prelate for the sanction of a work in which every doctrine professed by the church of England, and by that respected member of it, is directly attacked, is more than artifice, it is a falsehood and a fraud."—Who told this Reviewer what the venerable primate's creed was? But that is not the question. The editors were under the necessity of introducing the archbishop's name; and to guard against the possibility of its being mistaken as giving a sanction to their views they have in every instance where they have departed from his text, scrupulously set down the primate's version at the foot of the page. To state this fact did not fall in with our honest Reviewer's design, for what then would have become of his charge of fraud and falsehood? But

3. We have not yet got out of the title-page. It moves the holy

indignation of our Reviewer, that the I. V. is published by an association of persons styling themselves "a Society for promoting Christian Knowledge." Whom, in the very next page this perspicacious gentleman discovers to be a Society of Unitarians. O! simple Unitarians, not to keep their secret a little better. No sooner is this grand discovery made, than this worthy gentleman, who is probably a member of *another* Society for promoting Christian knowledge, who are not Unitarians, and who had no concern in the Improved Version, breaks out at once into a paroxysm of pious rage, and denounces the work as having "for its main object the propagation" of Unitarian tenets, which "object is pursued with persevering industry and *audacious* freedom; for which purpose the sacred code of Christian faith is mutilated and perverted with the most unsparing violence," &c. &c. &c. This whole paragraph is a beautiful illustration of the fifth rule of criticism, to which the reader, if he pleases, may turn. In the mean time I may be permitted to observe, that a society of Unitarians have just as good a right to style themselves "a Society for promoting Christian Knowledge," as a society of orthodox believers in Bartlett's-buildings. And be it known to this angry Reviewer, and his zealous associates, that if openly to promulgate the important and fundamental truth, that there is one God, even the Father, who is the sole object of religious worship, and one Mediator between God and man, the man Christ Jesus, is to be *audacious*, we will be still more and more *audacious*,

and by argument, and by scripture, which are the only weapons which we possess, and which we desire to employ, we will pursue this great design with persevering industry, till all the Dagon of superstition fall prostrate before the ark of the living God. For that truth and reason, and uncorrupted christianity will ultimately triumph over error and delusion we can no more doubt, than we can doubt of the stability of the throne of the Omnipotent.

4. The Reviewer states, p. 318, that "the account of the different MSS. versions and editions is extracted principally from Lardner," &c. and vouchsafes to add, "as far as we have observed, it is sufficiently correct."

Much as the editors of the I. V. must be flattered by this testimony to their correctness, where praise is so sparingly and reluctantly bestowed, it would nevertheless be some gratification to them to learn to which of Dr. Lardner's works this eminent critic apprehends that they are indebted for their information concerning MSS. versions and editions. That eminently-learned divine has written much, and ably, to ascertain the genuineness of the books of the New Testament; but, concerning the correctness of the text, I do not recollect that he has written any thing. Are these subjects coincident in the mind of our learned critic? How admirably qualified must a gentleman of such acute discernment and such extensive theological knowledge be, to exercise the office of a Reviewer; and how deeply humbled must the Editors of the I. V. be, to learn that such a critic "leans towards

them with no great feelings of respect." P. 333.

5. Complaint is made, p. 318, that "there is scarcely any pretension to original criticism. Notes critical and explanatory are few in number, scanty in measure, and weak in substance."

The Editors of the I. V. were doubtless apprised of the immortal honour which they would have acquired, if, by a laborious investigation of MSS. versions and editions, they had discovered twenty passages in which Jesus was put before Christ, or Christ before Jesus, in an order different from the received text, and as many more, in which the article was introduced or omitted before a noun; or if they had detected a number of instances in which the Apostle Paul, in the hurry of writing, had used the præterperfect tense for the aorist, and *vice versa*; or if, with the acumen of your correspondent, Theologus, they had discovered an allusion to the gnostic heresy, in the advice of Paul to Timothy, to drink a little wine, as a remedy for indigestion. They could not but be fully sensible of the compliments upon compliments, and praises upon praises, which would have been heaped upon them by such critics and divines as the Quarterly Reviewers, for the depth and accuracy of their erudition, and for the important accessions which they had made to biblical literature, by the novelty and brilliancy of their discoveries. "But put forth thy hand now, and touch his bone and his flesh, and he will curse thee to thy face." Let it once appear that your main object is to explain the true sense of the New Testament, and to shew

how little countenance it affords to certain favourite phrases and popular hypotheses, and how do the whole host of Party-Reviewers and venal Anti-Jacobins, at once

Start up in a rage,  
And cry, all shame is lost in George's age.

To the ingenuity and learning of philological critics, and to the industry and sagacity of those able men who have devoted their talents to the correction and improvement of the sacred text, the Editors of the Improved Version have not been wanting in due respect, and of the results of their acute and laborious researches, they have often and thankfully availed themselves. But their chief ambition is directed to objects widely different.

Their design evidently is, to put it into the power of the serious and attentive reader, to peruse the Scriptures with understanding. By the explanation of Jewish phraseology, and the illustration of obscure passages, and of figurative language, and especially by comparing one text with another, and, after the manner of the great Mr. Locke, making the Scripture its own interpreter, they endeavour to convince the humble and unprejudiced enquirer after truth, that the New Testament lays no foundation for, and gives no countenance to, those metaphysical and uncouth doctrines, which are received by many as fundamental truths. And though the editors, in the discussion of these points, simply state what appears to them to be the genuine sense of Holy Writ, and use no harsh or opprobrious language against those who maintain contrary opi-

nions, yet they could not be unapprised of the mortal offence which would be taken, nor of the foul invectives which would be launched forth against them by real bigots, or by the interested partizans of popular error; and these they are contented to endure.

6. The objections which the Reviewer alleges against particular passages in the I. V. are few and trivial. He is dissatisfied with the reasoning from Mat. iv. 1. to prove the temptation to have been a visionary scene; but if he wishes for information upon this head, he may consult Mr. Farmer's celebrated Essay.

He makes the usual trite objection against the interpretation of the word *αιωνιος*, in Mat. xxv. 46. which is explained in the notes to the I. V. of limited duration, when applied to punishment, while it is understood of unlimited duration, when applied to reward. To which the usual and trite, but amply satisfactory answer, must be given; that the word, in itself indefinite, is necessarily limited by the nature of the subject, and the reason of the thing. The logic of the Reviewer, if it were admitted, would prove, that when it is said (1 Chron. xxix. 20) the whole congregation worshipped the Lord and the king, the Israelites offered the same adoration to the monarch, which they offered to Jehovah.

Having given a specimen of his logic, the Reviewer next exhibits a sample of his candour. It having been observed in the note upon John i. 3. that the word *γινωμαι* occurs upwards of 700 times in the New Testament, but

never in the sense of *create*, a fact which our Reviewer cannot, and hardly even attempts to disprove, in justification of the translation, v. 10. "the world was *enlightened* by him," it is again remarked by the annotators, that the word *γινωμαι* never bears the sense of create. A reader who possessed a particle of candour, would of course understand the remark with the limitation immediately before specified, *i. e.* in the New Testament. But our candid Reviewer raises a piteous outcry against the increasing boldness of the annotators in the unlimited universality of their assertion, and by a pompous appeal to Justin Martyr and other writers of the "Orthodox Primitive Church," he proves what nobody ever disputed, that these orthodox fathers used the word *γινωμαι* in an improper sense, and that they misunderstood the Evangelist as well as himself.

This learned Reviewer disapproves of the translation of John xvii. 3. as *wholly inadmissible*. But as that is taken from Mr. Wakefield's version, the reader will judge between the authority of one of the first scholars of the age, and that of an obscure anonymous writer in a Quarterly Review.

The Reviewer argues, that "because it was proper," as in the case of Stephen, "to pray to Jesus, when visible in the heavens, he *must* be a proper object of adoration when he is invisible." But he has not condescended to tell us why it must be so; and every one has not the discernment of a Quarterly Reviewer, to see, that because it *may* be very proper to ask a favour of a friend,

who is within sight and hearing, that it *must* be equally proper to ask a similar favour when he is out of sight, and, for any thing we know, out of hearing too.

The annotator to the I. V. observes, upon Col. i. 15. &c. that the Apostle, having represented all things in heaven and earth, as created by Christ, when he enters into detail, plainly shews that he did not mean natural substances, but states of things, alluding to the great changes introduced by the Gospel into the moral world. "All things were created by him, that are in heaven, and that are in earth, whether visible or invisible, whether they be,"—mark, not sun, moon, and stars, land and water, with their inhabitants, and the like; but—"whether they be thrones, or dominions, or principalities, or powers." Not *things*, but *states* of things; not one word of natural substances, but wholly of artificial relations: notwithstanding which, our sagacious Reviewer, who understands the apostle's meaning better than the apostle himself, gravely exclaims, "can they possibly be serious? Amongst the things in heaven *must* be reckoned the sun and other heavenly bodies; amongst the things on earth, man, with all the vegetable tribes. Let it be granted that our Saviour is here called the Creator of all these, and nothing more will be required." Very true, Mr. Reviewer, you may well be satisfied, if all this is to be granted. But let me apprise you, that we Unitarians are a sort of stiff-necked people, who are not much in the habit of granting propositions, till they are proved. And though we are



very desirous to pay all due deference to your great parts and learning, we nevertheless conceive ourselves as bound to understand the apostle's language in the sense which he has himself explained, rather than in that which you are pleased authoritatively to tell us, that we must take it for granted, and which, in our apprehension, is contradictory to the apostle's own doctrine, and to the universal tenor of the Jewish and the Christian Scriptures.

7. Our Reviewer, with much solemn gravity, puts it to the consciences of these naughty editors, "What would be the consequence, if all sects of Christians were to have recourse to means of advancing their doctrines similar to those here employed? Exactly on the same principle the Papist, the Calvinist, the Baptist, might each publish a version of the New Testament, for the support of his peculiar tenets, &c." Why! my good Sir, the very thing has been done long ago, which you so much dread and deprecate. The Papists, the Calvinists, the Baptists, the Trinitarians, the Arians, the Socinians, the Arminians, the Episcopalians, the Presbyterians, the Independents, have all written commentaries to prove that their doctrine and discipline is the only scriptural rule of faith and worship. And what, perhaps it may gratify you to know, many of these writers are as abusive of their brethren who differ from them, as you yourself could wish; almost as abusive as you yourself are of the editors and encouragers of the Improved Version; and yet we see that no great harm has accrued to mankind from this diver-

sity of theological opinions, especially where the civil power has had the wisdom to restrain the holy zeal of christian polemics within the limits of the tongue and the pen, and has tied their hands from hurting each other, and from violating the public peace. And why should Unitarians be excluded from a similar privilege? If their interpretations of scripture are erroneous, let the error be detected: but it is often much easier to vilify an antagonist, than to reply calmly to his arguments.

8. To excite our wonder, this candid Reviewer expresses his belief, that even "within the pale of the Unitarian church are to be found many individuals of unfeigned piety and unimpeached morality." But let not the unfortunate editors of the I. V. presume to hope that they are within the reach of mercy. No, nor yet the numerous subscribers to that *impious* publication, unless poor, simple-hearted men, they were "deceived by the specious title," and never, like the wise Reviewer, looked into the first page of the work.

9. The Reviewer adds, p. 334, "We perceive, in one part, a general acknowledgment of obligations conferred on sacred literature, by a nobleman of high rank, the head of one of our protestant establishments." And it is sneeringly asked, "Is the public to infer, that he has been a contributor to the production of this version?" Whether the illustrious nobleman, here referred to, whose patronage would confer honour upon any publication, be a contributor or not to the Improved Version, is a question of no consequence to the Reviewer or

to the public. But it is of great importance to be known, and it amply justifies the grateful acknowledgments of the editors of the I. V. that it is in a great measure, if not entirely owing to the munificent encouragement of this distinguished nobleman, that a critical work, the most valuable to the biblical student of any which has yet appeared, has been brought to its present perfection. And such is the acknowledged excellence and utility of professor Griesbach's critical edition of the New Testament, that the presses of both our Universities are now vying with each other, in publishing correct editions of it for the benefit of their theological students. To have been the chief instrument under divine providence, of enabling the learned and laborious editor to complete his plan, and of bringing this inestimable work so early to the familiar acquaintance of the English theological inquirer, is an honour which attaches with peculiar grace to a nobleman, who has for many years sustained with dignity the high office of Chancellor to one of our learned Universities, and which will long endear his name and memory to a grateful and discriminating posterity.

10. The critique concludes with retailing the old popular objections against every attempt at a New or Improved Version of the Holy Scriptures. These arguments, though they may have their weight with ignorant and simple minds, can produce no effect upon the learned and judicious, who only are competent to decide the question.

The writer argues from "the his-

tory of the manner in which the public version was prepared," and "from the number of eminent men who were employed upon it for upwards of three years." But might not the same number of eminent persons be employed, if needful, and the same time and pains be bestowed upon a new translation in the reign of George the Third, as in that of James the First?

But the Reviewer is pleased to say, that "that age was far superior in weight of biblical erudition to our own." If so, the Fells, the Mills, the Kusters, the Bengels, the Wetsteins, the Kennicotts, the De Rossis, and the Griesbachs, have taken great pains to very little purpose. But it is useless to argue with a writer who can hazard an assertion, which, if he believes, betrays the grossest ignorance of the most notorious facts.

The Reviewer also *forgets* to inform us, that King James's translators were restricted from altering what were called the old ecclesiastical words, in consequence of which, many errors were left uncorrected, and the version itself has been regarded by many learned men, as inferior to some which preceded it.

The Reviewer dilates upon the intrinsic excellence of the public version: and unquestionably it is, with some exceptions, admirable for the age in which it was undertaken. But to contend that it is incapable of improvement, is to maintain that a man cannot perform an exercise better than a school-boy. That superstitious attachment to obsolete terms, for which the Reviewer contends is contemptible. Let the scriptures be so translated, as that they may be

most easily understood, and there can be no doubt that they will meet with due respect from all who are solicitous to understand their inestimable contents.

The Reviewer allows that the public version contains "some partial imperfections." And whoever takes the trouble to read professor Symonds's Observations, will see that these imperfections are neither few nor small.

To counterbalance these, our Reviewer produces examples of inaccuracy, or want of taste in some modern translations; but this is miserable argument. A person must be totally destitute of critical discernment and taste, who does not greatly prefer Campbell's, or Newcome's, or Wakefield's translations to the public version, though blemished here and there with a colloquial expression, or an obscure phrase. And experience will supply the best answer to the case so solemnly proposed from Dr. Hey; "the question is not whether new translators are likely to render some parts better than they were before, but whether, upon the whole, they are likely to produce a better translation." And I would not hesitate to say, that, with the exception of Dr. Harwood's liberal translation, every new version of the New Testament, from Doddridge to New-

come, is a considerable improvement upon King James's Version. Not that the editors of these new versions were men of greater learning or integrity than King James's translators, but that, in addition to all the assistance which has been furnished by critics and commentators for correcting the text, and understanding the meaning of the sacred writers, these editors have had the advantage of consulting King James's Version in framing their own.

As a proof that all the divines of the established church are not infected with the same illiberal prejudices as our narrow-minded Reviewer, I shall transcribe a passage from a Visitation Sermon of the late learned and venerable Bishop Lowth.

"To confirm and illustrate the Holy Scriptures, to evince their truth, to shew their consistency, to explain their meaning, to make them more generally known and studied, more easily and perfectly understood by all, to remove the difficulties which discourage the honest endeavours of the unlearned, and provoke the malicious cavils of the half-learned; this is the most worthy object which can engage our attention; the most important end to which our labours in the search of truth can be directed. And here I cannot but mention, that nothing would more effectually conduce to this end, than *the exhibiting the Holy Scriptures themselves to the people in a more advantageous and just light, by an accurate revision of our vulgar translation by public authority.*" \*

It is to be hoped that the au-

\* To shew that divines of all denominations have agreed in the propriety of a revival of the public version, I will here set down the testimonies of Dr. Geddes and Dr. Campbell, the former a Catholic Priest, and the latter a Presbyterian Minister of the Church of Scotland:—

"I will venture to affirm," says Dr. Geddes, "(and I affirm with full conviction) that James's translators have less merit than any of their predecessors; and that the version of Tindall, revised by Coverdale, is a juster representation of the original, (such as he had it) than our present vulgar version. The truth is—and why should not the truth be spoken—that James's translators did little more than copy the Geneva Version, which was little more than a transcript from the revised French, which was chiefly borrowed from Pagninus. If any one doubt

thority of this excellent prelate will, with the candid and discerning, weigh at least as much as the combined opinions of Dr. Hey and the Quarterly Reviewer. If any one wishes to see arguments and authorities more at length, and a complete and satisfactory reply to all the popular objections against an Improved Version of the Holy Scriptures,

he may consult a work of the amiable, learned and pious archbishop Newcome, entitled "An Historical View of English Biblical Translations."

Reserving for a future communication my reply to the Reviewer's observations upon the disputed chapters in Matthew and Luke,

I am, Sir,  
Yours, &c. B.

CORRECTION OF A MISTAKE OF THEOLOGUS.

To the Editor of the Monthly Repository.

SIR; May 20, 1809.  
I am no Greek scholar, and therefore your correspondent "Theologus," may think me far beneath his notice. However that may be, I shall venture to set him right in a mistake which he has committed in his zeal to undervalue the Improved Version. In the Repository for April, page 213, he remarks upon the rendering of Matthew xviii. 10. which he says ought to be as follows: "Be ye careful not to despise one of these little ones, for they stand high in the estimation, and enjoy the peculiar protection of Almighty God." At least he pronounces this to be the meaning of the passage. He then observes, "The editors of the I. V. have rendered the phrase *chosen*

*messengers*, supposing it to mean the *apostles*." By this the passage is robbed not only of its original beauty, but of its meaning."—I stared when I read this sentence, and turned to the passage in the Imp. Version, where I found it to be thus translated.—"Take heed that ye despise not one of these little ones, for I say unto you, that their angels in heaven always behold the face of my Father that is in heaven." Where Theologus found the phrase *chosen messengers* I know not; certainly it does not appear in that part of the Improved Version, where he has chosen to place it.

I am, Sir,  
Your constant reader,  
FAIR PLAY.

this, let him compare all those versions with as much pains and patience as I have done, and then let him contradict me."—Dr. Geddes Gen. Ans. p. 4.

"In regard to the common translation," says Dr. Campbell, "though not entirely exempted from the influence of party and example, it is upon the whole one of the best of those composed so soon after the Reformation. But since that time it must be owned things are greatly altered in the church. The reign of scholastic sophistry and altercation is pretty well over. Now when to this reflection we add a proper attention to the great acquisitions in literature which have of late been made, in respect not only of languages, but also of antiquities and criticism. It can not be thought derogatory from the merit and abilities of those worthy men who formerly bestowed their time and labour on that important work, to suppose that many mistakes which were then inevitable, we are now in a condition to correct." Campbell's Translation, V. I. p. 568.

## BISHOP HORSLEY'S PASTORAL LETTER.

The letter of the late Bishop Horsley, inserted p. 131 of the M. Repos. and referred to p. 201, was published many years ago in a pamphlet of 44 pp. printed for Johnson, entitled, "Facts submitted to the Consideration of the Friends of civil and religious Liberty, but more particularly addressed to the Protestant Dissenters of England and Wales; con-

taining Bishop Horsley's extraordinary Letter to the Clergy of his Diocese, and the substance of Mr. Fox's Speech on the Repeal of the Test Laws;" p. 19. This pamphlet is very respectable in point of composition and argument. Can any of the readers of the M. R. point out the author?  
X. Y.

the next  
ment

## REVIEW.

"STILL PLEAS'D TO PRAISE, YET NOT AFRAID TO BLAME."

POPE.

PART I. Ἡ Καινὴ Διαθήκη. *Novum Testamentum Græcum, juxta Exemplar Wetsteni, Glasguae, et D. Jo. Jac. Griesbachii, Halæ impressum; accedunt Prolegomena in Evangelia, in Acta et Epistolas Apostolorum. Accurante Gulielmo Whitfield Dakins, I. L. D. Societ. Antiq. Lond. Socio; Sancti Petri, Westmon. Præcentore. Editio Stereotypa. pp. 432. 12mo.*

On receiving this volume from our bookseller, we cursorily glanced over the title, and the dedication to the Archbishop of Canterbury, and were delighted with the idea that the interpolations which disgrace the Received Text were likely to be generally abandoned, and that the indisputable claims of Griesbach's text, to the rank of a standard text, would now be acknowledged on all sides, since the Primate of all England had suffered it to be published under

his auspices. We did not like the look of the work, clear and beautiful as the type undoubtedly is, for we saw that the absurd separation into verses is retained; and this first led to a suspicion that Griesbach's text was *not* employed by the editor. Then the name of Wetstein struck us; and we feared that neither Griesbach's name nor his ought to have been used. We next referred to the glaring interpolation\* in 1 John, v. 7. 8. and our fears were rea-

\* Respecting this passage, we are glad to cite the words of the *Eclectic Review* for March, 1809. "Under these circumstances we are unspeakably ashamed that any modern divines should have fought, pedibus et unguibus, for the retention of a passage so *indisputably spurious*." And again, "they are, in our esteem, the best advocates of the Trinitarian doctrine who join in exploding such a *gross interpolation* and in protesting against its being still permitted to occupy a place in the common copies of the New Testament."

lized. That verse is retained, without the slightest intimation that it was never written *in Greek*, till 1300 years after the epistle was itself written. On examining several other passages, where system has no concern, it appeared that the text of Griesbach is in no way followed, where it leaves the Received Text.

The fact therefore is, the Editor has employed Wetstein and Griesbach as furnishing him with a correct view of the Received Text, and no further;—and that this edition is nothing more nor less than a re-impression of Elzevir's Text, of 1624, with all its indisputable departures from the original writings of the Apostles and Evangelists.

We cannot but express our astonishment, that any man of learning should superintend, and an Archbishop sanction, an edi-

tion of the N. T. containing a passage (to leave others out of consideration,) which no one of common critical information can hesitate in admitting to be a "gross interpolation." We deeply regret that this edition is a stereotype, as false readings will now be perpetuated: and we make these remarks partly with a view to enter our protest against the unjustifiable use which Dr. Dakins has made of the names of Wetstein and Griesbach; and partly to save the money and prevent the disappointment of such of our readers as might be tempted by its false colours to purchase the work.

As to the Prolegomena, of which we have examined more than enough, we find nothing valuable in them, and much that displays great want of critical research.

ART. II. *The New Testament, in an Improved Version, upon the Basis of Archbishop Newcome's New Translation: with a corrected Text, and Notes Critical and Explanatory.* Royal 8vo. pp. 640. Two Maps. 16s. 1808. J. Johnson and Longman and Co. London.

[Concluded from p. 281.]

According to the plan which we laid down in p. 101, we now proceed to offer some remarks on the Notes in this important work. These may be considered in the following classes: 1. Newcome's renderings, where others have been preferred in the text. 2. Renderings which the editors appear to regard as possessed of considerable foundation, and which are, they say, in some cases, "more eligible" (Intro. § i.) than those in the text. 3. The readings of the Received Text where it is left, either by Newcome or by the

editors. 4. Critical notes, justifying the reading or the translation. 5. Explanatory notes having no direct doctrinal tendency. 6. Explanations of those passages which are regarded by the opponents of Unitarianism, as proofs of their opinions.

With respect to the *first* class, we have here little to object. Justice to the excellent Translator, required the specification of those instances in which the I. V. departed from his renderings; and the cases in which it has accidentally been omitted, we have al-

ready stated in p. 217. 218. In some few instances, it must, to many, be difficult to say, whether the words to which N. is subjoined, are Newcome's rendering, or a short explanation taken from his notes, (e. g. Matt. xxiv. 15.) and when the I. V. is reprinted, we hope that all ambiguity will be removed by some such plan as is adopted in John viii. 24. As the pocket edition is not designed for critical purposes, we should have been well pleased to have seen the specification of Newcome's rendering omitted there; and this would have made the reference more easy to the variations from the R. T. which, to prevent all uncandid censures and unintentional errors as to the critical system of the editors, and of the Unitarians at large, should have been very carefully noticed, in every instance. We are sorry to say, that this has been neglected in some important instances, (e. g. Luke ix. 56. 1 John v. 7. 8.) where the variation is mentioned in the larger editions; and this is the more to be regretted, because the statement of some, gives a right to expect the statement of all.

The *second* class of notes is valuable; and we have only to observe, that if the editors thought it expedient "to place what appeared to them the more eligible translation," in the margin; it might also have been desirable that they should, for the sake of the unlearned reader, have specified it in each instance, where they themselves preferred the marginal rendering.

The *third* class we regard as absolutely necessary, in various points of view; and the editors

appear to be of the same opinion, for they say (Introd. § i.) "in every instance in which either the Primate's Version or their own differs from the Received Text, they have placed the words of the R. T. at the foot of the page." After reading this declaration, we were truly astonished to find no small number of *unnoticed* departures from the R. T. some of them of considerable importance; and we cannot but express our hope that, in future impressions, every variation, important or not, will be carefully specified. We cannot pledge ourselves to point out every instance in which the R. T. is left without notice; but we shall insert in the following list all the instances which we have observed, even though in themselves considered trifling.

The *fourth* class, consisting of critical notes, justifying the reading or the translation, was called for by the circumstances of the case. The editors could not, with justice to themselves, have omitted any of this class, except those which may be regarded as vindicating Griesbach's readings; these however, though not necessary, must be interesting and useful to such readers of the Introduction as have no critical edition of the original. Our only objection respecting this class is, that it should have been more numerous: if the editors thought it requisite to depart from Griesbach's text, they surely ought, after the unqualified approbation which they have given it in the Introduction, to have stated, in every case, why they do not abide by it.

Respecting the propriety of introducing explanatory notes, even

those of the *fifth* class, having no direct doctrinal tendency, there appears to us to be room for hesitation. Admitting this class seems to involve the necessity of introducing those which have a doctrinal tendency, against which, except so far as they may be requisite in justification of the translation, we do feel a decided objection; but, separate from this difficulty, we consider such notes as a very useful addition to the work, and should have been glad to have seen them much more numerous. Valuable, however, as they and the doctrinal notes undoubtedly are, it is our earnest wish that both classes had been omitted, if both must otherwise have been introduced; and, upon the whole, as the object was, a faithful translation of a correct text, and not a commentary, it would probably have been better, if the explanatory notes had formed a separate work, to be added or not as the purchaser chose.

We are aware that while objecting to the insertion of doctrinal notes, we oppose the opinion of many friends of the undertaking; but the following considerations appear to us to justify our objections. For whose benefit are these notes designed? For those whose minds are already favourable to Unitarian tenets? If so, a separate collection would have answered every purpose; for the only peculiar advantage arising from their being placed under the text is, to give them a better chance of being generally read; and persons of this description would have gladly availed themselves of notes by the editors of the Improved Version. If they are designed for persons, who

without being at all inclined to Unitarianism, are not strongly prejudiced against it, but are really disposed to embrace scriptural truth wherever they discover it, we conceive that short detached notes will not answer the purpose: this appears rather to require a more connected view (such as one of the editors could most probably have given) of the grounds on which the Unitarian maintains that his opinions are scriptural. We do not, in short, perceive any advantage arising from the *insertion* of the notes, sufficient to compensate for the obvious and decided disadvantage resulting from it, except such as might have been answered by a separate publication: that disadvantage is obstructing the use of the Improved Version among those whose sentiments are in opposition to our own, and connecting with the Translation itself the idea, that it must be warped by a system of which the editors, in their notes, manifest so thorough an approbation. Yet if the Improved Version be regarded as a party production, it must be principally from the complexion of the doctrinal notes: the renderings which are most nearly connected with peculiarities of opinion, we have already examined, and, in general, they are, in their essential features, critically just.

We are anxious about the spread of Unitarianism, chiefly because we regard it as the doctrine of the scriptures; and we know of no means of propagating it more likely to be widely, permanently and beneficially efficacious, than the diffusion of scriptural knowledge. We regard a faithful translation of a correct



text, as fundamentally necessary for this purpose; and though we admit that this will not, of itself, immediately eradicate prevalent errors, we feel fully convinced that (agreeably to the more usual operation of moral causes,) it will soon weaken their hold upon the mind, and gradually separate those numerous fibres by which they check the understanding in its search after truth. Whatever, therefore, prevents the general spread of this Translation (which we regard, as we have before stated, as by far the most faithful and intelligible English version of the New Testament,) we regret, because it thereby obstructs the diffusion of scriptural knowledge, and what will follow at no great distance, the diffusion of the truth as it is in Jesus. That we do not fully accord in all the explanations advanced in the notes, masterly as they in general are, is not our motive in thus objecting to the insertion of them; we have stated the whole grounds of our opinions on this point, and leave our readers to judge of the validity of them.

It was our intention to have made some remarks on the notes separately; but we have already encroached so much upon the patience of our readers, that we shall now hasten to bring our article to a close. Most frequently we cordially agree in the explanations contained in the notes: we consider them as characterised by comprehensive brevity and perspicuous correctness; and they obviously proceed from the pen of one who is fully acquainted with his subject in all its bearings. In several, however, we think there is too great a tendency to refer

*forgiveness and sin to ceremonial* rather than to moral impurity; and however much this may be justified in the writings of Paul, we are persuaded that the words of our Lord himself (see notes on Matt. xxvi. 28. Luke vii. 37. 50. and comp. 47. and xxiv. 47.) have a higher and more important reference. As we have declined examining the notes separately, the foregoing remark may be deemed misplaced; but we think it very desirable to direct the attention of the reader to what we think the fact, and must leave the discussion of it to some other opportunity.

Our strictures have concerned particulars, and our approbation has been general. Hence the former have occupied most room, and some of our readers may leave us with impressions respecting our judgment on the whole, less favourable than we feel it to be. To prevent this we beg them to refer to p. 100, 101, 217, and 280; and such a reference will render it unnecessary to repeat here what we have before expressed from full conviction as to the general merit of the work.

Many of our strictures respect minutiae; and to readers in general some of them must appear exceedingly trifling; but our wish is, that the I. V. may become critically accurate even in minutiae; that full confidence may be felt in it, in cases of real importance. We hope and trust that the efforts which have been made to improve upon Newcome, will be continued in order to render the I. V. as perfect as possible; and it is with this hope that we have stated many circumstances which we should not have thought it necessary to men-

tion, if we had the past merely ing, judgment and exertion, in view. We believe that none of which have so evidently been de- our remarks have proceeded from voted to the execution of it: and a disposition to censure, still less with this declaration we cheerful- to detract from the great value of ly leave ourselves to the candour the work itself; and of the learn- of the editors and of our readers.

TABLE OF PASSAGES in which the Improved Version leaves Griesbach's Text, together with those in which it leaves the Received Text without sufficient notice; referred to in p. 153. 156.

N. B. Those words to which *rej.* is prefixed, are rejected from the Text by Griesbach; to those included in brackets, he prefixes his mark of probable, but not certain, omission; and to those preceded by —, he prefixes his mark of somewhat probable omission. A 1 stands for his mark of certain admission into the text; A 2, of probable admission; A 3, of somewhat probable admission. Those departures from Griesbach which are mentioned in the notes, are marked thus (\*).

MATTHEW*.	
Ch. i. 18. of [Jesus] Christ. G. — Jesus.	Ch. x. 10. nor staves. R. T. staff, <i>which G. retains, but marks staves as a probable reading.</i>
iii. 8. fruit. R. T. fruits.	— 19. [for it shall be given you at the time what ye shall speak] G. only prefixes—.
— 12. into the granary. G. into —his granary. (See Griesbach's Corrigenda).	— 23. another; and if they persecute you out of this flee ye into, <i>is inserted by Griesbach with A 2. No mention is made of this variation from R. T.</i>
iv. 10. Get thee behind me. R. T. <i>has not behind me, which G. admits, with A 2.</i>	xii. 8. is Lord of the sabbath. R. T. is Lord even of the sabbath.
— 18. as he walked. R. T. as Jesus walked.	— 35. out of <i>his</i> good treasure. R. T. out of the good treasure of his heart.
v. 27. it hath been said. R. T. it hath been said to those of old time.	xiii. 36. Then Jesus. G. Then [Jesus].
— 48. the gentiles. R. T. the publicans.	— 46. who, when he had found. G. and having found.
vi. 1. your <i>acts of</i> righteousness. R. T. your alms	xiv. 14. And Jesus. G. And [Jesus].
— 4. [himself]. G. — himself.	— 19. when he had commanded. R. T. when Jesus had commanded.
vii. 14. How strait. R. T. For strait.	— 22. <i>Jesus</i> compelled his disciples. R. T. Jesus compelled his disciples. G. the disciples.
viii. 5. when <i>Jesus</i> . R. T. when Jesus	— 25. <i>Jesus</i> went. R. T. Jesus went.
— 8. command by word. R. T. say the word.	xvi. 8. said unto them. G. <i>rej.</i> unto them
ix. 13. righteous men to repentance. G. <i>rej.</i> to repentance.	xviii. 15. go <i>and</i> reprove. R. T. go and reprove.
— 35. every malady. R. T. every malady in the people.	— 29. pay thee all. G. pay thee[all].
x. 8. Cure the sick, cleanse the lepers. G. Cure the sick, —raise the dead, cleanse the lepers. R. T. Cure the sick, cleanse the lepers, raise the dead.	xix. 19. Honour thy father G. <i>rej.</i> thy.
	— 24. to go through. G. to enter through.

\* The insertion of ch. i. 17—ii. 23, in brackets, has been already noticed, p. 155.

- Ch. xix. 25. when *his* disciples. R. T. when his disciples.  
 — 26. are possible. R. T. are possible.  
 xx. 6. eleventh hour. G. eleventh [hour].  
 — 6. standing [idle]. G. *rej.* idle.  
 — 21. on *thy* left hand. G. *inserts* thy *with* A 1.  
 — 26. It shall not. R. T. But it shall not.  
 xxi. 3. he will send. G. he sendeth.  
 — 4. Now this was done. G. Now [all] this was done.  
 — 12. [of God]. G. — of God.  
 — 30. to the other. R. T. to the second.  
 — 33. a *certain* householder. R. T. certain householder.  
 xxii. 7. when that king. R. T. when the king. G. *adds* that, *with* A 3.  
 xxiii. 4. [and hard to be borne]. G. — and hard to be borne,  
 — 8. called Rabbi. G. called Rabbi,—Rabbi.  
 — 10. your Leader [*even* the Christ]. G. your Leader, *even* the Christ.  
 — 14. *totally omitted in I. V. but left in G. with the mark of probable omission, and plac'd before v. 13.*  
 — 23. now these things. R. T. these things. G. *adds* now *with* A 2.  
 — 35. Zachariah [son of Barachiah.] G. Zachariah son of Barachiah.  
 — 36. that all these things. R. T. all these things. G. *adds* that *with* A 2.  
 xxiv. 36. but my Father only. G. but the Father only.  
 xxv. 9. go ye. R. T. but go ye.  
 — 21. his master. R. T. and his master.  
 — 31. all the angels. R. T. all the holy angels.  
 — 44. will answer. R. T. will answer him.  
 xxvi. 3. chief priests [and the scribes]. G. chief priests — and the scribes.
- Ch. xix. 9. this ointment. R. T. this ointment.  
 — 26. and gave thanks. R. T. and blessed, *which* reading G. *retains, but marks that of the I. V., as very probable.*  
 — 38. saith Jesus. G. *adds* Jesus *with* A 3; but it does not appear that words with this low degree of probability, should be inserted in the text.\*  
 — 70. before *them* all. G. *adds* them *with* A 2.  
 xxvii. 9. prophet [Jeremiah]. G. prophet Jeremiah.  
 — 64. come [by night]. G. *rej.* by night.  
 — 65. Pilate said. R. T. and Pilate said.  
 xxviii. 6. where [the Lord] lay. G. where the Lord lay.  
 — 19. Go ye and. R. T. Go ye therefore and.  
 — 20. age. R. T. age. Amen.

## MARK.

- Ch. i. 13. and he was tempted. R. T. and he was there in the desert tempted. G. and he was — in the desert tempted.  
 — 19. further thence. G. further [thence].  
 — 21. on the sabbath he taught in the synagogue. G. on the sabbath [he went] into the synagogue and taught.  
 ii. 5. thy sins are forgiven thee. G. thy sins are forgiven.  
 — 9. thy sins are forgiven thee. G. thy sins are forgiven.  
 — 11. arise, take. R. T. arise and take.  
 — 18. and of the Pharisees. G. and the Pharisees.  
 — 21. No man. R. T. And no man.  
 \*— 26. I. V. *omits* in the days of Abiathar the high priest, *without any mark of omission in Griesbach; see p 156.*  
 iii. 7. followed him. G. — followed [him].

\* G. indeed inserts them, but it is obviously for convenience merely (See Proleg. p. xciii.) as he intimates that he regards them as having no better claim to a place in the text than those to which he prefixes the mark which is represented here, and in the I. V. by brackets. Those additions to which he prefixes a mark corresponding to our A 2, should have uniformly been inserted in the text of the I. V. since their authority is equivalent to that of those words to which G. prefixes —; and which the I. V. retains without any intimation that they are somewhat doubtful.

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| <p>Ch. iii. 31. his brethren therefore and his mother. G. his mother therefore and his brethren, <i>inserting the second his with A 2.</i></p> <p>— 31. [calling him] G. — calling him.</p> <p>— 32. thy brethren and thy sisters. G. <i>prefixes to</i> and thy sisters <i>only</i> A 3, and this clause should not therefore have been inserted; see note on Matt. xxvi. 38.</p> <p>iv. 12. forgiven. G. forgiven [their offences.]</p> <p>— 18. and these are. G. and [these are]; <i>but in his corrigenda he reads</i> and others are.</p> <p>— 18. who hear. R. T. these are they who hear.</p> <p>— 19. of the world. R. T. of this world.</p> <p>— 28. [For] G. — for.</p> <p>— 36. other ships. R. T. other little ships.</p> <p>v. 5. in the tombs and in the</p> | <p>Ch. v. mountains. R. 1. in the mountains and in the tombs.</p> <p>— 9. he saith unto <i>Jesus</i>. R. T. he answered saying. G. he saith unto him.</p> <p>— 11. mountain. R. T. mountains.</p> <p>— 12. and <i>the demons</i>. R. T. and all the demons. G. and [the demons.]</p> <p>— 13. [immediately <i>Jesus</i>] G. — immediately <i>Jesus</i>.</p> <p>— 14. kept <i>the swine</i>. R. T. kept the swine. G. kept them.</p> <p>— 15. right mind. G. right mind [even him who had had the legion]. <i>The asterisk in I. V. should have been after mind.</i></p> <p>— 19. Yet <i>Jesus</i> suffered. G. yet he suffered.</p> <p>— 36. [immediately] G. — immediately.</p> <p>— 38. and those. R. T. those. G. <i>adds</i> and <i>with A 2</i></p> <p>— 40. where the child was. R. T. where the child was lying.</p> |
|---|---|

[To be continued.]

We are apprehensive, that many of our readers will consider us as wasting the pages of the Repository, by inserting such trifling variations: but we have felt unable to draw any line, and have therefore thought it expedient to mention every variation which we have noticed, or none. If we had foreseen how much time and room this table would occupy, we should have carefully avoided our pledge; but our hopes still remain, that it will answer some valuable purposes, particularly to those who cannot consult Griesbach's Text, yet wish to know accurately what it is, and where in it varies from the Received Text.

ART. III. *Letters from a late Eminent Prelate to one of his Friends.* 2d\* ed. London. For Cadell and Davies. 1809. 8vo. pp. 510.

Posthumous volumes, such as that before us, have, of late years, been sufficiently multiplied: in many of them we find communications that neither were intended for the public eye, nor are proper for it; and we have little doubt of the editors of some of these col-  
lections having been guilty of a breach of confidence, direct or implied, in committing them to the press. The letters which we are now to review, come, in this respect, more fairly into light: but how far they are calculated to reflect credit on the memory of

\* The former edition is in quarto.

the prelates whose names and friendship they record, or to answer any important purpose of gratification or instruction, may well be questioned.

No person who is tolerably acquainted with the history of English literature for sixty years past, can be ignorant of the strong mutual attachment which subsisted between the late Bishops Warburton and Hurd. Soon after the death of the latter, which took place in May 1808, an advertisement in the newspapers announced the speedy appearance of the letters that are at present in our hands. To the readers of them obvious reasons will occur why they were confined to *Hartlebury* library during the life of Dr. Hurd: why they have been left for publication, he has distinctly told us\*

\* "These letters give so true a picture of the writer's character, and are, besides, so worthy of him in all respects, (I mean, if the reader can forgive the playfulness of his wit in some instances, and the partiality of his friendship in many more), that, in honour of his memory, I would have them published after my death, and the profits arising from the sale of them, applied to the benefit of the Worcester Infirmary.

" R. WORCESTER.

" Jan. 18, 1793."

We agree with the deceased prelate, who has thus stamped his IMPRIMATUR on the letters, that they give a true picture of the writer's character; and, with the judgment which we have long since formed of that character, we can even add, that they are worthy of him if not in all, yet in nearly all respects. This we grant to be the fact: while we subscribe to it as such, let not our readers suppose that we consider it as the ground of an eulogium.

and confidence of friendship may naturally be expected to present a true and lively picture of the character of their writer. An author, nevertheless, is not always one and the same person in his graver works and in his familiar correspondence; and we could mention the names of men the elaborate productions of whose pens have given the public rather an unfavourable impression of their manners and dispositions, yet whose *letters* have shown them to be amiable as well as learned, honest and acute. But the volume on which we are animadverting is no contrast, no relief, to the *Divine Legation, Julian, &c. &c.*: it demonstrates that in Warburton's public and private habits there was little, if any, difference; for, as to the playfulness of his wit in some instances, and the partiality of his friendship in many more, we shall soon perceive that the shafts of his ridicule are still levelled without mercy at his theological and literary opponents, and that his friendship was procured and maintained by no common adulation.

With a mind of unusual vigour, with considerable powers of imagination and expression, Warburton united a compass of reading, which few scholars have been able to embrace. He was distinguished too, above most men, by a love of knowledge and a desire of promoting it in others, which accompanied him through life. His attachment to revealed religion was sincere and fervent; and we are disposed to admit as fully as his warmest friends, the purity of his motives, and the force and grasp

\* See the notice prefixed to the volume.

of his intellect. Unhappily, his ill-regulated fancy betrayed him not seldom into paradoxes, while an excessive self confidence, which perhaps took its rise, in part, from the peculiarities, if we may not pronounce them the defects, of his education, made him absolutely impatient of contradiction. These qualities are visible enough in his works, as they likewise are in his correspondence; nor have they been redeemed even by his very superior erudition, sagacity and independence. With such qualities, it was neither possible nor fit that he should be a favourite, in general, with his contemporaries; and, for the same reason, he cannot be a favourite with posterity. Such were his faculties and attainments, that his name and writings can scarcely die: but both have sunk in estimation; and it is at least problematical, whether these letters "to one of his friends" will enhance his fame.

If we have suffered any disappointment in reading this volume, it is because we meet with fewer specimens of the writer's characteristic ability and eloquence than of his literary contemptuousness and insolence. We shall select or refer to some passages which do not disgrace him, previously to our bringing together instances of the abuse which he so plentifully dispenses.

The following extract relates to the earthquake at Lisbon:

"The affair of Lisbon has made men tremble, as well as the continent shake from one end of Europe to another; from Gibraltar to the Highlands of Scotland. To suppose these desolations the scourge of Heaven for human impieties, is a dreadful reflection; and yet to suppose ourselves in a forlorn and fatherless world, is ten times a more frightful

consideration. In the first case, we may reasonably hope to avoid our destruction by the amendment of our manners; in the latter, we are kept incessantly alarmed by the blind rage of warring elements.

"The relation of the captain of a vessel, to the Admiralty, as Mr. Yorke told me the story, has something very striking in it. He lay off Lisbon on this fatal first of November, preparing to hoist sail for England. He looked towards the city in the morning, which gave the promise of a fine day, and saw that proud metropolis rise above the waves, flourishing in wealth and plenty, and founded on a rock that promised a poet's eternity, at least, to its grandeur. He looked an hour after, and saw the city involved in flames, and sinking in thunder. A sight more awful mortal eyes could not behold on this side the day of doom." (pp. 203, 204.)

We should also copy from pp. 152, 153, a paragraph on foreign travel, had it not been inserted in Bishop Hurd's dialogues on the same subject.

In an observation which he makes on dramatic poets, he furnishes an example of criticism at once just and exquisite:

"Amongst the several sophisms of Plutarch's comparison between atheism and superstition, this is one: where he speaks of the actual (not potential) effects of each, instead of considering what atheistical and superstitious men have ever done since there were two such characters, he only tells us what are the natural effects of two such passions in the abstract, simple and unmixed, which they never are in the concrete; and would persuade us that what such simple passions naturally produce, they do produce in those men in whom they are found to be the reigning passions. In this consists the sophistry; but I rather suppose he imposed unknowingly on himself, than designedly on his reader. And this I propose to illustrate, in a note, by the conduct of dramatic poets, who, instead of drawing the covetous man, the extravagant man, draw simple avarice and extravagance unmixed; and there being no such thing in nature, their drawings become unnatural; monsters

of their own imagination, of which there are no archetypes." (p. 105.)

His wit has rarely an easy and graceful air: occasionally, however, he is not a little whimsical and diverting:

"I had no sooner evoked the name of Shakespear from the rotten monument of his former editions, than a crew of strange devils, and more grotesque than any of those he laughs at in the old farces, came chattering, mewling and grinning round about me." (p. 13.)

Again:

"Poor Job! It was his eternal fate to be persecuted by his friends. His three comforters passed sentence of condemnation upon him, and he has been executing *in effigie* ever since. He was first bound to the stake by a long catena of Greek fathers; then tortured by Pineda; then strangled by Caryl, and afterwards cut up by Wesley, and anatomized by Garnet. Pray don't reckon me among his hangmen. I only acted the tender part of his wife, and was for making short work with him. But he was ordained, by a fate like that of Prometheus, to lie still upon his dung-hill, and have his brains sucked out by owls." (pp. 29, 30.)

Of those who had the misfortune to differ from him, Warburton can never express himself in terms of decency: they are *asses, dunces, wretches*. Concerning one of them he says, "No Grubstreet garret ever whelpt so stupendous a dunce," (p. 129.) concerning others, that "they are ten times duller and prouder than a damned poet," (p. 41.) A divine who preaches against him at St. James's, is an important block-head, (p. 88.) Dr. Byrom is not malevolent but mad, (p. 98.) Hume he wishes to advance to the pillory, (p. 14.) Wake and Kennett are two of the dullest fellows

in the world, (p. 314.) *Fortin* possesses rancour of heart, (p. 270.) Evanson is a conceited innovator, (p. 467.) (So little did our bishop know himself!) Priestley is a wretched fellow. Dr. B. who answers Priestley, is an ass, (p. 442.) And Jackson (of Rossington) is a wretch, who "has spent his days in the republic of letters, just as your vagabonds do in the streets of London, in one unvaried course of *begging, railing, and stealing*." (p. 117.)

We should tire our readers and ourselves were we to cull more of these flowers of the Warburtonian rhetoric. Let us turn from the "eminent prelate" to his confidential friend and correspondent.

They whose situations either gave them intimate access to Bishop Hurd, or led them to occasional intercourse with him, well know that he conciliated the regard of his clergy, neighbours and dependents, by uniform benevolence of conduct. He excelled, we think, as a critic and a polite writer, rather than as a divine; and in point of vigour and comprehension of mind, he fell below his celebrated patron, who, on the other hand, was greatly his inferior in more important and attractive qualifications. Without the encouragement of Warburton, Hurd would scarcely have been known to the world in the character of a theologian; and it is observable that, elegant and useful as are the generality of his practical sermons, he is seldom happy in his explanations of texts of Scripture\* or in his vindication of established doctrines.

\* Perhaps an opportunity may be afforded us, of justifying this remark, so far at least as regards his discourse on *Christ's washing the disciples' feet*; a transaction which we once heard a respectable dissenting minister expound, after the Bishop's example, as *typical of what is popularly styled the atonement!*

In his writings, however, Dr. Hurd appears with considerably more advantage than in the present volume. Here we see him the obsequious and almost indiscriminating admirer of Warburton, whom he is ever ready to join in bitter censures on the heads or hearts of those whose fate was to be of a different opinion from the author of *the Divine Legation*. It is curious to remark how easily, even in spite of his native urbanity, he catches something of the spirit, how frequently he adopts the language, how fiercely he brandishes the weapons, of his CHIEFTAIN; and with what self-complacency he speaks of men of the first respectability as dull and wretched! In the correspondence of these two friends we also meet with a cant phraseology which disgraces the familiar letters of Pope and his associates, as well as those of some other persons of genius and talent:—the world in which they live is, according to their querulous representations, a wretched world, and the age, unworthy of their labours.

The flattery heaped on Warburton by Hurd, seems to have been partly in return for that abundant measure of the same incense which he received from him; and we are disposed to ascribe it, further, to an excess of gratitude for more substantial favours. We believe that he spake of the Bishop of Gloucester, and wrote to him, as he really thought and felt. If then we cannot vindicate his judgment, let us not harshly condemn his feelings. In the very beginning of his public life he was noticed by Warburton, who, certainly was the main instrument of his promotion in the church. And

shall we wonder that a young and susceptible mind thought highly, and even too highly, of the man by whom such benefits were conferred, and that he took such a patron for his "guide, philosopher and friend?" We are the more disposed to resolve his conduct into this principle, as we know that in other instances he permitted the impulses of a grateful temper to predominate over the exercise of sober reflection, and to interfere, in some degree, with the claims of official duty.

His letters in this volume will neither advance nor diminish his literary reputation: in a moral view, they generally do him credit; and we cannot resist the temptation of making one extract from them, in honour of his filial piety:

"I believe I never told you how happy I am in an excellent father and mother, very plain people you may be sure, for they are farmers, but of a turn of mind that might have honoured any rank and any education. With very tolerable, but in no degree affluent circumstances, their generosity was such, they never regarded any expence that was in their power, and almost out of it, in whatever concerned the welfare of their children. We are three brothers of us. The eldest settled very respectably in their own way, and the youngest in the Birmingham trade. For myself, a poor scholar, as you know, I am almost ashamed to own to you how solicitous they always were to furnish me with all the opportunities of the best and most liberal education, &c. &c." (pp. 161, 162.)

This is a charming family piece, and pleases us more than all the other contents of the volume.

Though we do not quarrel with the application of the profits arising from the sale of these letters, an application which, we are glad to learn, has been of great benefit



to an excellent charitable institution, we confess that we cannot look with favourable eyes upon the legacy thus bequeathed, by the deceased prelate, to the literary world. Still, in one respect, the book may be of use: if, in a single instance, it represses that taste for the high seasoning of controversy which some polemics have unfortunately acquired, if it teaches such men *how* christianity ought *not* to be defended, if, by

shewing that contempt and arrogance are insufferable even in the mightiest minds, it makes one young adventurer in the fields of learning and theology, modest, candid and forbearing, it will have served a purpose of no trifling moment; however little it was contemplated either by Warburton himself, or by the most distinguished of the Warburtonian school.

ART. III. *Illustrations of the Four Gospels; founded on Circumstances peculiar to our Lord and the Evangelists.* By John Jones. Svo. pp. 644. London. Printed for Longman, Hurst, and Co. 1808.

We have read these Illustrations with much interest and pleasure, and we think it impossible for any one to close this volume, after an attentive and careful perusal, without feeling an increased satisfaction in the study of the N. T. or without clearer and more comprehensive views of the meaning of many of those passages, which the learned and ingenious author endeavours to elucidate. This writer is particularly entitled to commendation for the steadfastness with which he opposes any conjectural emendation of the original text; and it would not be difficult to point out several instances in which he has developed the meaning of the sacred writers, where the obscurity of their language has led others to suspect, that the text has been corrupted. Mr. Jones has also the merit of embracing every just occasion of pointing out the internal evidence of the truth of the evangelical records, arising from the genuine simplicity of the writers, and from their uniform consistency in relating circumstances, which would

have escaped the attention of the author of a "cunningly devised fable," or have betrayed his artifice, if he had attempted to introduce them.

This volume is professedly written for the benefit of persons "of plain sense, who seek religious improvement," on which account, "classical quotations, learned references and verbal criticisms" are avoided. It is only justice to the writer to acknowledge, that his general mode of illustration is adapted to the capacities of all, who make the study of the scriptures an object of serious attention; but certainly some previous knowledge of the opinions of professed Christians, and of the questions which have been agitated by different sects, is necessary to the reader who can enter into the meaning, and perceive the importance of the disquisitions, which are introduced by this writer. Without such knowledge, little interest will be excited even by the most luminous and best imagined passages of this valuable performance. This is not the fault

of the author, but of those, who do not devote a sufficient portion of their time to the perusal and study of the most important and interesting book, which has ever been transmitted from generation to generation, and which, if they were sincere in their professions, or considered the importance of them, they would know to be the source of their most valuable knowledge, the basis of their most animating hopes, and the charter of their most glorious privileges. But, alas! there are thousands, who would resent as an insult any suspicion of the sincerity of their Christian profession, who are very little acquainted with the historical records on which that profession is built, and still less acquainted with the genuine meaning and design of the evangelical writers. It is, however, with pleasure, that we perceive an increasing spirit of free inquiry on religious subjects, and we hope the reception of the volume before us will afford an additional proof, that a sincere and well-directed effort to promote the knowledge of the scriptures, and to recommend them to the attention of serious and candid inquirers, will not fail of exciting a suitable degree of interest.

Those who are conversant with the works of commentators upon the N. T. need not be informed, that two circumstances have particularly arrested the attention of the biblical student; the *disagreement* of the evangelical historians as to the time in which the facts detailed by them are said to have taken place, and their *agreement* in the frequent use of the same language and expressions in recording them. The learned trans-

lator of Michaelis has advanced a very elaborate hypothesis to account for this latter circumstance, which is clearly stated and very successfully opposed by Mr. Jones, in an Appendix to the Illustrations. The fact had been noticed in the beginning of the work, and the author had suggested a very simple and natural mode of accounting for the *agreement* and *disagreement* of the gospel historians. The principle of association is offered as the ground of that diversity which appears in the writings of the four evangelists, as to the order of the facts, in point of time; and several instances are produced, in which the influence of association appears to be clearly and ingeniously established.

“As the writers of the N. T. had never studied the systematic rules of composition,” says our author, “they recorded things, not as they actually occurred, but as they occurred to their memories. Nor ought it to be forgotten, that these transactions were crowded within the ministry of the illustrious founder, which comparatively was of short duration; that some years elapsed before even the first of his biographers committed them to writing; that during the intervals of the occurrence and the written history of those events, they were a thousand times repeated on different occasions, and in a different order; that the original succession was destroyed by subsequent combinations, and it remained for them to adopt in most cases that order, which the law of association suggested.” p. 4, 5.

“But the evangelical writers not only differ, but agree in a manner, that has occasioned much perplexity. The solution of this difficulty is not a supposition, but a fact. The memorialists had a common model to copy, and each being faithful and like to the original, they are found in substance and in character, like to each other. It being a fact that they had the same standard to guide them, the surprise is not how they came to agree, but how they came to differ, and for this difference the law of association will satisfactorily account.” p. 7, 8.

If the limits, which we must necessarily prescribe to the page of criticism in a miscellaneous work, would permit, we should be glad to transcribe more of the author's admirable illustrations of this point, particularly his observations on the methods, which Jesus took to *aid* and to *exercise* the recollection of his disciples, doubtless with the view of qualifying them for their office as his future historians. We cannot help recommending this part of the work particularly to the attention of the young student, and indeed of every one, who wishes to have accurate notions of the character and design of the N. T. We are only surprised, that after having so well stated the qualifications of the historians, and the sources of their fidelity, accuracy and agreement, Mr. Jones should have recourse to the conjecture, that they had access to written memoranda, or to any common documents, which produced the coincidence and agreement observable in these writers. But what has most excited our astonishment, is, a conjecture, which, however, it may have dazzled the author of the Illustrations, surely can never have been deliberately considered by him. We refer to his hypothesis of accounting for the knowledge which the Galilean fishermen had of the Greek tongue. That we may not be suspected of misrepresenting the author, we shall quote his own words.

“From the minute provisions which the Saviour made for the diffusion and credibility of the gospel, we may infer, that he was not inattentive to the *language* in which it was promulgated. He knew that the dialect of Judea was not to be the consecrated means of divulging the glad tidings of Christianity to the

nations at large. He must therefore have directed their attention to the Greek tongue; and while he used with his countrymen their language, in his private and confidential intercourses with his disciples, he probably expressed himself in the language of the Gospel. If he went thus far, it was natural for him to proceed farther; and in order to qualify them for an exact knowledge, and free use of this speech, he furnished his documents in the Greek, as well as in the vulgar Hebrew, or directed them to set down their memorandums in *both*. These inferences are not merely conjectural, but they stand on the foundation of a broad and undeniable fact. The fishermen of Galilee soon afterwards shewed a skill and a readiness in the use of the Greek tongue, not only beyond the vulgar, but beyond the learned in Judea. This is an effect which requires a rational and adequate cause: and what cause can be more rational, or more adequate, than that, as they thus knew Greek, they had adopted the previous means necessary to know it? And what motive could have induced Galilean peasants, engaged in the pursuit of daily bread, remote from the refinements of literary curiosity, and actuated with deep-rooted prejudices against the language and the learning of the Greeks—what motive, I ask, could have induced men so circumstanced, to study the Greek tongue, but the direction of their Master, who foresaw that the knowledge of this tongue was to be an indispensable qualification in the promotion of his cause?” p. 604.

Surely at the moment, when Mr. Jones indulged this idea, he must have overlooked an acknowledged fact, which fully accounts for the knowledge, which the apostles had of the Greek tongue. It may justly be asked, how did Jesus himself learn the Greek language, or how in the short space of his ministry was he able to perfect twelve uneducated men in the knowledge and use of it; and if he did so, did he not anticipate and almost render unnecessary the gift of tongues, recorded Acts ii?

The learning and ingenuity important sense. The sight of of the author of the "Illustrations," sometimes appear to lead him to ascribe to the Evangelists a degree of knowledge, which it is not probable they possessed, and a meaning to their language, which cannot have been their own. An instance of this kind occurs, page 67, where Mr. J. supposes, that in the use of the word *εὐθως*, immediately, the evangelist refers to the silence which Pythagoras imposed upon his disciples, and meant to intimate, that nothing of this kind was practised by the teacher of Christianity. Many passages of a similar kind occur throughout the work, and not unfrequently the author ascribes to Jesus himself a design and meaning beyond what can be supposed to have entered into his thoughts. We notice this circumstance more particularly, because we think, that the exercise of the imagination in the critical examination of the N. T. except under very strict and steady discipline, is rather apt to allure the inquirer from the original and simple meaning of the artless writers, than to direct him to it. We have also observed, that the ingenuity of this writer sometimes dilates the idea, which occupies his mind, so much, as to make it absurd, particularly in ascribing to Jesus a secondary and extended meaning, which perhaps is not real. In commenting upon the conversation of Jesus with the woman of Samaria, John iv. he observes: "the language of our Lord, from ver. 10 to 15, is a beautiful instance of the manner in which he made words, used literally, the vehicle of a metaphorical and more that well, whose waters afforded refreshment, and whose banks spread a couch to the exhausted traveller, instantly furnished his imagination with a fit emblem of that grace and love, which flowed in inexhaustible streams from the throne of God, and ensured eternal life to those who drink of them."—P. 89. Mr. Jones seems to have forgotten, that Jacob's well, was so far from an overflowing stream, "whose banks spread a couch to the exhausted traveller," that the water could only be obtained by drawing; for "the well was deep," *i. e.* from the brink to the surface of the water, (ver. 11). In making these observations, our object is not so much to censure, as to induce the learned author to re-consider many parts of this excellent work before it be again committed to the press, as we hope it soon will be, in an enlarged and improved state.

But though we sometimes have had to lament, that the author has indulged his imagination so far, we have more frequently been pleased and edified by the happy manner in which he illustrates the obscurity of the Scripture historians, by suggesting the circumstances or events which dictated the language in which they have expressed themselves. Many elliptical passages are judiciously filled up, and in some cases the incident, which had been overlooked or suppressed by the evangelist, and the want of which gives a broken and disjointed appearance to the narrative, is well supplied. It is only justice to the author to quote an instance of this kind, which occurs

p. 69, To meet readers of the N. T. the reply of Jesus to the avowal, which Nathaniel made of his faith in him, must appear unconnected and unintelligible; but Mr. J. has removed the obscurity by a very ingenious and natural conjecture.—“It must have reached the ears of Nathaniel, that Jesus, on being baptised, had been announced by a voice from heaven, as the Son of God, and his object appears to have been to express his belief of that fact, by accosting him under the same appellation. At the same time, he could not but have felt a wish that he had been a spectator of the awful scene, which occurred at his baptism; and to this natural and innocent desire of his heart, our Lord appears to allude: “Verily, verily, I say unto you, hereafter ye shall see the heavens opened, and the angels of God ascending and descending on the Son of Man.” As though he had said, “you need not regret, though it is natural for you to wish, that you had not seen the spirit which descended upon me, and heard the voice, which announced me as the Son of God, for most assuredly you shall have frequent opportunities to witness a communication between me and my heavenly Father.”

There is, perhaps, no passage in the N. T. which has been thought more repugnant to the notion of the proper humanity of Jesus, or which has occupied more of the attention of biblical critics than John iii. 13. The true meaning of which, we think, can no longer be contested; and we are happy to refer to our author, in this instance, as a spe-

in which he usually illustrates and explains the writings of the N. T.

‘No man hath ascended up into heaven, but he that came down from heaven; even the Son of man, which is in heaven.’ “This verse has a manifest reference to what we read of Moses, when on the mount with God; ‘Moses alone shall come near the Lord.’ Exod xxiv. 2. And after being on the mount with God, he goes down to sanctify the people, xix. 10. Extraordinary events, like established institutions, modify, it is well known, the language, and produce new figures or modes of speech among the people who witness them, and hold them in remembrance. This effect appears to have been produced by this memorable incident in the history of the Jewish Lawgiver: and *to go up to God, to go up to heaven, to see God*, are expressions founded upon it, but which signify, without intending any local ascent, simply *to learn the will, to know the counsels of God*. On the other hand, *to come down from God, to come down from heaven*, are phrases, which from the same cause, signify *to reveal the divine will* to the people. As the above verse alludes to the case of Moses, there is in it a latent comparison, between him and the Son of Man. Thus, ‘as no man went up to the mount but Moses, who received authority and qualification to ascend; so no one hath the far greater honour of ascending to heaven, but the Son of Man, who has received his credentials from heaven, who is in heaven, who now understands the heavenly

things revealed to him, and possesses the qualification necessary to support his claims.' It is farther observable, that our Lord, in very delicate terms, inculcates his superiority as the Messiah to the lawgiver of the Jews. Moses went up to the *mount*; the Son of Man ascended to *heaven*. Though Moses was with God, and *above* the people, yet he was still in the midst of *earthly things*; but the Son of Man, having ascended to heaven, was raised in his views above earthly things, and had a full and a near contemplation of *heavenly objects*, of the spiritual nature and events of his kingdom. Finally, Moses was only the *servant* of God, and while with God on the mount had only a distant view of him, and a transient conversation with him: but Christ is his *beloved Son*, holds the most intimate and confidential communication with the Father, and resides even in his bosom." P. 81, 82.

We feel strongly inclined to transcribe several other passages, which we had marked as deserving peculiar attention, and which afford striking proofs of the author's critical acumen and happy mode of illustration, particularly his admirable remarks on the cure of the epileptic young man; but it would not be easy, by any extract, to do justice to the merits of the writer, and we would rather refer the lover of the Scriptures to the Illustrations themselves, which will not fail to reward the reader for all the time and attention devoted to them.

The style of this writer is generally clear, and often elegant; but sometimes incorrect; evidently from the rapidity with

which his thoughts have been committed to writing, and which ought to have been reviewed. For want of such attention the author of the Illustrations, without intending it, has contradicted the language of the Evangelist, and absurdly expressed what he did not mean. Speaking of the cure of the man, who was blind from his birth, he says, p. 418: "By this contrivance, Jesus got rid of the man, without having yet seen him, and at the same time taught him to connect the benefit, which he was going to receive, with his power, as its real cause." It should have been, without having been seen by him. We have also thought our author's language sometimes too metaphorical, or rather too much loaded with metaphor, and were particularly struck with the following passage, which excited more surprise as flowing from the pen of one so well acquainted with the best writers of ancient and modern times, and with the rules which they have prescribed in the conduct and use of figures. "I cannot help observing," says Mr. Jones, in his comments upon the history of our Lord's transfiguration, "that this part of our Lord's history is eminently beautiful, and is as far above the arts of imposture, as is the zenith above the centre of the earth. The student of the N. T. is often surprised by events, which on the surface, from the conciseness of their detail, appear insignificant and unimportant; but when deeply investigated, they catch fire, as it were, from the taper employed in exploring them, and by the elastic energy of truth, they burst into light, and expand into

dimensions, which evince at once their importance, their congruity, and genuineness; and the critic feels his breast thrilling with the joyful conviction, that while they are recorded in perishable materials, they have been assuredly embalmed by the inspiration of God." Quintilian has justly observed:—"Id primis est cudiendum, ut quo genere coeperis translationis, hoc finias. Multi autem cum initium a tempestate sumserunt incendio ac ruina fi-

niunt; quæ est inconsequentia rerum foedissima." — We own, that on the first reading of this passage, the beauty and propriety of the sentiment, which Mr. Jones intended to express, was veiled to our sight, by the numerous folds of imagery in which it is invested, and we were obliged to lay aside much of the drapery to discover the object, which had been so highly ornamented.

S.

## MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

*The Christian's Survey of the Political World.*

THE *Akel-dama* of the Danube has been described by a judicious pen, and circulated throughout Europe with great diligence, to shew the world the improved skill of the Austrians, and to increase the hopes of ultimate success against the French. A most bloody battle it was, and as far as skill in the destruction of the human species is praise-worthy, both parties may claim a considerable degree of merit. The world is not grown wise enough to discriminate between the capacity and genius to conduct a battle, and what is requisite for useful undertakings in life: but every being endued with reason must lament that creatures possessed of reason could waste their time and talents in so miserable a manner. The blood shed on this occasion was not sufficient to produce pacific measures. Great as the conflict had been, both parties had to prepare for a severer contest, and the triumph of the Austrians was but temporary.

Buonaparte, compelled to recross the river, lost no time in renewing himself for the combat, and the works he performed will be the admiration of future ages. His head-quarters were near Vienna, and his Italian army in full pursuit of the Austrians, whom they had driven out of Italy, joined him soon after the conflict. He hailed their arrival in

terms expressive of his joy, and they completely filled up the vacancies in his ranks, occasioned by the destructive battles. The Austrians from Italy pursued their course to Raab, were followed by the French, and suffered a complete defeat near that town. The town itself was taken, and thus Buonaparte, in full possession of Austria, and secure of the territory to the south of the Danube, prepared to avenge the disgrace he had suffered, and shew the greatness of his character by invincible perseverance and incredible exertions.

The Danube for a considerable time separated the hostile armies. On the northern side the Archduke fortified himself in his entrenchments, and called in troops from all quarters to his assistance. On the southern side Buonaparte was equally assiduous in collecting his forces, and preparing an easy and expeditious passage for his troops over the river. Little was it expected, that he should try the fate of war on the same spot, where he had experienced a reverse of fortune, and the strength of the Austrian entrenchments seemed to point out the necessity of finding a passage at some distance from them. But Buonaparte was not guided by common thoughts or common motives. He foresaw the difficulties attending a passage at any other place, and the position of

the enemy being well ascertained, he knew that a battle was necessary to decide their pretensions, and it would be fought for his interest, if he could transport his army without loss into the plain below the fortified intrenchments. With this view he prepared bridges and boats, the former of such a nature, that they might be fixed almost instantaneously, and the passage of the army, with its ammunition, was to be effected in a few hours.

Every thing conspired to answer the designs of the French Emperor. On the night appointed in his mind, he made a thundering attack with cannon on the town of Aspern, and set a small town on fire to the east of the entrenchments; and whilst the attention of the Austrians was drawn to these quarters, by the false attacks, he landed his whole army at a distance from the camp, on an extensive plain below it. There, on the 5th of last month, the whole army manœuvred, surprised at the ease with which the Emperor had effected his purpose, and foreseeing, with the utmost confidence in his talents, that the day was their own. The Archduke joined battle with him in the afternoon, and at night the French Emperor was in possession of the intrenched camp, whilst the Archduke, in a new position, prepared to renew the contest on the morrow.

A sanguinary battle was now fought, but the skill of Buonaparte very early decided the contest. By a masterly disposition of his forces, and a concentrated attack on the centre, he drove the enemy before him before the noon, and by evening, every part of the Archduke's army was in full retreat into Bohemia. The emperor of Austria witnessed the disasters of the day, and fled into Moravia. Buonaparte, with his army, pursued closely the Archduke, who now confessed the situation in which he was placed, by sending a messenger of the highest rank to solicit an armistice. This, after some military advantages gained by the French, was granted, and the terms, as might be expected, were highly in their favour. The whole of the country south of the Danube is left at the mercy of Buonaparte; the Austrians are to withdraw all their troops from the Woralberg and the Tyrolese, and to give up their strong places in those countries; a large tract of country north of the Danube is left

in possession of the French, and in Poland the respective armies are to retain their positions. The armistice is made for a month, with fifteen days' notice of a breach, and in the mean time it is supposed that the peace arrangements will be finally settled.

The terms of peace, it is easy to be foreseen, will bear heavy on the house of Hapsburg. A fresh defalcation of territory will take place, and the Austrian Emperor may think himself fortunate, if he ever returns again to his capital. Every thing, in fact, that he receives on the south of the Danube, must be considered as a free gift, and the French Emperor is not likely to forget his promise of increasing the splendour of the Bavarian throne. A short time will put an end to conjectures, for the Emperor of France is as quick at negotiation as in war.

The Russians have taken little part in this contest, and it must be flattering to the French, that the whole was determined without their assistance. Their troops, however, in Poland, will be prepared to crush any farther resistance on the part of the Austrians, and they may pursue, during the armistice, the war against the Turks. The real state of this war is little known, but in case of an Austrian peace, the Turks have reason to dread that the flames of war will be carried into their territories.

As the Austrians have been so completely beaten, there is an end to the expectation of insurrection in the north of Germany. In fact, that had been quelled by the King of Westphalia, who marched his troops into Saxony, driving the Austrians out of that country, and retaking possession of the city of Dresden. The King of Saxony has not returned to his capital, though he has expressed his thanks to the Westphalian monarch for his aid, and to his subjects for their conduct under such trying circumstances. Having so powerful an army to the north of Bohemia, he will be ready to pour down his forces upon the Archduke, should the contest be renewed; but, in fact, the situation of the latter is so perilous, that he cannot recommence hostilities without the certainty of being exposed to a more violent attack, with diminished resources.

Buonaparte is now at leisure to attend to the affairs of Spain, and his presence will be necessary to keep his bro-



ner on the throne. The force of the Spaniards is very considerable, and the English, under Sir Arthur Wellesley, have marched into the country to cooperate with them. But it is difficult to judge of the effect of this co-operation; we know not sufficiently the strength of the French. The Junta is at Seville, issuing its orders with confidence; the Gallo-Spanish King at Madrid, making judicious regulations for his new kingdom. Among them is the determination to allow the old stocks of the nation to be transferred in purchasing the alienated lands; these consist chiefly of the lands of the church and the crown; and the new purchasers, it is presumed, will be attached to the new order of things. Should, however, the King be driven from Madrid, it is not likely that he will travel far to the north of the Ebro; but, keeping possession of a former position, remain there till his imperial brother brings him effectual assistance.

From Portugal accounts have been received of the conduct of the French in that country, and in them is a relation which shews the depraved state of the inhabitants, and the ease with which ambition acquiesces in the most impious practices. At Matozinos is a church, containing one of their abominations under the name of the image of our Lord the good Jesus of Bowzas. This image is worshipped with very great devotion, under the idle tales of some miracles performed by it, and, in consequence, is resorted to from all quarters, and the priests and inhabitants of the place shout out its praises, as the Ephesians of old proclaimed the greatness of their Diana. To ingratiate himself with the people, Marshal Soult, with a great body of officers, paid a visit to this pretended miraculous image, prostrating themselves before it, and paying that tribute of respect and reverence which the newspaper of Oporto blasphemously asserts, "religion requires of those, who are animated with the spirit of christianity." Not content with this despicable homage, this degradation of human nature, the marshal declares, in the presence of this carved log, that in the name and on the part of the Emperor, he dedicates for ever to the church a silver lamp, with the funds necessary to keep it continually burning; and he made a farther offering of two large silver candlesticks, and resolved to dou-

ble the stipend of the rector, and the salary of the sacristan. This vow he confirmed by a decree, and the act is applauded as an irresistible argument against the calumniators of the French, on the score of irreligion. Thus the calamities that have fallen upon the unhappy nation, have not cured it of its evil deeds, in worshipping images of gold, and silver, and brass, and stone, and wood, which can neither see, nor hear, nor go. But let not the reader inveigh too presumptuously against the sins of this nation! Ask yourself, if I had been born at Matozinos, should I not have been a worshipper of this image? I live in a protestant country, where better helps for religious knowledge exist; where the scriptures are open to me; where it is my own fault, if I form my faith upon the idle dreams of nurses, or the tales of interested priests. At Matozinos the infant mind was imbued with the poison of blasphemy, and, as the child grew up, the terrors of priestcraft destroyed every avenue to inquiry. How have I acted! Whom do I worship! Do I read my Saviour's laws, and obey them, from love to him, or do I take upon trust human traditions, and follow the opinions of those around me without examining the foundations on which they rest? Do I study the scriptures, to take from them my opinions, or do I carry my opinions to the scriptures, and make them bend to my prejudices? How many protestants are there, who will be shocked at the image at Matozinos; yet, if they do not fall down before wood and stone, they bend their knees at a name invented in a barbarous age, and address the god of Jesus Christ in a manner, for which they can find no sanction either in the precepts or the examples of their Saviour.

India affords melancholy intelligence of the spreading of the flames of war, and of the calamities to which, in consequence, the Christians of Travancore, who have been settled there for many ages, have been subjected. The origin of this treatment has been attributed, at home, to some connection with the missionaries in that quarter; but we shall suspend our opinion till we have received the accounts of it from those who direct the affairs of the mission. There cannot be a doubt of the readiness of many persons to lay blame upon the zeal of those who wish for the spreading of christianity in the east; and, if

it has been made subservient to political purposes, it cannot be too much condemned. Yet every one must wish that the errors of gross idolatry were removed, and we should hope that means might be found of rendering the simplicity of the Christian religion intelligible, and gradually opening the mind for its reception. Disputes have arisen also in that quarter between the military and civil powers, and strange language has been advanced by the military commander, which could not but receive the proper animadversion of the civil magistrate. At home also, the East India Company has been in some agitation from the discoveries made of the corrupt means used in the appointment of writers and cadets. The directors have resolved, in consequence, to recal several, whose parents or friends have been guilty of taking improper steps; but several of the proprietors were for more lenient measures. After considerable debating it was thought best to leave the question to the directors.

If a great part of the continent has been agitated by actual war, the preparations for an expedition from home have excited much bustle. The place of its destination has been surmised to be the island of Walcheren, at the mouth of the Scheldt, and this may form a part of it. Others imagine, that a sort of predatory war will be adopted, and even Brest may be attacked by a *coup de main*. Whatever its destination may be, the force is certainly adapted for very great objects; but it is too late to have any effect on the Austrian war, or to excite much attention on the part of the French Emperor. It is a very considerable one for this country, consisting of fifty thousand troops, and nearly twenty ships of the line, amply provided with all means of destruction. Our next will ascertain the results of such a tremendous force.

The Duke of York was lately the object of much animadversion. The unfortunate woman, who was the means of bringing so much to light, has displayed her extraordinary talents before a court of justice, in a suit in which Mr. Wardle was attached for the amount of furniture ordered by him for her use. Many circumstances are connected with this suit, and the

inquiry that preceded it, that must give pain to all parties. The proceedings of Mr. Wardle, in his parliamentary character, cannot however be vitiated by this process. The questions relative to reform in the expenditure, which he has originated, must not suffer on account of private transactions, and they are too important not to require ample discussion.

But an event of another nature has taken place since our last, which places the established church in a very peculiar predicament. The living of Cold Norton has been given away by the Governors of the Charter-house; and thus it is ascertained, that the Rev. Francis Stone has been deprived, by the decision of a Court in Doctors' Commons, and the act of the late Bishop of London, assisted by the Bishop of Lincoln, and some other members of the church of St. Paul's. It will be recollected, that this gentleman preached a sermon, in which he asserted doctrines contrary to that of the Church of England maintained in its articles; but he vindicated his preaching on the same articles, which assert, that nothing contrary to scripture is to be maintained, or believed, or imposed by the church. Mr. Stone asserts, that his doctrine is not contrary to, but agreeable to the scriptures. He produced his arguments in favour of it. His arguments were not examined, much less contravened, and the whole question was decided on a simple position. Your preaching is not agreeable to the articles, therefore you shall be condemned to be deprived of your living. The whole clergy, by this decision, therefore, know the tenour on which they hold their preferment; and if an angel from heaven were to preach, his condemnation is equally certain. Whatever may be the rules of a political body, on the duties of its servants, to politicians the question must be left; but we regret to add, that the triumph of the accusers of Mr. Stone cannot be very great, when they reflect, that it is over an old man upwards of seventy years of age, and that they have been the means of reducing him and a wife and family of seven children to the greatest distress. However differing Christians may be in their opinions, we hope that the voice of humanity will be heard in his behalf.

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partment

## OBITUARY.

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partment

1809. July 3, Died, at Islington, where he had resided for some years, MR. JABEZ JACKSON, formerly of Moreton-hampstead,—a man highly respected by those who had the happiness to be acquainted with him, on account of his good sense and his amiable and conciliating manners, which secured the esteem of those with whom he was connected in the concerns of the world and religion. His passions, though warm, were well regulated, with a view to the imitation of the holy Jesus, whose mission he believed to be divine. When his friends lately met to pay their solemn respect to his memory, one of them said, "I did not state to you, who were well acquainted with him, what he was; for

you are ready to pronounce to the world were it necessary, for his actions declared it, 'that he was a christian, and an unitarian dissenter, from principle—not from prejudice; for his inquiries had been minute, and his doubts many; and yet you know he was not censorious against those who differed from him nor did he ever think, when his judgment was matured, that they, on that account, could possibly receive future condemnation.'" Besides many intimate friends and relations,\* he left a widow and three sons and two daughters to lament his departure, in the 53rd year of his age.

I.

## INTELLIGENCE.

### KENT GENERAL BAPTIST CHURCHES.

On Tuesday, May 2, the annual association of the KENT GENERAL BAPTIST CHURCHES was held in the Baptist Chapel, Black Friars, Canterbury. The general prayer, by Mr. Baker, of Chatham,—the sermon, by Mr. Thomas Christopher, of Broadstairs, from Prov. xi.—3. *The fruit of the righteous is a tree of life, and he that winneth souls is wise.*—The service and the business of the day were well attended, and the

comforts of a social, religious, harmonious interview of friends were fully enjoyed.—As usual, at the close of the day, tea was provided, gratis, by the ladies, to prevent the company from dividing into different parties, and about one hundred persons were accommodated in the chapel, enjoying the feast of christian love and friendship. *Behold how good and how pleasant it is, for brethren to dwell together in unity.*

### BIRMINGHAM UNITARIAN TRACT SOCIETY.

On Tuesday, the 13th of June, was held at the New Meeting, in Birmingham, the general annual meeting of the members of the Unitarian Tract Society, for Warwickshire and the neighbouring counties. The devotional service was conducted by the Rev. James Hews Bransby, of Dudley. The sermon, founded on Gal. iv. 18, was preached by the Rev. John Corrie, of Spark Hill, near Birmingham. It was heard with great attention, and received with warm approbation. An unanimous and earnest request to print it, for the circulation of the Society, to which the preacher obli-

gingly consented, supersedes any encomium on the candour and piety of spirit which diffused itself though it, or on the force of the arguments adduced. The reader will have an opportunity to judge of both. The audience was respectable; a lively interest was felt on the occasion, and more than thirty new subscribers patronised the institution.—The members and friends of the institution afterwards dined together, to the number of forty-five, and the afternoon was spent in pleasant and useful conversation.

17 JULY, 1809.

T.

\* Mr. Jackson was the eldest brother of the late General James Jackson, Member of Congress for the state of Georgia.

LINCOLNSHIRE AND CAMBRIDGESHIRE ASSOCIATED UNITARIAN  
MINISTERS.

On Wednesday, June 21st, the ASSOCIATED UNITARIAN MINISTERS, in LINCOLNSHIRE and CAMBRIDGESHIRE, and several of their friends, from different congregations, met at Boston, and had a public service in the evening. The Rev. J. Grundy performed the devotional part, and the Rev. R. Aspland, of Hackney, preached on Joshua's solemn appeal to the House of Israel, and his pious resolution that he and his house would serve the Lord. Josh. xxiv. 15. On Thursday, June 22nd, the Association was held. R. Wright introduced the public service, which began at eleven o'clock, with reading the scriptures, and delivered a short address on the nature and design of the association. The Rev. R. Aspland performed the devotional part, and the Rev. J. Grundy preached the association sermon, on the Antichrist spoken of by the apostle John. 1 Epis. iv. 2, 3. At two o'clock the ministers and their friends dined together, to the number of thirty-five. After

dinner much interesting conversation took place, and several edifying speeches were delivered. The thanks of the company were given to Mr. Grundy, for his excellent sermon, and he was requested to print it, to which he consented. There was another public service in the evening, when the Rev. J. Gisburne, of Soham, performed the devotional part, and the Rev. R. Aspland preached on Christ's treatment of heretics, from John iv. 27. At each service the meeting-house was filled with respectable and attentive hearers. This new association, and the zeal, liberality and affection manifested in its proceedings, afford fresh proof of the revival of rational christianity. All the churches in this union have either been raised, or have become Unitarian, during the last ten, and most of them within the last seven, years. Next year, the association will be held at Lutton, in Lincolnshire. W.

YORK INSTITUTION.

On Wednesday and Thursday, June 21 and 22, was held the Annual Examination of the Students educated in the Manchester New College, removed to York, in the presence of Samuel Shore, jun. esq. of Norton Hall, President of the institution; G. W. Wood, esq. of Manchester, treasurer; the Rev. John Yates, of Liverpool; the Rev. W. Turner, of Newcastle, visitor; and many others, as well laymen as ministers.—The first day the students of the first, second, and third years were examined, in the Greek and Roman classics, in mathematics and natural philosophy, in history, logic, universal grammar and rhetoric, in the philosophy of the human mind, in natural theology and the evidences of revelation.—The second day, the students of the fourth and fifth years were examined, in the Hebrew, Chaldee, and Syriac languages; in the principles of sacred criticism; in the classification, subjects and contents of the several books of the Old Testament, and more particularly in the nature and purposes of the Mosaic institutions, and in the writings of the prophets; in the connection between the Old and New

Testaments; in the application of sacred criticism to the New Testament; and in ecclesiastical history. In the course of the examination, discourses were delivered by the several students, on subjects connected with their respective courses, which gave the highest satisfaction to the whole assembly; and the examination was closed by the visitor, with an address to the students, which, at the request of the trustees present, is annexed to this short report.

*Address to the Students in the York Institution, at the close of the Examination, June 22, 1809.*

“GENTLEMEN.

“It is with the greatest pleasure that I now discharge the commission with which I am entrusted, of closing this very satisfactory examination, by expressing to you the high approbation of the trustees at present assembled; not merely of the specimens which you have given them of your proficiency in the several branches of education through which you have this year been conducted, which is of itself a sufficient proof of your own great diligence, and of the

unremitting attention of your tutors; but also of your general good conduct and behaviour during the whole of the session, of which we have received from every quarter the most favourable report. This circumstance has, indeed, been the occasion of a particular species of difficulty, which, while it has placed us in a not displeasing dilemma, is, at the same time, highly honourable to you. We are given to understand, that your tutors are so much at a loss to determine which of the two students, in the second and third classes, has excelled the other, in diligence and general good conduct, that they have wished the adjudication of the prizes in those classes to depend upon the comparative merits of the orations. Between these, however, there has appeared to us so near an equality, that it seems to be the general wish to propose an equal division of the first prize between Mr. Dean and Mr. Marsland; and also of the second, between Mr. Godman and Mr. Darbshire. Of the students in the third class it is understood that Mr. Lee is entitled to the prize.—I am desired, however, to give notice, that the trustees conceive a little misapprehension to have occurred respecting the prizes; and that it was their intention, perhaps inaccurately expressed in the Report, that all the students of the first three years were to be equally competitors for all the three prizes; and not that one prize should be appropriated to each year: in some of which it might, perhaps, happen that there might be only one student, and of course no competition.

“I have great satisfaction in stating, that it is the opinion of the trustees, that the manner, in point not only of composition, but of delivery, is this year considerably improved. At the same time, I must still be allowed to repeat, that though I am far from wishing to encourage any thing like an affectation of *fine* speaking or gesture; yet, a deliberate, distinct and forcible utterance, and a countenance and general manner, which may shew that the speaker is himself sensible of the importance of the truths which he delivers, is within the compass of every one's attainment, and may reasonably be expected from all. There is one particular defect, into which English speakers are very apt to fall, and against which, therefore, they ought to be particularly on their guard—I mean the dropping of the voice towards the

close of every sentence. This may perhaps arise, in some degree, from the peculiar structure of our language, in which the verb, with its subject and object, are apt in general to occur pretty early in a sentence, while those words which are less essential are often thrown towards the close, which therefore comes to be neglected in pronunciation. It is to this circumstance that Sir Christopher Wren, in his letter on the construction of churches, ascribes the greater ease with which an orator, in the German or Latin languages, is found to make himself be heard by an equal number of persons, than one of equal powers who is addressing an audience in English. And on this account he proposes, that young persons who are intended for public speaking should be exercised to declaim in Latin, where the verb being generally placed at the end, the speaker must necessarily keep up his voice throughout to make himself be at all understood: he will thus be mechanically trained to avoid the common English fault of dropping the voice towards the close of the sentence. (*Parentalia. p. 320.*)

“I cannot conclude my present address without a few words to those young persons, more particularly, whose connection with this seminary is about to close. Those who are now to leave us with the view of entering on the affairs of commercial and civil life, will, I trust, carry with them into the world those habits of diligence and attention which they have here so successfully cultivated; in which case, they will be sure to reflect credit upon this institution, and at the same time can scarcely fail to render still more honourable the important character of the British merchant. Our young friends who are now proposing to take upon themselves the office of the christian ministry, will enter upon it, I persuade myself, under a becoming sense of its great importance to the happiness, both present and future, of those with whom they may be connected.—You will, therefore, my young friends, be very cautious how you allow yourselves to think your task concluded, and your furniture of religious and moral knowledge complete. You have as yet only sketched, as it were, the great outline of the map of religious truth, marked out some of the chief boundaries and leading features, and traced the general course of some of its principal rivers; but you have still to fill up the

minuter divisions, and to distinguish those polluted sources which defile the pure stream of truth, and even contaminate, with their pernicious influence, the water of life itself. Beware, then, of being misled by the idea that you have completed your studies, and finished your education, upon quitting this academical institution. Remember that the whole of life is, in a moral point of view, a course of education for another and better state; and that you are to assist others in pursuing, at the same time that you pursue yourselves, that necessary path of duty which alone can lead to that future happiness, which is the ultimate object of your common pursuit.

“Do not, however, allow the closet to consume the whole of your time. Many an *idle* hour may be spent there, even on the study of the best things. There may be much of literary trifling even on the scriptures. Far would I be from being understood, to discourage you in the prosecution of that critical study of the scriptures, in the elements of which you have been so happily trained. Only let me hope, that you will never forget, in the course of such investigations, the caution which I doubt not you have frequently received,—that if this book contains the will of God, it is not only to be studied and criticized, but to be obeyed and acted upon. I trust, indeed, you will not fail to remember, that the particular object of *all* your studies, should be the religious and moral improvement of your hearers. For this purpose you ought to know your hearers well, in order that you may be able to adapt your instructions to their particular circumstances and wants. In this respect, however, there is great danger, especially in large and opulent towns, of suffering too great a proportion of your time to be consumed at the tables of the rich, or in those unprofitable ceremonious visits, which while they may hazard the formation of tastes and habits, which cannot at all times be conveniently gratified, will also endanger your neglect of that class of your hearers, who will be most grateful for, and most likely to be improved by, your friendly notice; and by an attention to whom, you will at once most effectually answer the purposes of your ministry, secure your own best self-approbation, and establish your credit with your people at large. For be assured you will be respected by the rich, in proportion as you are beloved by the poor.

“But, whether with rich or poor, trust, my young friends, that you will always be upon your guard to avoid every reasonable occasion of offence; more especially every occasion of moral offence. There is no more dangerous snare in this respect, than a spirit of self-confident security. You have observed no doubt, with admiration mixed with wonder, the modest apprehension of the great apostle, “Lest that by any means, when I have preached to others, I myself should be a cast-away.”—Now if so great a man could be sensible to such a fear, does not such an example teach us, that no personal merit, however great, or however good or sacred the cause in which it is acquired, will compensate for the want of personal self-government.

“On this important subject, permit me to recommend to your particular attention, the admirable discourse of Dr. Paley, on the “Dangers incident to the Clerical Character.” And I hope you will not think me guilty of an inexcusable partiality, if I add to this the excellent outline of the Character, Offices, and Qualifications of a Christian Minister, sketched with a masterly hand by my late uncle, Mr. Philip Holland, (Sermons, volume ii.); and my father’s charge addressed to myself.

“The reference to these works seems to offer me an opportunity which I am not willing to lose, although I would avail myself of it with great deference, of suggesting it to you to consider, at least, of the propriety of beginning a religious connection with some kind of religious service. This, which has been usually called ordination, has been gradually falling into disuse, on account of certain superstitious notions which were formerly connected with it, concerning certain extraordinary powers supposed to be communicated by it. I would by no means wish to encourage the idea of any religious service being necessary to invest you with any authority, power, or privilege; or lead you to suppose, that you yourselves possess now, or would possess after such a service, or that we any of us possess, or could communicate to you, an exclusive right to do any thing under the character of priests; any thing, in short, which any other person, equally well-informed, may not do as well and as effectually as we or you. But I *do* think that there is a great decorum and propriety in commencing any considerable undertaking,

especially a religious undertaking, with minds impressed with a deep sense of dependence upon that great Being, who gave us all our faculties and powers, and to the gracious appointment of whose providence we owe whatever opportunity we enjoy of bringing them into exercise. If these impressions be strong, they will naturally express themselves in words; if they relate to a public religious contract, they will naturally lead to a public and social act of religious worship.

“Permit me to refer you, on this subject, to the sentiments lately expressed by one whose judgment you will readily allow to be, at least, deserving of your very serious consideration. “Many,” says this excellent friend, “of those who now enter on the work of the ministry, in consequence of the present disuse of this apostolical ceremony, have no opportunity of receiving those salutary counsels of age and experience, which are so well adapted to shew the serious nature of the ministerial office, and to produce constant circumspection and diligence in the discharge of its various and momentous duties.”\*

“Let us now, in the spirit of these reflections, take leave of each other, under a more immediate sense of the presence of that great Being, whose creatures and servants we are.

“Almighty God, the Father of all the families of the earth, we rejoice that as one generation passeth away another generation cometh. Accept the thanks of those who are passing, that they are permitted to look forward with such good hope on those who are to follow them. Confirm, we beseech thee, the good principles and habits of thy young servants; and enable them to secure the approbation both of God and man, and that inward peace of mind which arises from keeping thy commandments. We rejoice, on their behalf, that they have made so good improvement of the advan-

tages which they have enjoyed, by carrying into practice the principles which they have imbibed, and applying to the best purposes the knowledge which they have acquired, may they become useful and valuable members of society, in those important stations which they shall be called to fill. And while they enjoy the happiness of satisfying the best hopes of their earthly parents and friends, may they be preserved from forgetting that they have a Father and a Friend, whose favour is infinitely more important to their permanent and everlasting happiness; and may they devote their whole powers to serve and to please him. May they act continually as in his presence, with a regard to his authority, and with an humble hope in the accomplishment of his promises, by Jesus Christ, to his faithful and obedient servants. O God, whose eyes are always open on the whole of thy vast creation, we thank thee for that protection and blessing, which we have experienced thus far in life. Be with us, as we are now to be separated from each other: whether we be present with, or absent from each other, may we act as those who habitually remember that we are ever present with thee; that we may be admitted to an everlasting presence with thee, with each other, and with all the wise and good, according to the promises of thy mercy, by Jesus Christ our Lord. Amen.”

The number of students this year has been thirteen, viz. seven Divinity, and six Lay-students; the next year, the trustees hope they shall have it in their power to admit nine students on the foundation, and to have in all eleven students for the ministry, and seven lay-students.

The Report, &c. will be published shortly after the meeting of trustees, to be held at Manchester, in the course of the next month.

## NORTHERN UNITARIAN SOCIETY.

The Northern Unitarian Book-Society held their annual meeting at Nottingham, on the 28th of June. The Rev. D. Mercer, of Findern, near Derby, read the scriptures, and went through the devotional service; and the Rev. I. Worsley, of Lincoln, preached an ex-

cellent discourse, in which was contrasted the character of Saul, the Jew, and Paul, the Christian, from the 26th chap. of Acts, 9th verse, “I indeed thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.”

\* Wellbeloved's Memoirs of Wood, p. 25.

Upwards of fifty gentlemen dined together, among whom were the following ministers:—Messrs. Berry, Bull, Catlow, Davies, Mercer, Jenkins, Jones, Owen, Piper, Whitehouse, Worsley, Grundy and Tayler.

A motion was made to request Mr. Worsley to print his sermon, with which he complied; and ten guineas were subscribed almost instantly to cover the expence of printing it. It was also adopted into the Catalogue of the Northern Unitarian Book Society.

In the evening, the Rev. D. Davies, of Milford, near Belper, delivered the prayer, and the Rev. C. Berry, of Leicester, preached to an attentive audience a very useful, sensible, and *seasonable* sermon, from the 3d chap. of Philippians, 20th verse—"For our conversation (citizenship) is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ:"—from which he ably recommended the cultivation of a devotional spirit and religious habits; the

want of which is a reproach, in the hands of their enemies, against Unitarian Christians, and perhaps one great cause of their not increasing more rapidly.

The next meeting of the society is to be held at Sheffield, on the last Wednesday in June, 1810; when the Rev. H. Jenkins, of Hinckley, is to preach in the morning, and the Rev. E. Jones, of Duffield, in the evening.

The meeting at Nottingham was highly agreeable and harmonious: the society's affairs are prosperous; and, since the last report was printed, near thirty new members have been admitted. The thanks of the meeting were voted to the secretary, accompanied with a handsome request to him, to continue in office for the ensuing year.—The religious services were much approved by those who heard them, and an unanimous vote of thanks was passed, and given to the gentlemen who conducted them.

J. B.

#### SOUTHERN UNITARIAN SOCIETY.

On Wednesday the 5th of July, the annual meeting of the Southern Unitarian Book Society was held at Poole. From some unforeseen circumstances it was less numerously attended than was expected. Mr. Blake, who was to have delivered the sermon, and Mr. Rees, who was to have taken that office in case of Mr. Blake's failure, being among the absentees. An evening lecture, however, was delivered by Mr. Tingcombe, of Newport, in the Isle of Wight. Notwithstanding the absence of many friends, whom it would have been gratifying to the Society to have met on the occasion, several pleasing circumstances attended the meeting. An intercourse commenced between the congregation at Poole and their Hampshire friends, which we

trust will be mutually agreeable and advantageous. Eleven of the former entered themselves as members, and a laudable zeal, for the advancement of the cause which the society has at heart, was generally displayed. It is hoped, therefore, that an opening has been made which will lead to beneficial consequences; and that the Society will witness the happy fruits of its labours, in the advancement of christian candour, truth, piety, and virtue. Where the next anniversary will be held was left for the decision of the quarterly meeting. Due notice of it will, however, be given, through the medium of the Monthly Repository.

Newport, July 17, 1809.

#### WESTERN UNITARIAN SOCIETY.

The annual meeting of the Western Unitarian Society was held at Bridgewater, on Wednesday, July 5th. The devotional service in the morning was conducted by the Rev. J. Hort, and the Rev. E. Butcher delivered a highly interesting and valuable discourse (from 2 Cor. x. 7,—“If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's,

even so are we Christ's), asserting and vindicating the claims of Unitarians to an appellation so often, by implication at least, refused them,—that of Christians. The society requested the publication of the discourse, as being well calculated to promote the objects for which it was formed, and obtained Mr. Butcher's consent. The worthy preacher, as must be well known to several of our



readers, after having long adhered to what is usually termed Low-Arianism, has been gradually led, by a renewed examination of the scriptures, to embrace the Unitarian scheme.\* At the close of his discourse, he gave a brief, but impressive delineation of the change which had taken place in his religious opinions, and it will, we doubt not, afford great pleasure to many of his readers, if he should enlarge that part, and trace out the considerations by which this change has been effected. We trust he will always feel the comfort and satisfaction, in his present sentiments, which he now manifests, arising from the conviction that they are the doctrines of the gospel, and from the consciousness that they have been adopted from the love of christian truth, and under the influence of heartfelt application to the Father of Lights. In the

evening, the Rev. Dr. Carpenter conducted the devotional service, and the Rev. John Rowe preached. The preceding evening, the Rev. J. Davis conducted the devotional service, and the Rev. D. Jones preached.—After the morning service the usual business of the society was transacted, and sixteen new members were added, making in all twenty-two since the last annual meeting.

The interest of the services was not a little increased, by the simple and impressive manner in which the singing was conducted. It is much to be wished, that more attention was paid by Unitarian congregations in general, to this important part of public worship. It has great effect on the minds of the young, and it has great devotional efficacy on all.

THE REV. F. STONE

The case of this gentleman is at length decided. The living of Cold Norton is actually given to another. There is now no other resource for the sufferer but the humanity of the public. The following appeal to the public is made with confidence by a few gentlemen, desirous of preventing an aged gentleman, and a Christian minister, from sinking into the grave under the pressure of want.

Advertisement.

The Rev. Francis Stone, late rector of Cold Norton, in the county of Essex, having been deprived, by the sentence of the Ecclesiastical Court, of a benefice worth 300l. per annum, in consequence of having preached and published a Unitarian Sermon, containing doctrines contrary to those of the established

church, is thereby reduced, at the age of seventy-two, with a family consisting of a wife and seven children, some of whom are very young, to a state of extreme indigence and distress. It is hoped that the friends of humanity will take up the case of an aged clergyman, suffering unquestionably for the sake of conscience, whether justly or erroneously informed. Those generous persons, who are disposed to contribute to his relief, are requested to pay their benefactions into the banking-house of Brown, Cobb, and Co. 66, Lombard-street. The amount of such benefactions to be appropriated by a Committee to the purchase of an annuity or otherwise, for the use of Mr. Stone, as may seem advisable on due consideration of the circumstances.

next

A COMPLETE LIST OF NEW PUBLICATIONS ON MORALS AND THEOLOGY IN JULY, 1809.

I. Select List.

A connected History of the Life and Divine Mission of Jesus Christ, as recorded in the Narratives of the Four Evangelists; with Notes, selected from the short-hand Papers of the late Rev.

Newcome Cappel, to which are added, Reflections arising from the several subjects of each section. By Catharine Cappel. 8vo. 12s.

A Manual of Morning and Evening Prayers, for the Closet. By Joshua

\* It is not meant to insinuate, by this expression, that Low-Arians are not Unitarians; their claim to the appellation is most cheerfully admitted; but common usage, and indeed almost the necessity of the case, restricts it to those who hold the simple humanity of our Lord.

Toulmin, D.D. same, re-sewed; or 9s. 10s. per hundred. in sheets.

A Sermon, preached at the Chapel at Monton Green, on Good Friday, 1809. By W. Hawkes. Manchester. 8vo.

Characters of the late Charles James Fox. Selected and in part written by Philopatris Varvicensis. (Samuel Parr, LL.D.) 2 vols. 8vo. 1l.

Exercises in Religious Knowledge; for the Instruction of Young Persons. By Mrs. Elizabeth Hamilton. 2s.

Jesus of Nazareth, the Son of God; or, the Credibility of the Miraculous Conception of the Lord Jesus Christ, vindicated by Richard Alliott, of Nottingham, 1s.

The Importance, Difficulties, Encouragements and Duties of the Christian Ministry; a Sermon, preached before the Assembly of General Baptists, at Worship-street, London, May 23, 1809. By John Jeffery. 8vo. 1s.

The Character of Saul the Pharisee and Paul the Christian, considered; a Sermon, preached at Nottingham, June 28, 1809, at a Meeting of Ministers, and of the Northern Unitarian Tract Society. By Israel Worsley. 8vo.

#### 2. Sermons in Volumes.

The Four Sermons preached this year before the Missionary Society, by the Rev. Messrs. Peddie, Clayton, Richards, and Martin; with the Report of the Directors, the Accounts, &c. 3s.

Occasional Sermons, by the Rev. Robert Lucas, D.D. Rector of Ripple, County of Worcester, &c. 2 vols. 8vo. 10s.

Sermons, by James Finlayson, one of the Ministers of the High Church, and Professor of Logic and Metaphysics in the University of Edinburgh. 8vo. 10s. 6d.

Seven Sermons on select subjects. By William Lord Bishop of St. Asaph: a new edition; to which are added Four, now first published; also Four Sermons of the late William Cleaver, M. A. of Lincoln College, Oxford. 8vo. 9s.

Twenty-five Sermons on the Parables: a new edition; the whole Series re-composed, and contained in one volume. By John Farrier, M. A. Rector of St. Clements, Eastcheap, &c. 8vo. 9s.

#### 3. Single Sermons.

Jude's Question discussed; or the Distinguishing Manifestations of Christ to his sincerely enquiring Disciples considered; a Sermon preached at the Rev. James Dore's Meeting-house, Macclesfield, Southwark, on May 21, 1809.

By William Kingsbury, M. A. 1s.

The Union of Piety and Literature; a Sermon preached Jan. 18, 1809, before the Promoters of the Protestant Dissenters' Grammar School, at Mill Hill. By James Hinton, A. M. 1s. 6d.

God acknowledged, in Mercies and in Trials: a Sermon, preached at Waitisfield, Suffolk, on the death of Miss Sharper. By Edward Hickman, of Denton, in Norfolk. 6d.

A Sermon, preached at the Assizes held at Winchester, March 8, 1809. By the Rev. G. J. Gough Seare. LL.B.

#### 4. Controversy.

A Reply to the Pamphlets lately published in Defence of the London Female Penitentiary, with Further Remarks upon the dangerous Tendency of the Institution. By W. Hale. 2s. 6d.

A Third Letter to a Barrister in Answer to the Third Part of his Hints. By R. Hawker, D. D. 2s. 6d.

A Letter to the Conductors of the Christian Observer. By Major Scott Waring, With Remarks in a Postscript, on the Account of the Baptists' Missionaries in the Quarterly Review; on Dr. Buchanan's Sermon at Bristol; and on the Eighteenth Report of the Baptist Society. 5s.

The Dangers of British India, from French Invasion and Missionary Establishments. By David Hopkins, of the Bengal Medical Establishment. 7s.

An Investigation of the Definition of Justifying Faith, the Damnatory Clause under which it is enforced, and the Doctrine of a Direct Witness of the Spirit, held by Dr. Coke, and other Methodist Preachers. In a Series of Letters. By Melville Horne, Minister of Christ Church, Macclesfield. 12mo. 4s. Extra bds.

A Letter to the English Israelite, in answer to his Observations on the Mission of C. F. Frey, for the Conversion of the Jews. By Perseverans. 1s. 6d.

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Remarks on some Parts of Mr. Laaber's Dissertation on the Prophecies, relative to the Great Period of 1260 years. 2s.

The Christian Guardian and Church of England Magazine, conducted by a

Society of Clergymen. No. I. of a new Series. Continued Monthly. 6d.

5. *History & Biography.*

The History of the Church of Christ. Volume the Fourth. Part II. containing a Continuation of the Sixteenth Century, on the Plan of the late Rev. Joseph Milner. By the Rev. Isaac Milner, D. D. F. R. S. Dean of Carlisle, and President of Queen's College, Cambridge. 10s.

A Compendious History of New England, exhibiting an Interesting View of the First Settlers in that Country, their Character, their Sufferings, and their ultimate Prosperity. By Jedidiah Morse, D. D. and Rev. Elijah Parish, A. M. of Boston, New England, crown 8vo. 3s. 6d. Large Paper, 6s.

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The Life of Erasmus, with an Account of his Writings, reduced from Dr. Jortin's larger Work. By A. Laycey, Esq. 8vo. 8s. 6d.

6. *Education.*

A Short Summary of the Christian Dispensation, adapted to the Capacities of Children, in easy Question and Answer. By Rowland Hill, A. M. 6d.

The Principle of the System of Education in the Public Schools of England, as it respects Morality and Religion, favourably, but impartially considered. 2s. 6d.

An Address to Christians of every Denomination, particularly to the Society of Friends, on the Duty of promoting the Education of the Poor. By a Christian Friend. 1s.

7. *Miscellaneous.*

Remarks on the Recognition of each other in a Future State, occasioned by the perusal of a Posthumous Sermon of Dr. Paley's, on this Subject, in a Letter to a Friend. By P. Williams, Esq. 2s.

The Works of the Rt. Rev. Hugh Hamilton, D. D. late Bishop of Ossory, collected and published, with some alterations and additions, from his MSS. By Alexander Hamilton, Esq. his eldest son. 2 vols. 8vo. Plates 11. 8s.

The First Half-Yearly Report of the London Society for promoting Christianity amongst the Jews; with a List of the Subscribers.

Letters on various Subjects, Literary, Political, and Ecclesiastical, to and from William Nicholson, D. D. successively Bishop of Carlisle and of Derry, and Archbishop of Cashel. Including

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The Innocency of Involuntary Error asserted and vindicated, in a Letter to ———. By Arthur Ashley Sykes, D. D. formerly Rector of Rayleigh, Essex. Fourth Edition, republished by B. Flower. 12mo. 1s.

Bishop Burnet's History of his own Times; with Memoirs of his Life and Writings. By his Son. A new Edition, carefully corrected. 4 vols. 8vo. 21 8s.

## CORRESPONDENCE.

we are sorry to be obliged to remind our correspondents in vindication of the *Improved Version*, from the exceptions of the "Country Schoolmaster," that we invite publicly no communications of which the postage is not paid. Considering the numerous and voluminous communications that we are in the habit of receiving, it is absolutely necessary for us to take notice of every violation of a rule which is laid down in self-defence by the conductors of all periodical publications.

The following communications are intended for publication:—Conclusion of Essay on the Existence of the Devil.—T. on the Clerical Petitioners.—Chariclo to Silvanus.—Address to an Unitarian Missionary.—Vindex, on a Mistake of Mrs. Lee's, concerning Baron Montesquieu.—The Intention of Jesus in washing the Feet of his Disciples.—Dr. Benson, a writer in the "Old Whig."—Further Information concerning the "Old Whig."—Dr. Toulmin's "Memoir, and Four Letters of Mr. Bartholomew Hoare."—Philo, on the Inconsistencies of the Quakers.—"An Inconstant Reader's" Defence of the Doctrine of the Trinity.

The following are under consideration:—"The Unknown World," Verses by Mr. Stogden.—G. on Mr. Parkes's Paper on the Indestructibility of Matter.—A Layman's other Cause of the Decay of Presbyterian Congregations.—J. B. on Popular Preaching.—P. K.'s Notes on the Eucharistic Ritual.

We agree with Clemens, that the Account of Mr. Kenrick's Exposition, in the *Eclectic Review*, is coarsely illiberal, insolent, and even profane; and we also wonder that the "Pantologia," a Dictionary under the superintendence, in part, at least, of Mr. Mason Good, should recommend that publication on account of its "liberality and freedom from party spirit;" but we do not think that every effusion of malignity, from anonymous and obscure writers, requires or deserves notice from the admirers of departed worth, and the advocates of free inquiry and biblical learning.—The same remark may be made with respect to the article in a Calvinistic Magazine, which T. C. A. has pointed out to us. It would gratify the spleen of evil-minded religionists, if their calumnies were repeated in our work, even though they were only noticed to be refuted.

The Remarks on a *Toast* at a late public dinner would not interest our readers in general; they shall be laid before the Treasurer of the Society alluded to.

"Lines, to the Memory of Mr. J. E." are very affectionate, but not sufficiently poetical to be acceptable to strangers.

"A Constant Reader" is informed, that the Sermon he inquires after was never published.

The Remarks of J. T. E. are superseded by Lord Sidmouth's withdrawal of his motion concerning the *Toleration Act*. This correspondent wishes for information concerning the result of the Proceedings of the Deputies of the Protestant Dissenters, in the case of the Clergyman at Ipswich, who refused to bury a child baptized by an Unitarian Minister. He states that a Clergyman, in another part of the kingdom, has acted nearly the same part towards himself.

A Correspondent begs that W. A. (see Vol. I. p. 569,) will give his promised advice to Clerks of places of worship, as to psalmody.

In our next will appear, a Second Letter of Remarks upon the Account of the *Improved Version* in the *Quarterly Review* and a Review of the late Dr. Paley's Sermons.

### ERRATA IN THE M. R. FOR MAY, No. XLII.

Page 271. 1st col. 3d l from top, dele comma after  $\phi\alpha\nu\epsilon\gamma\omega\theta\epsilon\iota\varsigma$ .

3d l from bottom, for "definite" read *indefinite*.

2d col. 13 l. from bottom, for for the same read the same.

272 1st col. 20 l. from bottom, for  $\gamma\iota\nu\psi\sigma\kappa\omega$  read  $\gamma\iota\nu\omega\sigma\kappa\omega$ .

### IN THE LAST NUMBER (FOR JUNE) No. XLII.

Page 330: col. 2. for T. W. (Signature) read J. W.

336. col. 2. l. 22, from the bottom, for "and then to add," read *and thus to add*.

343. col. 2. for "On all that Persia's," &c. read *Or all, &c.*

346. col. 1. last line of 1st par. for "his" read *its*.

349. col. 1. l. 2. for "Their" read *Its*.

350. col. 2. of *Obituary*, for "eminenty" read *eminently*.

354. col. 1. of *Becks*, for "Norvell" read *Norwell*.