

THE
MONTHLY REPOSITORY
OF
Theology and General Literature.

No. X.]

OCTOBER.

[Vol. I.

BIOGRAPHY.

SOME PARTICULARS OF DR. PRIESTLEY'S RESIDENCE AT
NORTHUMBERLAND, AMERICA.

LETTER II.*

To the Editor of the Monthly Repository.

SIR,

IN my last I concluded with Dr. Priestley's departure for Philadelphia during the winter, 1795. At this time I had frequent interviews with his eldest son, Joseph, an enterprising and public-spirited man, and of a kind and benevolent heart. He lived in a very good house, in the upper part of the town.

It is a digression from my narrative, but I will just observe that Northumberland lies about 130 miles N. W. of Philadelphia, and stands near the confluence of the two branches of the Susquehannah and the Ferryhouse, just in the fork thereof. A little higher, upon a rising ground, the town is situated; and, on each side of the opposite shores of the two branches, the mountains lift their towering heads, and preclude all prospect, but what their barren sides afford. From thence, turning our eyes down the river to the junction of its streams, which spread about a mile across, a sight, in some degree romantic and of pleasing aspect, strikes the view.

At Northumberland, as in some other places in America which may probably rise to eminence, a plot of ground of considerable extent was laid out, divided into streets and building lots; but, at the time I was there, it did not contain more than a hundred houses. As a temporary residence, Dr. Priestley bought a small house, and fitted it up decently for himself, while one of considerable magnitude was building on a plot of land at the upper part of the town, on the north branch of the river. This house was very pleasantly situated, having two fronts—one towards the street, and the other towards the river, with a large garden and orchard. Mr. J. Priestley had also a

* For Letter I. see page 393.

tract of meadow land adjoining thereto, besides 400 acres more upon the same branch, about three miles farther up. To view this tract, I went with him, and found betwixt 60 and 70 acres next to the river in a good state of cultivation, with a house and other buildings upon it.

The 14th of April, 1796, arriving, my year expired. I took a house in the town, bought me a cow, two pigs, and a few fowls; and felt pleased at finding myself once more at liberty. About this time Dr. Priestley returned from Philadelphia, and was received with much pleasure by his friends and the town in general, and resumed, as usual, his lectures at his eldest son's. He informed me he had enjoyed the use of Mr. Winchester's chapel while at Philadelphia, and considered that gentleman to possess a liberal mind and good natural parts, though he had not enjoyed the advantages arising from an enlarged system of education. The mention of this gentleman's name introduced some remarks upon the doctrine of Universal Restoration, for which he had undergone some degree of persecution; and I told him I had heard a respectable person in London say, that his treatise on that subject was thought but little of by men of intelligence and learning. He said that was false, for the fact was just the reverse; and as to the work, it was well received. He himself did not believe it to be a doctrine taught in the Bible (neither was the Resurrection in the Old Testament, though yet believed); but it corresponded with those general declarations which God had made concerning himself—that his tender mercies are over all his works, and that he keepeth not his anger for ever, because he delighteth in mercy.

Our frequent intercourse with the Doctor and his family occasioned Mrs. Priestley to contract a great partiality for my wife, which led her to seek her help whenever it was possible. My assistance they much requested to manage their garden; so that we were both of us so often with them as to occasion an entire neglect of our own affairs at home. Thus circumstanced, the old lady wished to buy all our incumbrances, and have us altogether, which would have taken place, had not Providence otherwise disposed things.

At times, when I was employed in the garden, the Doctor would give me a little assistance, ask me for instruction, and say he would be "the under-gardener." As we were one day thus employed, I said, "Doctor, the Bible would appear to be the most contradictory book in the world, from the contrariety of the opinions that are drawn from it!"—"True," he said; "and yet it is a plain book: but if men will not use the faculty of reason in understanding it, as they do when reading other

books, it becomes no rule of faith to them, as they only form opinions as their fancy or their prejudice directs." It was seldom that he said much, unless I asked him a question; and many more I should have asked, had I been less ignorant of many of his valuable friends and intimate connexions in this country. While we were thus employed, my eyes were often turned upon him, and my sympathy excited at the persecution he had endured, for judging for himself in matters of religion; but he was always ready to extenuate the persecution he had endured, and the guilt of his persecutors, and observed, with a smile, one day, when we were talking about the strength of religious prejudices—"In these things I was once a slave." How different the character, and opposite the conduct, of the persecutors and the persecuted! Who can refrain from exclaiming, "Oh, ye lords over God's heritage! Ye holders of the key of knowledge! compare your fierce enjoyment with that of the humble, dispassionate Priestley, who, unwearied in his researches after the uncorrupted word of truth, willingly bent his mind to follow its dictates!"

Diligence and industry eminently characterised Dr. Priestley in America as well as in England; for I always found him up, and writing, when I went to the house, which seldom exceeded six o'clock in the morning. He usually took a walk after breakfast, and employed the remainder of his time in writing till noon. In the after-part of the day, he would frequently come to me in the garden, or visit the people employed in building his house, and then return to his study. After tea, he and Mrs. Priestley frequently took a walk in the town, or elsewhere, till the evening, which was generally spent in reading, and concluded with family prayer.

The Doctor kept me on in a course of reading, all the time I was at Northumberland. The choice of books I referred to him. He seldom allowed me more than one at a time; and I could not but admire, that, when I returned them, he would ask me my thoughts concerning them; and these, whatever they might be, seemed to guide him in his next choice. Once he gave me the life of Robert Robinson, by Dyer; and when I took it him again—"Now," said he, "what think you of this character?" I said it was a singular one. "Yes," said he; "but he was a vain man." This opinion he had formed from the evidence which had occasionally fallen in his way. Mr. Robinson's "Plea for the Divinity of Christ" proved satisfactorily to him, that popularity in that instance overcame his love of truth, as he quoted passages of Scripture to support that "Plea" which his better judgment and extensive reading taught him to view as originally intended for another purpose.

Dr. Priestley told me he once heard him preach a sermon, in London, on the Calvinistic idea of justification, and he was indeed truly charming. The sprightliness of his manner, and the delightful eloquence of his tongue, fascinated every eye, and touched every heart. But how altered—how impaired in strength and brilliancy those fine powers he once possessed in that last effort of his public life at Birmingham! Even while his feet trod on the grave that was to enclose him, some few rays of his former vivacity played around him; and some traits of that vanity that had attended him through life manifested themselves in his last discourse, in which he treated the doctrine of the Trinity with ridicule bordering on burlesque. But, as Dr. Priestley added, he was literally emptied, and an almost complete exhaustion of his faculties too plainly manifested: but even then, in private company, and at certain intervals, his conversation was peculiarly delightful. “Oh! that every church might possess a pastor like Robinson!” was Dr. Priestley’s most sincere and hearty prayer.

About this time Dr. Priestley learnt I had intentions of returning to England, and coming to me, in the garden, one day, said—“So, I hear you are for going back to England.” I told him I was under an engagement so to do. Affected at the information, he replied—“Stop with us: you shall never want while we have bread, and things may be so ordered by Providence that we may all return to England together, for I would not have left it if I might have stayed.” “But however,” he continued, “obey the dictates of your mind: but I conceive that more calamities are yet to fall on Europe.” I replied that they appeared to me to be of such a nature, that even America might taste them. “Why, true,” he said, “it may; but England is commercial, and if she lose her trade, you then will have to follow it.”

Here I must pause, and am, till you receive my next,

Melbourne, near Derby,

Sept. 1, 1806.

Your’s, W. BAKEWELL.

BRIEF ACCOUNT OF SERVETUS.

[Concluded from page 456.]

AFTER Servetus had made his escape from Vienne, he lay concealed for some time, nobody knows where. In the mean time he resolved to retire to Naples, and practise physic among his countrymen who were settled in that city, one of whom was John Valdesius, or Valdesso, then secretary to the king of Naples, and also a Baptist and Unitarian. He chose to go by way of Geneva, where he arrived on foot, having left off riding, at the

place where he lay the night before. He lodged at the Rose Inn, designing to hire a boat the next day, in order to go to Zurich. He probably took the way of Geneva rather than that of Piedmont, in hopes that, if he should be discovered, the Protestants would be more merciful to him than the Papists: but if he really had ever entertained such hopes, he very soon found himself greatly and grievously mistaken. While he was waiting for a boat to cross the lake, Calvin, by some means, got intelligence of his arrival; and although it was on a Sunday, he prevailed on the Chief Syndic to arrest and imprison him. On that day, by the laws of Geneva, no person could be arrested, except for a capital crime: but this difficulty was easily removed; for Calvin affirmed that Servetus was a heretic, and that heresy was a capital crime. He was therefore arrested, and cast into prison, and treated more cruelly by these pious Protestants than he had been by the bloody Papists. There were found about him, and taken from him, his prosecutors say 97 pieces of gold (but he himself said 200), a gold chain, weighing about twenty crowns, and six gold rings. It was necessary that some person should now appear as his accuser or prosecutor. Calvin employed one of his own family, a Nicholas de la Fontaine, who, under the direction of Calvin, exhibited thirty-eight articles against him, on which he desired he might be examined. His trial began Aug. 14; after which he was frequently called to the bar, sometimes day after day, for several days together. They raked into his life and actions, for the purpose of multiplying their accusations; and every time he appeared, they generally laid something new to his charge; but "abusing Calvin" was almost always one of the articles against him. The chief accusation related to his notions of the Trinity (for he held that Christ, in Scripture, is never called the Son of God, but only as he is a man; and that he was not the Son of God from eternity, but only from the time of his incarnation), and his denying infant baptism. It was Calvin that furnished La Fontaine with evidence, such as it was, against the prisoner; and he expressly avows that the said La Fontaine demanded justice against him "by his advice;" nor did he blush to say, "I ordered it so, that a party should be found to accuse him, not denying that the action was drawn up by my advice." How honourable, and how humane!

On the 21st of August Calvin appeared in court, attended by all the ministers of Geneva, and disputed with the prisoner on the words "person" and "hypostasis;" which could answer no other end but to bias the Court, and so promote the prisoner's destruction. After Calvin and his attendants were

gone, the Judges gave the prisoner leave to buy, at his own charge, such books as he might want. They also allowed him the use of pen, ink, and paper. The next day he presented to the Syndics and Council a petition, consisting of three articles :—1st, he petitions to be discharged from the criminal accusation of a capital offence, because the apostles and primitive church had no notion of making a criminal process of any doctrine of Scripture, or any questions arising from it : 2dly, he prays to be discharged, because he had not committed any civil offence ; because he had never been seditious or turbulent ; because the questions before the Court were difficult ; and because he had never spoke of them in Germany to any more than three, Oecolampadius, Bucer, and Capito ; he ought not to be punished, he said, for proposing questions to divines without sedition. Lastly, he humbly requests, as he was a stranger, and wholly unacquainted with the laws and customs of the republic, that they would grant him counsel to speak for him. The petition was rejected : even the benefit of counsel was denied him ; and it became evident that they were already determined upon his destruction.

On the last day of August arrived there the Captain of the Royal Palace at Vienne (*alias* the head-jailer), with a letter from some of the magistrates of that city to those of Geneva, in which they thanked them for informing them that Servetus had been apprehended, and desired he might be sent back to Vienne, that their sentence might be executed upon him. When Servetus was at the bar, and this captain or jailer came in, the Judges asked the prisoner, “ whether he would stay at Geneva, or go back to Vienne with the jailer that was come to fetch him ? ” Upon which he threw himself upon the ground, and melting into tears, he most earnestly begged of the Judges, not to send him back, but try him at Geneva, and deal with him as they should see fit. Here was a scene that would move the heart of almost any man but an inquisitor ! A poor friendless destitute foreigner, taken up as he was passing through their city, where he had done them no injury—and imprisoned, because he was not of the same opinion with them, who themselves differed from the majority, and had lately broken off from the church of Rome ; and when he was upon the ground at their feet, all in tears, begging for protection and mercy, their zeal had no ears, their hearts no sympathy or relenting ; they only kept him from returning to Vienne, that they might have the glory of burning him at Geneva ! Can mortal men thus treat one another, and yet hope for mercy from God ?

The jailer of Vienne returned home without Servetus, after

he had got an attestation from him that he had escaped without his assistance or connivance. Servetus refused to name the persons connected with him, or who were in his debt, in France.—Sept. 1, Calvin appeared again in court, and had another dispute with the prisoner, to as little purpose as before.—Sept. 15, Servetus presented a petition to his Judges, begging they would make an end of the affair, and signifying that he was eaten up with *lice*—that his breeches were torn in pieces—and that he had no other pair, nor any other doublet or shirt but a very sorry one; and in the conclusion of the same petition, he desired Calvin might be prosecuted as an “unjust accuser,” and the author of all his miseries. In another petition, he concludes thus—“I beg of you, my Lords, to do me justice—Justice, my Lords, justice!—From your prisoner at Geneva, Sept. 22, 1553.—MICHAEL SERVETUS, pleading his own cause.”

His petitions were all in French: the following is a translation of the last of them entire:—

“MAGNIFICENT LORDS,

“It is now three weeks since I desired to have an hearing, but could not obtain it. I beseech you, for Christ’s sake, not to deny me what you would not deny a Turk, when I desire you to do me justice. I have several things to tell you that are very important and necessary. As for the orders you gave, that something should be done to keep me clean, they have not been performed, and I am more miserable than ever. Beside, I am very much troubled with cold, by reason of my cholic and rupture, which occasion some other miseries that I am ashamed to write. It is a great piece of cruelty, that I should not be allowed to speak, in order to supply my wants. For God’s sake, my Lords, give some orders about it, either out of compassion, or out of duty.”

“*From your prison at Geneva,* } MICHAEL SERVETUS.”
Oct. 10, 1553.

In this deplorable situation, far from his own country, fallen into the hands of cruel strangers, all under the influence of Calvin, his avowed enemy, who bore him a mortal hatred; stripped of all his property, confined in a damp prison, and neglected till he was almost eaten up with vermin; denied an advocate, and loaded with every indignity that barbarity could invent; in this situation one of the Syndics, or chief magistrates, had compassion on him, and advised him to petition that his cause might be removed to the Council of Two Hundred, which was the highest court. Calvin opposed this, and

reviled the merciful Syndic, who tried to save Servetus by an appeal. "He came into court," said he, sneeringly, "truly, to save the wretch from punishment!" "In order to this," he adds, "he had the face to move that the cognizance of the cause should be referred to the Council of Two Hundred." The influence of Calvin prevailed; the voice of the humane and merciful magistrate was disregarded, and the destruction of Servetus rendered inevitable. To give a more specious appearance to the approaching tragedy, letters of approbation were now procured from the neighbouring magistrates and ministers of Zurich, Schaffhausen, Basil, and Berne. When the bloody business was ripe for execution, Calvin wrote to his friend Farrel, saying, "I hope Servetus will be condemned to death; but I wish the severity of the punishment may be softened:" the common cant of persecutors and inquisitors; who, when they have contrived and accomplished the ruin of their hapless victims, and come to deliver them up to the civil magistrate to be burnt as convicted heretics, desire that they would have mercy upon them! Farrel, however, in his answer, is for shewing no favour, but says, "that Servetus deserved to die ten thousand deaths;" and intimates, that "the Judges would be very cruel, and enemies to Christ and his church, if they did not proceed and make an example of him." Nor is it to be doubted but that all this was perfectly agreeable to the mind of his correspondent. Calvin glories in it, that Bucer (whom he represents as a moderate man!) had said in his pulpit concerning Servetus, that he deserved to have his entrails plucked out, and to be torn in pieces. Bulinger also intimated, that the magistrates acted bravely, and that punishing such obstinate heretics was "for the glory of God." It is hard to say what good their separation from the church of Rome did to these men, as they evidently brought away with them the very worst part of popery—its persecuting and bloody spirit—which reconciled them to some of the greatest atrocities, and made even murder appear not only harmless, but meritorious—even an incumbent and important duty! No wonder the slaves of bigotry and intolerance are still so numerous among their followers and admirers!

On the 26th of October the Judges condemned the unhappy Servetus to be burnt the next day, together with all his books, both printed and manuscript; and Beza doth not scruple to say, that "it was according to the opinion of all the Helvetian churches." The more shame for them! Their present Imperial conqueror, it is to be hoped, will teach their descendants a better lesson. The sentence, after reckoning up the several charges against the prisoner, concludes thus: "For this cause and

others moving thereunto, desiring to clear the church of such an infection, and cut off such a rotten member ; having consulted our citizens, and invoked the name of God, to give a right judgment, sitting in the place of our ancestors, having God and the Holy Scriptures before our eyes, saying, ‘ In the name of the Father, and of the Son, and of the Holy Ghost,’ by this our definitive sentence, which we give in writing, we condemn thee, Michael Servetus, to be bound and carried to the place called Champel, and there to be fastened to a stake, and burnt alive, with thy books, both written with thine own hand and printed, till thy body be reduced to ashes : and thus thou shalt end thy days, to give an example to others, who would do the like.” They then added—“ We command you, our Lieutenant, to cause our present sentence to be put in execution.”

“ Omitting a great number of manœuvres of injustice and cruelty,” says one of his biographers, “ the last act of this tragedy was performed at Geneva, on the 27th of October, 1553. Calvin had drawn up the process against Servetus, and had extracted a catalogue of errors from his books : the Syndics and the Council had denounced sentence against him, that he should be burnt alive : and on this day, with many brutal circumstances, the sentence was executed, to the encouragement of Catholic cruelty—to the scandal of the pretended reformation—to the offence of all just men—and to the everlasting disgrace of those ecclesiastical tyrants who were the chief instruments of such a wild and barbarous deed. Many have pretended to apologize for Calvin : but who is John Calvin, and what are his nostrums, which end in tyranny and murder, that the great voice of nature should be drowned in the din of vain babbling about him ? Servetus was not the subject of the republic of Geneva ; he had committed no offence against the laws of the state ; he was passing peaceably on the road which lay through the city ; he was not a member of any reformed church ; he was a man of unimpeachable morality ; he was then the admiration of numbers of good judges, who afterward pleaded his cause ; for from him proceeded partly, if not wholly, the Unitarian Baptist churches in most parts of Europe. Calvin’s hard heart never relented at the recollection of this bloody action :” but if he himself died impenitent, or was never sorry nor ashamed on the occasion, it is surely high time that his followers should begin to be so, and bring forth fruits meet for repentance.

“ October 27, 1553,” says another of Servetus’s biographers, “ being the day appointed for his execution, he desired to see Calvin, two hours before he was burnt. Calvin went to him, accompanied with two of the magistrates. Servetus

begged his pardon for all the abusive language he had ever used toward him ; but I do not find that Calvin begged his pardon, though he had used as [abusive and] scurrilous language towards Servetus, and [had moreover] basely and treacherously procured against him the sentence of death. He did indeed say, when Servetus begged his pardon, that he never thought of revenging himself for the hard words Servetus had given him, and intimated that he had used all gentle methods to convince him of his errors, till he saw they were in vain. [But this is only talking like the inquisitors, who have always moderation, goodwill, mercy, and piety in abundance in their mouths, or in words, towards those they are about to sacrifice—all contradicted and confuted by their actions, which speak much louder, as Calvin's also certainly did.] “ Calvin likewise exhorted him,” says the above writer, “ to pray to God, that he would forgive him, for having attempted to pluck three hypostases out of his substance, &c. ; but Servetus continued steady in his opinion, and was not moved by any thing Calvin could say.” By what has been just now said, it would seem that the great and damning crime, in the estimation of Calvin, which Servetus had been guilty of, was “ attempting to pluck three hypostases out of the substance of God :” a crime so thoroughly mysterious and incomprehensible, so wholly unnoticed or overlooked in the Scripture, as not, surely, to possess any very mighty degree of turpitude or atrocity.

After Servetus was condemned to die, Calvin says—“ He sometimes appeared speechless, and without any motion ; sometimes he fetched deep sighs, and at other times again made great lamentations, like a madman, crying out, Mercy, Mercy ! after the Spanish way.”—Such is Calvin's pitiless tale ! Was it any great wonder or dishonour, then, that an innocent, injured man should be deeply affected in such a situation, or at the near approach of such a scene ? To such an unfeeling and cruel wretch as Calvin it might, and it seems it did appear, disgraceful ; and he evidently records it to the disadvantage of the hapless sufferer : but, had not his mighty malice deprived him of his recollection, he might have remembered, that even in the history of the Son of God himself some traces may be found not very dissimilar to the above. How easy would it be for a bitter enemy to sneer or scoff at the agonies of Christ in the near prospect of his sufferings !—his becoming sorrowful and very heavy !—his saying that his soul was exceeding sorrowful, even unto death !—his strong crying, and tears !—his falling on the ground on his face, and crying to the Father, that the cup, if possible, might pass from him !—and his sweating great drops of blood ! Whatever modern professors may think,

the sons of apathy, however fit they may be for the school of Zeno, or that of Calvin, and however numerous they are among the present nominal Christians, they certainly cannot be said to bear any resemblance to Jesus of Nazareth.

When Servetus came to the stake, he made no speech to the people, nor shewed any sign of relenting. It is very likely, considering their former unfeeling and cruel conduct, he thought his enemies would not suffer him to speak to the people. Slichtingius says, “that he died calling upon Christ, in the midst of the flames.”—Such was the end of the memorable Michael Servetus, one of the most learned and most conscientious men of that, or perhaps of any other age; who fell a victim to the resentment and malice of Calvin, and the cruel zeal of the Protestant magistrates of Geneva, and a flagrant instance of the horrible tendency of religious bigotry and persecution, whether found among Papists or Protestants.

Calvin, as has been already hinted, never repented of the part he had acted in this murderous affair. He even wrote a book in defence of it, called “A Faithful Exposition of the Errors of Michael Servetus, and a Refutation of the same, in which is shewn that Heretics are to be punished with Fire and Sword.” He also drew up a Confession of Faith, one of whose articles has these words—“We detest all the heresies which have anciently disturbed the churches, and especially the diabolical imaginations of Servetus, who attributes to the Lord Jesus a fantastical divinity.”—“It is said,” observes the late Erasmus Middleton, “that all the candidates for the ministry in Switzerland, and also in the French reformed churches abroad, are bound, before their ordination, to subscribe that article.” “Besides,” adds he, “in the confession of faith which all the students of the public school of Geneva are to make before the rector, there is this article: ‘Although God is one simple essence, yet there are in him three distinct persons; wherefore I detest all the heresies condemned by the first Council of Nice, &c. together with all those errors that have been revived by Servetus and his followers.’” Thus it appears that Calvin’s obduracy did not forsake him. The ministers of Switzerland, as was before intimated, were exactly of his mind, heartily consenting to and approving of the death of Servetus; which seemed to give him no small encouragement and satisfaction, as appears by a letter he wrote to Farrel the day before Servetus died. Nor was his associate Beza a whit behind the most unfeeling bigot among them: even in his Annotations, published about three years after the death of Servetus, he could not forbear justifying the fact, and reviling the hapless sufferer. Having mentioned Servetus’s

“standing in his opinion even to death” (in his Note on 2 Pet. i. 4.), he adds an ironical scoff, not much less cruel than his death itself—“Yet, good man! some think he had great wrong done him.” This Beza, no doubt, was worthy to be Calvin’s associate and successor in the church of Geneva. The more one thinks of these men, the more detestable they appear; and yet these are the men that are daily recommended to us, as our best guides and instructors!

Calvin persecuted Servetus, because he disbelieved the doctrine of the Trinity; yet it has been observed that he himself but half believed that doctrine; so that his zeal for it may be suspected to have been but a pretence, or cloak of maliciousness. In one place (Admonit. 1. ad Polon.) he says—“I like not this prayer, ‘O holy, blessed, and glorious Trinity!’ It savours of barbarity: the word Trinity is barbarous, insipid, profane—a human invention, grounded on no testimony of the word of God—the popish god, unknown to the prophets and apostles.” Yet this man could persecute people unto death, for not being orthodox in regard to the Trinity!

Servetus suffered the same year that bloody Mary, aided by Bonner and Gardener, was burning the Protestants in this country; and she certainly had as good reasons for her conduct as Calvin had for his: nor can any one of the martyrs who then perished here be said to suffer more unjustly than Servetus did at Geneva. One hundred and seventy-six persons of quality, besides many of the common people, were burnt that year in England, says Father Paul, in his History of the Council of Trent; and none of them, it may be added, who then perished here in the flames (no, not Cranmer or Latimer, Ridley or Hooper, or any of the rest) suffered more unjustly than Servetus did at Geneva. Nor can even Bonner and Gardener, and the rest of the English actors in those bloody scenes, be said to have exceeded the wickedness of Calvin’s conduct towards Servetus: and yet this is the man that multitudes of people are so fond of being called by his name; which is carrying their blind zeal and bigotry even beyond the very Papists themselves, who have never been so extravagantly mad as to assume the name of Bonner, or express a desire to be called Bonnerites, which they as reasonably and decently might have done. Some, in our day, appear most remarkably fond of being called Calvinists. It is to be hoped they do not really prefer that name to that of Christians; otherwise they might be said to resemble those of old who denied the Holy One and the Just, and desired a murderer to be granted unto them. Those who are so fond of the name of Calvin might be asked, Is Christ divided? Was Calvin crucified for you?

Many unfair and very base methods were used by those Protestant and Calvinistic persecutors of Servetus, in opposing him and effecting his ruin. One of them was that of "crying him down," as Oecolampadius had advised, or hunting down his doctrine, by writing inflammatory letters, sounding an alarm, and filling people's minds with prejudice against him, which would not fail of favouring and promoting their crooked designs. They represented him as no Christian, and even an atheist, for not believing Christianity according to their interpretations, and exercising the right of private judgment. They also held him forth as an immoral man, though they were not able to prove or substantiate the charge. They moreover misrepresented his tenets, expressing them generally in their own words, and fixing their own odious consequences upon them: a method still but too common among bigots of all parties. But the grand source of their cruel treatment of him was a tacit claiming to themselves, what the church of Rome openly lays claim to, that is infallibility. If Calvin and his friends had not set themselves up as standards of truth and orthodoxy, what pretence could they have had of prosecuting Servetus for differing from them, and delivering him over to the flames, as a blasphemer and heretic convict? It is true, they did not openly declare for infallibility; but it is evident by their conduct, they claimed as much deference among the reformed churches, as the Pope claimed among the Papists; for as the latter declares that he is always right, the former were very positive they were never wrong; and he must be very sharp-sighted that can find out the difference. The truth is, Calvin had no more dominion over Servetus's faith than Servetus had over his; and therefore he certainly proceeded on a wrong and antichristian ground, as all those must do who imitate him.

What has been here said, it is presumed, is sufficient to convince any impartial mind, that the part which Calvin acted towards Servetus will not admit of being either justified or palliated, but was altogether unjust, antichristian, and abominable! Those who would wish to see a more circumstantial account may consult Robinson's *Eccl. Researches*, Dr. Benson's *Brief Account*, and the *Life of Servetus* published in 1724, from the two former of which the above has been chiefly extracted, often *verbatim* *.

The impartial reader is now left to form his own judgment:

* Since this article was drawn up by our correspondent, the Rev. R. Wright, of Wisbeach, has published his "Apology for Servetus," in one volume 8vo. price 9s. which will hereafter supersede all other works on this subject. As the

and an appeal is here made to him, if any thing but blind prejudice, violent party-zeal, or the most unreasonable, unpardonable, and detestable bigotry, can induce any one to justify or even to palliate the conduct of the persecutors and murderers of Michael Servetus.

MISCELLANEOUS COMMUNICATIONS.

ORIGINAL LETTERS FROM ARCHBISHOP NEWCOME TO
THE REV. DR. TOULMIN.

LETTER IV.

REV. SIR,

Waterford, Nov. 8, 1790.

I thank you much for the favour of your letter, and still more for presenting me with three of your publications. I have read the Life of Biddle, and the sermon on Sunday schools, with much pleasure; but I have not yet had time to peruse the Sermons to Young Men. The Life of Biddle forms a curious part of the history of theological opinions, and of theological rancour. It does you as much honour to publish it, as it did my very worthy and learned friend Dr. George Benson to revive the story of Calvin and Servetus.

I shall be glad to see from you an edition of Neal's History of the Puritans. We have a Dublin edition of that work, indifferently printed in 4 vols. 8vo. in 1755. It cannot have escaped you that Bishop Warburton has made some strictures on Neal's work, which are inserted in the late quarto edition of Warburton's works by Bishop Hurd.

I beg my best respects to the Mrs. Moores, and am, with great respect,

Rev. Sir,

Your very faithful and most humble servant,

W. WATERFORD.

LETTER V.

REV. SIR,

Waterford, March 15, 1794.

My own mind strongly censures me for not having long since acknowledged the favour of two letters from you, and presents of some smaller theological pieces, and of your quarto History of Taunton. I had the pleasure of reading your valua-

"Apology" will soon come under review in the Repository, we shall now content ourselves with saying, that we trust that our brief account of Servetus in this and our last number, will have the effect of exciting the curiosity of our readers to peruse Mr. Wright's interesting and more extended life of this Unitarian martyr.—EDITOR.

ble productions as soon as I received them: they were very acceptable to me in themselves, and as marks of your very obliging attention.

I am glad that Dr. Priestley has replied to Mr. Evanson's Dissonances. Much more remains to be said in a full confutation; but it appeared to me, that the objections had been all solved by the best Expositors and Harmonists.

In the course of next summer, God willing, I shall send to Mr. Johnson an improved copy of my Observations, &c. to be printed in octavo. I shall also furnish indexes of texts explained, and of other articles; and print the additions in quarto, for the possessors of the book in that form.

I have desired Mr. Johnson to send you an octavo, on the subject of amending our English version of the Bible. It is said that the late Dr. Roberts, Provost of Eton, has left papers behind him on that subject, which will probably be sent to the press. It seems to me that the only invincible objection to a revised translation by authority is the present low state of Hebrew literature; which ought to be more attended to by divines of every denomination.

I received with real concern the account of Mrs. Moore's death. I hope that her worthy sister survives, and that I shall not give you pain by desiring my best respects to her.

I am, with much regard, Rev. Sir,

Your most obedient and very faithful servant,
W. WATERFORD.

LETTER VI.

REV. SIR,

Waterford, Sept. 7, 1794.

I return you my best acknowledgments for your very obliging letter; for two discourses from your pen, which I read with great pleasure; and for the life of Jessey, which contains many sensible remarks on amending our translation of the Bible.

I much hope that the book will come safe to you, through a friend in Dublin, who has the privilege of franking any weight. Any other mode of conveyance occurs here very rarely. The circumstance mentioned by you in the first leaf stamps a great value on it.

Dr. Priestley sent me, as a parting mark of attention, his last volume of sermons on the Evidences of Revelation. They are written with his usual perspicuity, and abound with solid and excellent remarks, but at the same time bear evident traces of too rapid and careless a manner for the public eye.

The Duke of Grafton was so very condescending as to acknowledge my humble present. His Grace's design with respect to Griesbach's New Testament must be applauded by

every serious man. I find that Griesbach has published the second volume of his *Symbolæ Criticæ*. The two volumes contain Supplemental Readings to his Greek Testament, if I may judge of the second by the first.

I have discovered that the catalogue of English translations subjoined to my book was formed by the late Dr. Ducarrol, an eminent antiquarian and civilian, and whom I remember librarian at Lambeth. When Dr. Percy, now bishop of Dromore, came to this kingdom, he deposited in Lambeth library the articles which have his name, except a few versions of the Psalms. When I see the Bishop, I will ascertain who Dr. Gifford was.

I long wondered that the libraries and shops in this kingdom furnished me scarcely any old editions of the Bible, Psalter, and Liturgy; till I found, in the course of my reading, that in the Irish rebellion of 1641 the rage against every thing English and Protestant led to a general destruction of such books.

I beg my best respects to Mrs. Moore, for whose most worthy brother I had an unspeakable regard; and am, Rev. Sir,

Your most obedient and very faithful servant,

W. WATERFORD.

LETTER VI.

REV. SIR,

Dublin, March 6, 1795.

I am much obliged to you for your constant attention to me, and particularly for the very handsome manner in which you have conveyed your congratulations on my late unexpected promotion. My duty to my large family induced me to accept of my present station: otherwise, I should have greatly preferred that life of comparative leisure which I led at Waterford, where I could devote much of my time to the study of the Scriptures. However, I still hope to command a reasonable portion of my time at Armagh, during seven or eight months in every year.

The octavo edition of my *Observations, &c.* is proceeding in London, under the conduct of Mr. Johnson; and I am printing here an improved version of the New Testament, with Explanatory Notes, and have advanced as far as the beginning of St. John's Gospel.

All the private literary news which I hear from London is, that Dr. Hurd, bishop of Worcester, will shortly publish the *Life of Bishop Warburton*.

I beg my best respects to my old friend Mrs. Moore; and am,
Reverend Sir,

Your very faithful humble servant,

WILLIAM ARMAGH.

ESSAY ON THE DELIVERY OF A SERMON.

To the Editor of the Monthly Repository.

SIR,

THE following paper was written by a worthy and learned clergyman of the Established Church. I was favoured with a perusal of it by the author, and have obtained his permission to send it to you for publication. Your's, respectfully,

Maidstone, May 3, 1806.

R. ALLCHIN.

IN the following essay I propose to inquire whether speaking from notes, or preaching written sermons, be upon the whole preferable? In this question I avoid the phrase "extemporary sermons," because they are properly discourses on which no previous study has been bestowed; and therefore in favour of such I have nothing to offer. But I speak of preaching from notes, and suppose the preacher to have studied his subject, to have arranged his thoughts upon it, and to have set down the heads of it in notes which he takes with him into the pulpit: and I would inquire whether this practice be, or be not, in general preferable to that of completely writing out the sermon, and then reading it to the congregation. My inquiry is also which of them is preferable *in general*; for as many persons, even of great talents, may not be able to speak in public without embarrassment, writing of sermons must in their case be preferable to speaking from notes. Added to this, as some congregations may be strongly prejudiced in favour of one of these modes against the other, that prejudice ought to have great weight in determining which of them, under those circumstances, ought to be preferred. In pursuit of this inquiry, we must suppose the persons who adopt each of these modes to be equal in genius, in learning, and industry, at their entrance on the ministry.

To decide this question, two points should be examined: first, which of these modes is likely to produce the best sermons; and, secondly, which of them is likely to produce the best general effects both on the preachers themselves, and on the character of the clergy at large?

1. Which of these modes is likely to produce the best sermons? As the end of preaching is not to please critics, but to instruct the ignorant, to convince those who are in error, to awaken the careless, to confirm the weak, and, in a word, to edify mankind, those must be the best sermons which are most likely to produce these effects. This should be carefully attended to, because this alone can furnish us with a just crite-

tion on the subject ; and, if it be neglected, our judgment must be arbitrary. Now those sermons seem most likely to produce the effects above-mentioned, which are best calculated to excite and keep up the attention of the hearers—to give the clearest, correctest, and completest view of the subject of the discourse—and most to affect their hearts, and influence their conduct.

(1) The attention of the congregation seems more likely to be excited and kept up by speaking than by reading.

The eyes of the speaker being directed towards his hearers, he is more likely to obtain attention than if they were directed to his book.

The tone of voice and the emphasis in speaking are generally more animated and more varied, according to the different parts of the subject, and, on the whole, more natural than in reading. A great difference is, indeed, observable amongst readers. Some are less monotonous, and adapt their voice better to the expression of the different ideas and emotions of the mind than others. Reading, however, is but an imitation of speaking, and its highest excellence consists in adopting those emphases and tones which are natural to us in speaking. It is an art very rarely attained in any tolerable degree of perfection. Correct ideas of the true object to be imitated are seldom formed. Instead of those various emphases and tones by which the ideas and emotions of the mind should be naturally expressed, a false notion of dignity or solemnity leads men to adopt some peculiar tone ill suited to the various parts of their subject. Hence has arisen the whining cant of some, and the theatrical tone of others. It is admitted that he who delivers a discourse composed by himself is more likely to read it justly, than he who reads the composition of another. Still, however, he is not likely to come up to the speaker. To do this, he must recal the emotions which he felt while he was composing his discourse, and it is not likely that he will feel them as strongly on their recal, as the speaker will do when they are fresh, and consequently it is not likely that he will express them as well. On the other hand, it is admitted that many speakers adopt a bad mode of delivery (which may be attributed to a false taste); but had they read their sermons, they would probably have adopted the same, and have been influenced by it in a still greater degree; since, feeling less of their subject, there would have been less force to overcome it.

The style of a discourse spoken, also, seems more likely to attract attention than that of a written one : yet the writer, it is confessed, can scarcely fail to attain a more correct and elegant style than the speaker : he certainly has the advantage in

the choice of his expressions and the arrangement of his periods. He has, besides, the opportunity of correcting any impropriety which might have escaped him in composing : and it is his superiority in these particulars that has probably obtained him that preference which he enjoys in the judgment of many persons. Great correctness of style is, however, rarely to be found in those hasty compositions for the pulpit, of which alone the ordinary course of a minister's duty can in general admit ; and, on the other hand, it ought not to be concluded, that speakers in general will be found so very incorrect as to disgust a considerable part of their hearers. Speakers in the senate, or at the bar, are not found so disgustingly incorrect ; nor is there any reason why those in the pulpit should be. Clergymen are, to say the least, not inferior in education to either senators or barristers. Why, then, should they be inferior to them in correctness of style ? If an appeal be made to experience, it will appear that there is no such inferiority. The fact is, that men indulge a more fastidious taste, and thence apply more rigid rules of criticism to sermons than to other speeches ; probably because the subjects of the latter are more agreeable to them than those of the former*. Be it, however, admitted that the style of the writer is more correct and elegant than that of the speaker, still it is not so natural ; and therefore, though it approve itself better to the judgment of the critic, it does not seem as likely to excite the attention of the congregation. Added to this, the style of the speaker is more likely to be animated than that of the writer, because in the presence of his hearers he feels his subject more strongly than a man who was writing upon it alone in his study ; and, feeling it more strongly, he will express it with greater force and animation, and thus be more likely to gain attention.

(2) To give the audience a clear, correct, and complete view of the subject, the preacher must both have formed such views himself, and also arrange the several parts of his discourse in a clear and just order. As far as the former depends on the general knowledge which the preacher possesses, the consideration of it will be conveniently postponed for the present : but as far as it depends on his study of the subject of each particular sermon, it is probable that the speaker will have the advantage of the writer, because so much less of his time is employed in preparing the papers which he carries with him into the pulpit, that he must have much more time to employ on

* The preaching from notes has by many persons been considered as a mark of ignorance ; yet the being able to speak in public on other occasions has been regarded by the same persons as a mark of superior ability. Whence can this difference of opinion have arisen ?

the study of the subject ; and because no means being left him to supply his defects, should he ascend the pulpit unprepared, he must know that the ease with which he will deliver his discourse depends much on the clearness and correctness of his knowledge of his subject. As to correctness of arrangement, the superiority will generally be found to belong to the preacher from notes : for very few writers are sufficiently attentive to the formation of an accurate plan before they begin to compose. Attending chiefly to style and particular thoughts, and satisfied with a vague notion of the method in which they are to treat their subject, they sit down to write upon it, and thus their compositions are deficient in arrangement. This is too much the case with writers of every description ; but it is more especially so with the writers of sermons for the ordinary course of their duty : for such sermons are not like works which the author has all the time to prepare which he might wish, and upon which, as they occur but seldom, he is disposed to bestow all imaginable pains. To compose two sermons every week, or even but one, is a very laborious task. The experience of most preachers shews that a great part of the week has usually elapsed before they can fix on a subject or a text ; that, knowing that this task must be finished by the next Sunday, they seldom are disposed to bestow much study upon the particular parts of their subject, or to take much pains in arranging the plan of their discourse, but, on the contrary, generally begin to write with a very imperfect view of it, or of the proper method of treating it. Thus, though their sermons are written, they are really extemporaneous compositions. On the other hand, the preacher from notes has his attention constantly employed in the arrangement of subjects and the formation of plans. In this, together with the study of the subject, consists all his literary preparation for the pulpit* : and constant attention to arrangement may naturally be expected to produce considerable skill in it. The effect of this I remember to have seen in a friend of mine, who, having been accustomed to write sermons for many years, at length began to preach from a plan. His written sermons, though beautiful in style and sentiment, were deficient in method ; but his sermons from plans were, after a time, accurate in arrangement.

(3) The hearts of the hearers seem more likely to be affected, their conduct to be influenced, by the preacher from notes, than by the reader of written sermons. All the reasons alleged to shew that he is more likely than the other to excite the

* I say all his *literary* preparation for the pulpit, because both the writer and the speaker should have recourse to prayer, as the grand means of obtaining usefulness for the ministry.

attention of his audience, apply also here. To these may be added, that the sight of his hearers exciting in him stronger desires to persuade them, he will be induced to press his subject more strongly upon them, and to urge more impressive motives with greater animation.

[To be concluded in our next.]

MR. PALMER'S REPLY TO W. R.'S CHARGE OF PARTIALITY
IN THE NON-CONFORMIST'S MEMORIAL.

To the Editor of the Monthly Repository.

SIR,

I agree with your correspondent W. R. (page 406) in lamenting that "impartiality in a historian is so rarely to be found," and acknowledge that bigotry against persons of any religious denomination is "a blemish in a biographical work." Something of this kind, I confess, is too apparent in Dr. Calamy, not merely against Baptists, but equally against Independents, for he was a high Presbyterian. Part of the blame, perhaps, is to be laid on Mr. Owen, and others, from whom he received his accounts. But he himself cannot be wholly exculpated. Very sorry I am that I should have come in for a share of the like censure, from which I had thought myself secure. I may perhaps have been misled by some of my authorities, on which I was obliged in most cases to rely; but I am not conscious of having inserted a single reflection upon any person on account of his denomination: on the contrary, I have in several instances endeavoured to do justice to those whom Dr. C. had placed in an unfavourable light, or of whom, through prejudice, he had given a very brief account. See, among other articles relating to Independents, those of Dr. Owen, Dr. Goodwin, Mr. T. Coles, and especially Mr. Davis of Rowell. My intention was to shew the same impartiality to those ministers who were Baptists. For this purpose, I consulted Crosby's History, and availed myself of the correspondence of Mr. Isaac James, all of whose accounts of Baptist ministers in Wales I readily inserted. I wish Mr. W. R. to review my account of William Dell, and compare it with that of Dr. C. This alone might be sufficient to satisfy any reasonable person that I have no prejudice against Baptists as such. Mr. Orton's note under that article deserves the reader's consideration. Mr. W. R. should recollect that there were Baptists at that time, as well as other preachers, whose characters entitled them to no very high encomium; and perhaps some of their biographers might write as much under the in-

fluence of prejudice in their favour, on account of their being of their own party, as others, on the other side, did against them. Whoever reads Crosby's History of the Baptists will plainly see that bigotry was not all on one side. That author was an equal match for Calamy. Wishing to see more impartiality and genuine candour among Christians of all parties, I remain,

Respectfully, your's,

Hackney, Sept. 10, 1806.

S. PALMER.

COMPARATIVE POPULARITY OF UNITARIANISM AND
METHODISM.

To the Editor of the Monthly Repository.

SIR,

READING lately, in your very respectable and useful publication, various remarks on the increase of Methodism and the unpopularity of Unitarianism, one very material view of the subject appeared to me to have escaped observation.

If we look back to the great founders of the former very numerous sect, whether Whitfield or Wesley, we shall find that they were very zealous in their expressions of attachment to the Established Church. They both considered themselves as its orthodox sons, and scrupled not to comply with all its rites and forms. This also they recommended to their converts. The apprehension of schism, or of a separation from the mother church, could not therefore at the time of their conversion enter their minds. They conceived themselves to be, at once, very sincere and dutiful members of the Church, and yet equally sincere and ardent Methodists; taking the proper steps to drive those whom they considered as the wolves in sheep's clothing, from the pulpits of the church; and thus appointed to recover the establishment to its lost energy and power.

In proof of this, Whitfield is well known to have used the book of common prayer, at his chapel in Tottenham-Court-road, although he always prayed extempore at his chapel in Moorfields. Wesley was very earnest in condemning schism, or a separation from his *alma mater*; and I believe he had a very fond and dutiful attachment to the old lady to the last.

Had not this then, it may be asked, a very material effect, in favouring the success of the first Methodists? I am prepared to give them credit for their zeal, and that it was very generally directed to what they called the recovery of lost sinners; nor do I hesitate to allow that much good has been done by them: in the reformation of the morals and manners of a licentious

age, they cannot be too closely resembled, in the ardent labours of Unitarians. To this also the habit of extempore preaching, if it could once be generally acquired, would be found considerably to contribute: a way of preaching which, if Unitarian ministers had been trained to, appears as practicable, as this way of speaking in the senate or at the bar. But to return to the Methodists.

It is a well known fact, that in later times, when a new Methodist Society has been forming in any particular town or village, those who have taken the lead in it have generally been at great pains to convince the neighbourhood of their attachment to the Established Church, attending on prayer days, festivals, &c. although, when they have once accomplished their end, they have not scrupled, in some instances, to advise a total separation. The clergy, indeed, they have represented as a set of drones in the spiritual vineyard; but the church they have generally looked up to as the pillar and ground of the faith.

In contrast with the above, direct your attention to the situation of Unitarianism. Grounding its separation on reason and argument, and avowing the most unbounded liberality and charity, you find it presenting itself in open hostility to the fundamental articles, creeds, and forms of the English church establishment. You find it also equally decided in its rejection of all human establishments of religion whatever; recommending and insisting on the necessity and importance of a return to the pure Nazarene doctrine of one God, and to the true nature of our Saviour's kingdom, as not of this world.

Unitarians describe Christianity as disclaiming every alliance with political or civil power. Subject, in common with others, to the burthens of the State, and bound in civil concerns by the laws of their country, they claim, indeed, the common rights of subjects. They expect and claim the protection of the magistrate in the free exercise of their worship, and in maintaining their religious opinions in the world: but they disclaim his peculiar patronage and favour; they assert the most unrestrained freedom of inquiry, and that conscience, as applying to religion, as it seeks not a connexion with earthly power, does not consider itself as amenable to any earthly tribunal.

This, in contrast with the circumstances of the Methodists, is the situation of Unitarianism. Although assuredly gaining ground, and great numbers being such in principle, and still, however inconsistently, continuing their conformity, yet has it thus difficulties to struggle with, both in number and magnitude, far beyond what attended the first propagation of Methodism.

By what means, or with what degree of success, it is hereafter to make its way in the world, must be left to the zeal of its advocates and the providence of God. Of this I am convinced, that until it shall become general among professing Christians, and the true spirit and great practical laws of Christianity shall be exemplified in their lives (*i. e.* until the professing Christian world shall become truly Christian, both in principle and practice), Christianity will not have any decisive success in the yet unbelieving world, introductory to what we must all ardently hope for—its universal influence and power.

Sincerely wishing the most extensive circulation to your very useful Miscellany, I am, Sir, truly, your's,

August 15, 1806.

AN OBSERVER.

ANECDOTES.

LORD CHANCELLOR THURLOW.—He was at Matlock, for the benefit of the waters, some years ago, when that watering-place was very much infested with sharpers. As he was one evening musing in a corner of one of the public rooms, he was accosted by a stranger, who proposed to join him in cards or dice. Finding his proposal objected to, he made several others, which were all refused. “But,” said his Lordship, “if you would go with me into another room, I would propose a thing that might suit better.” They accordingly retired together; and the Chancellor, having procured pen, ink, and paper, made out his *mittimus*, which when the stranger perceived signed with the name of “Thurlow,” he stood confounded, and endeavoured to apologise for his behaviour. His Lordship, however, was inexorable, and had him committed to the county jail.

BISHOP FLEETWOOD.—“One of our great divines,” says Mr. Jonathan Richardson, in his *Richardsonia*, “a most worthy as well as reverend bishop (Fleetwood), told my father (in my hearing), who was full of doubts and scruples then in matters of faith, when I was a boy, *that, where mystery began, religion ended*. It makes wild work where reason does not govern the raptures which religious enthusiasm inspires. The same excellent and honest divine advised my father at that time, as he was depressed with doubts, ‘to make a truce with texts and fathers, and read Don Quixotte,’ telling him, withal, that, in his present situation of mind and weakness of spirit, he was not capable of doing them justice, nor was equal to such high points of speculation. ‘Ah, Doctor!’ said my father; ‘but if I ~~should~~ be mistaken, and put up with an erroneous faith?’ ‘Well,’ said the good divine and constant friend (for he loved

my father for his sincere and warm desire to know his duty, and how he might best please his Maker)—“Well, and if you should?” “If I should!” said my father in surprise: “If I should be mistaken, after the most diligent inquiry I can make, I am sure to make God my enemy.” “Are you so?” said Fleetwood warmly, “then he is no God for me:” which expression (for they were his very words, as I have often heard my dear father relate them) he proceeded to explain and soften, by giving him a just and reasonable idea of the common Father of mankind.

QUERIES CONCERNING THE EXTENT OF THE DIVINE
DECREES.

To the Editor of the Monthly Repository.

SIR,

IF the following inquiry is not foreign to the plan of your publication, and may be admitted a place therein, I will hope that some one of your contemplative correspondents will furnish some reflections in reply, and arguments towards a solution.

I first assume that there is a self-existent, almighty Being, whose will is the source of all being, and the law of all order throughout the world.

God, then, is the positive cause of my existence, together with all mankind; and I conceive that I am strictly what I am, both in a physical and moral acceptation, in consequence of my make, or constituent structure (so and so circumstanced in life) in virtue of fixed laws, or principles of nature, all originating in God: but may I therefore infer it to be of God's direct will and appointment, that I am personally, in every respect, exactly what I am?

Did God, in creation and providence, determine on my particular, personal structure—precise bulk, figure, temperature of body, and disposition of mind—positively rendering me, through every successive instant, what I ever have been, and now actually am, both in a physical and moral consideration, inclusive of all peculiarities whatever? Or,

Again, once more: Did God's purpose, design, direct will, and appointment, in creation and providence, actually extend to and include every distinct or separate event which at any time takes place—all events that can have place in time, in this world—so as that we may truly affirm, that there is no event whatever, but what was positively devised, and actually provided for, of God in the institution of nature?

Now, in these several propositions, my sole view and drift is, simply to derive some rational satisfaction on this one point, viz. Whether the purpose, the design, intention, appointment, and efficient will of God, is implicated in, or attaches to all temporal events—every separate or individual incident, without exception? Q.

REPLY TO J. T. ON BAPTISM.

To the Editor of the Monthly Repository.

SIR,

THE motive which dictated the communication of your correspondent J. T. (p. 298) is truly praise-worthy, as is also the temper in which he writes; but it appears to me his ideas are far from likely “to reconcile professing Christians to one another in respect to the subject” in debate. Indeed, Sir, it seems from this writer’s modesty of expression as if he himself was aware that the ground he had taken was not quite tenable; and I cannot think he will be offended if we recognise in his paper the language of an humble inquirer, in which very light do I wish to be considered when replying to his observations.

Now then if the term “teach” signifies to disciple (which I readily concede) then do persons become disciples, in consequence of being taught, which teaching, however, let it be remembered, is essential to faith, and connected with it: see Mark xvi. 15, 16. But J. T. confounds the order of things when he asserts—“The apostles, in their addresses to those who were brought by their preaching to become believers in the only true God, would of course acquaint them with the history of Jesus Christ, &c.” To me it is difficult to conceive, without a previous acquaintance of this, how any could become believers at all: see Rom. x. 14. According to the gospel account, individuals were not made disciples by baptism; but, being made disciples, were baptized by way of publicly professing that character: see John iv. 1.

After comparing the church of Christ to a school, J. T. asks—“Considering the Lord Jesus Christ, then, as both every way qualified and divinely commissioned to be the teacher of mankind, will it not follow that it is alike proper for adults, as such, to enter themselves, by submitting to the prescribed rite of baptism among his professed scholars, that they may immediately apply their minds to his sacred lessons, and for believing parents to enter their infant offspring by the same outward rite among his scholars, and then engage themselves to do what they can that their children may actually become acquainted

with the same divine lessons as soon as they are able to learn them?" To this I answer, if religion be founded in knowledge, and is of a personal nature, then can there be no single act so denominated where these are wanting, which goes for ever to exclude the right of infants to baptism, and furnishes, in my opinion, an unanswerable argument in favour of believing adults being the only proper subjects of this ordinance. The mention of "a book"—"entering of names"—and "engagements of parents," I consider as altogether irrelevant to the matter in dispute, especially as nothing like this is sanctioned by Scripture. With respect to what is improperly,* but for distinction sake, called the mode of baptism, J. T. views it to consist in washing. This idea, which is not original, he rests on two solitary texts: for the first, Titus iii. 5,—I solicit proof that by the washing of regeneration water-baptism is intended, and inquire what relation this washing has to the purging mentioned, 2 Peter i. 9. For the sake of illustration, let us see how far certain passages will apply with any propriety to washing:—"I indeed wash you with water; but he shall wash you with the Holy Ghost and with fire," Matt. iii. 11. "Know ye not that so many of us as were washed into Jesus Christ were washed into his death? Therefore we are buried with him by washing into death," Rom. vi. 3, 4. Col. ii. 12. "And were all washed unto Moses in the cloud and in the sea," 1 Cor. x. 2. Compare Heb. xi. 29. "For as many of you as have been washed into Christ have put on Christ," Gal. iii. 27. In opposition to such a reading, substitute the term "immerse," and all is proper. As to Christian baptism having any allusion to the Jewish ablutions, I would refer J. T. to Knott's Letters on Baptism, lately published, where, at page 14, he may see a paragraph well worth his attention, relative to the force of arguments derived from this quarter. Considering baptism as immersion, it remains to speak of its intention, and this, like itself, is but one. With J. T. it is an external symbol of being purged from one's old sins; but this proves direct against infant baptism; for what old sins can young babes be purged from, and how can they forget what they cannot remember, as having no existence with respect to them? Your correspondent, I think, is too rational to believe what is called the doctrine of original sin; and the sooner he discards the pleading for a practice built on the foundation of it, the better.

* See Marsom's Examination of Elliot, in which the most consistent and scriptural view of the subject is given.

Submitting these hasty hints to the candid consideration of J. T. I drop my usual signature, and on this occasion subscribe myself,

Chatham, July 7, 1806.

A SEEKER OF TRUTH.

P. S.—The mode which J. T. is prejudiced in favour of furnishes a stronger objection to the baptism of the three thousand (Acts ii. 41.) in one day, if that was the fact, than any other hypothesis on the subject extant, while it transfers to such a mode that charge of indecency which has so long been unjustly brought against the people called Baptists.

CHARACTER OF THE PRESENT POPE—PIUS VII.

(From LE MAISTRE'S Travels, after the Peace of Amiens, through Parts of France, Switzerland, Italy, and Germany. In 3 vols. 8vo. Johnson. 1806.)

I was recommended to Mr. Fagan (a painter at Rome, who acts as *ciceroni* to the English), and having informed him that Mrs. L. and myself wished to be presented to the Pope, I received from him, a few days afterwards, a very civil note, acquainting me that his Holiness would see us in the garden of the Palazzo di Monte Cavallo, on the Wednesday following. I must acquaint you, *en passant*, that as the house where the sovereign pontiff now resides was formerly a monastery, it is contrary to the decorum of the catholic church for any female to be admitted there. On this account ladies are received in his garden. At the appointed time (four in the afternoon), we accordingly drove thither, accompanied by Mr. Fagan ; who, on our arrival, conducted us to a summer house commanding a very extensive view of the environs of Rome, in which we awaited the arrival of the *Padre Santo*. At half past five we perceived the Pope coming from the palace to the cassino where we were sitting, accompanied by some of his attendants. These he left at the door, and came in alone. Mr. Fagan immediately fell on his knees and kissed his hand. I made an inclination of the body, and performed the same ceremony. Mrs. L. also offered to kiss his hand, but he would not allow her to do so.

Pius the Seventh is a man of grave, respectable appearance, about sixty years of age. He wore a friar's frock, that had once been white, but which was now stained and dirty : over this was thrown a large cloak of scarlet cloth ; and the latter, as well as his hat of the same colour, was edged with gold. Instead of shoes, he had red slippers, ornamented with a golden cross. On his finger, I remarked a diamond ring of considerable size ; but his hands and his whole dress were covered with

snuff. His hair, nearly grey, was cut short round his neck. Such was his appearance. As to his manners, they were simple, affable, and pleasing.

As soon as the ceremony of presentation was over, he led Mrs. L. to a sofa, and seated himself by her side: Mr. Fagan and myself continued standing. He then entered into conversation; and though he spoke the French language with some difficulty, he appeared well acquainted with the literature of that country, and even with some English writers. His remarks were untainted with prejudice, and might be called liberal. He mentioned Rousseau and Voltaire without disgust, and spoke of Dr. Young's Night Thoughts with admiration.

Having inquired what religion we professed, and understanding we were Protestants, he with much good humour told the following story:—Frederick the Second of Prussia, finding himself dangerously ill in a Catholic country, was asked how, in the event of his death, he chose to be buried? “Dig a grave,” said the philosophical monarch, “some few feet lower than the spot where the Catholics are interred: that separation will be quite sufficient. To the same dust we must all come at last.” There was a degree of toleration in this little anecdote which I was both surprised and pleased to hear from the lips of a sovereign pontiff. He seemed, indeed, through the whole conversation, to be a mild, inoffensive, charitable man; and he bears the character of being what he appears. He is simple in his diet, economical in his domestic arrangements, and careless, almost to a fault, with regard to dress*. I ought to add, that he took an opportunity of expressing his gratitude to England, for the services he had received from our government during the last war. He likewise said several civil things about the dress, character, and behaviour of our fair countrywomen; and expressed his anxious wishes for the continuance of peace. After a quarter of an hour's conversation, he took his leave; and, in going away, promised to send us some consecrated beads, as presents to our Catholic friends.

The history of Pius the Seventh is shortly this. Distantly related to the last Pope, of noble but not exalted family, he was educated in the Benedictine convent adjoining the basilick of St. Paul. He became a member of that order, and was soon known as a distinguished professor. When the abolition of the Jesuits was agitated, different opinions were entertained by

* A painter having requested the loan of one of the Pope's frocks, in order to finish the *costume* of his portrait, was surprised on receiving a message the next day, which requested that he would send back the borrowed dress as soon as possible. “He has but two suits,” said the servant; “and he has torn the one which he has at present in use: he cannot, therefore, spare the other any longer.”

the monks of his community. The Head, or President, was favourable to the measure, which was strongly opposed by others, and, among the rest, by Chiaramonte, now Pius VII. Much party spirit arose; and the life of the good man was rendered miserable by the animosity of his chief. He complained to his relation, the then Pope, who, in order to relieve him in the most agreeable manner from the embarrassment in which he was placed, appointed him bishop of Tivoli. At that delightful spot he resided some time, and was much respected; till, the same question which occasioned his uneasiness in the convent of the Benedictines arising in his diocese, he found himself a second time persecuted for his opinions. He again laid his case before Pius VI. who again relieved him by superior preferment. He was appointed a cardinal, and bishop of Immola; at which place he was living when Bonaparte arrived with his victorious army, and was lodged at his house. The simplicity of manners which distinguished his venerable host pleased the general; and he expressed, during his stay in Italy, the favourable sentiments which he entertained of the character of the bishop. These were remembered when the conclave assembled at Venice; and, after two rival candidates had in vain struggled for victory, some cardinal proposed Chiaramonte as a third person. Unobjectionable in every respect, and possessing the good opinion of Bonaparte, all parties became instantly united in his support; and he assumed the tiara, under the title of Pius the Seventh.

ON THE PROPRIETY OF DISSENTING MINISTERS PLAYING AT CARDS.

To the Editor of the Monthly Repository.

SIR,

If you think the following letter is in harmony with the object of your liberal Repository, you will give it a place as soon as it may suit your convenience.

I am, Sir, your's,
THEOPHILUS SENEX.

DEAR SIR,

You are just beginning your labours as a minister of the gospel among Protestant Dissenters. It affords me very sincere pleasure, that you are so favourably received by the congregation at _____, and that your prospect of usefulness is so flattering, from the number of your stated hearers, and their serious attention to the word spoken: nor will you, I am satisfied, be offended, when I add that my pleasure is considerably height-

ened by the concern that you so properly feel, lest any part of your conduct should damp your present prospect, and prove a stumbling block to any of your audience.

This is the construction I put on that part of your last letter to me, where you ask a plain, but I think an important, question in these words: "What are your ideas of a Christian minister among Protestant Dissenters playing at cards? Is it consistent with the dignity of his character for him to be a card-player, in his own house and among his neighbours? Is this practice likely to obstruct his usefulness, and render him less qualified to fulfil the duties of his station?"

The reasons which prompt you to consult a friend on this subject are, "that your predecessor was in the habit of indulging himself with his friends, and in his own house, in this fashionable amusement; that some members of your society frequently play cards; and that this practice will expose you to the temptation of joining with them, if you can satisfy your mind with the lawfulness and propriety of such a conduct."

Whether the practice is right or wrong, it is honourable to your conscience that you are not disposed to follow the fashion of too many of your brethren without a pause, and without inquiry. The line of conduct for every Christian, and every teacher of the religion of Jesus Christ, is to be found in the New Testament. The laws of the founder of this religion should regulate the conduct of all his professed servants, but especially the habits of those whose life is consecrated to explain and enforce them for the benefit of others. The character of Jesus Christ is the best model to be imitated. Is card-playing, at the usual stake, in harmony with the character of your master? You see I do not consider the question in the abstract, but I consider it, as I think I should, in a practical point of view, with its natural consequences. You may ask me, hath the Christian legislator given any directions to his disciples about card-playing? I reply, specifically none, but relatively many.

Those, then, who are in the habit of looking at cards, and are scarcely satisfied to look long at any thing else, can find nothing in the precepts of the Gospel, nor in the life of its founder, to sanctify this usage. It may be said—nor to discourage it. Gently, Sir! that remains to be proved. I admit a part of your proposition; that is, the absolute silence of the Bible respecting the game at whist, &c. &c. &c.; but the other part of the proposition has the full sanction of our Master and his apostles against the practice in question. Nay, one of the precepts of the decalogue forbids it when it saith—"Thou shalt not covet any thing that is thy neighbour's." Will any of

the patrons of the amusement of playing with cards say that they are indifferent whether they win or lose? Why, then, risk any thing, even the lowest sum, if indifference is pleaded here? But you do not believe a plea that offers violence to your senses: you have witnessed, as well as myself, the eager anxiety that is generally manifested among card-players about winning the game—that is, in other words, to covet the property of their associates; and is this becoming the character of a Christian minister? Is it worthy of your holy function to become the associate of the profane and worthless at the card-table, whose oaths and imprecations often eat as doth a canker? It really appears to me inconsistent with the character of a minister to encourage, by his presence and practice, a species of gaming that must disturb his own peace of mind, or that of his neighbours; for it is in vain to plead indifference on such occasions. The very essence of the temptation to sit at cards is the hope and wish of gain! I say nothing here of the dishonourable means which are frequently employed in order to obtain this end. I pass by the agitated state the mind is too often seen in, when the issue is doubtful, and of the settled gloom and distress when it proves unfavourable. And should a minister of Christ cherish a practice that he might easily avoid, which is certain to ruffle his mind, and disqualify him to attend to the several duties of his station? A consistent minister of the New Testament abounds in prayer. Prayer—the Bible—and the card-table! What an association! The many evil passions excited at the latter unfits our attention to the former. Ah, Sir! there is no communion betwixt light and darkness—there is no concord betwixt the prayer of the righteous man and the card-table! The one, it is to be apprehended, will be generally relinquished where the other is retained. You shudder, I know, at the alternative; for you are devout, and look to the life of your Master to sanction your own. I cannot, therefore, be so unfriendly to your moral feelings as to advise you to learn from your own experience, that the card-table is unfavourable to true religion: the danger is too great.

Hitherto I have only noticed a few personal inconveniencies to a minister who is a lover of cards; but this is not the only unfavourable view in which this amusement exhibits itself. You are about to enter into the social life. May you be happy in it! But, to secure this happiness, you must follow the right way. Regularity and order enter essentially into domestic bliss: but do we find this regularity, or this order, in the families where card-parties are prevalent? Seldom, I believe. How often do we find in these families the hour of prayer giving way to the finishing of a rubber! Here God is neglected!

here, also, the order of a Christian family is disturbed: and all this from a propensity to vanity, if not to covetousness, which is a crime. Sum up the whole, by viewing personal and family worship either totally laid aside, or unseasonably, partially, and superficially performed—the person who ought to conduct domestic worship, unfitted for his task, from the company and agitations of the gaming-table—and his example making the most unfavourable impression on the minds of all his domestics! Such a minister has often been called a Sunday's-man, as most of his religion is confined to the pulpit. There may be partial exceptions to this picture; but I dare challenge any minister to prove that he has found himself improved for the duties of his office by his habit of card-playing.

It may be sufficient for this part of my letter to direct your attention to Paul's epistles to Timothy, and his letter to Titus. There you will find an original which you will feel it your glory to copy.

Your question involves in it the success of your ministry. If you sink the dignity and sanctity of your character by the indulgence of any propensity, will not your usefulness be endangered? You are a public teacher of religion and virtue, and are attended by a number of serious and conscientious hearers. Suppose that they have doubts of the lawfulness of their minister being a member of a card-club, should you not honour the tenderness of their conscience, and rather cherish it, than tempt them to call in question the sincerity of your profession, and the truth of your doctrine? They may say with truth, "This man teaches us the duty of self-denial, of non-conformity to the world, and yet he will not deny himself the small gratification of counting black and red spots on pieces of paper, and sometimes not in the most respectable company!" They are offended at your liberty: and in such a case do you walk charitably towards them? Do you attend to the admonition of Paul, respecting things indifferent to speak with the utmost latitude? For no one will presume that a minister's conscience will be defiled, if he should abstain from card-playing. But a weak Christian may be offended at the practice. We labour for souls as those who must give an account; let us bear the infirmities of the weak; let us gather the lambs in our arms, and carry them in our bosom!

We sometimes complain of the low state of religion amongst us. The complaint is just: but what is the remedy? To hold to view a noble example—to keep ourselves, as the ministers of religion, unspotted from the world.

I am aware, if this letter should ever see the light, I shall be exposed to the ridicule of different parties among us! Herod

and Pontius Pilate—some of the patrons of the Evangelical Magazine, and of the Monthly Repository, will exclaim that I am two centuries behind the present fashion of religion, even amongst the Non-conformists! Be it so. It is worth while to be singular in a case that involves character, usefulness, the glory of God, and the holiness and happiness of millions. Our fathers walked in the same path, with honour to themselves, with advantage to the cause of Non-conformity, and with profit to their age and generation.

Near Exeter.

P. Q.

BIBLICAL CRITICISM.

ON THE INTERVIEW OF JESUS WITH JOHN'S DISCIPLES.

To the Editor of the Monthly Repository.

SIR,

ALLOW me to offer your readers a few remarks on the manner in which our Lord received the disciples of the Baptist, on their being sent by him with the inquiry—"Art thou he that should come, or do we look for another?" Matt. xi. 3. I am not proposing to enter into the question (which, indeed, does not affect the argument so far as the conduct of our Lord is concerned), how far John was himself acquainted with the divine authority of Jesus, or with what view he sent his disciples with the above important inquiry: although I confess that it appears to me most consistent with the previous history to suppose, that he meant by it to introduce them to an acquaintance with Jesus, and secure their receiving from him satisfactory evidence that he was the Messiah. He had before expressly declared to the people, and no doubt had often repeated it to his disciples, that Jesus was the Christ, and corroborated his declaration by referring to the sign from heaven which was given at his baptism: but as he did no miracles, and consequently could produce no immediate divine attestations to the truth of what he taught, its credibility rested on the evidences which he gave of the goodness of his understanding, that he could not be mistaken, and of his integrity and veracity that he would not deceive. Here then the point must, of necessity, for some time, rest. Indeed the design of John's ministry concerning Jesus appears to have been only to awaken the attention of the people, and to prepare them for a more careful and candid examination of the more authentic proofs which Jesus himself should afterwards give that he was the Christ.

Accordingly when John heard that Jesus had already entered

on his ministry, and produced authentic attestations of his divine mission by many undeniable facts, he did not desire that his disciples should any longer depend upon his testimony, but wished them to receive fuller satisfaction from Jesus himself; well knowing, that the perfection of faith depends on the conviction of the understanding, which must always be in proportion to the clearness and strength of rational evidence presented to it.

On the other hand, Jesus, having heard the question which John's messengers proposed in their Master's name, did not expressly, and in so many words reply, Yes, I am the Christ, or the Person who was to come: that would only have been putting the subject on the credibility of his own testimony, and adding his authority to that of John: but he refers them to the evidence of their own senses, and to the impartial reflections of their understandings upon the facts which they had seen and heard. The evangelist Luke informs us (viii. 21.), that "in that same hour he cured many of their infirmities and plagues, and of evil spirits, and to many that were blind he gave sight." He desires them, therefore, to go and report these facts to John, and hear his reasonings and conclusions upon them: as if he had said, "I desire not to forestal any man's judgment by my declarations, or subject his faith to my testimony. I present my evidences in facts before their senses, and leave it to them to conclude from thence what I am, and what regards are due to me, according as their understandings shall enable, and their hearts dispose them. Judge now for yourselves, from what you have seen and heard."

It will surely be allowed that this was a very fair and candid mode of dealing, on the part both of the Baptist and of Jesus: of the former, that he produced the best evidence for the truth of his doctrine which it was in his power to give; but when stronger and more authentic evidence appeared, he no longer insisted on what he had himself offered, but referred his disciples for fuller satisfaction to him who was able to give them more incontestable proofs: of the latter, that he did not, under the countenance of that veneration and authority which his miraculous works might have procured him over the minds of spectators, assert expressly his own divine mission and authority, and challenge absolute submission from mankind; thereby precluding freedom of inquiry and judgment concerning that mission and authority, but contented himself with producing the evidences thereof, in facts open to the examination of the senses of all men, and not only left it to the free and impartial reflections of their own consciences to decide the question, but by this

very method put them upon examining, considering, and judging for themselves.

Indeed this was our Lord's usual method. He very seldom expressly asserted that he was the Christ, except in his discourses with those who were already convinced of it by the evidences he had produced. To them he made no scruple to declare it, and to reason with them in a manner suitable to that character, and instruct them in the purport of his heavenly message. But those who disbelieved, or doubted, he only referred to the proofs he gave of his divine mission, and required them to give these an impartial consideration. "If I bear witness," said he, "of myself, my witness is not true; the works which I do in my Father's name, they bear witness of me, that the Father hath sent me. If I do not the works which no other man did, believe me not; but if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me, and I in him." So sparing was he in expressly asserting his character as being the Christ, that the Jews objected against him on this very account, John x. 24. "How long dost thou make us to doubt?" *i. e.* hold us in suspense. "If thou be the Christ, tell us plainly." Jesus answered them, "I told you, and ye believed not: the works which I do in my Father's name, they bear witness of me:" as if he had said, "I had much rather that your belief in me should be the result of the conviction of your own judgments, founded on the evidence of the miraculous attestations from God that he hath sent me, which I have presented in such abundance before your senses, and through them to your understandings, than on any express declarations of my own; which, taken separately from these works, would have little rational credibility."

Now certainly this was very fair, open, and sincere. Here was nothing that looks like deceit or artifice, or a design to impose on the credulity of mankind. Here is no cover of ambiguous words or phrases, no intricate or mysterious harangue, no far-fetched reasonings, no allusive abuses or allegorical interpretations of scripture-passages, by which evil men or enthusiasts delude the ignorant, and overwhelm their minds in thicker darkness. Jesus dealt with men as reasonable creatures, and in a manner that obliged them to exercise their reason: he placed faith in himself on such a footing, that they could not come at it, but by the conviction of their understandings; but then he placed the evidences which must produce that conviction in the most obvious manner before their senses. He required of them only to open their eyes and ears, and consider seriously of what they saw and heard; and then they could not miss of

being satisfactorily convinced : and if they were also possessed of honest sincerity and candour of spirit, they would certainly be induced by their convictions to believe in and obey him.

From this account of our Lord's behaviour to John's disciples, I would beg leave to deduce an observation or two.

First, if Jesus used this method of dealing with mankind, then certainly it is not only lawful, but absolutely necessary, for all his followers to make a careful and diligent use of their reason and understanding in examining, considering, and judging of all matters relative to his religion. God has given us reason to guide us in all things important to our interests ; certainly, then, we ought carefully to employ it in matters of religion, relating to the will of God and everlasting life, which are interests of the greatest importance, and in which it most nearly concerns us not to be misled or deceived. Most men will assert their right of inquiring and judging for themselves in their own affairs relating to this world, and will refuse to yield implicit faith to any one, when they conceive they can come at proper information to enable them to judge for themselves ; and those are justly censured, as very weak and imprudent, who do not think for themselves. Why, then, are persons so averse to examine and reflect, so prone to yield implicit faith to the judgment of their fellow-creatures in matters of religious doctrine and duty, especially since implicit faith is, in reality, no faith at all ? for faith is a firm persuasion of the judgment, founded on due consideration, and assent to good and reasonable evidence, concerning things hoped for, or not seen. There may be credulity, formality, or hypocrisy ; there may be enthusiasm, and even zeal, without reasonable conviction ; but there can be no real faith. One would almost think it a self-evident truth, that no man can really believe what he sees no reason to believe, or what he has never considered, and knows nothing about : and still more evidently is it impossible to believe what at the same time appears to one's own mind incredible, which yet some have been so weak as to call the triumph of faith, but which is indeed the triumph of fanaticism over the ruins of reason, and her genuine offspring, faith.

Let not Christians be afraid of employing inquiry and consideration, of reasoning and judging for themselves, in matters of religion. That must certainly be deemed a suspicious subject, which is shy of examination. But (God be praised !) Christianity will not only bear it, but calls for it ; and, in its original constitution, will admit none for real believers without it. To the honour of our Master be it said, he proposed the evidence of his divine mission to men's senses, and through them appealed to their reason, and referred to their judgments

to draw the conclusion, whether he was the Christ, sent of God to reveal his will to the world. While, therefore, we read the Gospel, let us think also of what we read: let us weigh the nature and importance of those evidences he produced of his divine mission, as if we had been on the spot, and seen and heard the things recorded: and when we are fully satisfied, that the proofs are genuine, authentic, and sufficient, we shall then believe in earnest that he is the Christ. Let us then proceed to examine the nature, tendency, and importance of his doctrines, precepts, and promises, and digest them well in our thoughts; and if upon sedate and unprejudiced examination, they shall appear to us of the utmost moment, worthy of God, good and profitable for us, we shall then see reason to embrace them cordially, and to form our principles, temper, and conduct upon them sincerely; and thus we shall become real and rational Christians, such as Christ meant, and hath made proper provisions that all his followers should be. Thus we shall become Christians upon principle, and on that account more likely to be conscientious, consistent, and persevering Christians, knowing in whom, and for what reason we have believed. By the same method of calm, diligent, and impartial consideration, let us examine whatever others may advance as religious doctrine or duty, together with the proofs they adduce in support of them; searching the Scriptures carefully, whether the things they affirm are so, and whether they give us the genuine sense of the holy writers in the passages they appeal to, and do not abuse and pervert them to very different senses. If any persons should refuse to suffer their doctrines or arguments to be subjected to examination by reason and scripture, they will thereby raise our just suspicion of a secret consciousness in themselves that they will not bear it; and for that very reason we should not fail to be more accurate and careful in making it; and we may truly tell them, that they refuse to be tried by that standard to which Christ himself appealed for proof that he was really the Christ.

Secondly, let it also be observed, that to address the reason and understandings of mankind by offering to them rational arguments, fitted to convince and persuade them of the truth of what we teach, is the proper and truly evangelical way of preaching Christianity, for this was the method of Christ himself. To be satisfied of this, consider carefully his whole sermon on the mount, and indeed all his other discourses: you will every where find him supporting his doctrines and precepts, by plain evidence of strong arguments and rational motives, fitted to enforce conviction on every understanding that will weigh them impartially. Even for his own divine com-

mission from, and connection with the Father, and the declarations he made in his Father's name, concerning his purposes towards mankind (points that could not be proved by the ordinary methods of human reasoning), he produced the only proper and adequate proof they would admit of, in those miraculous works he wrought in his Father's name, thereby appealing to men's senses as to the reality of his works, and through their senses to their understandings, that they were really supernatural, and consequently authentic and sufficient testimonies from God himself to the truth of the doctrines he affirmed as from him : but without a sufficient evidence, either of natural reason or supernatural operation he delivered nothing, he required men's assent to nothing.

It is certainly great pity, that this method of his hath not always been followed in his churches ; but that the jingle of a set of favourite terms and phrases, often repeated, but seldom considered or understood, together with obscure, metaphorical, and unintelligible modes of expression, quaint allegories, and far-fetched allusions, supported by puzzling sophistries, or the authority of venerable names, (all which things have really no significance or weight) have been substituted in the room of rational conviction, and our Saviour's clear, weighty, and argumentative method of persuasion. But especially is it to be lamented, that this should ever have obtained exclusively the credit of the evangelical way of preaching Christ ; to which it has not the least pretence of similitude.

It is very certain, that to those who have not been accustomed to think carefully, and inquire for themselves in matters of religion (which, unhappily, is but too general a case among mankind), it is to impose a laborious task upon them, against which they have no small aversion, to put them upon examining rational evidence, weighing arguments, and judging accordingly ; whereas it is very easy to take doctrines upon trust which one hears asserted with much assurance ; it is even a soothing and grateful sensation to feel the fancy moved and warmed, with figurative and allusive modes of expression, or the quaintness of modes and gestures. No wonder, then, if these things are found to be more popular and attractive to the multitude, and therefore are chosen by such whose aim is to captivate and hold them at their direction. But what good purpose for real religion in men's hearts and lives is answered by these things ? The play of fancy, the warmth of imagination, and such like mechanical emotions, have no concern with real religion ; and they will pass away like clouds and shadows, and leave a person the same as to religion that he was before. True religion consists in a conviction of the understanding con-

cerning the truth founded in a satisfying apprehension and judgment, concerning the evidence which proves it to be true; in due dispositions or affections of the heart, according to the true nature and value of the subjects presented to us; in a suitable determination of the choice, and a correspondent conduct of the life, agreeable to such reasonable determinations. This is that religion which effectually new-moulds and forms the man: this is that religion which is likely to stick by him, and carry him uniformly and perseveringly through all duties and all events. This is a religion consonant to the constitution of man as a reasonable creature. Such is that religion which Christ propagated among men; and this was his constant method of propagating it—to put men upon considering carefully and judging fairly of those things which they have seen and heard. Would to God, that such only had been the religion of Christians, and such only the method of persuasion employed by all who have proposed to teach Christianity.

VIGILIUS POSTHUMUS.

REVIEW.

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

POPE.

[Writers and Booksellers desirous of having their Publications noticed early in the Review of the MONTHLY REPOSITORY, are requested to send them, as soon as they appear, to the Editor, at the Printer's.]

ARTICLE I.

Sermons for the Use of Families. By Edmund Butcher.
Vol. II. Johnson. 1805.

FAMILY-SERMONS are, we suppose, difficult of composition: many of our divines have tried their hands at them, and few, very few, have succeeded. The eagerness of the public for them, however, bears an exact proportion to the rareness of their excellence; and hence we see every day new adventurers in this path of fame. One might almost wonder at this appetite for sermons for the family and closet among the English, who are accustomed to hear more of them than any other people from the pulpit. It arises from a happy prejudice in their favour. They are accounted a necessary part of a domestic library. They are decorous Sunday-reading, and we learn from infancy to respect them, from seeing them in the hands of such as are venerable through age or character—parents, preceptors, or guardians. Sermons are associated in

our minds with the ideas of religion ; sermons for families are the emblems, the helps, and, not unfrequently, the *substitutes* of family-worship.

Mr. Butcher appears not now before the public for the first time in the character of a writer of " Sermons for the Use of Families : " a former volume of his discourses has been so well received, that he is encouraged to publish a *second* volume, as also a *second edition* of the first volume. The judgment of the public, thus unequivocally expressed in his favor, ought perhaps to incline candid criticism to a like decision ; the piety, liberality, and amiable spirit which breathe in the sermons must, certainly, disarm criticism of its severity.

The number of sermons in the volume is twenty-two. They are on the following subjects : The proper Disposition for receiving Religious Instruction—The Character of Job—Acquaintance with God—The Character of the Apostle Paul—The Progressive Nature of Religion—God's Question to Adam—God remembered in Youth—The Divine Protection—The Birth of Christ—The Message of John the Baptist to Jesus—Continual Rejoicing the Duty of a Christian—The Faith of Abraham an Example to Christians—Conscience—The Consequences of Sin—The Result of Righteousness—Religious Gratitude—The Conquest of Anger enforced, from the Conduct of David towards Nabal—Sympathy—Religious Retirement—Sickness and Recovery—Patiently-waiting for Death—The Final Congregation of Good Characters in Heaven.

The character of these sermons is plainness and familiarity. It will be seen, by a reference to the list of subjects, that there is nothing in them peculiarly suitable to families : they are all, in fact, on personal religion : domestic duties, as such, are not, that we remember, once handled. None of the discourses are doctrinal ; nor do the author's opinions on disputable subjects frequently, much less ostentatiously, appear. Texts of Scripture are more frequently accommodated in them than explained ; and indeed, had they been more critical, they would have been less plain. The author seldom ventures upon a general argument, or " meddles with nice metaphysical speculations : " when he does, he is not always successful.

The merit of the sermons consists in their *easy* style, earnest and affectionate address, rational sentiments, ardent and uniform piety, candid spirit, and benevolent tendency. They who look for these qualities alone in a sermon will be fully gratified with them : they who look for other qualities also which are not to be found must yet be pleased to observe these excellencies prevailing in so eminent a degree.

Without lessening the familiar nature of the sermons, the author might, we think, have paid more attention to the style in which they are written; and, if he had not wrought them into elegance, might at least have saved them from incorrectness and vulgarity. In a very few places, they are wholly unintelligible, through bombast. A correct taste will, we apprehend, be offended by the frequent recurrence of epithets and phrases which belong to the vocabulary of the Tabernacle; such as, “sanctifying grace”—“spotless Lamb of God”—“immortal soul”—“professors”—“the tempter”—“the Redeemer of souls”—“incarnate Jesus”—and similar expressions, which do not accord with the general strain of Mr. Butcher's writings, and which we hope he does not use as a bait for popularity.

Having given our opinion of these discourses with freedom, and, we hope, with impartiality, we shall enable our readers to judge of them for themselves, by laying before them two extracts, specimens of the author's worst manner, and of his best—the first, on the nature of “Conscience;” the second, on the “Character of John the Baptist.”

1.—“Whether conscience is an original principle, brought into the world with us, as much as our outward form, or a perception of right and wrong founded entirely upon education, has been greatly disputed. Much ingenious reasoning and plausible illustration have been advanced on both sides. I am inclined to believe that here, as in almost all cases, truth lies in the middle. If I may so express it, there seems, at first, to be an infant conscience, as well as an infant magnitude. Though seemingly placed in the same circumstances, children, at a very early period, manifest extremely different dispositions. I think this difference must be sought for, partly at least, in the original frame. By this, some are disposed to receive one set of impressions, and others a different set; but this is not quite the same thing as coming into life either mere blanks, or with tempers completely formed. Whether, however, conscience be considered as original or acquired, this is certain, that it is a powerful and universal principle. It is felt in every human bosom; and heaven and hell are not more different than an accusing or an approving conscience*.”

2.—“The character which, upon this occasion, our Lord gives of John is peculiarly striking and honourable:—‘What went ye out for to see? A reed shaken with the wind?’ This implies a strong negative, and is equivalent to saying, ‘Rather he was a noble cedar, deeply rooted in the soil, spreading wide its branches, and raising its tall, majestic head in the heavens.’ ‘What went ye out for to see? A man clothed in soft raiment?’ an elegant cringing courtier? No: he was the harbinger of the Messiah's kingdom; and, as that was far from resembling the kingdoms of the earth, so was the son of Zechariah from resembling the attendants on a mortal court. The austere

* Sermon xiii p. 245.

and mortified life of the Baptist was well fitted, from the contrast, to fix the attention of an effeminate, sensual age. It gave him full liberty for reflexion, meditation, and prayer. It assimilated him to the ancient prophets, whose dispensation he may be regarded as finishing. It made him less susceptible of the common wants of life. It fortified him against the temptations of luxury, and enabled him to 'set his face like a flint' against the vices of the greatest human characters. The heroism of this illustrious man was manifest, in his honest and just reproof of Herod. For this he was cast into prison, and furnished one more example of the manner in which honesty and piety have been often treated by pride and power. The example set by John should be followed by all the ministers of religion. They are to bear testimony against vice wherever it is found. Whether men will hear, or whether they will forbear, it is their province faithfully to set before them the consequences of their conduct. Prudence and good manners are not to be neglected, but on no consideration is fidelity to be sacrificed *."

ARTICLE II.

An Introduction to Mr. Byrom's Short-hand, or the way of writing English in the most Easy, Concise, Regular, and Beautiful Manner. In a Series of Letters addressed to a young Friend. To which are added, General Observations on the Short-hand Characters, with appropriate Examples for the Learner's Exercise. Designed for the Use of Schools. By Thomas Molineux. 8vo. 10s. 6d. pp. 104. Plates 20. Longman, and Co.

SHORT-HAND writers, like bigotted religionists, are generally enthusiastically attached to their respective systems. After having encountered the difficulties, and in some measure experienced the disappointments of a particular system, a writer is seldom willing to renew his labour, or to make other experiments, at the loss of much time, and the hazard of being again disappointed.

It is a fault with most inventors of new systems, to promise their readers too much: a system, we are persuaded, that can be learned in a few days, or, as some have asserted, in a few hours, cannot possibly be of permanent utility, or be calculated to answer the purposes of universal practice. Every thing really useful has its difficulties, and must be acquired by diligent application and regular assiduity; and those arts are certainly the most agreeable and engaging, which unite the greatest ease in their attainment, with constant practical utility. This observation will apply, in its fullest extent, to the system of Stenography now before us, which, without offending the eye, or burthening the memory with tedious arbitrary characters, secures to the writer all the advantages

* Sermon x. p. 195.

of beauty, legibility, and brevity; and, surely, in every practical system, these properties must ever remain inseparable; nay, they are all of them absolutely indispensable: a circumstance, however, not always sufficiently attended to by the inventors of new systems. It is unnecessary to expatiate on the superior excellence of Mr. Byrom's method of short-writing, which has been so long known and deservedly admired by the best judges of the art. It is sufficient to observe, that the lovers of rational Stenography are here laid under great obligations to Mr. Molineux, the Editor, by the re-publication of a work, which has had amongst its admirers, men of the first respectability in the republic of letters. This is the third edition of Mr. Molineux's Introduction, and it is but justice to add, that the improvements here made, are rational and judicious, and we doubt not will tend much to the still more extensive adoption of the very elegant and highly useful system of short-hand, which he has the honour of recommending to the public.

J. N.

[The concluding part of the Review of the Translation of Bourdaloue's Sermons is unfortunately mislaid. It shall appear in our next number.—EDITOR.]

OBITUARY.

THE RT. HON. CHARLES JAMES FOX. In our last we announced the death of this ever-to-be-regretted statesman. The incidents of his life are too well known to need detailing; we shall therefore present our readers with a character of him, drawn by the masterly pen of Mr. Belsham, in a Sermon preached at Essex-Street, Oct. 12, 1806, a few copies of which are left at the Bookseller's for publication, stating only that the illustrious subject of this eulogium, was interred in Westminster-Abbey, Oct. 10, with more honours, perhaps, than any individual in this country ever received, who was not buried at the national expense.

To an extraordinary and natural capacity, improved and embellished by a liberal education, and to a quickness of apprehension which instantly seized every object that was presented to it, and which with incredible facility developed the most intricate problems, this great man added a memory richly stored with the treasures of science and literature, and well fraught with historical and political knowledge. He was profoundly versed in the history, and the constitution of his country. He perfectly understood its external rela-

tions, its connexion with foreign powers, its political and commercial interests, its financial resources, its military and naval strength. He was well acquainted with the history, the strength, the policy, the separate and relative interests and views, of those states which once constituted what has not been improperly called the great republic of Europe, and upon the just equipoise, of the political power and influence of which, the liberty, safety, and prosperity of the whole was supposed to depend; and, in a word, he was ignorant of nothing which was necessary to constitute the consummate statesman. To this was added an extent of views, a comprehension of mind, and an energy of character peculiarly his own. All these were combined with a philanthropy which originated in a natural goodness of heart, improved and extended by historical knowledge, and personal observation, of the inestimable blessings which result from civil liberty, and from a wise administration of government, and of the miseries which accrue to mankind from unjust wars, from tyranny and persecution, and confirmed by generous exertions in defence of the injured, insulted, and oppressed; so that what was originally nothing

*"A patriot's steady course he steers,
"Midst Factions wildest Storms unmoved,
"By all, who mark'd his mind, revered.
"By all, who knew his Heart, beloved—*

more than a natural bias of the mind, became by degrees a moral principle, and grew up into a fixed habit of universal, active, and disinterested benevolence. His eloquence, that divine eloquence, which astonished and captivated the world, consisted, not in pomp of diction nor in melody of sound; not merely in a happy selection of expressions, though the best and the most appropriate which the language could supply, spontaneously offered themselves to his use; not in dazzling the fancy with brilliant imagery; not in bewildering the understanding with plausible sophistry; not in flattering the prejudices of his hearers, nor in exciting false hopes or groundless terrors to render them blindly subservient to party-purposes—to such unworthy artifices his manly spirit disdained to stoop. His eloquence was of a nobler kind. Plain, nervous, energetic, vehement; it simplified what was complicate, it unravelled what was entangled, it cast light upon what was obscure, and through the understanding it forced its way to the heart. It came home to the sense and feelings of the hearer, and by a secret irresistible charm, it exhorted the assent of those who were most unwilling to be convinced. And to crown all, this astonishing eloquence was uniformly exerted in the cause of liberty and justice, in defence of the oppressed and persecuted, and in vindicating the rights, the freedom, and the happiness of mankind. Political discrimination was another characteristic of this illustrious man. In questions of the utmost difficulty and delicacy, and of the greatest importance, such as have occurred in the present age beyond any former period, his penetrating mind hardly ever failed to distinguish with the greatest accuracy the right, the honourable, and the useful; and to steer an even course between opposite and perilous extremes. He was the friend of reform, but of temperate and peaceable reform. He was the advocate for peace; and had his counsels been pursued, they would probably have ensured universal peace: but it was his avowed principle that even peace might be bought too dear; when it was purchased at the expense of the honour, the liberty, or the safety of the country. Tyranny in every shape was the object of his implacable aversion; but he was equally an enemy to licenti-

ousness and anarchy, and was a zealous supporter of the authority of the law as the only security of rational liberty; and in all the turbulence of the times, he seldom, if ever, failed to observe that temperate and guarded medium in which true political wisdom consists. And to these splendid talents, this extraordinary man added an unaffected simplicity of manners, the characteristic of true greatness of soul, and an amiableness of disposition, which won the hearts of all who were honoured with his personal acquaintance.—(*To be continued.*)

BISHOP of ST. ASAPH. The name of Dr. SAMUEL HORSLEY, is added to the list of the eminent men who within these few months have died, leaving a memorable example of the instability and vanity of human greatness. He departed this life at Brighton, on Saturday, Oct. 4. His death was somewhat sudden, as he was walking in various parts of the town, though at that time visibly unwell, on the preceding Wednesday. Dr. H. was for many years rector of St. Mary's Newington, the first benefice to which he was promoted, and which he held long after his preferment to a bishopric. For his first seat on the episcopal bench, he was indebted to his friend the late Lord Thurlow, (whom, it is observable, he did not survive a month) who raised him, in 1788, to the bishopric of St. David's. In 1793, he was translated to the See of Rochester, with which he held the deanery of Westminster, and in 1802, elevated, on the demise of Dr. Bagot, to the more lucrative bishopric of St. Asaph. No man, of the age, perhaps, possessed more of what is generally understood by the idea of recondite learning, or was more profoundly versed in classical chronology. He edited and illustrated some of the most important of Sir Isaac Newton's works, and was himself the author of several mathematical productions. He was many years a leading member of the Royal Society, but withdrew from it, as has been said, in disgust at a certain high appointment. His concluding words on retiring, were, "I quit that temple where philosophy once presided, and where Newton was her officiating minister." As an ecclesiastic, he was distinguished by his tenaciousness of whatever had been established, whether by wisdom or by accident, and by

his violent and even furious opposition to whatever bore the aspect of reform. His controversy with Dr. Priestley is well known. Whoever had the advantage in point of learning, it will not be denied that Dr. Priestley had the better of the argument. Notwithstanding the Bishop's intemperate orthodoxy, there were not wanting some who doubted whether he were a believer. We presume not to decide this point; and if he were in his conduct temperate, merciful, just, it is of less consequence that it should be decided. His political principles we always abhorred during his life, and shall not disguise or palliate, now that he is no more. It may be useful to remember that an English prelate was hardly enough to make the declaration, at the close of the 18th century, that "the people have nothing to do with the laws but to obey them!" If his friends continue to approve this maxim, let them write it on his tomb-stone.—He was respectable as a senatorial orator, and at one period took a part in every great debate in the House of

Lords. His speeches made no light impression upon the country. He was, to his honour be it recorded, a bitter enemy to the Slave-trade, and in one of the last effusions of his Parliamentary eloquence, reprobated it in glowing and indignant terms. Happy should we have been if in all his public conduct we could have held him equally praiseworthy! Thinking, however, of that conduct as we do, we could not have written otherwise than we have done. We war not with the dead; but a true character of such a man as Bishop Horsley is instructive to the living. That with his principles and character, he should have obtained successive valuable preferments, is a characteristic feature in the reign of George the Third.

In his 79th year, the Rev. THOMAS MAIN, who had been Dissenting Minister of the parish of Drumgoolan for fifty-seven years. He was one of the oldest of the Seceding body of Presbyterian clergy in Ireland. When a student, he bore arms in the Royal army, as a volunteer, at the battle of Falkirk.

RELIGIOUS, LITERARY, AND POLITICO-RELIGIOUS INTELLIGENCE.

RELIGIOUS.

UNITARIAN FUND.—The second General Half-yearly Meeting of this Society will be holden in the Unitarian Chapel, Parliament-court, Bishopsgate, on Wednesday, November the 26th, when a Sermon will be preached on the occasion by the Rev. Joshua Toulmin, D.D. of Birmingham, and a Collection made on behalf of the Fund. Public service will begin at 11 o'clock. The business of the Society will be transacted after service. The Subscribers and Friends to the Unitarian Fund will dine together, after the service, on an economical plan, at the King's Head Tavern, Poultry.

HIGHGATE —The Presbyterian Chapel at this place, which has been for some time shut up, was re-opened for public worship, under the auspices of the Unitarian Fund, on Sunday, Sept. 28, when a sermon was preached by the Rev. Robert Aspland, on the "Conversion of the Samaritans." It has been supplied since by the ministers in con-

nexion with the Fund, viz. Messrs. Vidler, Eaton, Nightingale, and Marsom.

The UNITARIAN MINISTERS of Nottinghamshire and the Southern part of Derbyshire, assembled on the 1st of September at Duffield, in order to settle the Rev. Evan Jones as one of the Pastors of that district. The morning-service was introduced by the Rev. Mr. Bull of Mansfield, who delivered a prayer highly appropriate to the occasion. The Rev. Mr. Tayler, of Nottingham, preached a most excellent sermon, with great power, on zeal; which, when according to knowledge, and directed to a proper object, was proved to be infinitely more laudable than the pursuit of wealth, power, or fame. The text was taken from Romans x. 2. "For I bear them record, that they have a zeal of God, but not according to knowledge." The evening service, which began at seven o'clock, was opened by the Rev. Mr. Tayler; and the Rev. Mr. Bull delivered, with energy, an admirable sermon on the duties of a minister and his

people, from 2 Cor. iv. 2.—“Not handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.” From these words, it was shewn to be the indispensable duty of ministers, in imitation of Paul and his colleagues, to manifest the truths of the gospel, not daring to lower its precepts in order to meet men's present attainments, or to conceal, or distort its doctrines, from any mean and selfish motive. It was also stated to be the interest, as well as duty, of the people to bear, with a docile mind, the truths which the situation of ministers compelled them to manifest. The preachers of the gospel were exhorted, by every motive of duty and propriety, to maintain a moral and religious deportment, the charms of whose eloquence should rival in attraction and beauty that displayed in the pulpit. We learn, with pleasure, that the audience was numerous, and very attentive: and it is devoutly to be wished, that the duties, thus pointed out, will be faithfully performed by those whose happiness and moral improvement depend upon a mutual and cordial co-operation in the discharge of their respective obligations.

METHODIST CONFERENCE.—The sixty-third General Conference of the people called Methodists, late in connexion with the Rev. John Wesley, was held in Leeds by several adjournments, from July 23 to Aug. 9, 1806. There were present at this Conference about 240 Itinerant Preachers, and an amazing concourse of people; probably on some days, especially Sunday, Aug. 3, not fewer than 15 or 20,000. Thirty-two preachers were admitted at this Conference into full connexion, having been four years on trial. There remain still on trial ninety-four, having not yet completed their four years. Admitted on trial forty-five. The following preachers have died within the last year, viz. Jonathan Cousins, John Crook (called the Apostle of the Isle of Man), Thomas Mill, John Pawson, Peter Mill, Edward Jackson, Joseph Hallam, Thomas Rutherford, John Baxter, and John Hawkshaw, a missionary in the West Indies. In Great Britain the numbers in Society have received an increase of more than 8000 souls last year, and fifty new chapels are erecting, or appointed to be erected. The Conference, in their

minutes, *insist* (to use their own term) upon many points of discipline; and three of the brethren were appointed to draw up a Digest, or Form of Doctrine, in other words, a Creed! A plan for the improvement of young preachers was also laid before the Conference. Dr. Coke is General Superintendant of the Irish and other missions. Adam Clarke is Chairman of the London district.

BAPTISM OF JEWS.—On Saturday evening, Sept. 20, Mr. Abraham Lande and Mrs. Clara Cohen, natives of Germany, were publicly baptized at Sion Chapel, London, in the name (as we are told in the Evangelical Magazine) of the Eternal Three! Three persons were converted to Trinitarianism by the preaching of Mr. Frey, himself a convert from the religion of Moses to the same faith. The service was conducted before an immense crowd of hearers by the following ministers, viz. the Rev. Mr. Nicoll, one of the ministers of the Scots Church in Swallow-street; the Rev. Robert Winter, of New Court; the Rev. Mr. Burder, of Fetter-lane (editor of the Evangelical Magazine); Mr. Frey, and the Rev. J. Townshend. On the preceding Thursday, in the evening, a Miss Cohen, also a Jewess, was baptized at Hoxton Chapel, by the Rev. Messrs. Atkinson and Simpson, tutors of the Hoxton Academy.

JEWISH SYNAGOGUE.—The first stone of a Jewish synagogue was lately laid at the top of Steel-street, Liverpool. Under the stone was deposited a bottle, containing a piece of parchment (wherein was written, in Hebrew and English, a suitable invocation), and various pieces of coin, of the reign of his present Majesty. The rabbi, or priest, then delivered an appropriate prayer, imploring God to crown the undertaking with his merciful protection, after which he offered up a prayer for the Royal Family.

POLITICO-RELIGIOUS.

THE JEWS.—Abstract of the Proceedings of the Jewish Assembly at Paris:—

On the 18th Sept. the Commissioners of his Imperial and Royal Majesty proceeded to the Jewish Assembly, where one of them made a speech in the name of the rest, which was answered by the President.

The speech of the Emperor's Commissioners to the Jewish Assembly,

after signifying his Majesty's approbation of their answers, and referring to the revolution, which menaced to swallow up religious thrones and empires, but the evils inflicted by which had been repaired by one man, proceeds to observe, that the Jews, overwhelmed by the contempt of nations, and often the objects of the avarice of sovereigns, have not hitherto been treated with justice; and then states the following proposition on the part of his Imperial Majesty:—

“It is the wish of his Majesty, that there should remain no excuse to those who will not become citizens. He insures to you the free exercise of your religion, and the full enjoyment of your political rights; but, in return for the august protection which he grants you, he exacts a religious guarantee for the entire observance of the principles announced in your answers. This Assembly, as it is at present constituted, cannot alone offer this to him. Its answers must be converted into decisions by another Assembly of a still more imposing and religious form, that they may be placed by the side of the Talmud, and thus acquire in the eyes of the Jews of every country, and of every age, the greatest possible authority. This is the only mode of confirming to the greatness and generosity of his Majesty's views, and of causing to be felt by all those who profess your religion, the happy influence of this memorable epoch.

“The number of commentators on your law have doubtless altered its purity; and the diversity of their opinions has created doubts in the minds of many of those who read them. It would, therefore, be rendering an important service to the generality of Jews to fix their belief on the matters which have already been submitted to you. In order that the history of Israel may speak of an Assembly invested with an authority capable of producing the results which we expect, there must be a Grand Sanhedrim. It is a Grand Sanhedrim which his Majesty proposes to convoke. This Assembly, which fell from the Temple, will thus re-appear to enlighten every where the people whom it governs. It will thus restore the true spirit of your law, and give an explanation calculated to put an end to all erroneous interpretation. It will call upon the Jewish people to love and defend the

country which they inhabit, and will teach them that all the sentiments which attach them to their ancient country are due, where, for the first time since the ruin of their nation, they can elevate their voice.”

The speech then goes on to propose, that, according to ancient usage, the Grand Sanhedrim shall consist of 66 members, exclusive of the Presidents; two-thirds to be Rabbins, including those present, the other third to be chosen by the Assembly by secret scrutiny; that the present Assembly is to continue as long as the Grand Sanhedrim shall remain assembled; and that a Committee of nine members should be appointed to arrange the subjects for discussion in the Sanhedrim. Lastly, the Assembly is requested to announce the convocation of the Sanhedrim to all the Synagogues in Europe.

The President of the Assembly, M. Furtado, in his answer, after paying compliments to the Emperor, lamenting the falling state of the Jews, and expressing surprize that no Prince had until now taken any steps to ameliorate their condition, proceeds to observe on the inconveniencies arising from the division of each religion into different sects, and that each ought to present to the Sovereign a responsibility and the means of superintendance, for which purposes there should be persons appointed to study its principles and preserve its purity, of which there should be the depositaries and the guardians. He then states, that the explanation of the dogmas of the Jewish religion, given by the Assembly, had proved, that there was nothing either in its principles or its practice which could justify the exclusion of the Jews from the enjoyment of the civil and political rights of Frenchmen. He concludes by expressing great approbation of the proposition for convoking the Grand Sanhedrim.

The following resolutions were immediately adopted:—

“That the Committee of the Assembly should wait upon the Commissioners of his Imperial and Royal Majesty, to intreat them to carry to the foot of the throne, the homage of its profound gratitude, and of its entire and respectful devotion.

“That there shall be addressed by the Assembly a Proclamation to all the Synagogues of the French empire, of the

kingdom of Italy, and of Europe, to announce to them, that on the 20th of October a Grand Sanhedrim will be opened at Paris, under the protection, and by the express permission of his Majesty: That the Rabbins, members of the Assembly, shall be invited to make part of the Sanhedrim.

"That twenty-five of the Deputies, members of the Assembly, shall be elected by secret scrutiny, to make also part of the Sanhedrim.

"That his Imperial and Royal Majesty shall be humbly intreated to give the necessary orders, in order that twenty-nine Rabbins, chosen in the synagogues of his Empire, and of his kingdom of Italy, may proceed to Paris, to assist at the Grand Sanhedrim.

"That the Assembly do proceed to the election of a Committee of nine members by secret scrutiny, having three scrutinies of the list; which Committee shall be charged with the preparation, in concert with the Commissaries of his Majesty the Emperor and King, of the matters which shall be submitted to the deliberation of the Grand Sanhedrim; that the Assembly shall not separate till the Grand Sanhedrim has closed its sittings, and that they request the Imperial Commissaries to transmit to his Imperial and Royal Majesty the desire which they feel of laying in a body at his feet the homage of their love and respect."

The following is the address of the Assembly to their nation at large.

(*From the Moniteur.*)—The Assembly of the Deputies of the Jews of France, and of the kingdom of Italy, to those professing the same religion:

"The goodness of the Most High manifests itself visibly upon us. A great event is preparing. That which our fathers did not witness for a long series of ages—that which we could not have hoped to have seen in our time—is about to be made manifest to the eyes of an astonished universe.

"The 20th of October is the day appointed for the opening of a Grand Sanhedrim in the capital of one of the most powerful Christian empires, and under the protection of the immortal Prince who governs it.

"Paris is about to offer this spectacle to the world, and this ever-memorable

event will be to the dispersed remnant of the descendants of Abraham a new era of deliverance and felicity.

"Animated by sentiments which breathe the same origin and the same religion, we wish to express them to you in the effusion of our joy.

"Who but must admire with us the secret designs of that Providence who by ways inscrutable to our feeble minds, changes the face of human affairs, consoles the afflicted, raises the humble from the dust, puts an end to the trials decreed by his divine commands, and restores those faithful to his laws to the esteem and affection of nations.

"Since our dispersion innumerable changes have signalized the inconstancy of human affairs. Nations have successively expelled, intermingled with, and overwhelmed each other. We alone have resisted the torrent of ages and revolutions.

"Every thing presages to us in Europe, a destiny more desirable, an existence less precarious; but this state of affairs is nothing yet but a pleasing perspective. But in the midst of public commotion, in the midst of the agitations of an immense nation, the reality of this prospect rises, conducted by a divine hand, and by one of those powerful minds, around which nations rally by a natural instinct of preservation.

"This benevolent genius, and consoler, wishes to make disappear every humiliating distinction between us and his other subjects. His penetration has enabled him to discover in our Mosaic Code, those principles of duration and of strength, which have triumphed over the ravages of time, and which gave to our fathers that patriarchal simplicity, which, in our times, is still venerated, and that heroism of character of which history preserves such admirable models.

"He has decided in his wisdom, that it would be suitable to his paternal views, to permit the convocation at Paris of a Grand Sanhedrim. The object and the functions of this body are traced in the eloquent speech of the Commissioners of his Imperial and Royal Majesty. We address you, our dear brothers, to inform you, that the mind which dictates this measure, has no other object

than to recal us to our ancient virtues, and to preserve our holy religion in all its purity.

"The appeal which we now make to you for the assistance of your abilities in order to give to the decisions of the Grand Sanhedrim more weight and consideration, will produce the happy result of rendering all our uniform doctrinal principles more in union with the civil and political laws of the different states which you have adopted for your country.

"Instructions from you will be useful to us, and Government authorizes us to claim your assistance.

"Be not deaf to our call; dear brothers, chuse men known for their wisdom, the friends of truth and of justice, and capable of concurring with us in this great work. Send them to take their places amongst us, and to impart to us their wise and enlightened views.

"It must be highly desirable for all the Jews in Europe to co-operate in the regeneration of their brethren, as it is glorious for us in particular to have fixed the attention of a Sovereign so illustrious.

"Never had any men on earth such powerful motives as ourselves to love and to admire this Sovereign, for it has never happened to us to applaud an act of justice so splendid, or a protection more marked. To restore to society a people estimable by their private virtues, to restore the opinion of their dignity, and assure to them the enjoyment of their rights, such are the benefits for which we are indebted to Napoleon the Great.

"The Sovereign arbiter of Nations and of Kings, has permitted this Empire to cicatrise its wounds, to restore that tranquillity which continued storms had interrupted, to aggrandize its destiny, to fix ours, and to give happiness to two nations who must ever applaud him to whom has been confided the care of their happiness after that of their defence.

*"Paris, the 24th of Tigris, 567
(6th Oct 1806.)"*

PRUSSIAN SACRILEGE.—The Cathedral of Munster, has been suddenly dissolved, by order of the King of Prussia. A few weeks ago it was remarked, that the treasure belonging to the chapter, amounting to 60,000 florins, was

removed from Munster to the Prussian fortress of Magdeburg.

REGIUM DONUM.—It is well known, that this is the name by which a grant from the Treasury, of about 1600l. per ann. for the relief of poor Dissenting Ministers, is denominated. With the change of Ministry, a change has taken place as to the distributor of it. John Martin (a Baptist preacher in London) well known as an accuser of his brethren to the Government, an affecter of extravagant and abject loyalty, and a fawning flatterer of bishops, has held the distribution for the last ten years, but has been lately displaced, much to the satisfaction, we understand, of the Dissenters, and Dr. Abraham Rees put into his place. The ex-distributor has just published a letter on the subject of Regium Donum, the main object of which appears to be to divert public attention from the mode and quantum of his distribution (which, we are informed, has been a little inquired into by persons in authority), to the greatness of the Royal bounty, and the political merits which procured him "the honourable and laborious office (we congratulate him on being "released" from this labour) of sole distributor. The displaced dispenser of the Royal bounty concludes his pamphlet with expressing a "hope that reports in circulation will be refuted, and suspicions repressed." What those "suspicions" are concerning the distributor of 1600l. per annum, our readers may guess: one of the "reports" is (and we are happy to state it) that his Majesty's Attorney General is instructed to demand of the "suspected" distributor an account of the monies vested in his hands for the use of the Dissenters!! We wish to call the attention of our correspondents to this affair.

LITERARY.

In the Press, *More Miseries: being a Continuation of the "Miseries of Human Life;"* with a curious Frontispiece, by Sir Fretful Murnur, Knt. Also, *Original Poems, on Various Occasions,* by a Lady; revised and corrected by Wm. Cooper, Esq. Second Edition.

Dr. Cogan is preparing for the press an *Ethetical Treatise on the Passions;* founded on the principles advanced in the *Philosophical Treatise*. The first part, which is expected to appear

in the ensuing winter, will consist of three disquisitions:—On the agency of the passions in the pursuit of well-being;—on the intellectual powers as directories in the pursuit;—and on the nature and sources of that well-being of which the human species is susceptible.

Mr. Thornton, a gentleman who resided many years in Turkey, is preparing for publication an account of the government, religion, manners, military and civil establishments of Turkey. This work is expected to appear about Christmas.

John Stewart, Esq. author of the Pleasures of Love, is far advanced with his Poem on the sublime subject of the Resurrection.

An entire edition, in four octavo volumes, of the literary, moral, and medical Works of the late Dr. Percival, is in the press; to which will be prefixed, memoirs of his life and writings, by his son, and a selection from his literary correspondence.

John Williams, Esq. has nearly ready for publication, an octavo volume on the Climate of Great Britain; containing an inquiry into the changes it has undergone, particularly within the last fifty years, accounting for the increasing humidity, and consequent cloudiness and coldness of our springs and summers, with their effects on the vegetable and animal economy; including various experiments to ascertain the causes of such changes, arrest their progress, and counteract their effects; interspersed with numerous philological facts and observations, illustrative of the process in vegetation, and the connexion between the phenomena of the weather, and the productions of the soil.

John Pytches, Esq. M.P. who has been many years employed on a Dictionary of the English Language, has now the first number of that work in the press.

Two volumes of Mr. Beloe's Anecdotes of Literature and Scarce Books are expected to appear this month.

POETRY.

ON MR. FOX.

Written on hearing the first Report of Mr. Fox's Death, at a time when Peace was thought to be nearly concluded.

WEEP, Sons of Peace, your general friend,
The Saviour of your country's dead!
Just as his labours reach'd their end,
He saw it—but his spirit fled:
The Prophet thus, in ancient time,
Brought Israel's sons through many a toil;
From Pisgah's height survey'd the Clime,
But liv'd not to partake the Soil.
Whilst Knowledge pours her golden store—
Whilst Kindness fans the patriot's fire,
These Virtues will the stroke deplore,
And claim for Fox the "living lyre."
But not enough, the present grief;
But not enough, the trophied urn;
Can heart-strung sorrow bring relief?
Can Pageantry his powers return?

He's dead! the friend of human kind!
Pillars nor Pomp his fame can give;
His fame a truer friend shall find,
And live, whilst MAN himself shall live.

Newcastle upon Tyne.

J.C.

PALESTINE.

A PRIZE-POEM.

BY MR. REGINALD HEBER,
OF BRAZEN-NOSE COLLEGE.

Recited in the Theatre, Oxford, June 15, 1803.

REFT of thy sons, amid thy foes forlorn,
Mourn, widow'd queen, forgotten Sion,
mourn!
Is this thy place, sad City, this thy throne,
Where the wild desert rears its craggy stone?
While suns unblest their angry lustre fling,
And way-worn pilgrims seek the scanty spring—
Where now thy pomp, which kings with envy view'd?

Where now thy might, which all those
kings subdu'd?

No martial myriads muster in thy gate;
No suppliant nations in thy Temple wait;
No prophet-bards, thy glittering courts
among,

Wake the full lyre, and swell the tide of
song:

But lawless Force, and meagre Want is
there,

And the quick-darting eye of restless
Fear;

While cold Oblivion, 'mid thy ruins
laid,

Folds his dank wing beneath the ivy
shade.

Ye Guardian Saints! ye warrior-sons
of heav'n!

To whose high care Judæa's state was
giv'n!

O, wont of old your nightly watch to
keep,

A host of gods, on Sion's tow'ry steep!
If e'er your secret footsteps linger still

By Siloa's fount, or Tabor's echoing hill,
If e'er your song on Salem's glories dwell,

And mourn the captive land you lov'd
so well;

(For oft, 'tis said, in Kedron's palmy
vale,

Mysterious harpings swell the midnight
gale,

And, blest as balmy dew that Hermon
cheer,

Melt in soft cadence on the pilgrim's
ear;)

Forgive, blest spirits, if a theme so high
Mock the weak notes of mortal min-

strelsy!

Yet, might your aid this anxious breast
inspire

With one faint spark of Milton's seraph
fire,

Then should my Muse ascend with
bolder flight,

And wave her eagle-plumes exulting in
the light.

O happy once in heaven's peculiar love,
Delight of men below, and saints above!

Though, Salem, now the spoiler's ruffian
hand

Has loos'd his hell-hounds o'er thy
wasted land;

Though weak, and whelm'd beneath the
storms of fate,

Thy house is left unto thee desolate;
Though thy proud stones in cumbrous

ruin fall,
And seas of sand o'ertop thy mould'ring
wall;

Yet shall the Muse to Fancy's ardent
view

Each shadowy trace of faded pomp re-
new:

And as the Seer on Pisgah's topmost
brow

With glist'ning eye beheld the plain be-
low,

With prescient ardour drank the scented
gale,

And bade the opening glades of Canaan
hail;

Her eagle-eye shall scan the prospect
wide,

From Carmel's cliffs to Almotana's tide;
The flinty waste, the cedar-tufted hill,

The liquid health of smooth Ardeni's
rill;

The grot, where, by the watch-fire's
evening blaze,

The robber riots, or the hermit prays;
Or, where the tempest rives the hoary

stone,
The wintry top of giant Lebanon.

Fierce, hardy, proud, in conscious
freedom bold,

Those stormy seats the warrior Druses
hold;

From Norman blood their lofty line
they trace,

Their lion courage proves their gene-
rous race.

They, only they, while all around them
kneel

In sullen homage to the Thracian steel,
Teach the pale despot's waning moon to

fear
The patriot terrors of the mountain

spear.

Yes, valorous chiefs, while yet your
sabres shine,

The native guard of feeble Palestine,
O ever thus, by no vain boast dismay'd,

Defend the birthright of the cedar shade!
What, though no more for you th' obe-

dient gale,
Swells the white bosom of the Tyrian

sail;

Though now no more your glittering
marts unfold

Sidonian dyes and Lusitanian gold;
Though not for you the pale and sickly

slave
Forgets the light in Ophir's wealthy

cave;
Yet your's the lot, in proud content-

ment blest,
Where cheerful labour leads to tranquil

rest.

No robber rage the ripening harvest
knows ;
And unrestrain'd the generous vintage
flows :
Nor less your sons to manliest deeds
aspire,
And Asia's mountains glow with Spar-
tan fire.

So when, deep sinking in the rosy
main,
The western Sun forsakes the Syrian
plain,
His watery rays refracted lustre shed,
And pour their latest light on Carmel's
head.

Yet shines your praise, amid surround-
ing gloom,
As the lone lamp that trembles in the
tomb ;
For, few the souls that spurn a tyrant's
chain,
And small the bounds of freedom's
scanty reign.

As the poor outcast on the cheerless wild,
Arabia's parent, clasped her fainting
child,
And wandered near the roof no more
her home,
Forbid to linger, yet afraid to roam :
My sorrowing Fancy quits the happier
height,
And southward throws her half-averted
sight.

For, sad the scenes Judæa's plains dis-
close,
A dreary waste of undistinguished woes :
See War untir'd his crimson pinions
spread,
And foul Revenge, that tramples on the
dead !

Lo, where from far the guardian foun-
tains shine,
Thy tents, Nebaioth, rise, and Kedar,
thine !

'Tis your's the boast to mark the stran-
ger's way,
And spur your headlong chargers on the
prey,

Or rouse your nightly numbers from
afar,
And on the hamlet pour the waste of
war ;

Nor spare the hoary head, nor bid your
eye

Revere the sacred smile of infancy.
Such now the clans, whose fiery cour-
sers feed

Where waves on Kishon's bank the
whispering reed ;

And their's the soil, where, curling to
the skies,
Smokes on Gerizim's mount Samaria's
sacrifice.

While Israel's sons, by scorpion curses
driven,

Outcasts of earth, and reprobate of heaven
Through the wide world in friendless
exile stray,

Remorse and shame sole comrades of
their way,

With dumb despair their country's
wrong behold,

And, dead to glory, only burn for gold.

O Thou, their Guide, their Father,
and their Lord,

Lov'd for Thy mercies, for Thy power
ador'd !

If at Thy Name the waves forgot their
force,

And reflux Jordan sought his trem-
bling source ;

If at Thy Name like sheep the moun-
tains fled,

And haughty Sirion bow'd his marble
head ;

To Israel's woes a pitying ear incline,
And raise from earth Thy long-neglected
vine !

Her rifled fruits behold the heathen
bear,

And wild-wood boars her mangled clus-
ters tear.

Was it for this she stretched her peopled
reign

From far Euphrates to the western main ?
For this, o'er many a hill her boughs
she threw,

And her wide arms like goodly cedars
grew ?

For this, proud Edom slept beneath her
shade,

And o'er th' Arabian deep her branches
play'd ?

O feeble boast of transitory power !
Vain, fruitless trust of Judah's happier
hour !

Not such their hope, when through the
parted main

The cloudy wonder led the warrior-
train :

Not such their hope, when through the
fields of night

The torch of heaven diffus'd its friendly
light :

Not, when fierce conquest urged the on-
ward war,

And hurl'd stern Canaan from his iron
car :

Nor, when five monarchs led to Gibeon's fight,
 In rude array, the harnessed Amorite :
 Yes—in that hour, by mortal accents stay'd,
 The lingering Sun his fiery wheels delay'd;
 The Moon, obedient, trembled at the sound,
 Curb'd her pale car, and check'd her mazy round !
 Let Sinai tell—for she beheld his might,
 And God's own darkness veil'd her mystic height :
 (He, cherub-borne, upon the whirlwind rode,
 And the red mountain like a furnace glow'd :)
 Let Sinai tell—but who shall dare recite
 His praise, his power,—eternal, infinite ?
 Awe-struck I cease ; nor bid my strains aspire,
 Or serve his altar with unhallow'd fire.
 Such were the cares that watch'd o'er Israel's fate,
 And such the glories of their infant state.
 Triumphant race ! and did your power decay ?
 Failed the bright promise of your early day ?
 No ;—by that sword, which, red with heathen gore,
 A giant spoil, the stripling champion bore ;
 By him, the chief to farthest India known,
 The mighty master of the ivory throne ;
 In heaven's own strength, high towering o'er her foes
 Victorious Salem's lion banner rose ;
 Before her foot-stol prostrate nations lay,
 And vassal tyrants crouch'd beneath her sway.
 —And he, the warrior sage, whose restless mind
 Through nature's mazes wander'd unconfined ;
 Who every bird, and beast, and insect knew,
 And spake of every plant that quaffs the dew ;
 To him were known—so Hagar's offspring tell—
 The powerful sigill and the starry spell ;
 The midnight call, hell's shadowy legions dread,
 And sounds that burst the slumbers of the dead.
 Hence all his might ; for, who could these oppose ?
 And Tadmor thus, and Syrian Balbec rose.
 Yet e'en the works of toiling Genii fall,
 And vain was Estakhar's enchanted wall.
 In frantic converse with the mournful wind,
 There oft the houseless Santon rests reclin'd ;
 Strange shapes he views, and drinks with wondering ears
 The voices of the dead, and songs of other years.
 Such, the faint echo of departed praise.
 Still sound Arabia's legendary lays ;
 And thus their fabling bards delight to tell
 How lovely were thy tents, O Israel !
 For thee his ivory load Behemoth bore,
 And far Sofala teem'd with golden ore ;
 Thine all the arts that wait on wealth's increase,
 Or bask and wanton in the beam of peace.
 When Tyber slept beneath the cypress gloom,
 And silence held the lonely woods of Rome ;
 Or 'ere to Greece the builder's skill was known,
 Or the light chissel brushed the Parian stone ;
 Yet here fair Science nurs'd her infant fire,
 Fann'd by the artist-aid of friendly Tyre.
 Then tower'd the palace, then in awful state
 The Temple rear'd its everlasting gate.
 No workman steel, no ponderous axes rung ;
 Like some tall palm the noiseless fabric sprung.
 Majestic silence !—then the harp awoke,
 The cymbal clang'd, the deep-voic'd trumpet spoke ;
 And Salem spread her suppliant arms abroad,
 View'd the descending flame, and bless'd the present God.
 (To be concluded in our next.)

SONNET

To the Memory of Mr. Fox.

SACRED be every lyre, and every lay,
To thy blest memory Fox.—The ly-
ric bard,
In lofty numbers, shall in vain essay
To give thy giant mind its due re-
ward:
And less a nation's grief can he pour-
tray,
Who shares thy loss, and looks around
in vain,
For some aspiring mind, or kindred
clay,

Zealous our sacred charter to maintain,
To track thee onward on thy brilliant
way.

Fir'd by thy bright example, and thy
name,
To immortality and deathless fame!
Ah, who shall live to see that holy
day,
When every breast shall thy desires at-
tain,
And universal peace shall hold her end-
less reign.

London,

W. A.

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The Queries to W. H. R. by a Searcher after Truth, have been submitted to that gentleman, who, if the Searcher after Truth will leave his Name and Address at the Printer's, will be happy to send him an Answer.

Mary's "Juvenile Letter," answers fully to the Title which our fair Correspondent gives it; and we shall be happy to transmit it to some Periodical Work (if there be any such) devoted to Juvenile Productions, and supported by Juvenile Readers.

It will, perhaps, answer the purpose of the Letter signed "Anti-Polytheist," if we in this place state to our readers, that the writer wishes to see the arguments for the authenticity of the Baptismal Commission in Matthew discussed, and a full explanation of it given in the Monthly Repository.

No Communications are more thankfully received by us, than Articles of Obituary and Intelligence. We wish our Friends to bear this in mind. The sole reason of E. J.'s communication not being inserted in the last number, was its late arrival, which also prevented its being acknowledged. We are obliged to him for taking the trouble of sending us a second copy.