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## BIOGRAPHY.

A REVIEW OF THE LIFE, WRITINGS AND CHARACTER OF  
THE REV. BENJAMIN BENNET, OF NEW-  
CASTLE UPON TYNE.

*To the Editor of the Monthly Repository.*

SIR,

THE subject of these memoirs has a title to respectful notice in the biographical department of your useful miscellany. He, deservedly, ranks among devotional and historical writers of peculiar merit.

Mr. BENJAMIN BENNET, was a native of Wilsborough, near Market-Bosworth, in Leicestershire, where the remarkable indications of his early piety and zeal were remembered and spoken of with admiration and pleasure to the day of his death. His mind received a religious and devotional tincture from a dangerous illness, with which he was attacked, when he was very young. The serious impressions, which that sickness left on his heart, were carefully cultivated and improved. In the period of youth he was solicitous to raise and strengthen a sense of religion in the souls of his companions, and engaged several to join, in convenient retirements, in associations for acts of devotion.

He was destined for trade, but when the time came to determine on some employment, the piety of his disposition directed his views to the ministry: and, being encouraged to follow his inclinations, he applied himself closely to study, and made a rapid and conspicuous proficiency in all parts of learning subservient to the sacred office to which he devoted himself. He pursued his academical course at a seminary of the greatest antiquity among the Nonconformists, directed by Mr. John Woodhouse, silenced at Thrumpton, in Nottinghamshire, by the act of Uniformity; who kept an academy at Sheriff-Hales, in Shropshire, which flourished in the reign of

Charles II. and at one time the number of students amounted to forty or fifty\*.

On the removal of the Rev. John Sheffield to St. Thomas, Southwark, in 1697, Mr. Bennet commenced his ministry, at Temple-Hall, which adjoined to the place of his birth, and where Mr. Sheffield had formed a Society of Protestant Dissenters†. Here he officiated, with great acceptance to a very serious people; till he received an invitation to succeed Dr. Gilpin, a gentleman of eminent talents and name at Newcastle upon Tyne; which station he filled with great usefulness to the time of his death. On the 30th of May, 1699, he was, with three other young ministers, Mr. John Reynolds, Mr. Hand and Mr. Warren‡, ordained and set apart by prayer and im-

\* In the list of Mr. Woodhouse's pupils appear the names of the following gentlemen; some of whom were of the first rank. Sir Edward Harley's two sons, viz. the Earl of Oxford and Auditor Harley, Henry St. John, well known in the reign of queen Ann, Thomas Foley, Esq. afterwards Lord Foley, — Leechmere, Esq. Thomas Hunt, of Boreatton, Esq. and Mr. Yates, of Deanford, who was, in 1764, the last survivor of the young gentlemen, educated at Sheriff-Hales. The Ministers brought up here were assistants and immediate successors to the ejected Ministers: and many of them adorned eminent stations among the dissenters; as Mr. Spilsbury, at Kidderminster, Mr. Warren, at Coventry, Mr. Ferdinando Shaw, Derby, Mr. Tong and Mr. Newman, who both finished their ministry at Salter's Hall, in London. The Aristotelian and German Systems of Divinity were read at Mr. Woodhouse's seminary. He died in 1700, pastor of a congregation at *Little St. Helens, Bishopsgate-Street*, where he discharged the duties of his ministry with much acceptance and usefulness. His funeral sermon was preached by Dr. Williams; "who," it was remarked by some of his pupils, as Mr. Orton informs us, "hath said too little of him§."

† Dr. Calamy's Funeral Sermon for Mr. Sheffield, p. 34.

‡ Mr. JOHN REYNOLDS, born Feb. 19, 1666-7, was the eldest son of Mr. JOHN REYNOLDS, ejected from the living of Wolverhampton, a considerable market town in the county of Stafford. He was entered when he was seventeen a scholar at Pembroke College, Oxford, where he studied four years. He spent several years, in connexion, as an assistant, with Mr. Noble, of Bristol. In 1708, he accepted an invitation to Shrewsbury. After ten years service in this town, ill health induced him to resign his pastoral office there, and he removed to Bethnel Green, in London, where he spent nearly two years, and frequently preached for Mr. Chapman, the Minister of a congregation of Dissenters there. In 1722, he returned into the country and fixed his residence at Walsall, in Staffordshire, where he spent the remainder of his days, till the 24th Aug. 1727, usually preaching in the morning for the valuable Mr. Godley, the pastor of the congregation in that town. This was a place suitable to his taste, as he coveted privacy and retirement; though his manners were courteous and obliging, and his conversation, though grave and serious, was oftentimes very pleasant and facetious. His temper was extremely modest, humble, peaceable and very benevolent. His charity was so munificent, that though he had a plentiful estate he saved nothing, but freely gave whatever he could spare to the poor, to whom he was ever accessible, and received their visits with conciliating tenderness and respect. His ministerial talents were distinguishing: his mind was replenished with divine and human literature: his love to man-

§ Palmer's Non-Conformist's Memorial, v. ii. p. 299, 300. 1st Ed. and an account of the Dissenting Academies from the restoration of Charles II. MS.—penes me.

sition of hands, to the ministerial office at Oldbury Chapel, in Shropshire, by five ministers, who had been ejected from their livings by the Act of Uniformity, in 1662\*.

Mr. Bennet entered on his public character with a mind, richly replenished with divine and human learning; and had formed an extensive acquaintance with ancient and modern books, of which he had a good collection. But, though the

kind was extensive: his piety was warm and lively, and his zeal for the divine glory fervent and active. He was the author of "Three Letters to a Deist," "The Religion of Jesus Delineated." "A Discourse on Reconciliation," and a treatise on "The Angelic World." An epitaph on "Bigotry," written by him in Latin was translated by Dr. Watts into English, and appeared in his "*Reliquiæ Juveniles*." To his life is affixed "A View of Death, a Philosophical Poem, with Notes." His piece entitled "The Religion of Jesus delineated," was meant as a contrast and supplement to Wollaston's celebrated and learned work entitled "The Religion of Nature delineated."

The writer of this has met with no information concerning Mr. HAND.

Mr. WARREN, who had pursued his academical studies under Mr. Woodhouse, was first Chaplain to Philip Foley, Esq. of Prestwood: from that retirement he was invited to the city of Coventry, where he officiated first as assistant to Mr. Tong and then as co-pastor with Mr. Joshua Merril; and last as sole-pastor, till he died in Sep. 1742. He is represented to have been a man who made a very amiable figure and through whose life a general lustre was diffused; his natural temper being mild, obliging and humane; his mien and address being genteel and manly; his conversation being rendered agreeable, from a facility and pleasantness of behaviour, a good acquaintance with men and things, and a quickness of wit. All his deportment had an air of good-will to men. Few were more assiduous in the pastoral office. In the public functions of it he greatly excelled. The clearness of his thoughts, the propriety and freedom of his expression, the justness of his method and the decency of his elocution were all animated by a true sense of the importance of the things he delivered. He was much in prayer and had a happy talent that way. His life was prolonged to near seventy years. He died as he lived, recommending a regard to serious religion to all that came about him; in the most pertinent and pathetic manner, expressing at the same time a deep sense of the failures of his life and a cheerful hope of a blessed immortality. "I have," he said, on the day of his death, "that peace and comfort I would not be without, for a world." Upon all views he had taken of religion it was his conviction that *love* was so essential to it, that without *that* all our religious pretensions are vain and insignificant. It was a striking proof of the prevailing temper of his mind, a pleasing trait in his last moments, that he desired a particular friend to improve his death by a Discourse to his congregation on these words: "God is love; and he that dwelleth in love dwelleth in God and God in him." 1 John iv. 16. In a paper found after his death, he had written "*God is Love, &c.*" This is the great ground of my hope, I dwell in the love of God with all my heart, and soul, and strength: of the Lord Jesus Christ in sincerity: of all good people without distinction: and of all men, and even of all enemies, therefore I shall dwell with God for ever and ever. Amen." This was the sentiment, which in his illness he expressed to the friend on whom he devolved the last tribute of respect to his memory. "*He that dwelleth in love, dwelleth in God. I dwell in love, and therefore I dwell in God; and may I not conclude, I shall dwell with him? I think,*" said he, "*this conclusion is just†.*"

\* *Memoirs of Mr. John Reynolds*, p. 27.

† Mr. Joseph Carpenter's Sermon upon the death of the Rev. John Warren, 19th Sep. 1744 P. 1. 26---31.

avocations of his public post were numerous, he remitted nothing of his assiduous application to study, to which he constantly devoted fifty, sometimes sixty hours a week, which he distributed among the six days, as best suited his other occasions.

He took great delight and was very diligent in the work of preaching, for which he was finely qualified. He was ready to this service in season and out of season, not only among his own people, but all the adjacent congregations. He said to a friend, that he often recollected being one time solicited to preach in London, when Mr. Timothy Rogers was present, who broke out into such expressions as these: "Oh preach, by all means preach, I would fain preach but cannot; and what do you know but you may do some good, which you may never hear of till the day of judgment." One way or other he was much engaged in the concerns of most of the congregations in the northern parts of England. He was usually applied to in their exigences and readily assisted them with his advices and services, as the occasion might require. His offices sometimes proved ungrateful, and his services not so well received as they deserved. But it was justly observed, that they who pursued measures contrary to what he recommended, commonly saw reason to acknowledge their mistake.

He was singularly pertinent, copious and fervent in prayer; rising sometimes to a rapture. His discourses from the pulpit were always very judicious and pathetic; addressed at once to the judgment and the hearts of the hearers. He was happy in the choice of his subjects, both as to their importance and tendency. His manner of treating them was rational, clear and lively. His thoughts were solid and weighty, and generally accompanied with novelty of sentiment. His method was accurate and natural. His style had freedom, vivacity and strength. His delivery was graceful and solemn. And his whole deportment in the pulpit was calculated to awe and affect the audience. His administration of the Lord's supper was grave, warm and affectionate: and in this service, for which he took great pains to prepare his own heart, he was thought to excel himself, as his performance of it raised admiration.

To his very acceptable, able and useful ministrations a violent fever put an end, on September 1st, 1726, in the 52d year of his age. As his life was peculiarly exemplary, his death was tranquil and happy. He met his dissolution with admirable composure and cheerfulness. From the moment in which his distemper seized him, the attack was of a nature and force that



left but little room to expect his recovery : and he professed with an air of great satisfaction, that at the same time, his sickness seized him, he was seized with the hopes of having, as he expressed it, got his discharge. “ Death,” said he, “ is no more to me, than it is for a weary traveller, after a hard day’s journey, to undress and go to bed. Some considerations, I confess, might plead for my stay in the world awhile, but they cannot prevail with me to desire to live : I only desire, if Providence see fit to continue me, that I may submit.” At another time he declared, that “ he had not one uneasy thought about himself : death,” he said, “ is no awful thing to me, but will be a happy remove to the Church above, where I have long been desirous to be.” He told his own son-in-law, who attended him as physician, and desired permission to call in other advice, that he was willing he should use what means he judged necessary : but then added, “ Doctor, I shall pray against you.”

He dropt many other such expressions ; and designed to have left behind him a solemn testimony to the great truths of the Christian religion : but he was so enfeebled and his spirits were so weakened by the severity of his disease, that he found himself unable to dictate what he wished to say. It may be easy to conceive, for he was attacked on Saturday and died early on the next Thursday morning. He was, however, perfectly sensible to the last ; and then departed not only with comfort and peace in his own mind, but without a struggle or a groan.

*(To be continued.)*

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## MISCELLANEOUS COMMUNICATIONS.

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LIBERATION OF NEGROES IN ENGLAND.

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*To the Editor of the Monthly Repository.*

SIR,

LOOKING at your account of the African Institution, p. 220 of the present volume, I perceive that you have not fully stated the proceedings respecting the vote of thanks to Mr. Granville Sharp. I first proposed to thank that venerable philanthropist “ for his opposition to the *System of Negro Slavery*,” which necessarily included his exertions for the Abolition of the Slave Trade, Some fears were expressed that the Institution might appear to encourage an immediate emancipation of slaves in

the colonies. Though in my opinion such apprehensions were groundless, yet, for the sake of unanimity, I readily acceded to the alteration as you have reported it.

Since that meeting Mr. Sharp has favoured me with copies of two letters, on the subject of the liberation of negroes in England, written by him several years ago. The enclosed extract from one of them addressed to a benevolent physician at Falmouth (who had interested himself to prevent "a poor negro boy" in that port from being sent abroad as a slave) will shew the difficulties which Mr. S. encountered in prosecuting that "labour of love," to which he has devoted so large a part of his valuable life. The circumstances will probably be new to many of your readers.

I remain Sir, yours,

*Clapton, June 16, 1807.*

J. T. RUTT.

EXTRACT OF A LETTER FROM GRANVILLE SHARP, ESQ.

TO DR. R. FOX, DATED JULY 11, 1798.

To satisfy your 3d question—"What success has attended similar attempts to rescue from slavery poor negroes who have accidentally been brought into other British ports?"—It is necessary that I should acquaint you that I was obliged to defend myself at a heavy expense against an action at law for having set a negro at liberty in the year 1767, one Jonathan Strong. That my prosecutor James Kerr, Esq. a Jamaica planter, was at length non-suited and paid triple costs. That I then printed the arguments which I had drawn up for my own defence against an opinion formerly given by the Lords Hardwick and Talbot jointly, when the one was Attorney General, and the other Solicitor General, (a copy of which had been produced to intimidate me,) stating, "that a slave by coming from the West Indies to Great Britain or Ireland, either with or without his master, doth not become free, &c. and that the master may legally compel him to return again to the plantations." (Signed) P. York and C. Talbot, and dated 14th January, 1729. All which I disproved, as being contrary to the foundations of the English Law.

After the publication of my book in 1769, I set many more negroes at liberty, recovering them by writs of habeas corpus, from on board the ships in which they were confined; and by prosecuting their masters, until Lord Mansfield, in the case of James Somerset (whom I protected,) was compelled to give up the point in 1772, and to acknowledge from the bench, (in opposition to the above-mentioned opinion of York and Talbot, which he cited, as well as against his own former assertions and practice,) that "a case so odious as the condition of slaves must be taken strictly: that tracing the subject to natural principles, the claim of slavery never can be supported. That the power claimed by this return," (viz. the return made by James

Somerset's master, Mr. David Lisle, a lawyer, who afterwards challenged me to fight him, because I had liberated his servant) "was never in use here or acknowledged by the law. That no master was ever allowed here to take a slave by force to be sold abroad because he had deserted from his service, or for any other reason whatever. We cannot say," (here his Lordship spoke in the name of all his brethren, the Judges on the bench, we cannot say,) "the cause set forth by this return is allowed or approved of by the laws of this kingdom, and therefore the man," (meaning James Somerset,) "must be discharged."

This clear decision of the Court of Kings bench has since been recognized and admitted by other courts, as unquestionable, particularly in the case of Kay and Chrichton, in 1773, in the Prerogative Court (Doctors Commons,) by the then judge, Dr. Kay: and afterwards in the High Court of Admiralty, on the 29th June, 1776, in the case of Rogers, alias Rigges, against Jones. And yet I have still been obliged, even afterwards, to interfere for the relief of several other poor negroes, and I always succeeded, (God be thanked,) in obtaining their liberty, but I never proceeded so far in the prosecutions against their masters, as to press them for the pecuniary penalties to which they are really liable by the Habeas Corpus Act, because I was always contented to stop proceedings as soon as they submitted and gave up the poor oppressed people.

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MINUTES OF THE WESTMINSTER ASSEMBLY OF DIVINES.

*To the Editor of the Monthly Repository.*

SIR,

IN reading this morning a work often called "The Scotch Confessional," but really entitled "The Religious Establishment in Scotland, examined upon Protestant principles," a tract, occasioned by the prosecution against the late Rev. Mr. Alexander Ferguson, Minister in Kilwinning, published 1771, I met with the following sentence:—"The Westminster Divines, themselves, were in their own minds, we have reason to think, no friends to such establishments as the Orthodox contend for: though *the minutes and records of that assembly are not now, perhaps, accessible.*"

The author of that liberal and judicious tract is, probably, amongst the dead, and out of the reach of any information about the point on which he speaks; it may, however, be useful and gratifying to others, whose taste and studies lead them into researches after ecclesiastical monuments. I feel a propriety, therefore, in saying through the channel of your Repository, to which I wish an extensive circulation, that the minutes and records of the Westminster

Divines are "accessible." They are deposited in Dr. Williams's Library, in Red-Cross Street, in London: and permission to inspect, examine and make extracts from them, there is no doubt, may be very easily obtained from the Curators of that Institution.

I am, yours &c.

J. T.

*April 23, 1807.*

In addition to the information already received concerning *Mrs. Harrison*, "the author, or more properly the Editor of the 'Miscellanies,' in which appeared many of the Rev. Mr. Grigg's poetical *jeu d'esprits*," we are enabled by this correspondent to state, that "she was the author of a popular, moral piece, for the instruction of children, entitled, 'Familiar Dialogues,' recommended by a Preface from the pen of Dr. Doddridge."

EDITOR.

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ANSWERS TO "THE INQUIRER. NO. III\*."

1. "*Free and Candid Disquisitions.*"—2. *Dr. Wood of Norwich.*—3. *Pictet's System of Theology.*—4. *Grigg's Poems.*  
I.

The "*Free and Candid Disquisitions*," it appears from the preface, were the compositions of several authors; who, partly from modesty and especially from prudence, did not think fit to set their names to the work. Their names are not yet known. Some persons of the laity of great learning and worth, and some highly estimable clerical characters were embarked in the object, to which the papers, under this title, were devoted. "I remember," says the excellent and venerable LINDSEY, "at the time, that in one of our universities, there was a general disposition in the younger part of its members, to favour these disquisitions, and an expectation that some reformation would have taken place in consequence of them†." The copy, we are told in the preface, was first lodged, in MS. in the winter of 1746, in the hands of a very eminent and worthy prelate, with an humble request that his Lordship, would vouchsafe, if he thought fit, to communicate the contents to the Convocation at one of their meetings. Whether this were ever done, or whether any opportunity to present it to any useful purpose offered, was not known‡.

\* Vol. ii. p. 86.

† "Address to the Students of Oxford and Cambridge." Part I. p. 45, 46.

‡ Preface, p. 3, 4.

The name of the prelate to whom it was presented is not mentioned. The Archbishop of Canterbury at that time was Dr. Potter, the learned author of the "Grecian Antiquities." It has lately been announced to the public that the Editor was the Rev. John Jones, of Alconbury, in Huntingdonshire; after of Shirpal, in Herts. He was also the Editor of the "Appeal to Reason and Candour\*." There is an interesting letter of this gentleman, expressive of his liberality and piety, to Dr. Doddridge, dated 1741, from Ripton Abbots, Huntingdonshire†. T.

## II.

It may gratify T. C. A. of Chatham to be informed, that Dr. Wood, of Norwich, was settled in the former part of his life, at Swetling, in Suffolk. He went there in 1732, and was ordained pastor 1733. He united popular talents with great seriousness. In 1747, he removed to Norwich, and died there Nov. 7, 1767. Some time after his settlement in that city, he was complimented with the degree of Doctor of Divinity by one of the Scotch Universities. He was a gentleman of great benevolence, and extensive influence, the greatest part of his life, especially after his removal to Norwich, in the counties of Suffolk and Norfolk. He was the esteemed friend of Dr. DODDRIDGE, from whom there are eleven letters addressed to him in Mr. Stedman's publication of his correspondence. He died Nov. 2, 1767, in the 57th year of his age. His funeral sermon was preached by the Rev. Thomas Howe, of Yarmouth, from Heb. xi. 4. This discourse affords no biographical account of Dr. Wood, and characterises him only in the general strain of eulogium, as an amiable man, a public and respectable character, and an excellent minister; who never appeared to act with so much spirit as when doing the most generous and disinterested things: "the pleasure of his heart," says Mr. Howe, "was his reward." We are also told that he used frequently to call the gospel, A DIVINE DISCIPLINE to FORM US to a HEAVENLY TEMPER and LIFE.

Few as are these particulars, they may, perhaps, be an unseasonable anticipation of a fuller memoir from the pen of Mr. Newton, Dr. Wood's Son-in-law. T.

P. S. Dr. Wood pursued his academical studies with Mr. Thomas Cook, of Framlingham, in Suffolk, under his uncle Mr. Samuel Wood, of Lavenham, in the same county; who kept a considerable boarding school, and trained these two pupils for the pulpit.

## III.

B. J. of Bristol will probably have seen in number XV. of the Repository, (vol. II. p. 168.) *Pictel*, corrected as a misprint, and the

\* A Short memoir of Bp. Law: re-printed with notes, p. 7.

† "Letters to and from Dr. Doddridge," by Mr. Stedman, p. 241. The late Mr. Thompson's MSS. Collections.



right name *Pictet*, substituted for the misnomer of the press. According to Moreri, as quoted by Dr. Watkins, in his Biographical Dictionary, he was born at Geneva, 1655 where he afterwards became professor of divinity, and died in 1724. He was solicited to accept the theological chair at Leyden; but declined this post. He was a moral and theological writer of great reputation, and his works were voluminous. The piece referred to in the memoirs of Dr. Foster, it is apprehended, was his Concise Compendium of Theology, in 2 vols. 12mo. which was the text book in several seminaries: and it appears from "the case of Professor Simpson," to have been the system on which he lectured in the university of Glasgow: the chapter on the doctrine of the trinity, is, particularly mentioned. T.

## IV.

*To the Editor of the Monthly Repository.*

SIR,

Observing in some of the numbers of the Repository, an inquiry made after Mr. Grigg's Hymns, I beg leave to inform you and your correspondent H. and the Editor of the "small collection" of them referred to, that I have MS. copies of Hymns of Mr. G——'s on the following texts, Rev. iii. 20. Luke i. 6. Mark viii. 38. Mat. xii. 45. Luke xiii. 24. and of "an evening reflection," occasioned by contemplating the setting sun. These are perhaps already in many hands. But beside these, I have copies of Hymns on Psalm lxvi. 16. lxxxvii. 2. ciii. 13. Sol. Song, ii. 16. Matt. xiv. 27. John xiii. 7. Phil. i. 21. which were transcribed from that old and most excellent publication, "The Christian's Magazine," for 1765 and 1766, and were inserted there as his. Copies of any or all of these, if desired, shall be at the service of any of your correspondents.

I am, Sir,

*Ealand, near Halifax,  
June 9, 1807.*

Yours sincerely,  
JOSIAH TOWNSEND.

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AN EXAMINATION OF THE CLERGYMAN'S REMARKS ON  
STONE'S SERMON.—LETTER III.

*To the Editor of the Monthly Repository.*

SIR,

IN my last I proceeded so far in my observations on the Remarks on Mr. Stone's Visitation Sermon, contained in your Repository for February last, as to take into consideration all those passages in the New Testament which he refers to in order to prove that "Christ is he whom the New Testament writers assert to be God," and have shewn that such an assertion is not to be found in any of them, or to be inferred from them. On the contrary, it is an obvious truth that the New Testament writers do positively assert,

that the God of the Jews, the Jehovah of the Old Testament, and the God of Christians, the God of the New Testament, is the *Father* and the *God* of Jesus Christ, and that *he* is the *only* God. (See John viii. 54. Acts iii. 13. John xvii. 3. 1 Cor. viii. 6. Eph. i. 3. 17. and iv. 6.) Now if, as these passages shew, the New Testament does assert in the strongest and most unequivocal manner that the *Father* of our Lord Jesus Christ is the *only* God, it will follow that it cannot possibly assert that Jesus Christ, or any other being, is *God* in the proper sense of that term, without the most glaring and palpable contradiction, such as would at once destroy both its credibility and divine authority. From the nature of things then it is manifest, that if the New Testament is a revelation from God, it cannot contain in it any such assertion.

But to proceed with our observations on this writer: he says, that "Mr. Stone has completely mistaken the prophecy in Isaiah vii. 14—16. The child mentioned in v. 16." he says, "is Shear Jashub, not Emmanuel. As Dr. Kennicott rightly observes, the word ought to be translated 'this child.' Isaiah holds his son in his hand, and points to him." That "Isaiah held his son in his hand, and pointed to him," is asserted without any authority from the prophecy. Equally unsupported is the assertion that, "Mr. Stone has completely mistaken the prophecy." He differs indeed from Dr. Kennicott in his interpretation of it, but which of them is infallible? May we not with equal propriety say that Dr. Kennicott, has completely mistaken the prophecy and refer to Mr. Stone's interpretation as a proof of it, and what will it amount to, but that we think so, and this writer thinks otherwise?

The important matter for which the prophecy is referred to by this writer is the name given to the child, which he thus introduces, "A virgin shall bear a son, *whose nature shall be so mysterious as to justify his being called 'God with us,'* or as Jeremiah styles him, '*Jehovah our righteousness.*' This last name," he says, "the LXX. write, *Ιωσεδεκ*, making it a compound proper name, like Emmanuel." Is there any thing in the prophecy about the *nature* of the child who is the subject of it, or is its mysteriousness made the reason of the name Emmanuel? certainly not. Do the scriptures any where make use of such language as, "*the mysterious nature of Christ,*" or do they say a syllable about his *nature*, whether it were human or divine? Do they

not uniformly speak of him as a person, as a man, without the least intimation of his possessing any nature superior to that of man? Has the name Emmanuel any relation to his nature? Does it not evidently refer to his miracles and his doctrines, by which God was peculiarly and eminently with us, manifesting his presence, power and goodness? This is perfectly agreeable to the assertions of our Lord, that the Father was with him, that he dwelt in him, and that the works which he did were not his, but the Father's who dwelt in him, and with those of his apostle, who says, that, "he was a man approved of God by miracles and signs which God did by him," and that, "he went about doing good; for God was with him." This, therefore, is a sufficient justification of his being called in prophecy, "God with us," without the supposition of a *mysterious nature* as the reason of the appellation. There is nothing then in the term Emmanuel that proves Christ to be God, or that represents him as being possessed of proper divinity.

This writer adds, "Jeremiah styles him, (that is Christ) 'Jehovah our righteousness\*,'" which is a compound proper name, like Emmanuel. So, he says, the LXX. understood it. Now when Jehovah is found in the composition of a proper name in the Hebrew scriptures, it is never intended to convey the idea that the person or thing to which that name is given is Jehovah, the God of the Old Testament; but such names are designed as memorials of some interposition of Jehovah, or of some benefits received from him. For instance Gen. xxii. 14, a place is called Jehovah-Jireth. Exod. xvii. 15, an altar is called Jehovah-nissi. Judges vi. 24, another altar is called, Jehovah-shalom, Ezek. xlviii. 35, a city is called, Jehovah-Shammah, and in Jeremiah xxxiii. 16, it is said, "In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith *she* shall be called, *Jehovah our righteousness.*" The name in the last passage is precisely the same as that which this writer applies to Christ; if then Jehovah being a *part* of it in that passage, proves him to be Jehovah, God, it will equally prove the person to whom it is given in this to be so too; consequently we shall have two Jehovahs, and, according to our rendering, the one a male and the other a female.

But we may observe, that in the latter passage†, *the name*

\* Chap. xxiii. 6.

† Jer. xxxiii. 16,

is supplied by the translators, and that there is no word in the original to answer to the word *wherewith* in the translation, that the verb קרא here rendered *call* by our translators, is by them rendered *preach*, Jon. iii. 2, *proclaim* Jer. vii. 2, *cry aloud*, Isa. lviii. 1, and so elsewhere: that לה rendered *she* is a pronoun feminine of the dative case and has here the emphasis of shewing to whom the preaching was to be, viz. *to her*, the antecedent Judah and Jerusalem; and the words, יהוה צדקנו are not here *a name*, as in chap. xxiii. 6, but the matter of the preaching, *Jehovah is our righteousness*. The whole sentence then should be rendered, *And this is that which he shall preach, (or what shall be preached) unto her, Jehovah is our righteousness*. This is perfectly agreeable with what the apostle says of the preaching of the gospel\*, that, “therein the *righteousness of God* is revealed from faith to faith.” And again†, “The *righteousness of God* by faith of Jesus Christ unto all and upon all them that believe.” God having effected by the mission of Jesus Christ what it was impossible for the law to do, through the weakness of the flesh, that is, the fulfilling the righteousness of the law in us, who walk not after the flesh but after the spirit‡, the appellation, *Jehovah our righteousness*, is properly given to him in prophecy; for the apostle says||, that, “He (God) hath made him to be sin for us, who knew no sin; that we might be made the *righteousness of God*, εν, through him.”

From hence it appears that the prophecy referred to by this writer, (Jer. xxiii. 6.) does not represent the subject of it as God or Jehovah, nor does the name by which he is called, describe his person or nature; but the effects of his mission, and what Jehovah is to us through him.

Thus we have examined all the passages which this writer supposes contain in them assertions that Jesus is God, that he is Jehovah, and have shewn that there is not any thing like it contained in any one of them, and it may be added that there is not a single passage in the Old Testament, which clearly refers to him, where he is said to be Jehovah; or where that name is given to him.

But to proceed to some further observations. This writer says, “Perhaps Mr. Stone will require us to believe, that all those passages in the very earliest fathers, wherein the divinity of Christ is asserted, are mere interpolations.” Whe-

\* Rom. i. 17.

† iii. 22.

‡ See Rom. viii. 3, 4.

|| 2 Cor. v. 21.

ther they are or are not mere interpolations, is of no consequence, because we have proved that that doctrine is not the doctrine of the New Testament : if therefore they are genuine it only proves how soon they had departed from and corrupted the simplicity of the gospel, and we have already shewn, from the writings of the New Testament, that the doctrine of the person of Christ was corrupted before the writings of the very earliest fathers had any existence, even in the days of the apostles.

This writer further says, "Mr. Stone wishes to substitute a subscription to the scriptures only, for a subscription to the articles." In this Mr. Stone manifests the true spirit of protestantism, and acts upon the noble maxim of a great writer, that, "The Bible, the Bible, and only the Bible, is the religion of protestants." Has the Church of England any more authority than the Church of Rome to set aside the scriptures, and to tyrannize over the consciences of men, by imposing subscription to articles of faith in their stead? And does this writer, professing himself to be a protestant, come forward as the advocate of such tyranny? I should now proceed to consider the charge he brings against Mr. Stone, as rejecting all those parts of scripture which declare the atonement, as spurious interpolations, and what he advances in support of that doctrine, as also the allusion he makes to the Levitical sacrifices, particularly the Paschal Lamb, but I must reserve this, with your permission, for another letter.

J. M.

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ORTHODOXY OF DODDRIDGE AND WATTS.

*To the Editor of the Monthly Repository.*

SIR,

YOUR correspondent in his remarks on the "Memoirs of the Rev. Mr. Clark of Birmingham," (p. 68, of the present vol.) has, I doubt not, sufficient evidence from personal acquaintance with that gentleman, and recollections of him as a tutor, to decide against the calumnious Eclectic Reviewer, that he "was no Arian." This, however, could hardly "be presumed from Dr. Doddridge's high esteem for him." Besides the Doctor's well-known friendly correspondence with christians of various sentiments, from Whitfield down to Lardner, we have an account of his amicable disposition



towards an Arian, thus given by his pupil and biographer Dr. Kippis.

“Once I remember, some narrow-minded people of his congregation gave him no small trouble on account of a gentleman, in communion with the church, who was a professed Arian, and who otherwise departed from the common standard of Orthodoxy. This gentleman they wished either to be excluded from the ordinance of the Lord’s supper, or to have his attendance upon it prevented. But the Doctor declared, that he would sacrifice his place and even his life, rather than fix any such mark of discouragement upon one, who, whatever his doctrinal sentiments were, appeared to be a real christian.” *Biog. Brit.* 2d ed. p. 307.

I must, however, agree with your correspondent, that Mr. Clark might be justly presumed to be no Arian, at least when chosen by Doddridge for an assistant. Which of the numerous forms of a trinity the Doctor approved, it may be difficult to ascertain. Yet, I think, he must be classed, by every reader of his *Expositor*, among those who believed “that God was some way one and some way three,” to use the language of an orthodox opponent of the learned James Pierce, quoted in his “*Western Inquisition*,” (p. 35.) Such a believer was not likely to prefer an Arian as a colleague in the direction of his Academy.

That Dr. Watts has also been “stigmatized by bigots,” is justly remarked by your correspondent. Yet bigotry is chargeable not so much with unfairly imputing to him great deviations from his juvenile orthodoxy as with attributing such deviations to mental debility, arising from age and nervous derangement. I well remember what ridiculous stories on this subject were given to the religious world about 30 years ago, I believe, through the medium of “the Gospel Magazine,” which was the *Evangelical* organ of that day. These stories were chiefly attributed to Toplady, a scholar and divine, whose talents might have been better employed. The biographers of Watts, especially his friend Dr. Gibbons, a man of high integrity, clearly proved the falsehood of such reports. I wish they had proceeded further and given us from personal knowledge, and an examination of the writings of Watts, an account of the variations in his theological creed. From such an examination, it would probably appear, that he who in the days of his “younger assurance,” as he expresses it, taught the christian world to sing that extraordinary couplet—

“This infant is the mighty God,  
Come to be suckled and ador’d,”

required at last all the aid of Charity whom he had invoked "to find out Mr. Locke in Heaven," to prevent an orthodox brother from believing, that "without doubt he must perish everlastingly." This language of an arrogant mortal who "as God sitteth in the temple of God," is indeed the peculiar disgrace of the churches of Rome and England. It is however a conclusion unavoidable from the doctrines maintained by the truly orthodox in all churches.

I am Sir, yours,  
T. J.

*Bristol, April 20, 1807.*

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DUELLING.

*To the Editor of the Monthly Repository.*

SIR,

THE age in which we live is universally acknowledged to be one, in which civilization and the polite arts and sciences have made considerable progress. It will therefore be the subject of much inquiry, at some future period, how it has happened that amidst so many improvements, the barbarous practice of duelling should have continued to rage with unabated violence; that the laws of honour, as they are called, should have gained such an ascendancy over reason and religion and all the sensibilities of social life; that the tender relations of father, husband, son and brother, should have been sacrificed at their shrine; and that all this should have been allowed to take place without either of the parties having committed the slightest offence against any law, human or divine; and that the most amiable character should have submitted himself to take the chance of becoming the victim of the thoughtless, the rash and the turbulent, and what is worse, of the bacchanalian, in his cups, when wine had inflamed his passions and overwhelmed his reason.

It is not my intention to introduce to your readers the arguments of the moralist or the divine, or to point out the laws of our country which stand opposed to this pernicious practice. They are too well known to need repetition. But you will permit me to point out at once the cause and the remedy of an evil so dreadful in its consequences, so abhorrent to the feelings of nature, so contrary to the dictates of reason and religion.

It will readily be admitted that fashion, to whose decision all ranks submit with the most implicit obedience, has

been the mischievous instrument which has gained such an ascendancy over the human mind, that the laws of God and our country are set at open defiance. People are hardly aware how large is the empire of fashion, and what powerful and tyrannical sway she exercises over her subjects. It exceeds the power of the papal chair in its most flourishing state. It has neither rivers, mountains, nor oceans for its boundaries. In this country it has effected what the power of law or force could never have done; it has made all ranks forsake their native beverage for a foreign decoction of tea-leaves, while we see almost a rebellion raised up in the East-Indies for attempting to shorten a mustachio by force. Fashion makes us submit to every deformity of dress ingenuity can invent, without a murmur or complaint.

Fashion! thou all-powerful goddess! I at this time invoke and call thee to my assistance to give the death-blow to this barbarous, this cruel custom, which thou hast established and confirmed; a custom which involves the happiness of all thy votaries, and which in one fatal moment of delirium converts the mansion of felicity into the abode of misery and distress.

The remedy I submit for consideration is as follows:—That an association be formed from the highest circles and of men of the most distinguished politeness in the kingdom; let it be called the association of honour, and all the disputes which can now only be settled by duelling be referred to them, and judgment thereon be given by their committee appointed for that purpose, whose decision shall be final, and the party so adjudged shall make the required apology. It would be a gem of the brightest lustre in the crown of his Majesty to be president of this society, nor is such a suggestion to be accounted visionary, when I inform you that a gentleman long resident in Russia assures me that Catharine the Great, treated duelling with such ridicule and contempt, that she effected in her vast empire, what I am now recommending here, and the practice of duelling in her reign totally ceased.

It may be objected that the decisions of this court of honour would be of no avail, but let the punishment of those who are hardy enough to resist the voice of fashion be considered and it will be found otherwise. The offender would not only be accounted dishonourable, but what has more weight, unfashionable and unpolite. He should receive no

cards of invitation to any fashionable amusements, nor be received at court. He should in fact be excommunicated from all polite society, and considered as he really is—a barbarian.

Thus would the laws of honour commence a new era and receive a new cast—and he who was disobedient to her commands, would be like Cain, a fugitive and a vagabond, wandering on the face of the earth with a punishment greater than he could bear.

And you, my fair countrywomen, let me ask your aid. You have an influence in society, though secret, yet powerful. It is you who in a great measure form our characters and mould us as you please, honour me with your approbation and my feeble efforts will be crowned with success.

I have thus, Sir, sent you these imperfect hints, hoping some conscientious person whose influence in society is more extensive than mine, may improve and patronize such a plan.

Hertford,  
May 19, 1807.

I remain,  
Your's respectfully,  
R. F.

ON THE APPLICATION OF THE TERM "UNITARIAN."

*To the Editor of the Monthly Repository.*

SIR,

A NEW correspondent, while he endeavours to contribute his mite towards the information of your readers, begs you to accept his thanks for the able and impartial manner in which the Repository has been hitherto conducted. Nor is this praise intended as common-place flattery. All your readers, with whom I happen to be acquainted, highly approve of its general plan and conduct, and admire more particularly one characteristic feature—the impartiality with which arguments on both sides of controverted questions are admitted. In my individual opinion likewise, the value of the Repository is much enhanced by its direct tendency to expose the errors of that system of false christianity, to which long prescription has given the appellation of Orthodoxy, and to counteract the phrensy of evangelical illiberality, cant and nonsense.

In Dr. Magee's *Discourses on Atonement and Sacrifice*,

p. 110, note 10, is the following passage, on which, as my text, I beg leave to make a few remarks.

"It is obvious that the sect to which I here allude, is that known by the name of Unitarians—a title by which it is meant modestly to insinuate, that they are the only worshippers of *one* God. From a feeling similar to that which has given birth to this denomination, they demand also to be distinguished from the other nonconformists by the appellation of *rational* Dissenters."

I am not surprised, Sir, as Dr. Magee regards us as the off-scouring of Christians, "even more to be dreaded than the declared and systematic deist," (*pref.* p. 2.) destitute of learning, good intentions, honesty and every good principle, that he is not willing to allow us the appropriate but honorable title of Unitarians, and that with a candour peculiar to himself he sneers at our *modesty*; while it is in our power to return the same compliment to his *humility*, which, good man, he frequently distinguishes by proud capitals! But the propriety of the appellation must be determined in a different manner, Mr. Editor.

It is a well known fact, Sir, that the Trinitarian controversy fairly amounts to this—does the Divinity consist of *three* persons or *one* person? The great majority of Christians believe that the Divinity is constituted of *three* persons; and they are called, and call themselves, Trinitarians. By the same analogy of language, those who believe the Divinity to be only *one* person, call themselves Unitarians. Now, Sir, as these Unitarians mean modestly to insinuate, that they are the only worshippers of *one* God, by *parity of reason* those Trinitarians mean to insinuate by *their* title, (whether with equal *modesty* I will not say,) that they are the only worshippers of *three* Gods.

Inevitably as this conclusion follows from the Doctor's premises, it is far from being my intention to involve Trinitarians in general in the guilt of idolatry: my object is to expose the sneering haughtiness and malevolent insinuations of such high-churchmen and intemperate zealots as Dr. Magee. Indeed, doctor, I fear your cause is desperate, if in its defence you become (unwarily we know) the advocate of idolatry. But you are not the first, who has attempted to kill his enemy through his own body.

I leave Dr. Magee for the present, to consider, with your leave, Sir, what is the real line of distinction between Trinitarians and Unitarians; for some, I understand, are dubi-



ous how far this honorable appellation ought to be extended, while others perhaps circumscribe its use more than is either just or charitable. Suffer me, Sir, to offer my individual opinion.

I think that all those who reject the notion of a plurality of persons in the Godhead, (as it is expressed,) are evidently entitled to the appellation of Unitarians. No other question is agitated between the Trinitarians and Unitarians, considered as such, but the *number of persons in the Deity*; and as they decide on this one point, ought they to assume respectively the title of Trinitarian or Unitarian. I must confess that I cannot deem it just or liberal, or eligible in any respect, to narrow the pale of Unitarianism, by restricting its application to those alone, who are further distinguished by other tenets not immediately connected with this general question. What if like the Arians, a person believe in the Doctrine of the atonement, or in the pre-existence of Christ—provided he do not believe him to be a person equal to the Father, and worthy of equal regard and worship; is he not still an Unitarian if he hold, that "unto us there is but one God, even the Father?" The doctrine of the atonement indeed, at least the orthodox notion of it, I deem a worse error than that of the Trinity, inasmuch as it more immediately effects morality. But here again, it is but justice to observe, that some Arians do not believe this doctrine under any modification; while others understand it modified in such a way, as to lose all credit with the Orthodox. See Dr. Magee's opinion of the author of Ben Mordecai's letters, in p. 109, and of Dr. Taylor, of Norwich, in p. 120, of the work above quoted. I therefore regard the title Unitarian as a generic term, including all specific differences, such as Socinian, Arian, &c.

I acknowledge, Mr. Editor, that it is not wise to dispute about *names*, but as all Christians are neither wise nor good men; as many through prejudice or malevolence make use of names as the instruments of reviling and persecution, both in politics and religion; and as I understand there has been a difference of opinion among Unitarians themselves concerning the proper application of that title, I have endeavoured to set this subject in its true light, as well as to wipe off Dr. Magee's sneering and illiberal aspersions.

I have dwelt too long upon the former part of my text to pay due attention to the latter at present, but if I find

that you so far approve of this as to insert it in the Repository, I shall not fail to send you the remainder of my remarks concerning our "demanding to be distinguished from the other Nonconformists by the title of *rational dissenters*." In the mean time,

Manchester,  
April 27, 1807.

I remain, Sir,  
Yours most respectfully,  
W. J.

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STRICTURES ON "PHYSICAL AND METAPHYSICAL  
INQUIRIES."

*To the Editor of the Monthly Repository.*

SIR,

My curiosity has of late been a good deal excited by a review in your magazine of a book entitled "*Physical and Metaphysical Inquiries*." The author's theory of heat seems, so far as I can judge, the most natural and satisfactory of any. His notions however, with regard to the self-existence of matter, are, I think, liable to considerable objections. What does he mean by the word matter? Does he mean an unknown something existing independent of its properties? The substance of Socrates? If so, it appears to me that he speaks without ideas, for our ideas of *things* are evidently produced by the action of their properties on our senses; either immediately, or through the aid of memory; consequently a body without properties can produce no ideas. But if by matter he means something which being possessed of properties, would without properties cease to exist, (or which amounts to the same thing, so far as we are concerned at least, would cease to exist as a fit subject for our animadversion) it will remain to be determined whether there are more of these matters than one. If he supposes that there is but *one* matter, how does he account for the vast variety of substances found in nature? For is it not evident that a body acting upon itself, never can produce a body different from itself: thus suppose oxygen a simple substance, no quantity of it however great, remaining by itself, for any length of time, could ever produce, say, water, or any other substance whatever: if then there was originally but one kind of matter, the vast variety of natural productions remains unaccounted for. We must suppose then, I presume, that there are more original substances than one. Now if these are independent of any

power exterior to themselves, might it not be expected that similar combinations should give similar products; thus, that two mild substances should produce one similar to themselves, and *vice versa*. But does not the combination of oxygen and azot, each of which substances is mild at least to our feelings, produce a substance, which to the same feelings is acid and corrosive in the extreme: but perhaps it will be said that mild bodies ought to produce corrosive bodies, and that our supposing the contrary arises from an incorrect analogy in our own minds; but in the former instance, if instead of azot, we substitute hydrogen, which to our sense of feeling possesses the same properties, a very different substance, as mild as the other is corrosive, is produced. How is this to be accounted for? It appears to me to point to the arbitrary will of a being perfectly distinct from and superior to either of the substances. I have thus far supposed the various matters to act upon each other, without observing the inconsistency of supposing them self-existent at the same time. For does not the notion of self-existence, necessarily include that of immutability? But a body that is immutable cannot be acted upon; this last notion necessarily including that of change.

Thus, Sir, I have endeavoured to shew, that upon the hypothesis of the self-existence of matter, the present phenomena of nature could not be accounted for. The argument drawn from its indestructibility, which the Inquirer uses for its self-existence, appears to me very unsatisfactory: "that," says he, "which cannot be destroyed must have the cause, of its existence within itself." Granted. But does it follow, that, that which *we* cannot destroy, (say rather annihilate,) must have the cause of its existence within itself? Would it not be rather absurd to suppose, (independent of experiment,) that we, *ourselves material agents*, could annihilate matter? We cannot consolidate uncombined hydrogen gas; nor crystallize alcohol; does it therefore follow that it is absolutely impossible that hydrogen gas can be consolidated, or alcohol crystallized?

If you think these observations worth inserting in your valuable Magazine, I shall probably in a future letter send you a few remarks on his notions of Deity, and am, Sir,

Your very humble servant,

And constant reader,

Glasgow, June 10, 1807.

P.

LETTER OF MR. EVANSON'S TO LORD REDESDALE, ON  
THE CATHOLIC QUESTION.

*To the Editor of the Monthly Repository.*

SIR,

THE following Letter was written by the late Mr. Evan-son, when the correspondence to which it relates occupied pretty much of the public attention, and was sent to me at that time by the author, for insertion in some one of the daily or periodical prints. It was not, however, published, from a circumstance which it would occupy too much room to explain, and which cannot now be the least interesting to your readers. But it appears to me, that at this time, when the public mind is again so much agitated with the Catholic question, the sentiments of a man of so sound a mind and so deservedly respected abilities as Mr. Evan-son, cannot fail of being very acceptable to your readers. If you are of the same opinion, the letter is very much at your service, to insert in your valuable Miscellany.

I am Sir, yours, &c.

*Hackney, June 3, 1807.*

J. SPURRELL.

*To the Right Honourable Lord Redesdale.*

MY LORD,

THOUGH neither Papist nor Protestant, yet being one of that much more comprehensive sect, man, like Chremes in the comedy, I feel myself nearly interested in whatever concerns the welfare and happiness of the human species. With this disposition, your Lordship will not wonder, that my attention should have been strongly attracted by the very extraordinary correspondence which the public prints have given us, as having passed between your Lordship and Lord Fingal, and afterwards between your Lordship and the Roman Catholic Bishop Coppinger, together with the narrative and appeal made to the public by the priest O'Neil, in vindication of his own innocence and the conduct of his ecclesiastical superior, against the very weighty, and, if not founded in truth, highly culpable charges, which in your letters to Lord F. your Lordship has thought proper to introduce against both. Mr. O'Neil's narrative is a very important document indeed. By explaining to us what is meant, and what has been so inhumanly and in more cases, without doubt, unjustly executed under the title of martial law; it has shewn us that the British government which has so long enjoyed the envied honour of being the first to abolish the irrational, ferocious use of the torture in avenging crimes of any kind, and particularly in forcing suspected criminals to confess themselves guilty when no satisfactory proof

of their guilt could be adduced, at the close of the 18th century had relapsed so deeply into barbarism as to erect military tribunals, in extensive districts of their dominions, with power to restore the practice of the torture in both those cases by such inhuman excruciating inflictions as are much more worthy of the history of the holy Office, than of the reign of George the third. When I consider, my Lord, the general unskilfulness of the members of such tribunals in the essential principles of jurisprudence; that they must often pronounce sentence under an irritation of their passions by a sense of their personal danger, perhaps of injury actually received, stimulated also with the hopes of recommending themselves to the favour of those upon whom their professional advancement depends, by the display of an active zeal, in apprehending and bringing to punishment as great a number of culprits as possible: when I reflect upon the many false accusations they must inevitably receive from officious, erroneous or malicious informers, and how greatly the morals both of the officers who preside at, and the soldiers who inflict such barbarous cruelties must be depraved by an inhuman hardness of heart, before they can behold such savage scenes with so much unconcern, as by nicknaming them to make to themselves a kind of amusement out of the most agonizing pangs of the unhappy sufferers: I turn with horror from the contemplation, and exclaim, how much have all they to answer for before God and men, who advise or promote the institution of martial law in any country, for any cause whatever! Surely, my Lord, the forfeiture of life, which is the *ne plus ultra* of all punishments, is an ample expiation of the guilt of the most atrocious crimes! To endeavour therefore by any kind of torments to render the few last hours of a condemned criminal painful, is mere ferocious wanton cruelty, which can be of no service respecting the wretched sufferer himself, and by instigating his partizans to retaliation whenever they may have it in their power, and tending to deprave the dispositions of both parties by examples of such inhuman barbarity, cannot fail of producing the most baneful effects upon the survivors. So unjustifiable is the infliction of any cruel tortures either before or after the conviction of the really guilty culprit. But where they have been inflicted as in Mr. O'Neil's case, upon a person not convicted of any crime, what proper satisfaction can be made to the innocent sufferer, or to the sacred cause of public justice? Your Lordship indeed is pleased to persist still in accusing Mr. O'Neil as guilty of the crimes alleged against him before the military tribunal. But the style of his affecting narrative exhibits so many marks of conscious integrity, candour and veracity, strongly confirmed by the endeavours of one Lord Lieutenant to prevent, and by his successor to recal him from transportation, that unless your Lordship can clearly estab-



lish his actual guilt of the crimes which he is accused of, and consequently of his having added thereto the daring sin of perjury in his solemn adjuration of his innocence, the world must think your Lordship's conduct on this occasion absolutely irreconcilable, I will not say to the principles of christianity, (for who alas! now thinks of regulating his conduct by them?) but to the principles of that equity, which is supposed peculiarly to influence all the decisions of the court in which your Lordship presides. Your Lordship calls your correspondence with Lord F. a confidential one, and complains accordingly of its being divulged. But it seems impossible that his Lordship or any one else should understand it in that light. It began with a letter inclosing a commission to empower his Lordship to perform the functions of a public magistracy, with which nothing of secrecy can be supposed in anywise connected; and in what your Lordship thought fit to introduce so unnecessarily, respecting the tenets of the Church of Rome in regard to heretics, not the slightest hint is given that your Lordship expected it should be kept secret. Indeed if your Lordship at the time you penned those charges against the Roman Catholic Clergy in general did not intend that Lord F. should inform the leading men amongst them of the consequences your Lordship apprehended from their usual manner of instructing the people, that if they appeared to be justly founded, the influence which was reasonably to be expected from a man of his rank, fortune and distinguished worth, might induce them to vary their mode of instruction, at least, to guard against the pernicious tendency suggested by your Lordship, one knows not how to conceive a reason for your introducing such a subject. To suppose your Lordship meant only to disburthen yourself of a secret libel against the Clergy of the Church of Rome by depositing it confidentially in the ears of Lord F. must be too great an absurdity, because no worthy, good man, such as your Lordship, acknowledges Lord F. to be, can be silently indifferent to reproaches of such great importance, thrown upon the whole body of the Clergy of that religious society, to which he is seriously and sincerely attached.

*(To be concluded in our next.)*

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MR. BELSHAM'S STRICTURES UPON MR. B. CARPENTER'S  
DEFENCE OF ARIANISM IN HIS LECTURES.

LETTER VI.

*To the Editor of the Monthly Repository.*

SIR,

It is universally admitted by christians that Christ and his apostles were divinely authorized and amply qualified to teach the christian doctrine; whatever therefore they declare upon this subject must be received as true. And the books of the New Testament are to be regarded as authentic records

of the christian doctrine, as far as they are proved to be the genuine productions of the apostles, or of other well-informed persons, and as far as we have good reason to believe that they contain correct accounts of the discourses and the actions of Jesus. Much injudicious language has been held, and many extravagant opinions have been advanced, concerning what is called the plenary inspiration of the christian scriptures, which having generated a superstitious reverence for these inestimable volumes, have proved a great obstruction to rational and liberal criticism, and have given an undue advantage to unbelievers.

My worthy friend's ideas upon the inspiration of the New Testament, which is the subject of his fifth lecture, are so singular and curious that it is but justice to let him speak for himself.

In the first place, upon the authority of Mr. Seed, he contends that the inspiration of the books of the New Testament is universal, because, (p. 97.) "a partial inspiration is to all intents and purposes no inspiration at all." Secondly—upon the authority of Dr. Benson, he concludes that the inspiration of the sacred writers was only partial, (p. 102.) that it does not extend to "relating facts of which they were eye-witnesses," nor to "the language in which they wrote," nor to "the manner of illustrating and recommending divine revelation." "And (p. 109.) that we cannot ascertain how far the evangelists were inspired in writing the gospels, and how far they wrote from their own memories, nor is it a matter of importance." Thirdly,—Upon his own authority, (for surely he has no other,) my friend informs us, (p. 113.) that the apostle Paul "in one instance" at least "seems doubtful whether he spoke of himself, or by the suggestion of the spirit of God." In the case alluded to, probably, 1 Cor. vii. 40. I suspect, not that the apostle doubted of his inspiration, but that my worthy friend had forgotten his Greek. Let him compare Gal. ii. 6. 9.

Fourthly,—upon the authority of Dr. Lardner, my friend "acknowledges (p. 115.) that all the books of the New Testament have not equal authority nor exactly the same high pretensions to infallibility." Nevertheless Fifthly,—on the authority of the *first christians*\*, and, I suppose, to save fur-

\* Who were these *first christians*? Does my friend mean the bi-hops of the council of Laodicea, A. D. 364, by whom our present canon, with the exception, however, of the Apocalypse was settled? and whose decrees were not long after received into the body of the canons of the universal church? See Jones on the Canon. v. i. p. 74.

ther trouble, "we have reason to be satisfied (p. 117.) that the canon of scripture which we now receive, is genuine and of divine authority."

Such is my worthy friend's convenient and accommodating hypothesis concerning the inspiration of the christian scriptures. Like other distinguished personages he has "two strings to his bow." If he should be charged with superstitious veneration for the scriptures he may fairly answer, No. I believe, "that all the books of the New Testament have not equal authority, nor the same pretensions to infallibility." "Whether the evangelists were inspired, or wrote from their own memories, we cannot ascertain; nor is it a matter of importance." "In the epistles there are some things which do not constitute a part of the gospel: in these cases the apostle disclaims inspiration, &c." If after this you proceed to compliment my friend upon his rational and discriminating sentiments concerning inspiration, he turns suddenly about, and contends warmly that the whole scripture is "the word of God:" that "every fact is true, that every doctrine is divine, that every precept is of God," (p. 102.) that "a partial inspiration is to all intents and purposes no inspiration at all," for "unless the sacred writers had told us what part of the scripture is inspired and what is not, how are we to distinguish what is divine from what is human?" (p. 98.) Thus my ingenious friend's system of moderation accommodates itself to all parties, and like the bat in the fable he becomes bird or quadruped as it best suits his convenience.

My worthy friend having favoured his readers with this luminous account of the inspiration of the scriptures, and having warily fenced himself against all attacks, now recommences offensive operations, and briskly renews his charge against his old opponents the Unitarians.

"Of late years," says he, (p. 117.) "some christians have called in question the genuineness of the two first chapters of St. Matthew's gospel, and the first chapter of St. Luke's; principally, *I believe*, because they contain an account of the miraculous conception of Christ." And here I cannot but express my admiration of my friend's charitable construction of the motives of his opponents, and the more so as he seems to plume himself upon being a moderate and candid man: but I suppose that he thinks, there is no rule without an exception: and in this instance he is sure to have the multitude on his side. Besides, it is not to be sup-

posed that my worthy friend is so wholly uninstructed in the arts of controversy as not to know how much easier, and how much more effectual it often is, to calumniate an adversary, than to reply to his arguments.

My friend *believes* that they who reject the two first chapters of Matthew and Luke, reject them *principally* because they contain an account of the miraculous conception! And why does he believe it? Would he contend that the miraculous birth of Jesus is a proof of his pre-existence? Then he must allow, that Adam, and Eve, and Isaac, and Samson, and Samuel, and John the baptist, were all of them — pre-existent beings: for they all came into the world in a supernatural way. But if the conclusion is not admitted in these instances, neither is it to be allowed in the case of Jesus of Nazareth. And in fact the Unitarians have from very early antiquity been divided upon this subject. It is indeed properly a critical and not a theological question. Upon the subject of the two first chapters of Matthew, the only argument my friend vouchsafes to produce in support of their authenticity is by an appeal to the testimony of Justin Martyr in favour of the first chapter, and to that of Cerinthus for the second. These testimonies he does not produce, nor even refer to: and they may justly be doubted: for in fact Justin never mentions any one of the evangelists and only quotes from the memoirs of the apostles: and none of the works of Cerinthus are extant. But even conceding what my friend has not proved, how does he account for the omission of this extraordinary narrative in the copies of the Ebionites, or Hebrew christians, for whom this gospel was originally written, in their native language, and in whose copies it was not found even so late as the time of Jerome. This surely looks as if it was a story which would not bear to be told in the country where it is reported to have happened, and in a language which the inhabitants could understand. How does my friend account for it that a fact so extraordinary, and events of such public notoriety made no permanent impression, and excited no particular expectation? How came it to pass that our Lord was constantly called Jesus of Nazareth and not Jesus of Bethlehem? How is it to be accounted for that no notice is taken by Josephus and others of the visit of the Magi, or the massacre of the infants? How comes it to pass that no mention is made of these wonderful events, nor the least reference or appeal to them either by Jesus himself in the course

of his ministry, or by the evangelists and apostles in their histories and epistles? How happens it that our Lord is repeatedly mentioned in the evangelical history as the son of Joseph and Mary, and that the historian never enters any caveat against the mistake nor warns his readers that it is a popular error. And finally, and *principally*, how could all these things happen in the reign of Herod, when it appears demonstrable from the history of Luke, that Jesus was not born till upwards of two, and probably upwards of three years after the death of that inhuman tyrant? For by the account of Luke, (chap. iii. 23. See Grotius on the place,) Jesus was a little turned of thirty in the fifteenth year of Tiberius: and consequently, was born only fifteen years before the death of Augustus. Whereas it is certain from the history of Josephus, supported by astronomical calculation of a recorded lunar eclipse, that Herod died at least seventeen years and three quarters, and probably eighteen years and three quarters before Augustus. See Lardner's Dissertation upon the death of Herod in the first volume of his works. I know how expert theologians, and keen disputants wince and struggle in order to disentangle themselves of this chronological dilemma. But dates, as Horace Walpole observes, are a sort of obstinate things: and astronomical phænomena do not easily give way to accommodate a polemic in distress. And though I give no more credit than my friend himself does to the inspiration of Luke when he possessed competent means of information, yet I entertain so high an opinion both of his information and of his correctness as a writer, that I can never believe that he affirmed of Jesus that he was just turned of thirty, meaning thereby, or at least knowing at the same time, that he was thirty-four or thirty-five years of age. All these difficulties, if he ever heard of them, my worthy friend *judiciously* keeps in the back ground, and gravely tells his readers that the two first chapters of Matthew and Luke are rejected "principally because they contain an account of the miraculous conception of Christ."

"The first chapter of Luke," says my friend, (p. 118.) "is rejected *merely* on the authority of Marcion." This is not true. I have already shewn that both the first and the second chapter are rejected upon much higher authority: the testimony of Luke himself. But I own that the testimony of Marcion has its weight with me. He, like some learned christians of modern times, rejected, but I think without sufficient reason, all the evangelical histories excepting that of Luke. Of this gospel we know that he professed to believe that the copy which



he used was genuine and authentic, and that other copies had been interpolated and corrupted. And whether he was well-informed or not, I see no reason to believe that he was insincere. His copy did not contain the history of the miraculous conception: this narrative therefore he rejected: though there was nothing in his system that we know of which was inconsistent with it. And he like other philosophers of his day would have been glad to have redeemed christianity from the reproach of deriving its origin from a despised and crucified Nazarene.

But what says my worthy friend to rebut this testimony of Marcion? First, he was "an ancient heretic." Good! This argument may very probably have its weight with my friend, whose reputation for orthodoxy must be much raised by his late publication. And certainly it will appear fully convincing to the mass of readers. For, who would believe any thing because an old heretic had affirmed it? But as to myself, whose orthodoxy is not in such high repute, I confess I cannot feel quite satisfied with the objection; but on the contrary I must acknowledge a consciousness of something like a bias in favour of a heretic, whether ancient or modern.

But Marcion, it should seem, was a notorious, obstinate and irreclaimable heretic: "who rejected all the Old Testament; the whole of St. Paul's writings, and perverted several other passages of scripture." (p. 118.)

All this and a great deal more may, for any thing I know, be true of Marcion and his followers. But where does my friend learn this account of Marcion and his tenets? Not from Marcion himself: for none of his writings are now extant. But from the representation of him and his principles by his orthodox antagonists. But surely my friend will not call this a very impartial rule of judgment. I will put a case, that shall bring the matter home to my worthy friend's own feelings, to *his own business and bosom*. Suppose that fifteen or sixteen centuries from this time, the Unitarians and their works should all be extinct, and that nothing should be known concerning a sect which at present challenges some distinction, but what might be learned from a book which had been published early in the nineteenth century entitled *Lectures on the works of Creation and the Doctrines of Revelation*, by the Rev. B. Carpenter, in which the author undertakes to combat the opinions of that obnoxious sect. What idea would posterity in the thirtieth century entertain of the Unitarians from reading this book, written in professed hostility to their opinions? From this work, which would indeed appear to be the production of a very respectable author, who sets out with great professi-

ons of candour and moderation, they would learn, that the Unitarians of the eighteenth century were a set of daring innovators in religion, "to whom the novelty of a doctrine was a recommendation to their acceptance," and who were "most bold when they were most blind;" who held doctrines which, "if they were true, men not only deceived themselves but were deceived by their Maker:" that they professed indeed to believe in christianity, and some eminent writers among them "published many tracts to prove its divine origin, but it may be questioned whether they did not make as many unbelievers as converts." That while they assumed the name of christians, "they took no inconsiderable pains to lessen the Author of our religion," not merely in "his personal dignity, but in his moral excellences, and his qualifications as a teacher sent from God," and that "the followers of Mahomet entertain a higher respect and veneration for their supposed prophet, than these disciples of Jesus do for their Lord and Master." That "they so lowered their ideas of inspiration as to allow only a small part of the scriptures to be inspired of God, and to have left it uncertain where that part is to be found." That "they call in question the genuineness" of large portions of the New Testament, "principally because they contain" a narrative which they dislike. And that they alleged "certain vague and general charges of interpolations and mistranslations of the scripture, the tendency of which was to lessen that value and veneration for them which it is the duty and interest of every christian to indulge," and all this because they were "conscious that the plain and obvious language of the sacred writings was not favourable to their system." My worthy friend may, and no doubt does think this to be a very fair and unexaggerated description of his Unitarian contemporaries, but I can assure him that the Unitarians themselves will by no means subscribe to the correctness of the representation. And if posterity a thousand years hence should know no more of Unitarians than they would learn from my friend's book, I have no hesitation in saying that they would labour under a gross misconception both of their principles and their character. Let us then make some allowance for that "ancient heretic" Marcion, and let us believe, as in all reason and candour we ought, that he might have something more to say for himself and for his principles than his opponents and revilers have said for him.

The worthy author proceeds (p. 118.) to draw the following

conclusion, which in the present state of critical knowledge will, I will venture to say, be regarded by well-informed persons as not a little extraordinary. “So that I am clearly convinced, *after examining the subject*, that nothing which has been advanced by the enemies of christianity, or its well-meaning friends, is sufficient to shake our faith in the *inspiration of the New Testament*, or the genuineness of any part of it, *except it be a single verse*.” If my *well-meaning* friend is speaking of the *universal* inspiration of the New Testament, he has himself shaken that doctrine as some will think sufficiently—if he means *partial* inspiration, he subjects himself to his own charge, (p. 96.) “of allowing only a part of the scriptures to be inspired, and leaving it uncertain where that part is to be found.” And I believe that if he will take the trouble of re-examining the subject, with the assistance of the learned, accurate and indefatigable Griesbach, he will be satisfied that more than one sentence in the received text of the New Testament is liable to the suspicion of interpolation. It would indeed be truly miraculous if in a course of fifteen hundred years any existing manuscripts of the New Testament should have been perfectly free from error: and it would be still more extraordinary if these unmutilated, uncorrupted manuscripts should by mere accident have come into the possession of Robert Stephens at Paris, Erasmus at Basle, and Beza at Geneva, to whose united labours we are indebted for our present text, in which no improvement has been made by public authority for the last two hundred and fifty years, though ten times the number of manuscripts have been since collated with the greatest care beyond what the original editors ever possessed. And yet my friend *after examining the subject* maintains an unshaken faith in the integrity, not of the New Testament, for that is not the question, but of the received text, as exhibited in the editions of Stephens, Erasmus and Beza, founded on the authority of about twenty manuscripts to which they happened to have access, most of which are of little repute, and were very cursorily collated by Henry Stephens, the son of Robert, a youth of eighteen.

My friend observes, (p. 119.) that “much has been said concerning the interpolations and mistranslations of scripture.” He adds, that “persons who have been disposed to lay great stress upon such declarations, and are themselves unacquainted with the original languages of the Old and New Testament, will perhaps be surprised when they are told that there are not above three or four passages of this nature which can affect their doc-

trinal system." I will venture to add without fear of contradiction, that those who are well acquainted with the subject will be still more astonished at my friend's broad assertion. Does this worthy gentleman really think that the only instances of mistranslation or interpolation which occur in the scriptures relating to points of doctrine, are the three which he has produced? Isaiah ix. 6. Phil. ii. 6. and the notorious text of the heavenly witnesses, 1 John v. 7? Did he never hear of Acts xx. 28. the church of *God* which he purchased with his own blood: an expression at which Athanasias himself revolted, and declared that none but Arians would endure? Was he not informed that the expression 1 Tim. iii. 15. "God manifest in the flesh," was never quoted by the early writers in the Arian controversy? a manifest proof that it had then no existence? And, to add no more, that at Rev. i. 11. "I am Alpha and Omega, the first and the last:" which Dr. Doddridge solemnly records in his note upon the passage "as having done more than any other in the bible towards preventing him from giving into the scheme which would make our Lord Jesus Christ no more than a deified creature," is plainly proved to be an interpolation, and as such is left out in the corrected text of Griesbach, and the version of archbishop Newcome.

After all, I am ready to admit that the number of corrupted doctrinal texts is less than many would suppose: but the reason is that the number of texts which in the least degree countenance the doctrines of the pre-existence or the divinity of Christ, is very small in proportion to what many, who have not enquired into the subject, imagine, and of those a very considerable proportion are interpolations, and the rest are by the bulk of professing christians greatly misunderstood: of this assertion I may perhaps take occasion, with your permission, to offer some proofs in a subsequent letter, and in the mean time

I remain, Sir, &c.

*Hackney, July 15, 1807.*

T. BELSHAM.

## BIBLICAL CRITICISM.

*Our Lord's Agony in the Garden. Two Discourses. By the late Rev. W. Turner, of Wakefield.*

### DISCOURSE 1.

*(Concluded from p. 321.)*

WHEN they were come to the garden, Jesus desired the rest of the disciples to wait there, probably at the outside



of the door, while he went in to pray; only he took with him Peter, and James, and John, who had been witnesses of his transfiguration on the mount. But, ah! how different a spectacle were they now to behold from that illustrious display of his heavenly majesty and glory.

When he was advanced a little way into the garden, he began to be sorrowful and very heavy, or in great distress. Mark expresseth it—to be sore amazed and very heavy. The appearance of his countenance, and every action denoted a violent agitation of body and mind. And he said to the three apostles, “My soul is exceeding sorrowful, even unto death: *i. e.* I suffer an inward anguish and distress, that very nearly overpowers and extinguisheth all the functions of animal life: tarry ye here and watch with me.” He then went a little further, and fell on his face, and prayed, saying: “O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.” Or, as St. Mark. “He prayed, that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee, take away this cup from me. Nevertheless, not what I will, but what thou wilt.” Or, as St. Luke. “Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done.”

Having offered up this prayer to his Father, he returned to his disciples, and found them asleep, and with affectionate earnestness thus rebuked them, especially Peter, who but an hour or two before had declared so warmly his determined attachment to him, and resolution never to deny him, though he should die with him. “What, could ye not watch with me one hour?” Or, as St. Mark hath it: “Simon, sleepest thou? Couldst not thou watch one hour?” He adds; “Watch and pray, lest ye enter into temptation; *i. e.* be overcome by it.”

He found by experience, that it was an hour of temptation, or trial, indeed; severely such to himself. Perhaps, his dependance on, and resignation to the will of his Father had never suffered such an attack before. Possibly, they did not afterwards endure so hard a struggle under the pains of the cross and in the agonies of death, as they did now under the present violent perturbation of his bodily frame, and the agony of his spirit consequent thereon. He knew also, that his disciples would be exposed to a very severe and similar trial of their duty, fidelity and trust in God and in himself; and therefore he so repeatedly and



earnestly exhorted them to make use of the same preservative and remedy, of watchfulness and prayer, which he himself now did.

He goes on to add: "The spirit indeed is willing, but the flesh is weak." This clause hath been generally considered, as designed to suggest a gracious plea, or excuse for the disciples under their present drowsy frame. But, perhaps, it ought rather to be considered, as containing a motive to enforce the preceding exhortation to watchfulness and prayer. He allows, that the real purpose of their hearts was well inclined to perform their duty; and that, when they had just before declared their determined attachment to him, even unto death, they had expressed only their true sentiments. But right purposes and dispositions alone were not an effectual security. The flesh is weak; and even its innocent infirmities and reluctances against sufferings and death might occasion their being betrayed into unfaithfulness and apostacy; therefore they still had need of all the additional supports of watchfulness and prayer for divine assistance, lest they should be overcome by temptation.

When we consider the situation in which our Lord was, when he delivered this caution, it seems to derive from it an inexpressible energy and pathos. He who said, "The spirit truly is willing, but the flesh is weak," did, at the instant he said so, suffer a most violent perturbation of his whole animal frame, which occasioned such distress and anxiety of spirit, as caused him to cry out, "My soul is exceeding sorrowful even unto death," and consequently was subjected through this weakness of the flesh, to a most severe trial of the constancy of his submission to the will of God.

Having said thus to the three disciples, he went away again the second time, and prayed, saying; "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." This is much of the same import as his former petition had been; and therefore St. Mark says, "he prayed, saying the same words." He then returned to his disciples, and, as St. Mark observes, "he found them asleep again, for their eyes were heavy, neither wist they what to answer him." We are not told, indeed, that he said any thing to them this second time.

But finding the paroxysm of his mental and bodily distress not at all relieved, he left them, and went away again, and prayed the third time, saying the same words. St. Luke adds further: "Being in an agony he prayed more earnestly,

and his sweat was like great drops of blood falling down to the ground;" from whence, I presume, it appears that the whole system of his fibres was extremely relaxed, or that the current of the blood in his vessels was driven forward with such prodigious rapidity, as to force its way through the extremities of the fine vessels of the skin, and mingle with the sweat which flowed profusely from him. A case, which, I suppose, could not happen without being attended with most acute pain, especially, in that extremely disordered and irritable state of the whole nervous system. A case, which one cannot contemplate without shuddering, and to which the highest similar affections of the human frame, we have known, will bear no comparison. Some ancient writers, indeed, have spoken of like cases happening on very extraordinary occasions; and a few examples in later ages have been collected\*.

How extremely miserable and distressing is the condition of any person, who through strong apprehensions and fears of evil, or other perturbations of the nervous system by the painful passions, is thrown into a profuse though natural sweat. What then must be his condition, who being in an agony, his sweat was like great drops of blood falling to the earth!

Gracious Heaven! In what a situation of distress was the Son of God and Saviour of the world now in! And yet, even in this situation, his absolute submission and resignation to the will of God remained unshaken, and dictated these amazing words; "O my Father, if this cup may not pass from me, except I drink it, thy will be done." A strain of Piety, that even surpasseth, and is more astonishing than, the extreme of misery which he suffered.

But, was it possible, that such a submissive address as this could fail of acceptance with that merciful God, who heareth prayer? No surely. He who said, that none of the seed of Jacob should seek his face in vain: He who hath encouraged the humble and dutiful applications of all the miserable, by saying, "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me;" could not reject such a prayer as this from his own well-beloved son. St. Luke tells us, that there appeared an angel unto him from heaven, strengthening him: *i. e.* a heavenly messenger was sent, commissioned and empowered by God, to restore the enfeebled and disordered state of his whole bodily

\* Vid. Theolog. Repos. v. iii. p. 378. 476.

frame to its wonted strength and proper state; and, no doubt, that would immediately cause the perturbation and distress of his mind to cease, and put an end to the temptation.

It is true, St. Luke placeth the incident of the appearance of the angel to strengthen him immediately after his first address to his Father, and before the account he gives of his agony and bloody sweat. But it appears plain from the nature of the things, that the agony could not come on after the angel had strengthened him, but must have happened before; otherwise, his strengthening had no effect; since, in that case, the most violent symptoms of his disorder and debility came on afterwards; which cannot be supposed. Besides, it is very plain, that St. Luke did not intend to be perfectly accurate in placing the several incidents he records exactly according to the order in which they happened. For he takes no notice at all of our Lord's returning to the disciples till he comes to the close of his account; and there he says that when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, "Why sleep ye? Rise and pray, lest ye enter into temptation." Whereas, it appears from St. Mathew, who is much more exact in observing the order of the incidents, that this reproof and charge were given after his first prayer, and at his first return to them. At his second he said nothing to them: at his third, when the agony and temptation were over, he said, "Sleep on now and take your rest: behold, the hour is at hand, and the son of man is betrayed into the hands of sinners. Rise, let us be going; behold, he is at hand that doth betray me."

Perhaps, some persons may be inclined to ask: Why did not our Saviour, by his own miraculous power preserve, or deliver himself from these grievous and agonizing sufferings which he endured in the garden: but the ministry of an angel from heaven must be employed to strengthen him? But, may not a like question be asked with equal reason, concerning all the natural inconveniences and bodily sufferings he endured through his life and at his death? However, to such inquiries it is sufficient to reply, that it was his duty, and uniform determined purpose to support every thing, which the will of his Father appointed to him and laid upon him. This suffering in the garden he considered, and called a cup which the Father had put into

his hand, he would not therefore refuse it, or put it away himself, however desirous he might be of its removal, and however earnestly he intreated his Father to take it away.

Besides, the miraculous power with which he was endowed, was given to him by his Father, and given for certain particular and appointed purposes, and those only. It was not given him for his own use and service, nor in fact did he ever employ it for his own security or advantage. The only instances which I recollect, wherein he can be supposed to have exerted a miraculous power for his own service, was when he extricated himself from his enraged enemies, who were going to destroy him. But, I think, there is nothing in any of the accounts referred to, which obliges us to conclude, that he delivered himself by miracle, and not rather by wisdom and prudence only, and by taking opportunities which offered to mingle among the crouds that attended him, and so escape out of his enemies' hands. As for his walking on the water, and stilling the tempests which had arisen on the sea, it appears plain to me, that the chief and even sole design of these, was for the confirmation of the faith of his disciples in his divine authority and power, and to take away every remainder of their doubts and unbelief. Although there appeared in him the great power of God for the relief and service of others, yet he himself lived in the world, as a mere weak and feeble man, subjected to the common infirmities and sufferings of other men.

Thus have we attended our Lord through the several incidents of this very extraordinary and affecting scene. I have endeavoured to explain to you what I apprehend to be the nature, and probable cause of his terrible suffering on this occasion. And I hope I need make no apology for engaging in a disquisition of this kind, as whatever tends to throw light on any part of the gospel history, particularly upon so uncommon a transaction as this, which seems involved in considerable obscurity because uncommon, but especially on an incident which so deeply affected our beloved Lord and master, cannot fail of having an importance with all Christians, and, I trust, will be agreeable to you.

Behold, Christians, what your Saviour suffered in this miserable hour of temptation ! Surely, he might well have adopted the words of the prophet Jeremiah : Was there ever any sorrow like unto my sorrow ? He was indeed a man of sorrows and acquainted with grief. To such things as these

did he subject himself, by taking part in our frail nature. that he might redeem us from misery and death. Yet these sufferings, terrible as they were, seem to have been distinct from, and intended for different purposes than, those last sufferings to which the New Testament writers unanimously concur to ascribe the efficacy of our redemption and salvation.

But, whilst we reflect with compassion and a degree of terror on his agony in the garden, with what admiration should we consider his behaviour under it. "O my Father, if it be possible, let this cup pass from me: nevertheless, not my will, but thine be done." And again: "O my Father, if this cup may not pass from me, except I drink it, thy will be done." Gracious God! What a perfect and unshaken submission to thy will was here—to what a severe trial was it put, and yet it remained firm. Sure, never was such witness borne to the rectitude, wisdom and goodness of thy appointments: never were they so honoured in the depths of distress.

My fellow Christians, while we stand astonished at the excellence of this spirit, at the perfection of this piety, cannot we also derive from it some portion of a like temper? By frequent and attentive meditation on this pattern, by resolutions often renewed, by the exertion of our best endeavours on every occasion that calls for it, let us strive to acquire some degree of that spirit which breathed these submissive words from the mouth of Jesus in the garden of Gethsemane.

## POETRY.

### MIDNIGHT.

Hush! the midnight hour is nigh,  
 Breathe the softest minstrelsy,  
 Eolian lyre! thy dying strain,  
 The ear of night shall entertain  
 With cadence sweet, and solemn sound,  
 'Till magic Fancy lures around  
 Her whisp'ring elves, an airy train,  
 To hear the child of care complain.

Now deathlike silence takes her round,  
 With unheard step, and thoughts profound;  
 And darkness, blind as thickest night,  
 Shrouding her face from mortal sight.  
 Now sleep with cobweb bands o'erspread,  
 Prone on the pillow rests her head;



Save where the famin'd ghost of care,  
 Her gentle fays and fairies scare ;  
 Save where disease, and guilt, and pain,  
 Obtrude their most unwelcome train.

How happy he who wakes to find,  
 A cheerful and contented mind,  
 Whose secret prayer ascends to heaven,  
 In gratitude for mercies given :  
 How calm how sweet is his repose !  
 And when his dream of life shall close,  
 How shall his wond'ring soul adore,  
 That power—that wakes to sleep no more.

*London.*

*W. A.*

### DESCRIPTION OF FRIENDSHIP, A FRAGMENT.

IN IMITATION OF SPENCER.

Of goodly port, and tall, the lady was,  
 Fashion'd with dainty care and symmetry ;  
 Her face, I ween, did mortal charms surpass,  
 A fixed star did blaze in either eye ;  
 Whilst in her hand she held a mirror high,  
 Symbol of truth ; and on her bosom white  
 Bloomed the Amaranth's purpureal dye,  
 Whose flow'rs did cast perfumes so rich and bright,  
 That Armidor nigh swoon'd with rapturous delight.

And in the middle of this little bower  
 Two turtles lay, and coo'd upon her breast ;  
 Decking with pretty toil, in many a flow'r,  
 A secret opening in her azure vest :  
 For there her heart by cov'ring was not press'd,  
 Shewing its movements to the observer's view,  
 And round her brow an evergreen she cast,  
 Seeming yet wet with dame Aurora's dew ;  
 Still were its leaves unmov'd whatever tempest blew.

*R. K. P.*

### THE MOTHER TO HER AFFECTIONATE CHILD.

I would not give thy rosy cheek  
 For all the ruby's glare ;  
 I would not give thy brilliant eye  
 For gems, or crystal rare !

I would not give thy shining locks  
 For regal ermine's pride ;  
 I would not give thy tender voice  
 For music's flowing tide !  
 And for the wealth of India's gold,  
 For all it could impart ;  
 For monarch's pow'r, or monarch's throne,  
 I would not give thy heart !

M.

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### THE SUMMARY OF HUMAN CONSOLATION.

Nor prayers nor tears can human ills prevent ;  
 From these no refuge like a life well spent :  
 But if Religion can the mind engage,  
 Her balm shall many a rising pang assuage,  
 The *present* prospect gild with cheering light,  
 And hope supply to make the *future* bright.

W. H. R.

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## REVIEW.

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

POPE,

ART. I.—*A new and appropriate System of Education for the Labouring People ; elucidated and explained, according to the Plan which has been established for the Religious and Moral Instruction of Male and Female Children, admitted into the Free School, No. 19, Orchard Street, in the City of Westminster : containing an Exposition of the nature and importance of the design, as it respects the general interests of the Community, &c. &c.* By P. Colquhoun, L.L.D. Hatchard. 1806. 2s.6d.

THE improvements of our age individual till then unknown, and have been so numerous and so rapid, that it would have been truly surprising, if our mode of communicating instruction to the labouring people, had not been ameliorated by the general taste. It was not in the nature of things, that a system so defective should have retained all its imperfections in the midst of universal reform ; accordingly, a few years since an

by no means opulent, undertook the bold and patriotic task of establishing one differing essentially from any of those in use ; and rested his own fortune as well as the success of the system, upon his ability to triumph over the whole of those various prejudices, which oppose innovations of every kind, however beneficial their objects.

This plan (commenced in St. George's fields by a general invitation to the labouring people of all sects to send their children to be taught *gratis*) took the name of its promulgator, and soon became spoken of as "*Mr. Lancaster's plan*," though in fact it was little more than a modification of that previously suggested by Dr. Bell. The leading principles of the system are, first, to explode the insolent and tyrannical practice of conveying instruction by degrading punishment, and to substitute that of exciting emulation by suitable rewards: secondly, to preserve the mind of the pupil in a fit state to receive instruction, by confining his attention to scientific subjects alone, instead of confusing him in the usual way, by an incoherent mixture of subjects scientific, moral, and religious: thirdly, to make a strong impression upon the mind by the use of sensible images, instead of leaving the infant faculty to fret itself, and wear out its retentive powers by problems chiefly intellectual. The lessons to be taught, are traced upon a plain surface by the monitor, in presence of the pupils of his class, who imitate his manner till practice enables them to form the images they represent. Mr. Lancaster's mode of procedure, differs from that of Monsier Lambouillet of Brussels, inasmuch, as that ingenious and indefatigable teacher arranges his pupils in a semicircle, their desks being raised one above another in the form of an amphitheatre, so as to leave no obstruction between them and the preceptor, who upon a large-

sized slate, illustrates every lesson he gives, and, upon a great variety of subjects, teaches the whole school at once; whereas Mr. Lancaster, divides the youth attending his seminary, into classes of ten, over each of which, one of the most expert boys is appointed monitor, as well for the purpose of instruction, as of examination.

All the details of this plan, practical as well as theoretical, have been entered into by Mr. Lancaster with so much spirit, that he has laid the public under a very great obligation to him; and we entertained a hope, that the liberal world would lend him its undivided aid, for carrying it into general effect, up to the time when this work of Dr. Colquhoun's made its appearance.

The style and arrangement of this publication, is in the manner of the worthy magistrate's other writings, and like them, it contains many trite observations, so replete with benevolence and humanity, that we should be extremely happy to see the Doctor as zealous in reducing them to practice, as he is in putting them into circulation. Such a hope however it is impossible to indulge, after concluding the fourth page of his introduction, for instead of having any design to aid Mr. Lancaster's plan, or to offer any improvements upon it, he appears to have trespassed upon this province, from an apprehension that the people would be too much benefited, unless he were to interpose his stultifying system in the way of Mr. Lancaster's efforts.

Dr. Colquhoun in all his writings, affects to regard the labouring people as a distinct species, and he is afraid that they should by any means be led to form a different opinion of themselves; hence, it is the object of his plan, to prevent the children of the poor from being "educated in a manner to elevate their minds above the rank they are destined to fulfil in society," which he thinks would be the case, if "extensive knowledge were diffused amongst them." In a state of society rapidly improving, we cannot imagine a motive or principle more impolitic or immoral. The distance between the lord and his slave is a mere mathematical point, compared with the distance between knowledge and ignorance; and is it not enough for the small minority which constitutes the great men of the earth, that they have reduced the majority of the human species to constant servitude, but they must degrade mankind to the state of mere machines? Is it not enough, that they have acquired such a control over the body, as enables them to say unto this man, "Come and he cometh, and unto that man, Go and he goeth," but they must usurp the dominion of the mind also?

The object of the worthy magistrate, is at variance with every principle of moral justice, and every tie that binds men together in civil society; and a state that would act upon such principles, would have no claim upon the allegiance of its subjects. The whole business of life, is a competition between individual

and individual, to procure as great a portion of happiness as can be compassed by each single effort; and it is the super-abundant quantity that is produced by the continued struggle, and found more than sufficient for individual use, that constitutes the public good. But the degree of happiness, either public or private, depends upon the struggle being conducted on equal terms; and if the competitive powers become engrossed on one side, both public and private happiness will diminish, and can only exist in proportion as this equality becomes restored. No very labour-ed research is necessary, to prove that the miseries and distresses of the people of England, have uniformly increased, as literature and the sciences have been improved. It is not because literature and the sciences are unfavourable to happiness, but because they have given the people new powers which bigotry and covetousness have refused to extend to the whole of the combatants in the struggle, and therefore has left a part of them unequal to the task of procuring happiness.

The monopoly of learning by the rich, is as ungenerous on their part, as would be the conduct of a wrestler, who should contrive to tie the hands of his antagonist before he would contend for the prize; and it is impolitic, because every design of the multifarious occupations of the mind, being to produce happiness, the more talent and ability there is employed in their direction, the more abundant must be the stock created. Can it be argued, that

the increase of private happiness would be injurious to the public good? If such should be our author's opinion, we should be glad to learn whether he ever feels a blush upon his cheeks, when he reads of a state, in which *if one member rejoice, all the members rejoice with him; and if one member suffer, all the members suffer with him.* It is to be feared, that the Doctor's sensibilities are not quite so acute: he has indeed, it seems, a great zeal to God, but his Deity is not that source of universal benevolence, whose tender mercies are over all his works, but a limited fugitive being, who shelters only under lofty steeples, and cannot gain admittance there, until some mitred pigmy has told him he may enter.

It would be a subject of endless regret, if a disposition to prefer Dr. Colquhoun's plan to Mr. Lancaster's should become general, for it is as clearly stamped with a spirit of bigotry, as with a spirit

of injustice. The children admitted into his school, which is situated in Orchard-street, Westminster, *must* be educated in the "Principles of the Established Church." The preservation of intolerance, is therefore another reason, why this tract has presumed to lift its head against the "*Improvements in Education*," published by Mr. Lancaster. The work will doubtless be read by all those, who imagine that when a person has acquired a name for writing well upon any one subject, he is of necessity qualified to write upon any other that happens to enter into his head; but we cannot dismiss the article without expressing it as our opinion, that its moral and political tendency is evil, and that it is desirable that it should be read only by those on whom reading makes no lasting impression, and those who are able to discern sophistry and to repel temptations to bigotry.

B.

ART. II.—*A Summary View of the Evidence and Practical Importance of the Christian Revelation, in a Series of Discourses addressed to young Persons, by Thomas Belsham, Minister of the Unitarian Chapel in Essex Street.* Johnson, 1807. pp. 204. 8vo.

(Concluded from page 329.)

Our author's fifth discourse illustrates "the practical value of the Christian revelation;" his text being Titus ii. 11—14—a passage which the learned Selden "always admired, as comprizing, in a clear and excellent summary, the nature, the end and the reward of true religion."

Mr. B. in the first place, takes a summary view of the leading

articles of the Christian faith, and then considers their tendency to meliorate the heart and to regulate the practice.

With good reason he calls the principles and expectations of which he gives a statement (160—163:) "sublime and animating;" cold and uninteresting as they are esteemed by those who prefer creeds of human fabrication to the



simplicity of the gospel. And he clearly points out their tendency to produce the divine, the social, and the personal virtues. It will soon be perceived that the writer is familiarly acquainted with Hartley's "Observations on Man," of the philosophy of which, and sometimes even of its phraseology, we observe that he avails himself. (163—180.)

From the whole of his arguments he infers that—

“The character of an enlightened and consistent christian is a sublime, a dignified, and an eminently useful character; and that the tendency of christian principles is to conduct the mind to the highest attainments in wisdom and virtue, and to elevate human nature to its happiest and most perfect state.”

“It is true,” he adds, “that this effect is not completely produced in any human character, and the history of the world supplies us with one example only of consummate virtue. But, though human frailty, under the best culture, falls short of absolute perfection, it is, nevertheless, evident that the direct tendency of christian principles is to meliorate and exalt the character, and that, in proportion as they prevail, they greatly improve the condition both of individuals and society; though, by countervailing influences, they are prevented from producing all those beneficial effects to which they naturally tend.” (178, 179.)

The title of the sixth and last discourse is, “The subserviency of knowledge to virtue,” (John xvii. 3,) and is the same, we perceive, in substance, with a sermon which our author printed in 1795, and which he entitled “Knowledge the foundation of Virtue:” he appears, however, with superior advantage in the present publication of it; and some of our readers will, probably, be gratified and instructed by comparing for themselves, the two compositions, and by observing

the happy influence of revision and correction upon accuracy of statement and propriety of expression.

After having given definitions of knowledge, of virtue and of vice, Mr. B. observes, (183:)

“The objects of knowledge are various: and though all are in some degree connected with each other, yet, as the human mind is contracted in its comprehension, no individual can embrace the whole compass of science, and indeed very few can comprehend any considerable variety of subjects. It is not then every kind of knowledge which is productive of virtue, but chiefly that of which virtue is the principal topic, the science, as it may properly be called, of theology and morals: the sublimest of all sciences, and perhaps not the most easy of attainment, at least if we may judge by the gross errors into which many persons, and those not always the most ignorant and illiterate, fall upon these subjects. It is a vulgar error that knowledge has little or no connexion with virtue and piety: for men who excel in abstract or physical science sometimes appear to be sceptics in religion and defaulters [*deficient*] in virtue. This, however, is not a fair conclusion; for how profound soever the speculations of such persons may be upon other subjects, they are often mere novices in the science of morals, and striplings in the truest and the best philosophy. But that a person who has paid the same attention to these interesting subjects which is directed by others to those branches of science in which they are ambitious to excel, and who, in consequence of impartial and laborious inquiry, has attained just sentiments of religion and morals, should, at the same time, be practically vicious, is, I believe, a very uncommon case. I will not say that it has never happened. But it is most certain that persons of this description must have been placed in circumstances peculiarly disadvantageous, if these circumstances were capable of counteracting the valuable impressions which are the natural result of [*which are naturally made by*] the steady, habitual contemplation of moral truth.”

Some valuable observations follow on credulity and scepticism;

(184—189.) and Mr. B. remarks that to the latter of these extremes there is, in the present age, a peculiar tendency.

"There is, sometimes" he says, "in mind, an inertia similar to that of matter. When it has once taken a direction, it is with difficulty stopped."

He adds—

"To believe nothing, all that is necessary is not to think, nor to inquire about any thing: and I have no doubt, that scepticism is much more frequently the result of indolence or inattention, than of inquiry. One thing, however, is self-evident: that unbelief is not knowledge."—

Mr. B. proceeds to state the nature, importance and difficulty, of the question discussed in this sermon:

"What are the best means of securing to every individual his own greatest ultimate felicity?" (189—191.)

And he informs us that, for this purpose, it is necessary to attain correct notions concerning the existence, the character and the government of God, the evidence of a future life, and the most efficacious means of obtaining the divine favour both at present and hereafter. (191.)

Under the second of these heads the preacher takes occasion to enlarge on the unspeakable value of the christian revelation, as the only solid basis of our immortal hopes.

The whole passage is particularly deserving of perusal: but we cannot quote it, without exceeding our proper limits. (198—201.)

This discourse, the ablest and most original in the volume, exhibits the reasoning and spirit of the best philosophy, and, though addressed immediately to young persons, may be read, in general, with advantage and delight.

On the whole, notwithstanding

Mr. B. has entitled his work, "*A summary view of the evidence and practical importance of the Christian revelation,*" it contains an assemblage of information and arguments which we have rarely seen brought together in so small a compass; and, in truth, it is more ample, profound and satisfactory, than many larger treatises on the same subject. Nothing of main importance appears to be omitted: nothing is discussed carelessly and superficially. If no notice is taken of some collateral and subsidiary points of reasoning, (and, under this class, we should have been happy if the author had favoured us with his opinion, respecting the famous passage found in Josephus) it is evidently because it was inconsistent with the limited scope of the publication.

By no qualities, however, is this volume more honourably distinguished than by the spirit of candour and ingenuousness which it uniformly breathes. Objections are fairly represented: concessions, when concessions are thought to be called for, are readily and handsomely made. Those bitter invectives, those intolerant denunciations, those hateful insinuations which disgrace many professed advocates of revelation have no place in these pages. The author is a firm, but, at the same time, he is a liberal, defender of the gospel. His manner bespeaks his sincerity and benevolence; and we trust that, combined with his theological information and intellectual ability, it will effectually recommend this summary, &c. to the attention of unbelievers.

We hope to take early notice

of his intended discourses on inspiration, upon their appearance from the press. With pleasure and gratitude we anticipate the wider diffusion of accurate theological knowledge, by means of his lectures on the evidences, doctrines and institutions of religion. Will those of our readers who attend upon them permit us to suggest that *something beyond mere attendance* is requisite, if they wish to do justice to these instructions? Proper books must be perused, and reflection and thought must be seriously exercised. Without these, lectures may make them conceited, but will never make them wise.

The style of our author is, in general, easy, perspicuous, flowing and energetic; and this in a degree that will give him some claim to distinction even as a writer. But it is occasionally disfigured by learned words (e. g. generate, meliorate,) and by long or by ill-divided sentences; and it would probably gain in correctness and precision, without losing in elegance, by more of the *limæ labor*. After all, its faults are trivial, its excellences, solid; nor should we have deemed it an advantage to point out what we consider its blemishes had the writer been of inferior merit.

ART. III.—*The Wants of the People; and the Means of the Government; or Objections to the Interference of the Legislature in the affairs of the Poor, as recommended by Mr. Whitbread in the House of Commons, on Thursday, Feb. 19, 1807.* By John Bone. 8vo. pp. 105. 3s. Jordan and Maxwell. 1807.

The condition of the English poor is confessedly bad: this is an able and spirited attempt to shew that the only thing which parliament can do for their relief is to repeal all past acts of interference and to let them alone for the future.

Mr. Bone is, in his leading principles, a disciple of Dr. Adam Smith; and his speculations evince much of the sagacity and judgment, much of the power of generalization blended with faithful attention to detail, which characterized that eminent master of Political Economy.

In this and former publications Mr. B. contends for the in expediency and perniciousness of the

Poor Laws. He here terms the Pauper System “a Bill of Indictment against the whole people and their posterity.”

“It will be recollected that the Thirty-nine Articles and the Pauper system were cast in the same mould; and let every reasonable being ask himself, whether the sovereigns, the lords, the bishops, or the senators, who were anxious to prove that God had made the majority of his creatures for the sole purpose of consigning them to endless damnation, would be peculiarly solicitous about finding the best means of saving them from temporal starvation.” p. 52.

Our author dares to take the field against a philosopher, strong

*Dr. S. Stillman—Sir E. Harrington.*

in popular opinion and great authorities—Mr. Malthus. He denies both “the necessity of poverty forming any part of our political system, and the necessity of checking our population.” He says that “the whole amount of Mr. Malthus’s argument is, *that the world will be filled with misery a thousand years hence; and therefore we ought to begin to be miserable in good time.*”

The pamphlet, however, is principally designed to point out the impolicy of Mr. Whitbread’s projected Poor Bill; and it certainly deserves the serious attention of all such as feel interested in that great and important measure. One consequence of the Bill, should it pass into a Law, is here exposed, which has, we confess, from the first alarmed us; though there is reason to apprehend it will be little regarded in the House of Commons: we mean the tendency of the proposed plan of parish education to aggravate the power, already oppressive, of the established church.

“Beside these objections (says the author,) I think a very strong

one arises out of the impossibility of Government interfering with this plan, without throwing all its advantages into the hands of the established church in a short time. I am satisfied that Mr. Whitbread can have no such design, and there can be little reason to doubt, but that, in the outset, every care will be taken to give the children of dissenters the same advantages as the children of churchmen. It is not, however, in the nature of the thing, that whilst all the appointments must necessarily be made by churchmen, the feelings of dissenters will continue long to be consulted. The consequence will be, that dissenters will be obliged to withdraw their children from those schools, and bear the expense of educating them themselves; but the system will then be formed, the taxes will be settled for its maintenance, and the whole nation will be obliged to pay for a large and unnecessary Institution, that will be supported as the established church now is—FOR ONE PARTICULAR SECT ALONE.” p. 102.

## OBITUARY.

“March 13, in the 70th year of his age, Dr. SAMUEL STILLMAN, of Boston. He was born at Philadelphia, Feb. 27, 1737; educated at Charleston, South Carolina, and ordained there in Feb. 1759. He first settled in the ministry near Charleston, but soon left it on account of his health; and in Jan. 1765, was fixed over the first Baptist Church in Boston, of which he continued pastor to the day of his death. His character was excellent, his talents respectable, his services popular. He was in senti-

ment, what the particular Baptists of this country are—Calvinistic. His funeral sermon was preached to an immense auditory by Dr. Baldwyn, pastor of the second Baptist Church in Boston.”

“March 18, at his lodgings in London, aged 54, Sir EDW. HARRINGTON, only son of the venerable Dr. H. of Bath, and a member of the corporation of that city. He was the author of ‘Travels through parts of France.’ ‘A skezzio on the Genius of Man?’



*Mrs. M. Austin More—Mrs. A. Jerningham—Rev. E. Owen—Rev. S. Thomas—  
C. Dilly, Esq.—Mrs. S. Porter.*

and a small volume of the ludicrous kind, dedicated to the late Lord Thurlow when Chancellor."

"Mar h 23, at Bruges, in Flanders, deservedly honoured by her whole community, and greatly respected by all who knew her, Mrs MARY-AUSTIN MORE, Superioress of the Convent of English Nuns there, and many years resident at Hengrave, near Bury. She was the last lineal descendant of the celebrated Sir Thomas More. Likewise in the same Convent, in her 80th year, Mrs A. JERNINGHAM, a near relation of Sir Wm. J. Bart. well known by his poetical productions."

April, at Warrington, the Rev. E. OWEN, rector of that place, and master of the Free Grammar-School. The Rev. Gilbert Wakefield, who for some time was classical tutor to the Warrington Academy, became acquainted with Mr. O. whom he describes as "a man of most elegant learning, unimpeachable veracity, and peculiar benevolence of heart;" known by several sermons and tracts; and more distinguished by a translation of Juvenal and Perseus, with a preface and disputations relative to his author highly meritorious and instructive."

"April — at Hambrook, near Bristol, after a short illness, the Rev. SAM. THOMAS, many years minister of the Dissenting congregation at Frenchay."

May 4, at Ramsgate, aged 68, CHA. DILLY, Esq. of Brunswick Row, formerly an eminent Bookseller in the Poultry. Mr. D. was born in 1739, at Southill, Bedfordshire, of a respectable family who were Protestant Dissenters. His elder brother, Edward, having established a considerable trade in Books, by exportation to America, and especially by the publication of the Works of the Dissenting Divines, took Mr. C. D. into partnership on his return from a short tour in America. Mr. E. D. dying in 1779, the whole of that lucrative concern came into his brother's hands.

Mr. C. D. was, like his brother, a liberal purchaser of copy-right, and kept an hospitable table for the entertainment of authors and literary friends. He has honourable mention on this score, in Boswell's Life of Johnson. "After 40 years application, having acquired a

handsome property, he suddenly relinquished business, but does not appear to have thus added to his enjoyments." Having no family, and probably having never derived from his intercourse with books, that easy and agreeable use of them, which might sufficiently occupy his solitude, he was in danger of becoming one of the numerous class of men of leisure, such as the celebrated Lord Falkland used to pity, especially in rainy weather. He is indeed described as having "acquired an alarming dejection of spirits." He was now "persuaded to adopt in Brunswick Row, the sociability if not the employment of the Poultry." Thus he was in a great measure roused from his melancholy; and continued to enjoy a few years of real comfort; distributing, not unfrequently, a portion of his large property in act of the most disinterested benevolence;" thus adopting the poet's remedy against ennui, "to do some gen'rous good."

"Mr. D. arrived at Ramsgate, on Saturday the 2d of May on a visit to Mr. Cumberland, in whose Memoirs he is noticed with great regard. On Sunday evening he was attacked by an oppression of breath, which took him off on the following morning." In the disposal of his ample fortune, leaving the bulk of it to relations, he has not been unmindful of some useful public charities, and several of his literary friends.

May 9, at Portsmouth, Mrs. SARAH PORTER, aged 71 year; 56 of which she was member of the General Baptist Church at that place, of which her husband, the late Mr. Matthew Porter was many years deacon. She was sister to John Brent Esq. of Blackheath, and possessed all those virtues which render possessors objects of love and esteem. A generous warmth of friendship towards those he esteemed worthy objects; a forgiving christian disposition, a faithful discharge of the conjugal, relative, and social duties, a most scrupulous attendance on public worship, a liberality of sentiment worthy the greatest character, and a constant practice of benevolence, in which had her circumstances permitted her a fuller indulgence. few would have seen her superior, form the most prominent features of her amiable character. En-



*Mrs. E. Filliter—Rev. Mr. Barker—Mrs. Powell.*

dowed with such qualities, it is scarce necessary to add, that under those sufferings peculiar to her disorder, she awaited with patience and resignation the termination of her mortal life, which happened on May 9, when she expired without a groan, in the full and assured hope of a glorious resurrection.

JUVENIS.

"May— at Wareham, Dorset, Mrs. ELIZA FILLITER, youngest daughter of Thomas Brown Esq. of the same town. This amiable lady was married in the beginning of the present year, to Mr. F. a respectable attorney at Wareham. Her prospects on her entrance into active life were singularly pleasing; but alas! such is the instability of all sublunary good, that she was destined to live with her affectionate partner only the short space of seventeen weeks. An inflammation of the bowels carried her to her last home. Like young Timothy of old, however, it was her happiness, to have known the scriptures from her childhood. She was a member of the Presbyterian Church at Wareham, under the pastoral care of the Rev. T. Thomas. The calmness with which she met death, demonstrated the worth of religion in a dying hour. She was willing, yet not anxious to live—ready, but not importunate to be eased from her pains by death. Often, during her illness, did she express her thankfulness for youthful piety. 'Death-bed repentance,' (would she say) 'I always thought very dangerous, because very uncertain, and now, I am more than ever convinced of its fatal impropriety. Let me die the death of the righteous.'"

"June 28. The Rev. Mr. BARKER of Burslem, an occasional preacher at the Methodist Chapel, in Stafford. In the midst of his discourse on Sunday evening, he expired suddenly, without any previous symptoms of illness, and fell from the pulpit, to the great terror and amazement of the congregation."

PRESS.

"On Monday, July 6th, after an illness of less than two days, Mrs. POWELL, wife of Mr. Joseph Powell, Merchant in Exeter. The loss of this truly excellent woman, will long be deeply felt, not merely in the domestic circle, but among those who had the privilege of her friendly regard. Possessed of an elegance and a genuine polish of

manners, which would have secured her a gratifying reception in the circles of gaiety and fashion, and, at the same time, endowed with talents which would have qualified her to shine in the pursuits of mental culture, she gave herself up to the faithful discharge of the domestic duties. Her abilities and good sense, were, for some time, exercised in the early education of two promising children. Maternal tenderness did not in her degenerate into foolishly indulgent fondness; she was able to give up her own gratification for their future good. Indeed she could bear any thing for her children, as she has been known to say, but she did not think she could bear their loss. That trial, however, was in reserve for her. About the middle of 1805, in the space of a month, both were taken away from her. It was a heavy stroke; for a time it was overpowering; but she knew the hand which inflicted it; she learnt to trust though she could not trace, and she bowed submissively to the appointments of Providence. Again her hopes were raised by the birth of another child: but, before the bud of intellect and affection had begun to open, that too was removed from her. At first she seemed to sink under the accumulation of sorrow; but it was not for a long time; she rose superior to it with the placidness of resignation. 'Father, not my will, but thine, be done,' was now the language of her heart. It was a noble instance of the power of religious principle; and a noble example she has set to those who are now called upon to deplore her loss. Another, and a healthful babe, produced a renewal of maternal pleasures and anxieties. For a little time they were her's; and then she suddenly sunk into the silent slumbers of the tomb.

Thy ways, O Lord, are little known.

To our weak, erring, sight;  
Yet shall our souls believing own,

That all thy ways are right.

"Her religious belief coincided with the Unitarian system. It would have been unnecessary to mention this, were it not the fact, that numbers cannot think the Unitarian tenets capable of affording consolation in the hour of distress. The great modern defender of those tenets, felt their efficacy both in purifying the heart, and in supporting under affliction; it has been felt, too

*Miss Martha Fordham.*

by many who, beyond the little circle of their friends, have been unknown both in their life and in their death; it was felt by her whose loss we mourn. It seemed to be her earnest desire and aim, to regulate her affections and actions by the will of God; and though we mourn her loss, and sympathize with those who must most feel it, we sorrow not as those who have no hope; for we look forwards to a period, when, with all who have faithfully acted up to the light they possess, she will be received, by her Great Master, into those regions where sin and sorrow will be known no more."

Feb. 18, at her brother's house, at Ashwell, near Royston, in the 17th year of her age, Miss MARTHA FORDHAM, daughter of Mr. George F. of Sandon.

We have taken the first opportunity which our limits would allow, to give an interesting account of this young lady, with which we have been favoured. She was accustomed to worship in a small congregation in her neighbourhood, chiefly Unitarians. These with a consistency which we wish were less uncommon, instead of joining any of the Trinitarian Societies around them, assemble together for prayer, reading, and exposition of the scriptures, different members taking a part without the assistance of a settled minister. To this congregation, on the Sunday after Miss F.'s interment, the following address was delivered by one of her near relations.

"It will be recollected by most present that our dear young friend (whose departure from this life, we have assembled ourselves together, not so much to deplore as to improve) was during the first 8 years of her life, the very picture of health, and her days promised to be extended as long as that of any who now hear me. But it pleased the all-wise Disposer of events, who numbereth our days, to call her away in the morning of life, adding another instance to the many we have witnessed, that health is no security against the stroke of death; thus verifying the sentiment of inspiration, that all flesh is grass, and that

youth, health, and beauty are as the flower of grass, the grass withereth, and the flower falleth; thus do human beings fade away in their ways.

"In the 9th year of her age, she was attacked with a fever, from which she very slowly recovered, and from that period symptoms of the decline of which she died, began to make their appearance. The remainder of her life (which comprehended 9 years of sickness, with few and short intervals of health,) were years of great interest to those who delight in the contemplation of religious and moral improvement, considering it not only as the one thing needful, but as the chief ornament of our nature, and the only foundation of lasting happiness. Of her it may be truly said, that as her outward man decayed, her inward man of intellectual and moral improvement increased.

"To her young companions it may not be improper here to remark that her life was a complete confutation of the stale objection so often urged, that a close attention to religion in youth, destroys the spirits, and creates gloomy dispositions. Alive as she always was to the subjects of religion, I appeal to all who knew her, if she was not habitually cheerful, even to gaiety. Indeed no persons can have so just reason for cheerfulness as they who by the exercise of a good conscience live in a good degree to their own approbation. There were certain dispositions so pre-eminent in her, that you need not be reminded of them, they will always be associated with her remembrance; such as the most child-like simplicity, the most pure disinterestedness, and friendship the most ardent; dispositions it should be recollected, which if not found in youth, are rarely the growth of maturer years. Another trait of her character fresh in every one's recollection, was the lively interest she took in conversing with, and usefully amusing children, or persons much inferior to herself in years and understanding. Considering the culture she had bestowed upon her own mind beyond her years, this may appear a little extraordinary. It often happens in society, that the elderly part of the company converse upon subjects only interesting to themselves, and the young are consigned over to neglect. The

*Miss Martha Fordham.*

benevolence of her mind disposed her at all times to take up the neglected and forsaken. She also found them docile disposed to receive happiness, and to be the instrument of diffusing it, was to her a pure source of joy, making good the saying of her great Master, 'it is more blessed to give than to receive.' It will be years before I can forget, how her countenance was lighted up with benevolence the most tender and sweet, at the unexpected sight of her young acquaintance.

"Although she was far from exalting the instrumental duties beyond the moral, her conduct in this respect was worthy of imitation. As far as health permitted, and sometimes beyond it, she attended public worship, nor did she come in late, to the disturbance of those assembled, nor discourage by drowsiness those who were employed in laying before the society the fruits of their meditations. On the contrary, she took heed both how and what she heard, always happy to repeat the subject, stating her opinion in a way that could offend no person, but edify all. A letter written to her father, which passed through my hands more than two years ago, proves how much she made religion the business of her life. At the time of writing it, she was only 15 years of age, removed from the eye of her parent, being 70 miles from home, attended by a female friend about her own age. 'Being,' as she observed, 'a stranger in a strange place, we have no visits to pay or receive, and we therefore devote ourselves to two great objects, health and mental improvement, and as nothing is done well which is not done with regularity, we divide our time between bathing, books, and walking, regularly reading every day, in order, a portion of the scriptures, also some good theological work. The work now reading is Dr. Priestley's Institutes of Natural and Revealed Religion.' After making a variety of observations equally interesting, the letter is concluded by saying, 'I do not write these things through vanity, but amongst the many reasons why I wish to be found in my duty, one is the desire of your approbation.'

"Those of you, my young friends, who have read biography, must have observed that many persons of ordinary natural

capacity, have acquired great eminence by simply adhering to a wise division of time. To the want of this it often happens that the great duties of private devotion, self-examination, and reading the scripture are so imperfectly performed, and sometimes altogether omitted, even by those who look upon their performance as indispensable christian obligations. Though it is chiefly in a religious and moral point of view, I wish to exhibit her example, yet her persevering industry in acquiring useful knowledge is worthy of your imitation. It is generally said, God has made us rational beings; it is more correct to say, he has given to us the materials by which if we be not wanting to ourselves, we may become truly rational. Considering, say some, the shortness and uncertainty of life, is it worth while to press upon the minds of children, any knowledge except what is necessary for trade, or purely religious? Our young friend was cut off in the spring time of life, yet who could regret her attention to general knowledge, or did not perceive the benefit she derived from it? The pursuit of knowledge afforded occupation to her mind; idle amusements were not desired, retirement was disrobed of its gloom, the foundation of a solid and thoughtful mind was laid; constant exertion led to penetration, and judgment, induced habits of diligence and patience; and thus it was, she brought to the sacred volume a mind strengthened and matured, better prepared and qualified to distinguish the important truths of revelation from the creeds and comments of fallible men. As a proof of the use of past mental labours, at some periods of the greatest extremity of pain, she hit upon the expedient of imposing upon herself the intellectual exertion of repeating the first elements of the different sciences she had learnt, endeavouring by a voluntary task, to abstract her mind from the pains of the body.

"Let us now approach the concluding scenes of her life. Wearisome days and nights were appointed her; seven weeks she was confined to her bed, enduring much pain, with only short intervals of comparative ease; did she give way to unavailing lamentations? to murmurings and repinings? No; on the contrary, if a sigh or a groan escaped her,

she was dissatisfied with herself, so perfect was her conviction of the divine wisdom and goodness, that she endured afflictions with the most exemplary submission. With her it was a favourite sentiment, that a Being absolutely wise and good, could have no other end in creating man, but the happiness of man. For the same reasons she would argue, were afflictions appointed, that by the proper exercise of patience and submission to the divine will, we may be better prepared to enter his presence. Such was her confidence in the parental goodness of God, and his essential mercy revealed through the Son of his love, to all who sincerely and diligently desire to know and do his will, that she never at any one time expressed the least fear of death or its consequences. On this subject her mind was perfectly at ease. Nevertheless I shall not conceal from you, her attachment to, and preference for life, if it had been the will of God; and this can easily be accounted for. Notwithstanding ill health, she had a great relish for human life; books, with which she was liberally supplied, afforded her great pleasure. The ill state of her health required frequent journeys to distant parts of the island, which gratified her curiosity. Her good sense, vivacity, the suavity of her manners, and above all, the virtues of her heart, gained her friends both at home and abroad, and during her last illness, she had sketched out with care and attention, plans of usefulness, to which she seriously designed to devote herself in the education of the children of the poor, from which she promised herself much happiness.

Besides, affection did not bind others to her more closely than she was bound to them. When she saw the solicitude

of her friends in doing for her what she could no longer do for herself, when she observed their anxiety, perceiving that if any human care or intercession could avail, they would snatch her from impending danger; when she beheld them sacrificing health, ease, and rest, to administer to her comfort, finding nothing dear to them, that if it were the will of God she might be restored and retained; actuated by gratitude and affection the most lively, death was an undesirable event, only because it was a temporary, separation from her friends. On these and other accounts had it been the Divine will, she would have been well pleased with a further extension of her day. But if she was desirous of life, when the Divine will was signified, when the messenger arrived, she was not unwilling to die. Asked by her father, only a few minutes before her departure, how she was? she replied with a composed and happy countenance, 'I shall soon be released,' and after waving her hand for her sister, (who had most affectionately watched over her through every stage of her illness) to leave the room, she fell asleep. I doubt not but some present under the first impression of their loss, may be disposed to adopt the language of Thomas, on hearing of the death of Lazarus, his friend, 'Let us go, that we may die likewise;' but other desires and language are more suitable, Let us live as she lived, that when the night of death comes, having finished our task, we may retire as calm, composed and happy as she did; let us not be slothful but followers of those, who through faith and patience now inherit the promises."

E. F.

## INTELLIGENCE.

### RELIGIOUS.

The Annual Meeting of the SOUTHERN UNITARIAN SOCIETY appointed to be held at HORSHAM, SUSSEX, on the eighth of July, was very respectably attended, not only by the members of the society in the neighbourhood, but also by several members and friends to

the cause, from Hampshire and London and it is with pleasure we hear that many volunteered their aid towards promoting the extension of the pure and simple doctrine of the gospel, by adding their names as annual subscribers to the society.



The sermon in the morning was preached by the Rev. Mr. Parker of Lewes. It was much approved, and is to be printed for the use and at the expense of the society. The evening-service was numerously attended. The Rev. Abraham Bennet of Dichling delivered a discourse, which was plain, simple and impressive. The meeting was conducted with much zeal and unanimity. The conversation was interesting and animating. On the whole, there could not well be a more useful or pleasant assemblage of friends.

John Chatfield, Esq. was called to the chair. After the ordinary business of the meeting was transacted, and the state of the funds with the accounts of the society explained by the secretary, and agreed to by the treasurer, the following resolutions passed unanimously.

I. That it is the opinion of this meeting, that a monthly periodical publication, supported by men of ability, and open to writers of all denominations, may have a powerful influence in promoting a spirit of liberality, and serving the cause of rational religion, among persons who may want time or inclination to peruse long and elaborate treatises.

II. That the MONTHLY REPOSITORY is a work which answers the above description.

III. That impressed with a sense of its utility, we recommend it to the attention of the members of Unitarian congregations, and particularly advise that each congregation purchase one or more copies, for the purpose of circulating among those of its members who may not find it convenient to purchase it for themselves.

IV. That it is highly desirable, that proper steps be taken to introduce into the public worship of Unitarian congregation, the edition of Archbishop Newcome's Translation of the New Testament, which is now preparing for the press.

V. That as it is of the utmost importance that christian ministers should be well furnished with useful knowledge, particularly those branches of knowledge, more immediately connected with their profession, we earnestly recommend to the patronage of the public, the ACADEMY AT YORK, under the able direction of Mr. Wellbeloved.

VI. That the UNITARIAN FUND for the support of itinerant preaching, having been attended with greater success than could have been expected, but wanting additional pecuniary aid to make it more extensively useful, it is the opinion of this meeting that it ought to be zealously supported.

VII. That a number of books to the value of ten pounds, be given by this society to the managers of the UNITARIAN FUND, for the purpose of being distributed by their preachers.

VIII. That a number of books to the same amount, be given to the WELSH UNITARIAN SOCIETY, for the purpose of distribution.

IX. That the WESTERN UNITARIAN SOCIETY, with whom we wish to cherish a friendly intercourse, be invited to concur with us in the promotion of these several objects, and that our secretary be desired to commence a correspondence with their secretary for this purpose.

X. That our secretary be desired to make known to the Western Society, the sentiments we entertain respecting the two Societies holding their annual meetings occasionally at the same place.

XI. That wishing to see an increase of such valuable practical works, as contain nothing inconsistent with the Unitarian doctrine, we recommend to the public attention, two volumes of Family Sermons, partly selected, and partly original, which the Rev. James Hews Bransby, of Dudley, in Worcestershire, is now preparing to publish by subscription.

XII. That the thanks of the meeting be given to the chairman, for his able conduct in the chair.

XIII. That the thanks of the meeting be given to John Kirkpatrick, Esq. Treasurer, and John Fullagar, Esq. Secretary, for their zealous and diligent attention to the interests of this Society.

XIV. That our next annual meeting be held at *Dichling*, in this county, and that the Rev. Mr. Blake, of Crewkerne be invited to preach on the occasion; or in case of his failure, the Rev. Russell Scott, of Portsmouth.

JOHN CHATFIELD,  
Chairman.



## NEW PUBLICATIONS.

*A Complete List of Books on Theology and Morals, for July, 1807.*

A Portaiture of Methodism; being an impartial View of the Rise, Progress, Discipline and Manners of the Wesleyan Methodists. In a series of Letters addressed to a Lady. By Joseph Nightingale. 8vo. 10s. 6d.

Jesus the Son of Joseph: A Sermon, delivered by A. Bennett, before the Annual Assembly of the General Baptists, at Worship Street, May 19, 1807. 1s.

The Use of Reason in Religion. A Letter addressed to the General Baptist Churches, by their Annual Assembly of May 19, 1807. Written by Richard Wright, 6d.

An Examination of the Passages contained in the Gospels, and other Books of the New Testament, respecting the Person of Jesus: with Observations arising from them. By J. Smith, Gent. 8vo. 3s.

A Sermon containing a Sketch of the character of the late Rev. George Walker, F.R.S. and Pres. Lit. Phil. Soc. Manchester. With Practical Reflections. Preached 3d May, 1807. Before the Society of Protestant Dissenters assembling on the High Pavement, Nottingham. By James Taylor.

An Historical Apology for the Irish Catholics. By William Parnell, Esq. 8vo. 5s.

A Letter, stating the Connexion which the Presbyterians, Dissenters and Catholics had with the recent Event, which has agitated and still agitates the British Empire; with Lord Grenville's Letter to Dr. Gaskin.

The System of Colonial Law compared with the Eternal Laws of God, and with the indispensable Principles of the British Constitution. By Grenville Sharp, 6d.

The Romish Church: or an Historical and Critical View of some of the leading doctrines of the Church of Rome. In a Series of Discourses, preached at Bishopwearmouth, in the year 1806; being a compilation from Secker and others, interwoven with the sentiments and Remarks of the Preacher. By George Stephenson, M. A. 8vo. 8s.

A Letter from an Irish Dignitary, to an English Clergyman on the subject of Tythes, in Ireland, 1s.

Remarks on Mr. Whitbread's Plan

for the Education of the Poor. By James Parkinson, Hoxton, 1s.

Moses conducting the Children of Israel to the Promised Land: A Prize Poem. Recited at the Theatre, Oxford. June 10, 1807. 1s.

A Thanksgiving Sermon, preached in the Chapel of the British Factory in St. Petersburg, on occasion of the Victory of Trafalgar. By L. K. Pitt, A. M.

The Fashionable World Reformed: being Reflections on Theatrical Representations. By Philokosmos. 8vo. 2s. 6d. sewed.

Voyages and Travels of a Bible. By J. Campbell, 2s. half-bound.

Four Sermons, preached at the General Meeting of the Missionary Society, in May, 1807. By the Rev. Messrs. Newton, Jack, Griffin and Dr. Draper, to which is added, the Report of the Directors, &c. &c. 2s. 6d.

Glorious Hope to a Lost World, 6d.

Letters to a Person, baptized on Profession of Faith, 6d.

Advice to Youth: containing a compendium of the Duties of Human Life in youth and manhood. By H. Blair, 1s. 6d.

A Sermon, preached in the Chapel of the Magdalen Hospital, April 23, 1807. By F. L. O'Beirne, D.D. Lord Bp. of Meath, 1s. 6d.

On Singularity and Excess in Theological Speculation: a Sermon, preached before the University of Oxford, at St. Mary's, April 19, 1807. By R. Lawrence, L.L.D. 1s. 6d.

Essays on Moral and Religious Subjects, calculated to increase the Love of God, and the Growth of Virtue in the youthful mind. By Mrs. Felham, 3s. 6d. bound.

Moral Maxims, from the Wisdom of Jesus the Son of Sirach. Selected by a Lady, 3s. 6d. bound.

A Sermon, preached at St. Mary Magdalen's Church, Taunton, at the Visitation of the Archdeacon of Taunton. May 19, 1807. By the Rev. F. Comber, A. B. 1s.

A Letter to the Hon. and Right Rev. the Lord Bishop of Durham, on the Principle and Detail of the Measures now under consideration for the Relief

and Regulation of the Poor. By Thomas Bernard Esq. 2s. 2nd ed.

Memoirs of the Life and Writings of the Hon. Henry Home of Kaimes. By the Hon. Lord Woodhouselee. 2 vols. 4to. Portrait, 3l. 3s. R. P. 5l. 5s.

The Works, Literary, Moral, Philosophical and Medical of Thomas Percival, M. D. F.R.S. To which are prefixed Memoirs of his Life and Writings and a selection from his Literary Correspondence. 4 vols. 8vo. 1l. 16s.

Thoughts on the Effects of the British Government, on the State of India: with hints concerning the means of conveying civil and religious instruction to the Natives. By William Tennant. L.L.D. 8vo. 7s.

Remarks on the Dangers which threaten the Established Religion, and the means of averting them, in a Letter to the Right Hon. Spencer Percival, M. P. Chancellor of the Exchequer. By Edward Pearson, B. D. Rector of Rempstone, Notts. 3s.

The Conduct of the British Government towards the Catholics of Ireland 1s.

The Miscellaneous Works of John Duncan, D. D. in verse and prose, 3 vols. 8vo. 1l. 1s.

A Letter to Lord Grenville, upon the repeated publication of his Letter to Dr. Gaskin. By H. B. Wilson, M. A. 1s.

Reflections on the Connexion of the British Government with the Protestant Religion, 8vo. 6d.

Sermons on Important Subjects. By Matthew Galt, A. M. 8vo. 7s.

Sermons on the Chief Doctrines and Duties of the Christian Religion, in their natural order. By William Daughlish, D.D. Minister of Peebles. 4 vols. 8vo. 1l. 8s.

An Inquiry into the Constitution and Economy of Man, Natural, Moral and Religious By R. C. Sims. 4s.

Two Sermons, preached in the Parish Churches of St. Phillip and St. Martin, Birmingham, on Sunday, April 26, 1807. By J. Eyton, A. M. 2s.

Genuine Methodism acquitted, and Spurious Methodism condemned; by the Author of the Remarks in Six Letters, addressed to Mr J. Cooke. 1s.

The Duties of a Marriage State; or, Pastoral Address; designed also as a general Illustration of the Form of Solemnization of Matrimony. By Basil Wood. 9d.

A Sermon preached at the Temple, and at Berkeley Chapel, upon the Conduct to be observed by the Established Church, towards Catholics, and other Dissenters. By the Rev. Sydney Smith, A. M. 1s.

## CORRESPONDENCE.

We are happy to announce that we have received a Letter for the Monthly Repository, from the Author of the Remarks on Stone's Sermon, written on the cover of a copy of that Sermon, in vindication of the Remarks from the Strictures of J. M. which shall appear in our next. Our wish is to provoke discussion, believing that discussion is always favourable to truth; and we rejoice in an opportunity of shewing that our profession of impartiality is not an empty boast, but the fundamental rule by which our work is conducted.

R. A. of Lewes is informed that a packet is left for him at the Printer's. His dissatisfaction with our judgment on one of his communications, and our delay in publishing the others, we lament; but we have neither time nor room to discuss the grounds of it. We beg leave to decline all correspondence which is not left entirely to our decision, both as to insertion, and to the time of insertion.

T. C. A's further Letter on Baptism was received, but was put by as containing nothing new and important on the subject of the controversy.

We are obliged to remind several of our correspondents, some entirely unknown to us, that we are not able to invite communications, except on the terms of their being *post paid*.

We much regret the necessity we are under of omitting several interesting articles of Intelligence, which shall come in, without fail, in the next number, together with some articles that have lain by us a long time.