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BIOGRAPHY.

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

(Concluded from page 345.)

MR. BENNET was distinguished not only as a preacher in the pulpit, and as a pastor in the circle of his own congregation ; but his name had a celebrity, and his exertions in the cause of religion, an extensive influence, as an author. His writings bore testimony to his spirit as a Christian, to his abilities as a scholar, to his devotion and zeal as a minister, to his liberal sentiments on the principles of religious liberty as a Protestant, and to his true patriotism as a Briton.

His first publication appears to have been "Six Discourses against Popery," in 1714. The subjects discussed in this volume were the human doctrines, the hypocrisy and pharisaism, the immorality in practice, the persecution and cruelty, the policy and arts of the church of Rome.

An octavo historical work, was the next that came from his pen ; a second edition of which, with additions, was published in 1721. It was entitled, "A MEMORIAL OF THE REFORMATION chiefly in England, and of Britain's deliverance from popery and arbitrary power, since that time to the year 1719. Wherein is contained some account of the apostacy in its rise and progress, till popery was established in the world : The state of the reformation under King Henry VIII. Edward VI. and Queen Elizabeth ; with the principles and endeavours of those that have from time to time, stood for a further reformation, as a short history of nonconformity : A particular relation of all the plots and conspiracies of papists

and others against the reformation, and civil liberties of the land ; some short memoirs of the civil wars in King Charles Ist's time ; and a distinct answer to the question, *Who cut off the KING'S HEAD ?*"

"The design of this work," says the author, in the preface, "is not so much to give a history of the reformation itself, as of Providence in beginning and defending it ; and this not for the use of the learned and curious, but the more common readers, that have not access to larger volumes, nor leisure to peruse them. And if nothing else, the variety of the matter, greater than is ordinarily to be found in such a compass, may, I hope, afford entertainment." The volume extends to 534 pages.

It is dedicated in a handsome but not flattering address, which breathes a manly and liberal spirit, to Lord Barrington, the celebrated author of the "*Miscellanea Sacra*," and father of the present Bishop of Durham ; as to a gentleman of known zeal for the liberties of his country both civil and religious, and holding a principle of peculiar importance in the character of a legislator, viz. "That he was against any laws that would fetter the consciences of Christ's disciples, but would leave them in a free and undisturbed subjection to their own master." His lordship was then a candidate to represent in parliament the town of Berwick. An opposition was made to him, and prejudices were created and fomented against him, on account of the healing part he had taken, and the pacific measures he had urged in the debates on the doctrine of the Trinity, which were about that time violently agitated in London and in the West of England.

The reflections of Mr. Bennet on this subject do much honour to his liberal mind, are just in themselves, and may with propriety be applied to the odium that has lately been cast on some, by the senseless outcry against popery. On these grounds I am inclined to transcribe them in this connection. "The charge of *ARIANISM*, advanced against your Lordship, and so industriously spread in this part of the country, with design to prejudice you in an affair depending, has, I apprehend, two great faults in it ; *it is not true*, which I can say upon good authority, having heard your Lordship declare, you was in your settled judgment against Arianism : *And it is nothing to the purpose*, if true ; doth not at all concern the merits of the cause it is brought to influence. We do not choose parliament men to make or correct creeds, but to be guardians of

our civil liberties; and as your worst enemies cannot deny your Lordship to be qualified in that respect, even to a degree of eminency, what your particular sentiments are in some of the controversies of religion, is wholly out of the question; and I should be sorry, for the sake of the electors, should your Lordship find it necessary to vindicate yourself, against any assertions of this kind, in order to secure your interest with them; for that must unavoidably (though your Lordship mean not so) derive reproach upon them, and arraign their judgments as a sort of weak men, and very unskilful in characters; as if it should be objected against a general of consummate courage and conduct, *that he is not a good metaphysician, or doth not understand the Hebrew points.*

“ I speak not this from an apprehension, that your Lordship has any opinions in religion that render you obnoxious, or that you need be shy of owning upon proper occasions. I have reason to think you have examined religion, and formed your creed with some care and exactness; in the mean time, what have the voters at B—k to do in this matter? I cannot discern the obligation we are under, even in religious societies and churches, to pry into our brethren’s sentiments, especially in the abstruser questions of religion; in which most of them I am confident, must, upon examination, if they answer uprightly, return a *non liquet*: And, I must confess, when I see any busy this way, making a scrutiny into other Christian breasts, and going about in quest of heretics, I presently have the idea of an old *Rabbi* starting up before me, or of a *Pharisæus truncatus*, or some such composition of pride, self-sufficiency, and censoriousness; and when this is done in any of the *δυσωνοντα* of religion, as is often the case, in things which it hath pleased God in his wisdom to place out of our reach, the *αγγελια ενμαλτα* of the divine nature and government it is more assuming and dangerous: but when we carry the humour into politics, and are for making our own opinions and dictates, not only the test of other people’s orthodoxy, but of their qualification for a civil trust, the usurpation is still worse.”

Mr. Bennet’s MEMORIAL did not pass without animadversions, from an anonymous author; who expressed his great surprise, that, though the “Memorial” had made its second appearance in the world, no one had vouchsafed it the favour of an answer. Mr. Bennet thought, that as this writer, “in his greater condescension and goodness had resolved to do it,

he himself must not be so defective in point of manners, as not to pay him his acknowledgments." There accordingly came from the press in 1723, "A Defence of the Memorial of the Reformation, against the exceptions of Presbyterian prejudice displayed by a hearty wellwisher of the Established Church : with a particular inquiry into the authors and abettors of the Irish massacre : A vindication of Mr. Baxter and others, with a reference to the story of the Marquis of Antrim, against the accusations of Mr. Thomas Cart, of the Bath, in his 'Irish massacre set in a clear light ;' and a detection of the forgeries published by Dr. Hollingworth, concerning Mr. Henderson's recantation and character of King Charles on his death bed."

In 1724, or 1725, Mr. Bennet's most celebrated work made its appearance, under the title of "The Christian Oratory ; or, the Devotion of the Closet displayed." The pious author chiefly proposed in this treatise, to enlarge the method of devotion ; to carry it through more particulars than is usual ; and accordingly he insisted chiefly upon those branches of devotion that are less known, and are generally omitted in books of devotion ;! such, as the manner of reading the scriptures, as a part of worship ; meditation, stated and occasional ; psalmody, &c. aiming to furnish the Christian with a more complete plan and scheme of closet religion. "Whatever defects some may find, and others make in the performance," says the author, "I am satisfied I cannot be said *actum agere*, to do what has been often done before, and build on others' foundations."

"The nature of this work," he subjoins, "manifestly points out the persons for whose service it is intended, viz. CHRISTIANS ; and these not in name only, that take up with a form of godliness, denying the power : Nor Christians of the lowest form, of a *Laodicean* spirit, that have scarce zeal enough to carry them daily into their oratories ; and with them the things that remain are ready to die : But *true* Christians, and Christians of some attainments and warmth in religion, that are under the influence and authority of it ; that believe and live for eternity, and think nothing of importance that terminates in the present world ; that are labouring, whether present or absent, to be accepted of God ; whom no state of things much moves, so they may finish their course with joy ; that are so far from making a jest of communion and intercourse with God, that they attend the thing as their chief solace and highest enjoyment, triumphing therein more than in all riches, and the peculiar treasure of Kings and provinces. These are

the persons to whose service the following essay is devoted, and with whom chiefly I expect any good reception; and with them I leave it, waiting for the blessing of heaven, to which I recommend it and them."

The friend, who preached Mr. Bennet's funeral sermon, portraying his devotional spirit, adds, "I have reason to say ~~his~~ 'Christian Oratory,' wherein you may observe much of the noble breathings of a pious soul winging for heaven, was only a transcript of his own, and the rules there laid down were copied from his practice."

After Mr. Bennet's death, Dr. Latham, of Sunderland, published from the author's manuscripts, "The second Part of the Christian Oratory; or, the Extraordinary Devotions of the Closet displayed;" 1728. The discourses, which form this volume are, I. Of fastings. II. Of thanksgivings. III. Of ejaculatory prayer. IV. Of joining in public prayer. V. Of the unity of the church. VI. Of the exaltation of Christ. VII. Of receiving evil as well as good at the hand of God. VIII. Of charity. And the xiii. chap. of the 1st Epistle to the Corinthians, paraphrased in blank verse by another hand. The two first discourses only had been completely prepared for publication. They corresponded to the plan of devotion, which the author himself observed; for he kept days of fastings and thanksgivings, usually every month, and sometimes more frequently. At the conclusion of these solemnities, the Editor tells us, Mr. Bennet makes, sometimes, in his diary, these reflections: "No comforts like those of religion. I find it a great deal better to have my mind warmed and enlivened by serious prayer, than by any other means."

The two following discourses were annexed, because they had some affinity with the preceding subjects; and were full of the same spirit of piety. The other sermons were added, because the Editor judged, that they well deserved to see the light.

The "Christian Oratory" has many good quotations from modern authors, says Dr. Doddridge; but it would have been an improvement of the work, if some of the specimens had been omitted, and the plan had been fully completed in a single volume.* It has passed through various editions; particularly the first part; of which a large impression, sold at a very reduced price, was printed at the expense of a society

* Preaching Lectures, MS.

of gentlemen, about the year 1756. A judicious selection from it would be a valuable and useful help to devotion, and companion of religious retirement. Another posthumous work, published by the same Editor, as was the foregoing, appeared in 1730, entitled, “Discourses on the Truth, Inspiration, and Usefulness of the Scriptures.”

There was another publication of Mr. Bennet’s which ought not to be omitted, namely, “*Irenicum* : or a Review of some late Controversies about the trinity, private judgment, church-authority, &c. wherein the right of Christians to judge for themselves in matters of religion is vindicated, and objections answered : some remarks concerning fundamentals are offered, and the certain and only terms of peace and union are laid down. With an appendix, vindicating the Apostle Paul and the rights of conscience from the misrepresentations of the Dean of Worcester, 1722.—*In necessariis unitas, in non necessariis libertas, in utrisque charitas.*”

“The title of this last piece is given at length,” says an anonymous writer, “because it is but little known.—It is so excellent as well to deserve being republished. It consists of 124 pages, 8vo. small print.*”

The nature and tendency of Mr. Bennet’s writings indicate the turn and dispositions of his mind, as at once devout and benevolent; and show to what objects his studies and pen were directed.

His person was of the larger size, but agreeable and graceful; his aspect comely, and his countenance recommending; his mental endowments were of the superior class, combining a quick apprehension, a ready wit, a solid judgment, and a happy memory. His thoughts were clear, strong, and penetrating, which he had the skill of digesting and methodizing, so as to display and urge an argument in its utmost force and strength, as he could deliver himself with a free and commanding elocution. His deportment was always decently grave, though on occasions he could be innocently pleasant. His temper was sedate and serene; tender, compassionate and universally benevolent. He united with tenderness, prudence, and undaunted resolution, which appeared in the wisdom and fidelity of his management, in matters of church government and discipline, so as to command an affectionate respect. His social virtues, as a relative and a friend, were conciliating and eminent. He seemed, we are told,

* “Protestant Dissenters’ Magazine,” for October, 1798, p. 364, 365.

to have no other regard to this world, than as a sphere of usefulness ; and was always forming schemes of personal or public benefit, for the accomplishment of which, his prudence, courage and zeal singularly qualified him. His expenses, in showing hospitality and relieving distress, were great ; and his acts of charity numerous. His principles, as to religious distinctions, were catholic ; and his love was not confined to any set or party of Christians. “ He regarded the appearances of sincere religion, more than any distinguishing names and characters ; and exceedingly valued a good man and a man of integrity, to what denomination soever he belonged.”

His sense of religion was genuine, deep and habitual ; and went far into the secret and retired parts of a devotional life. His first engagements in the morning, it appeared from his diary, consisted in spending an hour in secret converse with God, by reading the scriptures, meditation and prayer ; at night another hour was given to the same exercises, uniting with them a review of the day, a strict examination how every hour had been employed, and suitable reflections as occasion required, humbling himself, adoring the goodness of God, renewing his sacred purposes, exciting himself to greater usefulness and imploring the divine conduct, direction and help. It was also his custom, when at home to retire, before or after dinner, for a short prayer ; and when abroad to send up an ejaculatory address to heaven. Such was his uniform practice ; and, besides the days of fasting and thanksgiving already mentioned, as observed by himself in private, he often solemnized such days with the members of his church, sometimes in his own house, and at other times in the congregation. By these means he acquired a temper of mind holy and heavenly in a high degree.*

J. T.

August 20th, 1807.

* N. B. The above Memoir is chiefly drawn from the Funeral Sermon for Mr. Bennet, preached at Newcastle-upon-Tyne, September 1st, 1726, by the Rev. Isaac Worthington. This gentleman was pastor of the congregation of Protestant Dissenters, in the city of Durham. He received his academical learning from the Rev. Mr. Frankland, into whose seminary, at Rathnal, he entered April 2, 1691. He was ordained 26th May, 1698. When, and where he died, and other particulars relative to his history, the writer of this has no means of ascertaining.

MISCELLANEOUS COMMUNICATIONS.

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

To the Editor of the Monthly Repository.

SIR,

AT the commencement of his sixth Lecture, p. 128, my worthy friend fairly and candidly states his opinion concerning the person and offices of Christ as mediator. "My ideas," says he, "respecting the mediation of Christ are extensive. I regard him as the grand agent employed by the Supreme Being, in creating, in governing, and in judging our world, and the immediate dispenser of all things pertaining both to life and godliness."

This is precisely the point concerning which we are at issue. The Unitarians maintain that Jesus of Nazareth was a man, similar in all respects to other human beings, but distinguished from his brethren as the greatest of all the prophets of God, who was commissioned to reveal to mankind the awful doctrine of a future life, and to confirm and exemplify this doctrine by his own resurrection from the dead.

My friend in support of his opinion professes to "adduce some arguments from analogy, and from the situation of man, as well as from the sacred writings."

To this argument from analogy, upon which my friend and many other ingenious and learned Arians lay great stress, I demur at the first outset. The question is concerning a simple fact. Is Jesus of Nazareth the delegated creator and governor of the world or not? They who maintain the affirmative, are bound to establish it like all other facts by proper testimony, which in this case must necessarily be that of divine revelation, for it does not admit of any other. Reason teaches us that the world must have a maker and governor. The presumptive proofs that the Creator and Governor of this world and its inhabitants is the Supreme, Original, Infinite Being himself, and not a delegated minister of Omnipotence, are, I think, both numerous and forcible. Yet if a well-attested revelation distinctly teaches that the world was made and is governed by delegated power, and that Jesus of Nazareth is the person to whom that power was intrusted, I must bow to its authority and admit the fact. Because however contrary to all my pre-

conceived opinions, however incredible and extravagant this doctrine may appear when considered in the abstract, yet as I do not perceive that it involves a contradiction, it is capable of being proved by competent testimony.

Now therefore I ask, Where is this clear, distinct, unequivocal testimony to be found, which alone can warrant assent to a proposition, antecedently so improbable? My worthy friend instead of coming to the point at once, refers us to some remote analogies, and states some disputable facts, which he thinks favourable to his disputable conclusions. We are told, and it is a fact which I readily admit, and which my friend has illustrated in a very pleasing manner, pp. 129,—131. “that creatures are made to be the instruments of divine bounty to each other, man to domestic animals, the rich to the poor, &c.” From these facts we are led to infer that superior beings called angels *may* be benefactors to mankind, and that a still higher being called the Lord of angels, though himself a creature *may* have been delegated to create and govern the world; and lastly, that this delegated creator is Jesus of Nazareth. A bold conclusion surely from such slender premises! If others are satisfied with these refined and distant analogies it is very well. I can only say for myself that they do not operate conviction upon me.

Another argument which my friend advances is, that “the grand doctrines of the providence of God and of a future state of retribution” are not “of themselves sufficient to render men pious and virtuous,” p. 135, something more therefore was necessary for this purpose: and as under the Mosaic dispensation sacrifices were appointed, and the Shekinah rested visibly upon the ark, so under the New Testament God has sent his Son as the best representation of himself, p. 140, being the image of the invisible God, of his holiness and goodness, and that his sufferings and death are more efficacious “in pulling down the strong holds of sin, than all the strength of human reasoning.” Also, that Christ is appointed an intercessor in our behalf, “which impresses us with a sense of our guilt,” &c. see p. 143. But not now to enter into the inquiry what foundation there is in fact for these assertions, I would ask how does this statement prove that Jesus of Nazareth is the creator and governor of the world? If this reasoning bears at all upon the subject it assumes, it does not establish the fact in question.

My friend lays much stress upon what he calls, p. 144, “that great and final act of mediation which Christ is to perform as

the judge of mankind." He tells his readers "that the Supreme Being will not judge the world in his own person perhaps, lest we should be overcome by his august majesty." Where did my friend learn this new and strange doctrine? He adds "he will not appoint mere man to sustain this arduous office, for every man must be judged himself, and how could a mortal be equal to the mighty task." And yet our Lord himself tells us, John v. 27, "That the Father gave him authority to execute judgment *because* he is the son of man." And the Apostle Paul declares to the Athenians, Acts xvii. 31, "that he hath appointed a day in which he will judge the world in righteousness by that *man* whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead." It is plain therefore that neither Jesus nor Paul felt any difficulty in the supposition that a man should be appointed to judge the world. My friend evades the conclusion by the assumption that Jesus was not a *mere* man. Let him however recollect, that he here again assumes the very point to be proved. But this argument will not avail him. For our Lord declares to his apostles who were certainly *mere* men that they should be assessors with him in judging the world. Matt. xix. 28, "Verily I say unto you, when the son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." And the apostle Paul advances still further, and plainly affirms that the whole body of Christians are constituted to be hereafter judges of the world, and even of angels. 1 Cor. vi. 2, 3, "Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels?" What the exact meaning either of our Lord, or of the apostle in these obscure passages may be, I confess I do not perfectly comprehend. One fact however is sufficiently obvious, that whatever is intended by the office of judging the world, it is an office to which *mere* human beings may be appointed and for which they may be qualified: and consequently that the appointment of Jesus of Nazareth to judge the world is by no means inconsistent with his proper humanity. To pretend that the office of judging the world when predicated of Jesus is one thing, and when attributed to his apostles and to Christians in general is another, is a mere gratuitous assertion without proof, and brought forward for no purpose but to serve an hypothesis.

The true meaning of the declaration can perhaps only be explained by the event itself. My friend adopts without hesitation the common hypothesis of some splendid appearance and personal agency of Jesus himself. And I pretend not to say

that this is not the true solution, though to me it does not appear the most probable. And if it should prove the right interpretation there can be no doubt that it is in the compass of divine power to qualify our Lord for any office to which he may be appointed. But it appears to me more probable that the expressions are to be understood figuratively. In the language of scripture, prophets are sometimes said to do that which they are only commissioned to denounce. Jer. i. 10, Jehovah saith to the prophet Jeremiah, "See I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, and to build, and to plant." And Rev. xi. 6, where it is said of the two witnesses, that these "have power to shut heaven that it rain not in the days of their prophecy, and have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will," I believe it is commonly understood, that nothing more is intended, than that those calamities would be predicted by the two witnesses. Also, though the words of the prophecy concerning the destruction of Jerusalem, seem naturally calculated to excite an expectation of the personal appearance and proper agency of Jesus in that awful catastrophe, and though this expectation seems in fact to have existed, yet there is no evidence upon record of any such appearance, and the prophecy received its proper accomplishment by the event having taken place agreeably to our Lord's distinct prediction of it. In the same manner, in prophetic language, Christ may be represented as the judge of the world, not that he will himself personally bear any part in the final judgment, but because the future state of all mankind will be eventually awarded in exact correspondence to their moral character, agreeably to the solemn and explicit declarations of the gospel, the promulgation of which doctrine was the main object of our Lord's mission and ministry. And upon the same principles, the apostles and professing Christians in general, may be represented as assessors with him in judging the world, as bearing their public and invariable testimony from age to age to the same important fact.

Having thus taken all the notice which appears to me to be necessary of my worthy friend's indirect arguments to prove that Jesus of Nazareth is the delegated creator and governor of the world, I propose, in some future communication, to examine what he states as the direct and proper evidence of this astonishing doctrine: in the mean time,

Hackney,
Aug. 12, 1807.

I remain Sir, Yours, &c.
T. BELSHAM.

WYVILL'S EULOGIUM ON DR. PRIESTLEY.

To the Editor of the Monthly Repository.

SIR,

As you have presented your readers with the eulogy of a learned foreigner on the late Dr. Priestley*, I hope you will with equal pleasure afford room for the following just tribute of esteem from a learned, upright and truly patriotic Englishman, the Rev. Mr. Wyvill, who in a note at the foot of a letter which he received from this truly good man, dated Feb. 14, 1782, published in the 4th vol. of his "Political Papers," makes the following just and liberal reflections.

Yours,
SYDNEY.

"This letter was the only one which the Editor ever had the honour to receive from this virtuous and eminently useful philosopher, who was then enjoying in peace his well-deserved reputation; but who after this period became the object of hatred and animosity to a powerful party in this country, by whose savage outrages he was compelled to quit it. The Editor knows not whether he may yet be permitted to speak what he thinks of him and the persecution he sustained, without exciting in some degree, the same barbarous intolerance against himself. To satisfy his feelings he will hazard it.

"Dr. Priestley was a friend to rational Liberty, and a devoted follower of truth wherever she might lead him; qualities which in better times would have secured to him, without his other claims as a philosopher, the general respect of his fellow citizens. But in theology and politics he was too hardy a speculator for the temper of this age. His theology offended and alarmed the clergy: his politics irritated the ministry and their adherents. From the fury of his enemies at Birmingham he narrowly escaped with almost nothing but his life. The tardiness of an unwilling administration delayed the reparation of his losses, and with a most culpable parsimony his just demands were disallowed, or inadequately compensated. Driven from his home at Birmingham and pursued with equal rage in London, he could not trust the laws of his country for the protection of his person and the relics of his property. He was forced to look for safety by exile to America. There he found friendship and protection; and his magnanimity under his severe misfortunes commanded general esteem in that country.

"May the temper of this nation be improved under a milder and more equitable administration than that of Mr. Pitt, and one more liberal and philosophic than that of Mr. Addington! May it be one

* M. Repos. Vol. 1. p. 215 and 328.

of the fruits of so happy a change that the certainty of personal safety and protection, by the justice and liberality of government may encourage this respectable exile, to return from his unmerited banishment ; and may he end his days in peace and honour in his native country among Englishmen, at last ashamed of the cruel intolerance of which he was suffered so nearly to become the victim."

STRICTURES ON "PHYSICAL AND METAPHYSICAL
INQUIRIES."—LETTER II.

To the Editor of the Monthly Repository.

SIR,

WHEN last I did myself the honour of addressing you *, I intended to have confined my observations on "Physical and Metaphysical Inquiries" to such extracts from that work as you have inserted in the Monthly Repository. I find however, that in order to do their author and myself justice it will be impossible to adhere to this plan. The Inquirer begins by attacking Berkeley's theory ; I certainly have no intention of entering the lists with him on that point ; I do believe, that the sensations in my mind, are produced by things really existing without me ; but this my belief, does not arise from any thing that he has proven ; on the contrary, his argument, page 5, assumes as a postulate the existence of matter, which is the very point to be proven ; he requires the existence of matter, in order to account for our sensations and then from these sensations, he infers the existence of matter : Bishop Berkeley only requires that we have sensations, and then endeavours to prove that they are caused by a superior mind. As to his arguments in the 13th page, I can as easily conceive of spirit, causing those sensations which we call material, as I can conceive of it being capable of receiving impressions from matter ; which last the Inquirer evidently supposes, as he speaks of our mind as different from our body. To proceed however to the object more immediately in view ; he endeavours to account, in pages 72 and 73, for the different properties of which matter is possessed before and after combination, (and which in my last I referred to the arbitrary will of the Supreme Being,) by supposing either 1st "That matter previously possessed these properties," which in innumerable instances, involves what he himself terms an *absurdity*, vide pp. 12 and 164 ; or 2dly "That some kinds of matter are so extremely subtle that they enter into all combina-

* M. Repos. Vol. II. p. 361.

tions without the possibility of being discovered, and at the same time are so very powerful as to overbalance the properties of the substances with which they combine." But what is this (independent of its being an hypothesis, altogether made for the occasion,) but to have recourse to spiritual agency? For although he calls these suppositious agents kinds of matter, yet they do not agree with his definition page 1. where matter is defined to be "whatever is cognisable by our senses;" but these kinds exist "*without the possibility of being discovered,*" except I presume by their effects, in which case they will correspond exactly with the definition of a spirit. He then proceeds to the consideration of light and heat, and although I still think that his opinions with regard to the last of these agents, are more natural than those in general belief, yet some objections have occurred to me, since I last wrote you, which may probably furnish matter for some future letter. In the mean time I shall attend him in his inquiry concerning the origin of matter. He pronounces absurd, the making of a thing out of nothing, by which I understand, simply, *the causing to exist, what had not before existed.* He supports this assertion by saying, pp. 115 and 116, "We have a clear conception how one thing could be made out of another, but we cannot conceive, how a thing could be made out of nothing." Now if we are warranted to deny a thing, simply, because we cannot conceive of it, the Inquirer upon his own principles, vide page 236, must deny the existence of Deity; for I contend we can have no conception of a being which can occupy no part of space. A few lines farther he says, "There is nothing more obvious, than that no being can give what it does not possess." This requires examination: if to the word, give, he apply the idea which we have when we see one man give another a guinea, then, the observation is not in point, for, it would first pre-suppose the existence of material properties in Deity, which is contrary to hypothesis, and secondly, the existence of matter without its properties, which I shewed in my last, is to our judgments impossible. But if by the term, give, he mean the causing particular qualities, then, I think, the contrary of the position may be proven, from what he himself says. He denies that our passions and instincts are inherent in matter, and derives them from the designing agent, page 191 *et seq.* much more must piety and gratitude be derived from the same source; but it is absurd to suppose that God can be either pious or grateful; here then we have a being, giving, not only what he does not possess, but what it is absolutely absurd to suppose he can possess; but to come to the point, I

contend that the circumstance of the maximum density of water, being fixed *above* its freezing point, is as evident a mark of design as any in the whole animal economy; but if we have recourse to the designing agent for this property of this substance, why not for its other properties? and if for all the properties of water, why not for all the properties of every other substance whatever? and if all material properties be derivable from Deity, then did he to all intents and purposes *create* matter, for I have already shewn that to our judgments, the existence of matter without its properties, is impossible. This conclusion concerning the power of Deity, is not, I think, carried "farther than his works warrant, nor than reason will permit." I shall now proceed to his examination of the power of Deity; which he pronounces is not infinite. He asks, page 241, "what father even among men, would send his children to Lapland, if he could provide for them in the fertile fields of Lombardy?" The answer to this question is not difficult: if he were a Lombard he would most probably keep them in Lombardy, but if a Laplander, he would as probably keep them in Lapland; in fact the diversity of climates, so far from being an argument against the infinite power of Deity, is an argument in favour of it; for, as if with an intention to manifest that power, he has stocked every climate with animals and vegetables suited to it, whilst to man, his darling, he has given the power of inhabiting all climates; in all climates he enjoys health and happiness, and in all climates he offers up to his benevolent Creator the praises of a grateful heart. The Inquirer's arguments, p. 242—247, are certainly urged with a power which it is scarcely possible to resist, unless we suppose that all present evils are but steps in the process of obtaining the greatest possible ultimate good, (*i. e.* that they are not evils absolutely); and even then we must suppose that there is a connexion between means and ends, independent on the divine mind, on which subject so beautiful an essay appeared in your 13th No.* But let us see if his theory *does* account for moral evil; this consummation so devoutly to be wished! Whence does moral evil arise? does it not arise from our passions? "Whence come wars and fightings among you? come they not even of your lusts which war in your members?" How much misery and vice has Mr. Malthus shewn to be caused by the exuberance of one passion? Yet this and all other passions the Inquirer derives from Deity, and denies that they are inherent in matter, but if Deity is their author, he, had he pleased, might have so "nicely balanced them, as to admit no internal war." It is

vain to say, page 250, that the improvement of the earth requires strong passions in the improver, for we see it always most improved, in the state which is most social, and it is in society that our passions are most curbed and brought under the dominion of reason, and, conversely, where the passions of men are strongest, there the cultivation of the earth is most neglected, such are they, in the savage, hunter and pastoral states. Thus those arguments, which the Inquirer has urged with so much force, are applicable equally against his own as against that theory which he combats. He proceeds to consider the improvability of Deity, in which he contradicts what he had asserted, pp. 218 and 219. In page 263 he says, "If the mind be immortal it must be eternally improving, and if the Deity alone be stationary, we must in the endless succession of ages advance to a much nearer equality with him." Now he here stumbles upon a stone, which I think has caused much confusion in metaphysics, by confounding two things which are perfectly different in kind, for a little recollection will shew us that time is no part of eternity. Is not a part of any thing, that which is contained in that thing a certain number of times? But no part of time however great, how often soever multiplied, ever can commensurate eternity, therefore time forms no part of eternity. A being therefore, who is self-existent, never can be approached by a being who has begun to exist, and a being whose knowledge is infinite never can be approached by a being whose knowledge is from time to time receiving new increments. Moreover, in this comparison between Deity and the mind of man, the Inquirer seems to have forgotten something which is absolutely necessary in every just comparison, viz. that the comparer have an accurate and definite idea of each of the things compared, at least in those points that are compared; but what man can have a *definite* idea of the knowledge of an *infinite* self-existent being: our very language proclaim the absurdity of such a supposition. Again, is not an immutable being one who must always remain the same in all respects, but can it be said that the being who acquires new ideas, is the same with respect to knowledge that he was before he acquired them? It cannot. If therefore, the Deity acquire new ideas he is not immutable, therefore not self-existent. The argument, page 267, which the Inquirer offers, to refute this conclusion, seems to me, as I mentioned in my last, to be an unanswerable objection to the opinion of the self-existence of matter, instead of supporting that of the improvability of Deity. Thus, Sir, I have gone over a great part of "Physical and Metaphysical

Inquiries ;" there still remains three subjects on which, in a future letter, I may perhaps offer you some observations—the origin of heat, accident and free will. In the mean time,

I am Sir, your most obedient and

Very humble Servant,

Glasgow, August 5, 1807.

P.

DIFFICULTIES ON THE UNITARIAN HYPOTHESIS.

To the Editor of the Monthly Repository.

SIR,

ON your recommendation, in the Review in your last number, I have just procured and read Wright's "Essay on the Humanity of Christ." You have not, in my opinion, over-rated its merits. I know of no tract so likely to serve the cause of Unitarianism among the poor, and I earnestly hope it will be speedily adopted by the societies for promoting the knowledge of the scriptures.

In reading it, however, I was reminded of two difficulties on the Unitarian hypothesis of the person of Christ, which have frequently occurred to my mind, and which I have never been able completely to remove. I take the liberty of stating them in your liberal work, in hopes of their attracting the notice of the intelligent and candid author of the Essay, who, I am persuaded, would take pleasure in dispelling a cloud from the mind of a sincere inquirer after truth.

1. In answer to the objection that on the Unitarian scheme Jesus Christ is not superior to the apostles, the Essayist remarks that "the spirit was given by measure to them, but it is not given by measure to him." Now by the *spirit*, I suppose Unitarians understand chiefly the power of working miracles. But in this particular Christ represents himself as inferior to the apostles: "Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also, and *greater works than these shall he do*, because I go unto my Father." (John xiv. 12.) As a mere prophet, then, Jesus scarcely ranks so high as the New Testament certainly places him.

2. One practical proof (if I may so call it) of the humanity of Christ, brought forward by Unitarians, is this; that his example would not be suited to our circumstances unless he were a mere man. Yet they represent him (at least the Essayist represents him) to be a sinless man, possessing spotless innocence and adorned with perfect virtue, and argue that he is hereby distin-

guished from all the human race, who are without exception and in greater or less degrees imperfect and unholy, on which ground alone they stand in need of divine forgiveness and of course of the gospel. Now if Christ were of the same nature in every respect with mankind, how shall we account for this wonderful dissimilarity of character, considering especially that the human character is formed by education, in infancy and youth, before reason is matured and before there can be any habitual moral consideration? It would seem almost to be necessary on the hypothesis of Christ being wholly undefiled and yet a man, like other men, that his parents, brethren, neighbours and all who influenced his infant mind should have been perfect also. Unitarians will not say, I imagine, that Christ was preserved holy and made virtuous by divine influence, because virtue and holiness cannot be imparted, and if they could would cease to be subjects of praise, with regard to their possessor: besides that if Christ's moral excellence were owing directly or indirectly to divine assistance it would as much cease to be an example to ordinary men who have no such assistance, as on the supposition of his being God and his perfection being an attribute of his nature. But perhaps the Essayist and the advocates of the Unitarian doctrine suppose Christ to have possessed greater powers of mind than ever fell to the lot of any other man; (for the effect must have a cause, our Lord's vast superiority must have been occasioned by something, and as to moral advantages merely, good instruction, virtuous example, and the like, he was not more favoured than the rest of his countrymen, certainly not more than his apostles); if they suppose this, and I know not what else can be supposed, do they not substitute one difficulty for another? For the difference of powers between a sinless being and a sinner must be so vast as to amount nearly to a difference of nature. With these widely distant powers, Jesus and men in common are not on equal terms, and therefore he is not, in the Unitarian idea, a proper example to them. Could one of the enlightened and virtuous worshippers of Essex-Street-Chapel or the Gravel-Pit-Meeting be a suitable moral exemplar to a South-Sea-Islander? And yet the disproportion between the refined Unitarian and the savage is nothing to that between a sinful and a sinless man. It is of some importance in the discussion of this subject, to know whether Mr. W. and such as think with him, admit that Christians, say Unitarian Christians of the present day and of this country, can come up fully to the perfect example of Christ, so as to be entirely without sin. If they can, and do, the superiority of

Christ vanishes ; they are equal to him, and many of them, under more disadvantageous circumstances ; and their virtue I apprehend (without meaning to disparage it), is not greater than the virtue of many eminent Jews, Heathens, &c. so that at this rate, Jesus, instead of being pre-eminent, is only one in a crowd. But if the best Christians do not, any of them, (and if all do not, it is because they cannot), equal Christ in virtue, what becomes of his example ? On the Unitarian ground it seems useless. It may be said that the ever-blessed God is proposed in the New Testament as a pattern of moral perfection ; but does not this observation confront rather than aid the Unitarian, as shewing that it is not absolutely necessary that Jesus Christ should be of the same *nature* with us in order to be our forerunner in virtue ?

I write not as an objector against Unitarianism, but as an humble (I trust) and sincere seeker after truth. I know not what you will think of my reasoning, but you cannot, I am sure, blame my temper, and I feel assured that if Mr. Wright or any other person, condescend to favour me with a reply, he will write in the same spirit of candour and frankness, and with the same earnest desire to see the truth as it is in Jesus, and that only, prevail.

answered 637

AN OLD DISCIPLE.

ACCOUNT OF THE LATE CARDINAL YORK.

To the Editor of the Monthly Repository.

SIR,

I WAS much pleased with the "Character of the present Pope, Pius VII." extracted in a former part of your work, (vol. I. p. 532.) from Lemaistre's Travels, and now beg leave to send for your use an equally interesting description from the same work, of Cardinal York, who, I see in the newspapers, is lately deceased. The visit here related was made in the year 1803.

Wishing your Repository may always be entertaining and instructive,

I am,

Yours, &c.

EPISCOPUS.

I shall follow up my account of the presentation to the pope, by that of my introduction to the Cardinal Duke of York, (the present pretender to the throne of England), whom, as the last descendant and representative of the house of Stuart, I was anxious to see. The

obliging Mr. Fagan was again our *ciceroni* on this occasion ; and, having asked and obtained the permission of his eminence, conducted us on the appointed day to his episcopal palace at Frascati, (the Tusculum of the Romans), which place, as every body knows, is one of the most beautiful spots in the environs of Rome. On our arrival, we found the chaplain waiting to receive us, and a coach and four horses ready to conduct us to a villa two miles from Frascati, which the Cardinal has built for his favourite bishop*, and whither he had preceded us. We were told that it was customary to kiss the hand of “his royal highness†,” a ceremony which we consequently performed. He then began addressing us in very good English, though spoken with rather a Scottish accent. Mr. F. had taken care to inform us on what topics it was expected we should talk, and we accordingly praised the Cardinal’s little favourite dog, which (if we may believe the report of his owner) is of the true king Charles’s breed, and found out his master by instinct in the streets of Rome ! We also commended the architecture of the villa and the prospect it commands. These compliments, mixed with frequent repetitions of the words “your royal highness,” put the worthy old man into excellent humour, both with himself and with us. Meaning, however, to please, I very nearly offended my reverend host, by remarking the fluency with which he spoke English. “And why should I not ?” he answered with some anger, “It is so long since your royal highness was in England, that it is surprising you should retain the knowledge of that language.”—“Oh Sir,” rejoined he, “we do not easily forget that to which we are born and bred.” As to his appearance, he bears the marks of having formerly been a very handsome man ; though, from his great age, being more than eighty years old, he is now infirm, and sinking into dotage. You will be surprised when I add, that, distant as is the relationship, he bears a strong resemblance to our king, for whose father he might easily be taken. His dress consisted of a black coat and waistcoat, with red stockings, a red cloak, and red hat, these forming the costume of a cardinal. When we had exhausted our praises on the villa and the prospect, and partaken of some wine, (which, being made in his bishopric, it was necessary to find incomparably good), we again got into the carriage which had

* The Cardinal has, in his old age, formed a strong attachment to one of his chaplains, for whom he has procured a bishopric, and built this villa in the environs of his own palace.

† This title has been universally allowed him by all English visitors, since the Duke of Sussex set the example. The amiable son of our respected monarch did not, I understand, scruple to gratify the pride of the old man, by giving him this harmless appellation ; but the Cardinal did not return the compliment. While the son of a real king called the other “your royal highness,” the *soi-disant* representative of majesty, only gave his illustrious guest the title of “highness.” The Duke of Sussex laughed at the distinction, and repeated still oftener the epithet of “royal.”

brought us, and returned to the palace of the Cardinal at Frascati, whither he followed us in a coach drawn by six horses. At his house we found assembled a society of monks, priests, and shabby looking laics. The Cardinal soon appeared, and again gave us a hearty welcome. Dinner was now announced, and we entered an eating room of small dimensions. The repast was neither particularly excellent of its kind, nor served with any extraordinary degree of cleanliness, but no person could complain: our venerable host shewed such a disposition to please, that he must indeed have been ungrateful who could have failed to acknowledge his hospitality. By way of compliment to us, a dish dignified with the name of an English plum-pudding was put on the table, and though in appellation alone it resembled that favourite of John Bull, we all declared, (it was surely a *pia fraus*), that the London Tavern could not produce a better. The old man was delighted at these assurances, and with voracious appetite ate of the commended pudding. He was not very clean in his manner of eating, and much oftener used his fingers than his knife in the separation of his food. The chaplain, during the whole dinner, continued to remark how little “his royal highness” ate, while we were astonished at the quantity of various things which he contrived to swallow. After dinner we were led up stairs, while the cardinal took his evening sleep. We were shewn his oratory or private chapel, and his mitre covered with diamonds, which latter constituted the fortune of his mother, a princess of Poland. There were several crucifixes, and pictures of saints and holy martyrs, scattered over the walls of the house; while the majority of the persons with whom we had dined were ecclesiastics of various ranks and orders. In short, every thing seemed to prove that the Cardinal of York retains all that bigotry for which his family were long notorious, and which made them, as Louis XIV. well observed, exchange three kingdoms for a mass. After ascending to the top of the house, accompanied by the bishop who is the favourite and destined heir of the Cardinal, and admiring the view which is really beautiful, and commands Rome on one side and the country as far as Tivoli on the other, we descended again to the drawing room, and, taking our leave of “his royal highness,” set out on our return to Rome. In going away, the old man gave Mrs. L. a medal, on one side of which is his likeness in a cardinal’s dress, with the following inscription:—

“Hen. IX. Mag. Brit. Fr. et Hib. Rex, Fid. Def. Card.
et Tusc. Epis.”

and on the other, a figure of the Virgin Mary, with these words—

“*Non desideris hominum, sed voluntate Dei.*”

How his eminence can reconcile the contradiction conveyed in this motto, I know not. Man may certainly not like what God ordains,

* “Not by the choice of men, but by the will of God.”

but that man can frustrate what the Supreme Ruler of the universe chooses, is a position which it requires the skill of a cardinal to explain, and the faith of a catholic to comprehend. I need not tell you how many reflections were excited by this visit to the last descendant of a long race of kings, thus humbled by fortune and weakened by age. He who might under other circumstances have occupied the throne of a mighty empire, now lives in a little parsonage-house*, dignified with the name of a palace, yet not larger than the ordinary habitation of an English clergyman. Instead of performing the high functions of executive magistrate in a great kingdom, he passes his time in the ceremonies of a church, and has changed a court of statesmen, legislators and peers, for a conclave of friars, monks and abbots. He receives, however, *pour le dédommager*, the titles of royalty and the soft incense of unceasing flattery. Perhaps, considering the inclinations and the capacity of the man, he is happier in his present situation, than he would have been had he worn the crown of his illustrious ancestors. I must do the Cardinal of York the justice to add, that, though weak in intellect and debilitated by age, he appears to have an excellent heart. He spoke with much attachment of England and Englishmen, and took an opportunity of observing, “that in his misfortunes he had received assistance from a quarter whence he had the least reason to expect it,”—alluding to the pension of four thousand pounds, first allowed him by his majesty, and since confirmed by parliament. This declaration was indeed but the payment of a debt of gratitude; yet the avowal was noble, and as such, I have much pleasure in recording it. The arms of England were painted on his carriages; and his servants who were numerous, wore liveries of yellow and red, which I suppose are the colours given by the Stuart family. I ought perhaps to mention, before I conclude my account of the Cardinal of York, a delicate attention shewn him by his attendants. While the French were quartered in the Ecclesiastical States, he fled with most of his brethren to Venice, and in his absence all the furniture of his house was taken away by the enemy. To prevent his feeling this misfortune, his chaplains concealed the circumstance, and ordered the episcopal palace to be furnished anew, taking care that every article should be precisely of the same quality and form as that, the place of which it was intended to supply. When therefore the good old man returned, he found his house exactly as he had left it, and congratulated himself on the fortunate escape which his property had experienced. We returned to Rome the same evening, well pleased with our visit to this last descendant of our ancient kings.

* The Cardinal said one day to an English visitor,—“This house was built by a French cardinal, and it is now inhabited by an English ———.” He hesitated, and at last added “Cardinal.”

REFLECTIONS ON ETERNAL PUNISHMENT.

THE great distinguishing doctrines of Christianity are those of a general resurrection and future state of impartial retribution. These doctrines, while they are suited to produce a powerful effect on the human mind, approve themselves to the unbiassed reason of the inquirer after truth. But unfortunately the scripture doctrine of future punishment has been so misrepresented as to appear utterly incredible. It has been long and generally maintained, that offences committed by frail and ignorant creatures during the infancy of their existence, will be punished with sufferings dreadful beyond conception, and lasting as the ages of eternity!

That such a doctrine, in an age, like the present, of inquiry and investigation, should meet with opposition, is by no means extraordinary. It would indeed be more surprising if thinking and intelligent men could be induced to embrace so irrational and barbarous a tenet, however ingenious and plausible the arguments adduced in its favour.

Perhaps a well-disposed but timorous believer might ask, "As the doctrine of eternal punishment has been generally received amongst Christians, and must certainly be a much more powerful antidote to vice than the opposite persuasion, why should it not be permitted to retain undisturbed its place in the popular creed?" He might add, "wickedness is already sufficiently prevalent, and it is to be feared would be far more so, did vicious men believe that their punishment would not continue for ever." But it might be fairly replied that the doctrine of an *eternal*, and not the doctrine of a *temporary* punishment, has a licentious tendency. And however paradoxical this assertion may appear, a little consideration will make it sufficiently obvious.

That a being of infinite goodness, mercy and compassion, as the Almighty is constantly represented, should condemn weak and imperfect creatures to eternal and exquisite misery for yielding to temptations incident to the state in which he had placed them, is a position too shocking and incredible to be firmly believed. Hence men become secretly persuaded that they shall never be called to account for their actions. They cannot believe *all* that they are told concerning the penalty of sin, and therefore they reject the whole without discrimination. Both learned and unlearned have protested against a tenet which their natural good sense could not but perceive was so derogatory to

the moral character of God. Thus the doctrine of eternal punishment has promoted immorality by means of latent infidelity.

But if men were informed that only a just and adequate punishment will be inflicted on the wicked; not that they will be eternally miserable, but that their sufferings will be exactly proportioned to their depravity and guilt, both in degree and duration, against such a proposition their minds would not revolt. To such a tenet they could not easily invent plausible objections. They *must* think it a probable doctrine in spite of themselves. And surely they would be more likely to be deterred from sin by the expectation of certain and dreadful vengeance to be endured through a long and an indefinite period, than by preposterous threats of never-ending torments, which they cannot seriously believe.

If we reflect on the ignorance of the far greater part of mankind, the little pains that have been taken in their infancy to inure them to the practice of piety and virtue, the difficulty of conquering habits, of eradicating propensities, which have "grown with their growth, and strengthened with their strength," if we likewise consider the numerous and powerful temptations to which they are afterwards exposed in the world, how can it be thought consistent with infinite goodness to punish the offences of few and fleeting years with everlasting anguish and despair?

It might indeed be alleged with some appearance of plausibility that as nothing more is required of any one than to make a proper use of the talents which have been committed to him, so if he fail in the performance of this requisition he is justly liable to endless punishment. But let us suppose for a moment that we ourselves had been in the state of those unhappy persons who have been brought up in ignorance and vice, imagine that from our infancy we had been accustomed to associate with profligate companions, who had laughed at religion and treated moral obligation with contempt: In addition to these deplorable circumstances, suppose we had never been warned of our danger till we had advanced too far in the paths of vice to be able to recede; till our disposition was vitiated, and our sense of right and wrong almost obliterated: what would *then* have been our characters and conduct? Highly as we may now stand in our own esteem, there is little reason to think that in such a case we should have been better than others. We might then in a literal sense, and with the strictest propriety, be said to have been educated for destruction. It would be frivolous on that supposition to say that nothing more was required of us than it

was in our power to perform; for to expect us to practise virtue in such circumstances, would be quite as unreasonable as it would be to require any one to work at a mechanical trade, when he had been apprenticed to another totally different.

The case of those who persist in disobedience to the divine precepts will appear still more worthy of commiseration, if it be admitted, as most of those who plead for eternal misery maintain, that all mankind inherit a depraved nature from our original progenitors, so that from our infancy we are naturally averse to good and prone to evil. And if it be farther conceded to the advocates for reputed orthodoxy, that men are not only radically depraved, but that they have likewise a malignant, subtle and powerful spirit to contend with, who is incessantly plotting their destruction by means adapted to their depraved appetites, will it not appear the height of injustice and cruelty to punish them with eternal misery for not succeeding in a contest with so potent an adversary, and on terms so extremely disadvantageous?

Nor will this difficulty be removed by alleging that the spirit of God is always ready to assist those who humbly apply for aid to the throne of grace. For are not the dispositions of men too corrupt both by nature and habit to desire this assistance? Have they not a fixed aversion to that course of life which it would lead them to follow? Was not this aversion contracted by means over which they could have no influence? Did it not proceed from a cause which operated long before they were in being? Was it not confirmed and increased by concurring circumstances at too early a period for them to be aware of its consequences? Of what use then is the offer of that assistance to them which it seems they are unable to request, or even to desire?

Whatever theory may be embraced with respect to the inherent powers of man and the purity or the depravity with which he is brought into the world, it cannot be denied that there is an infinite disproportion between a momentary period of transgression, and an eternal duration of punishment. On what principles of justice then, can the latter be vindicated as the appointed consequence of the former? With our ideas of justice and equity it seems utterly irreconcilable. And shall we, for the sake of maintaining a *favourite* tenet, affirm that according to the most accurate ideas of justice and equity which we have been able to form, it is not an attribute of the Deity?

Nor does it diminish the force of this objection to allege that

we are not competent to judge of the divine dispensations. For this is not a complex case attended with difficulties too great for our limited understandings. It is an undeniable principle to which every one above the state of idiocy must necessarily assent, that the punishment ought to be proportioned to the crime. And it is equally evident that between the period of human life and eternity there is no proportion whatever. If then we were to conceive the Creator appealing to us, as he formerly did to the Israelites by the prophet for the equity of his proceedings, must we not be compelled to answer in the negative?

The Divine Being is not less unwilling that his creatures should be miserable than we are to be spectators of their sufferings. But could we possibly be happy in any circumstances whatever, while the horrible reflection must frequently occur that innumerable multitudes of our fellow creatures who began their existence on the same planet with ourselves, who possessed similar faculties and were liable to similar impressions, with some of whom we were personally acquainted, must now be eternally groaning under the intolerable scourge of omnipotent wrath; for ever impelled by the extremity of their torments to curse their existence and blaspheme their Creator? Sooner than participate in such a happiness let me perish for ever. I should in that case, "wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh."

It is acknowledged on all sides that the same scriptures which are supposed to teach the doctrine of endless misery, at the same time represent the Almighty as just, merciful and gracious. Were this actually the case, as the scriptures would then evidently contradict themselves, they would want no other argument to invalidate their authority. On whatever grounds we ascribe moral excellence to God, on the same grounds we are compelled to reject the idea of eternal punishment. No sentiment so dishonourable to the Deity can possibly be true, nor ought it to be received, even though it were declared to us by "an angel from heaven."

But let us study the scriptures with the same candour and impartiality that we would other writings of infinitely less importance; let us not sit down with a determination to discover in them absurdities; let us make a reasonable allowance for the eastern phraseology which they certainly exhibit, and I am much deceived if we then find them to inculcate so horrible a tenet. We know that expressions are frequently hyperbolic. Can any one believe that if all the miracles which Jesus did had been recorded, "even the world itself," literally speaking,

“ could not contain the books which should be written ?” But it would be less extravagant to conclude that the manuscripts in which those miracles were related, without a single repetition would cover the surface of the globe up to the highest region of the atmosphere, than that an infinitely wise and benevolent being would inflict endless sufferings on the creatures of his own hand, weak, ignorant, inexperienced, and beset on all sides with temptations, for the offences of a moment.

I would submit it to the consideration of our Unitarian societies, whether it be not an object equally worthy of their attention, to vindicate the doctrine of future temporary punishment, with that of defending the unity of God. Is it not as pernicious to think the Supreme Being vindictive, revengeful and malignant, as it is to give his worship to another ? May it not have a worse effect on our own moral character ? Is it not as likely to promote infidelity ? I remember reading somewhere that Lord Shaftesbury once asked Bp. Burnet if his religion taught the doctrine of endless punishment ? and being answered in the affirmative, replied, “ Then it is no religion for me.” Is it not probable that many others are of the same opinion with his Lordship ? And why should not men be as cautious of entertaining opinions derogatory to the moral perfections of God, as they are of calling in question the truth of the scriptures ? Not that they must necessarily be reduced to such a dilemma, but that it is a point of the first importance to form just and honourable notions of the Divine Being, and of all his dispensations.

Maidstone, Nov. 7. 1806.

R. A.

ORTHODOXY AND CHARITY ; ILLUSTRATED BY EXAMPLES.

To the Editor of the Monthly Repository.

SIR,

I LATELY met with a passage in a volume of travels which, as rather curious, I am induced to offer to your Repository. The learned Sandys who published “ A Relation of a Journey” into the East*, undertaken nearly 200 years ago, remarks when speaking of Palætyrus, or old Tyre :

“ Forget I must not the custom observed by the inhabitants hereabout, who retain the old world’s hospitality. Be the passenger

* As Sandys’ Travels are not very often met with, I am tempted to quote his eloquent description of the East in its prosperity contrasted with the condition in which he observed it in 1610, under the, then triumphant but now happily declining, dominion of the Turk.

Christian or whatsoever, they will house him, prepare him extraordinary fare and look to his mule, without taking of one asper. But these precise Mahometans will neither eat nor drink with a Christian, only minister to his wants; and when he hath done, break the earthen dishes wherein he was fed as defiled." Sandys' Travels, 7th Ed. p. 166.

This may be called an example of "orthodoxy and charity united" among Mahometans. Among Christians, I fear, it has been too easy to observe them sadly disjoined. An instance as remarkable as any that occurs to me is to be found in "a Code of laws made in the dominion of Newhaven at its first settlement," in 1637. These legislators were puritans, driven by persecution from the old world*, who no sooner found a refuge in the new than they claimed in their turn a right to persecute. They thus unhappily furnished a "church and king" persecutor with the best apology he could desire for the act of uniformity and the severities by which it was enforced. These legislators, of

"The parts I speak of are the most renowned countries and kingdoms, once the seats of most glorious and triumphant empires, the theatres of valour and heroic actions, the soils enriched with all earthly felicities; the places where nature hath produced her wonderful works, where arts and sciences have been invented and perfected, where wisdom, virtue, policy and civility have been planted, have flourished; and lastly where God himself did place his own commonwealth, gave laws and oracles, inspired his prophets, sent angels to converse with men; above all, where the Son of God descended to become man, where he honoured the earth with his beautiful steps, wrought the work of our redemption, triumphed over death, and ascended into glory. Which countries, once so glorious and famous for their happy estate, are now, through vice and ingratitude, become the most deplored spectacles of extreme misery; the wild beasts of mankind having broken in upon them, and rooted out all civility, and the pride of a stern and barbarous tyrant possessing the thrones of ancient and just dominion.—Those rich lands at this present remain waste and overgrown with bushes, receptacles of wild beasts, of thieves and murderers, large territories dispeopled or thinly inhabited, good cities made desolate, sumptuous buildings become ruins, no light of learning permitted, nor virtue cherished; violence and rapine insulting over all, and leaving no security save to an abject mind and unlooked on poverty. Which calamities of their's, so great and deserved, are to the rest of the world as threatening instructions." Sandys' Dedication to the Prince, afterwards King Charles I.

* The peopling of this and two of the neighbouring colonies was "owing chiefly to the puritan ministers, who being silenced at home, repaired to New England that they might enjoy liberty of conscience; and drew after them vast numbers of their friends and favourers." Gordon's Amer. Rev. (i. 35.) See also Neal's New England, Ch. 2d, passim. (Ed. 2. i. 50). Milton in his Treatise "Of Reformation in England, written to a Friend" in 1641, about 20 years after the first emigration to New England, says, "What numbers of faithful and free-born Englishmen and good christians have been constrained to forsake their dearest home, their friends and kindred, whom nothing but the wide ocean and the savage desarts of America could hide and shelter from the fury of the bishops? O Sir, if we could but see the shape of our dear mother England, as poets are wont to give a personal form to what they please, how would she appear, think ye, but in a mourning weed, with ashes upon her head and tears abundantly flowing from her eyes to behold so many of her children exposed at once and thrust from things of dearest necessity." (Milton's Prose Works, Fol. 1698. i. 266.)

undoubted orthodoxy, were also scrupulously attentive to sabbatical observances. In the just-mentioned code called the *Blue Laws*, are the following remarkable enactments, sanctioned by rigorous penalties:—

“No food or lodging shall be afforded to a Quaker, Adamite, or other heretic.

“If any person turns Quaker, he shall be banished and not suffered to return upon pain of death.

“No one shall run on the sabbath day or walk in his garden or elsewhere, except reverently to and from meeting.

“No one shall travel, cook victuals, make beds, sweep house, cut hair, or shave on the sabbath day.

“No woman shall kiss her child on the sabbath or fasting day.”

(Fenwick's Gen. Hist. of Connecticut quoted in M. Rev. 66. 256.)

These judaizing Christians seem never to have considered the divine declaration “I will have mercy and not sacrifice,” nor to have remembered that “the sabbath was made for man and not man for the sabbath.” Their persecuting spirit has long ago passed away from the land of freedom. A very honourable exception to it appeared even in their own age. It is thus mentioned in Gordon's “History of the American Revolution.”

“Mr. Roger Williams (pastor of the church at Salem, but expelled on account of the Antinomian disputes,) justly claims the honour of having been the first legislator in the world in its latter ages, who effectually provided for, and established a free, full, and absolute liberty of conscience*. This was the chief cause that united the inhabitants of Rhode Island and those of Providence, and made them one people, and one colony. The foundation principle on which this colony was first settled was, that ‘every man who submits peaceably to the civil authority, may peaceably worship God according to the dictates of his own conscience without molestation.’ When the colony was applied to in 1656 by the four united colonies ‘to join them in taking effectual methods to suppress the Quakers, and prevent their pernicious doctrines being propagated in the country;’ the assembly returned for answer, ‘we shall strictly adhere to the foundation principle on which this colony was first settled.’” Gordon. (1. 37).

Wishing you success in your laudable attempts to advance the interests of truth and freedom,

I am Sir, yours,

Pontalc, July 5, 1807.

I. O. U.

* Neal attributes to Mr. Williams, amidst some theological eccentricities, the following “large and generous principle of toleration:” that, “the magistrate had nothing to do with matters of the first table, but only the second, that therefore there should be a general and unlimited toleration for all religions, and to punish men for matters of conscience was persecution.” Neal's New England, 2d Ed. 1. 158.

1. *Dr. Chandler's Notes on the Bible.*—2. *Dr. Toulmin, Author of "An Essay on the Eternity of the World."*—3. *Dr. Watts's and Dr. Whitby's Last Thoughts.*—4. *Milton's quotation of Lord Bacon, and his keeping a School at Greenwich.*—5. *Mr. Cappe's "Critical Dissertations."*—6. *Hebrew Vowel Points.*

I.

To the Editor of the Monthly Repository.

SIR,

IT is well known, I apprehend, that the learned Dr. Chandler left, in his interleaved bible, a large number of critical notes, chiefly in Latin; drawn up in the manner of Raphelius, Bos, Elsner, and other writers of that kind; and that this bible was purchased, for a small consideration, by Dr. Amory, Mr. Farmer, Dr. Furneaux, Dr. Price, Dr. Savage and Dr. Kippis, with an intention of committing them to the press. In the Protestant Dissenters' Magazine, for June, 1794, p. 260, we are told, that as there was, then, little probability of the "Notes" being published, it was the purpose of Dr. Kippis, the only surviving proprietor, to deposit the bible in Dr. WILLIAMS'S LIBRARY.

Query: Was this Manuscript deposited there? If not, the gentleman, with whom Dr. and Mrs. Kippis's Executor, the late Mr. Lewis resided, can, probably, give some account of them. Can no plan for the publication of these NOTES be devised? Is there no Meccenas among the friends to Biblical Criticism to patronize the publication, and to set on foot a spirited subscription to indemnify the press? The eminent learning of the author, and the valuable specimen which he has given of his application of it to the elucidation of the scriptures, in his posthumous commentary on some of Paul's Epistles, cannot but raise high expectations of the merit and utility of those notes, and create in the lovers of sacred literature an earnest desire that they could be recovered and given from the press. It is much to be regretted, if through Mr. Lewis's emigration to America* they be lost, or are lying in a library, covered with dust and the prey of worms.

T.

II.

To the Editor of the Monthly Repository.

SIR,

In the preface to Dr. Priestley's "Letters to a Philosophical Unbeliever, Part 2," there are some remarks upon an "Essay on the Eternity of the World," by Dr. Toulmin. Now I should be much

* Where he died, soon after his arrival, of the yellow fever. ED.

obliged to any of your readers who would take the trouble to inform me who this gentleman was ; not that I attach any importance to the Essay, but that the author may not be confounded with a person of the same name, who succeeds Dr. Priestley at Birmingham and appears to have been a correspondent, and sometimes I believe, a controversialist of the Doctor's.

Q.

III.

To the Editor of the Monthly Repository.

SIR,

I AM informed that there is a book extant, entitled " Dr. Watts's Last Thoughts." I should be much obliged to any of your readers if they can inform me through the medium of your Repository, how far the Doctor in this publication renounced his former opinions on doctrinal points.

" Whitby's Last Thoughts," though not so scarce as Dr. Watts's, I have never met with ; do not these books merit the attention of the Unitarian Society ? When men of considerable talents, men whose lives have been devoted to the attainment of religious knowledge, and whose conduct through life has been marked by the piety and uprightness of a Christian ; when men of this description, in the near prospect of another world, abjure opinions, which through life they have zealously maintained, the change to the searcher after religious truth, cannot be unimportant, and to those Christians whose doctrines they adopt, it must prove a source of the most solid satisfaction. Wishing to see some particulars of one or both of these publications,

I am, Sir, yours, &c.

Nottingham.

D.

IV.

To the Editor of the Monthly Repository.

SIR,

GIVE me leave on a page of your next " Inquirer," to ask any of your readers who may be conversant with the works of Lord Bacon to what part of them Milton referred in the following passage of his " Animadversions upon the Remonstrant's Defence against *Smectymnus*," published 1641.

Having mentioned what " defaming invectives have lately flown abroad against the subjects of *Scotland*, and our poor expelled brethren of *New England*, the prelates rather applauding than shewing any dislike," the author adds, " this hath been ever so, insomuch, that Sir *Francis Bacon*, in one of his discourses, complains of the bishops' uneven hand over these pamphlets, confining those against bishops to darkness, but licensing those against puritans, to be uttered openly, though with the greater mischief of leading into contempt the exercise of religion in the person of sundry preachers, and disgracing the higher matter in the meaner person." (Milton's Works, Fol. 1698. p. 141.)

I lately read in Jacob's "Poetical Register" (8vo. 1723. l. 184.) that "after the Restoration, by the lenity of King Charles II. Milton was suffered to keep a school at Greenwich." This biographical collector, as is too common, gives no authorities. Should any of your readers have met with such a passage elsewhere, I shall thank them to communicate it. It must have been unknown to Toland who wrote the life prefixed to the edition of Milton above quoted. Bishop Newton makes no mention of such a circumstance; nor Johnson, who remarks "a kind of respect is, perhaps unconsciously, paid to this great man by his biographers: every house in which he resides is historically mentioned, as if it were an injury to neglect naming any place that he honoured by his presence." The story appears also inconsistent with the accounts which Mr. Hayley has collected.

I am, Sir, yours,
MILTONIUS.

June 7, 1807.

V.

To the Editor of the Monthly Repository.

SIR,

I AM a constant reader of your valuable and well conducted Repository, and trust that as it is the only liberal periodical work for theological discussion, its merits will be truly appreciated by the friends of truth and free inquiry. Under that division of your work styled, "The Inquirer," I beg by your permission to state, that though I am somewhat advanced in years and have been brought up in the belief of orthodox opinions, I have upon mature reflection embraced the Unitarian doctrines, being fully convinced that they are the genuine doctrines of the New Testament. I have read the works of many of your most approved authors with great satisfaction, and I trust with some improvement. I have lately met with the "Critical Dissertations" of the late Rev. Newcome Cappe, of York, a work which I think has great claims to attention for the originality of the thinking, learning and patience of research which it discovers; and the person who can without emotion read the "Memoir" prefixed by his pious and affectionate widow, must have a heart made of very different materials from mine.

The dissertations on the "Proem of John," the "Idea of Judaism," the "Discourse with Nicodemus," &c. &c. excel, as I think, all that I have hitherto seen on these subjects, and I cannot but express my astonishment, that they are so little known, or so little noticed by learned Unitarians. I confess myself not sufficiently qualified to judge of their merits as a whole; some of them may be thought rather tedious or fanciful but I am not critic enough to decide.

The dissertation on the meaning of the terms "Kingdom of God," &c. appears to throw much new light, not only on the phraseology of scripture, but also on the mission of Christ, its ends and objects; and I should feel much obliged by any of your learned or better informed correspon-

dents, if through the medium of your Repository, they would favour me with some observations on the character and merits of these dissertations in general, and of the one in question in particular.

I am, Sir,

Yours &c.

QUÆRO.

IV.

A YOUNG man, who purposes to begin the study of Hebrew, would be much indebted to any one of the learned readers of the Monthly Repository, if he would be so good as to state in an early number of this work the authority of the *Masoretic* or *vowel points* in the Hebrew language and the present opinion of the best Hebraists concerning them. He would be grateful also at the same time for a catalogue of the most useful elementary Hebrew books, grammars, lexicons, concordances, &c. To answer these inquiries will not be difficult to a man of learning; and the answers will be of great value to the Inquirer, who is desirous of labouring for improvement, but knows not how to begin, and is afraid of labouring in vain.

BIBLICAL CRITICISM.

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

DISCOURSE 2.

(Concluded from p. 429.)

LET us now go on to inquire, what we may reasonably conclude to be our Lord's intention in this petition: "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." By the words, "if it be possible," he doth not mean, if this thing can possibly be done, or, if thou canst do it. For, as St. Mark records his words, he professed, "Abba, Father, all things are possible unto thee. But, if this thing may be done consistently, with the great purposes of thy unerring wisdom; take away this cup from me." In the common language of the Jews, *death* was expressed by the word *cup*, and our Lord himself had often before used the same word in speaking of his own approaching death. Thus Matt. xx. 22. "He asked the two sons of Zebedee, whether they could drink of the *cup* that he was to drink of?" *i. e.* could die with him and for him by a violent death, such as himself was to suffer. So

also, after he was seized by the officers and soldiers, he reproved Peter, for having wounded a servant of the high-priest in rashly attempting to rescue him, by saying : “ The cup which my Father hath given me, shall I not drink it ? ” *i. e.* shall I not willingly submit to suffer that death which God hath appointed me ? Hence I believe our Lord hath commonly been understood as imploring from his Father in this petition, to be exempted from those sufferings, and that death on the cross, which were now near approaching, provided it might be rendered consistent with the purposes of his divine wisdom and benevolence, and the redemption and salvation of mankind could be effected in any other way ; however, he humbly referred it to his Father’s good-pleasure. It is supposed also, that he was induced to offer up this petition through the strong and innocent reluctances of human nature against sufferings and death.

But I cannot help thinking, (with Dr. Whitby on the place), that this interpretation conveys in it something infinitely diminishing to our Lord’s character, and inconsistent with his whole preceding disposition and conduct in relation to the expectation he always had of the sufferings and death appointed him ; and moreover, it imputes to him (what one would be very unwilling to impute to him, though but for a moment only), a want of fortitude and consistency, and a compliance with the infirmities of animal nature (which however innocent in themselves, and as a necessary result of our constitution, do certainly betray us into guilt when they prevail on us to draw back from our known duty, and from compliance with a command of God), beyond what several of his followers have shewn under the expectation and in the suffering of violent deaths for his sake. Our Lord perfectly well knew, that the whole plan of the divine counsels for the redemption and salvation of mankind was founded in, and dependant on his approaching public death and resurrection : consequently, he knew, that it was not possible, consistently with the execution of this plan, that he could be exempted from them ; and therefore, we cannot suppose, that he could for one moment entertain a desire, much less offer up a prayer to his Father for such an exemption. We know, he had always before spoken with the most perfect calmness and steady resolution about enduring them, as of a matter absolutely determined on within himself : and in the space of a few minutes after the offering up of this very petition to his Father, we find him speaking to Peter, in relation to his last sufferings and death, with the same spirit and in like manner, as he was wont. “ The cup,” said he, “ which my Father giveth me, shall I not drink it ? ”

I am therefore very unwilling to admit, that our Lord meant at all to beg of his Father an exemption from suffering and death on the cross.

There is another interpretation, which may be given of our Lord's petition in the text, much more consistent, I think, with his general character and conduct, consequently, much more eligible, and which, I am strongly persuaded, exhibits our Lord's real meaning.

I readily acknowledge he means here a cup of death, and prays that it may pass, or be taken away from him; but I apprehend, he means something very different from his death on the cross. It was *this* cup, this present cup of death, or deadly cup, which was now put into his hand, and of which he was actually drinking; not *that* cup of death, which he was to drink the day following on the cross. In short, he means the grievous sufferings he then endured, which, if not removed, must, in the natural course of things, soon issue in his death.

At the beginning of these sufferings he declared to the three disciples, "My soul is exceeding sorrowful unto death:" *i. e.* I feel the functions of life ready to sink under the load of distress which overwhelms my spirit. And whoever considers with attention the symptoms of his agony described by St. Luke, will, I presume, readily allow, that, in the natural order of things, it would not be possible for a human frame to subsist long in such a condition without suffering death. Such symptoms would certainly prove the agonies of death in any other person, in whom they should take place and continue for any considerable time.

Now, our Lord perfectly well knew, that it was not *that* kind of death which was appointed to him to suffer for the redemption of the world. He could therefore see no reason, why *that* cup of death might not pass from him without his drinking it up: *i. e.* actually dying under his present sufferings; or any reason which rendered it at all improper to implore his Father to take it away, if he pleased.

No doubt, God might have very wise and good ends in view in putting *this* deadly cup into his hand, and causing him to drink so much of it, or suffer so much by it; and I have endeavoured to point out two of those ends which actually were answered thereby: yet, as the redemption of the world, that great errand on which he was sent into it, was to be effected by another kind of sufferings and death, it might very possibly, and very probably, be quite consistent with the counsels and will of

God, that *this* species of suffering and death might be removed; consequently, it was perfectly consistent with our Lord's general character and spirit to pray for their removal.

This proved the case in fact: without his drinking up this cup of death, *i. e.* without actually dying by the mortal symptoms of his present bodily disorder, the purposes of divine wisdom were effectually answered: partly, by his suffering so much from this deadly cup now put into his hand, and thereby having experienced what men suffer from bodily maladies, and the agonies of death consequent thereon: partly, by the offering up of these humble and submissive petitions, and the perfect resignation he yielded to the will of his Father, whereby his own character and his example to us of an unreprieved piety were greatly illustrated, and then the cup was instantly removed.

What confirms me in a persuasion, that the interpretation I have now offered, exhibits our Lord's real meaning in this petition, is a passage of St. Paul in the v. chap. of Hebrews and the 7th verse; where, I think, he undoubtedly refers to this transaction in the garden, and hath these words: "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, (that death which was instantly invading him), and he was heard, in that he feared." Or, as the words of the original are more truly, as well as more intelligibly translated in the margin: "He was heard for his piety."

Let us compare these words of the apostle with the evangelists' account of our Lord's agony in the garden. The apostle says, he offered up prayers and supplications with strong crying and tears: The evangelists tell us what his prayers and supplications were, and describe the great earnestness wherewith he prayed. The apostle intimates, that the purport of his prayer was, that he might be saved from death. The evangelists give us his words thus: "O my Father, if it be possible, let this cup pass from me." "Whence tis plain in what sense the apostle understood the word *cup*. The apostle says he prayed to him that was able to save him from death. One of the evangelists gives his words thus: "Abba, Father, all things are possible unto thee, take away this cup from me." The apostle says he offered up this prayer with great piety. The evangelists give us these as his words: "Nevertheless, not my will, but thine be done:" and again: "If this cup may not pass from me, except I drink it, thy will be done." The apostle assures us, that he was heard for his piety: *i. e.* his petition was granted, he was saved from death as he requested. But from what death

was he saved? From the approaching death on the cross? By no means. Therefore it was not this death from which he prayed to be saved; but from some other death; even *that* which was that moment attacking him, and under the grasp and power whereof he felt himself sinking. From *this* indeed he was saved, for an angel was commissioned from heaven to remove it, and to strengthen him.

As what I have now offered is, I apprehend, in some measure a new attempt to clear up this affecting and difficult passage of the gospel history, I would propose it with all possible submission to the judgments of the considerate, who love and pursue scripture knowledge. If it be thought to place this transaction in a light, that renders the whole consistent with our Lord's general character, and consequently, to do him any honour, and afford believers in him any satisfaction, I shall rejoice in having proposed it.

Allow me further to suggest briefly, a few practical reflections on this part of our Lord's history.

First: From hence we may derive great consolation and support under all our afflictions, and particularly under bodily infirmities and sufferings, by considering, that our great high-priest who is ascended up into heaven, and now appeareth in the presence of God for us, is not one who cannot be touched with a feeling of our infirmities, since he was in all points tempted, or tried, like as we are, yet without sin. Forasmuch, as we are partakers of flesh and blood, he himself also took part in the same, and shared in all the sufferings and sorrows we endure: he knows, therefore, how to pity and help us. Especially, they who through bodily infirmities suffer the unknown and inexpressible distresses of a disturbed and sorrowful spirit, may draw some comfort and relief from this thought, that their Saviour and future Judge tasted all the bitterness of this cup of anguish in a much higher degree than themselves: he, therefore, will abundantly pity, and make every proper allowance for them. He is not unacquainted with the sensations of a heart agitated with fear, distress and anxiety; and he will not break the bruised reed, nor quench the smoking flax: on the contrary, he will heal the broken in heart, and bind up their wounds.

Secondly, We may derive from the example of Christ on this occasion very useful directions for our own conduct under all afflictions, and particularly under bodily sufferings. Observe with what peculiar earnestness and emphasis he flies to God in this dreadful hour, and claims his relation to him, as his Father. "O my Father," &c. and again, "Abba, Father, all things are

possible unto thee," &c. Thus should we not fail to do under all our afflictions. We should ever keep in remembrance, lay claim to, and plead, our relation to God as our Father. This will tend both to reconcile us to our afflictions, by convincing us, that they are the appointments of a Father, who means us well, and intends our good, even in the severest trials. It will also be well pleasing to him, and recommend us to his favour, as shewing a proper filial spirit of confidence in him, even when his hand is heavy upon us.

Observe also, how our Lord pleads the all-sufficient power of God to save him. "Abba, Father, all things are possible unto thee." When we suffer affliction, we are apt to indulge a desponding spirit, and to conclude, that there remains no possibility of remedy. Perhaps, indeed, no prospects of relief from men, or remedy from natural causes may appear; yet, let us remember, with our Lord in his agony, that all things are possible to our heavenly Father, and, with him likewise, let us not fail to pray earnestly for the deliverance we want. He who heareth the cries of the inferior animals, when they seek their meat from God, will not neglect the requests of his own children. He encourageth, he requires our prayers on these occasions. "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me." He commands us to cast our care on himself, with assurance that he careth for us: to be anxious about nothing, but in every thing by prayer and supplication with thanksgiving, to let our requests be known unto God. Let us not neglect, or fail to improve this important privilege.

But then, let us observe further, with what perfect submission and resignation our blessed Lord preferred his request to his Father for deliverance: "Nevertheless, not my will, but thine be done." Here, especially, let us be particularly careful to imitate him. It is most meet we should do so, because, God, whose wisdom is unerring, knows infinitely better than we, what is fit and proper to be done, and at what season. If it be fit that our requests should be granted, he will grant them: if not, then it is fit that he should not grant them, and that we should be submissive and patient in bearing what he sees needful to inflict. Oh that we could acquire more of this spirit! Let us endeavour to get it wrought into the real disposition of our hearts, and not content ourselves with adopting decent modes of expression with our lips.

Observe further: That our Lord was not answered at his first petition, nor at his second, and therefore at his third he thus absolutely resigned himself to the will of God. "O my Father,

if this cup may not pass from me, except I drink it, thy will be done." This completed the excellence of his pious resignation, and prepared him for deliverance, which was then granted. Thus let us also, when we find, that our heavenly Father sees it not meet, to answer our petitions, though often repeated, humbly resign them and ourselves up to his good pleasure, saying from our hearts, "Thy will be done." Then we may be assured, that we also shall be heard and accepted for our piety. And though the deliverance or mercies we requested should not be bestowed, we shall obtain the favour of God, and his gracious support and conduct of us through this world, and everlasting deliverance from all evil, together with a perfect joy in his heavenly kingdom.

That we all by a frequent and serious contemplation of the most amiable and perfect character of our Lord Jesus, may through the assistances of divine grace, be improved into a more perfect conformity in all things to his temper and character; especially, to a more careful obedience to all God's commandments, and entire acquiescence and submission to all his appointments, may God of his infinite mercy grant through Jesus Christ, our only Mediator and Advocate. Amen.

POETRY.

To the Editor of the Monthly Repository.

SIR,

THE following verses have never been printed to my knowledge, except in a newspaper, at the time when they were first written. They are now rather less, incorrect and at your service. The young African to whom they were addressed, died soon after his return to his native country. Thus were disappointed some fair expectations from the influence of his education in England on the improvement of Africa. While Naimbanna was here, happening in a company to take out his watch, he confessed with marks of great regret that he had purchased it with a young slave. This circumstance produced a beautiful little song by a lady, called I think, "The Negro Boy." Should any of your readers be in possession of this valuable piece of poetry, I shall thank them for the communication of it; and I dare say you will readily insert it in your Repository.

London, June 26, 1807.

R. C.

VERSES,

*To Prince John Frederic Naimbanna, on his arrival in England, under
the care of the Sierra Leone Company.*

1792.

WELCOME mild stranger! friendship's kindest smile
Now greets thee welcome to the British Isle;
Where knowledge oft unrols her ample page,
Rich with the varied spoils of many an age:
Be thine her choicest gifts, then bear the store,
A grateful present to thy native shore;
Our arts and learning shall adorn her clime,
But oh! beware our folly and our crime!
For Europe's sons, though Truth her charms display,
And their's the boast of Reason's brightest day;
Though Heav'n's blest volume to their eyes unfold,
What kings and prophets waited for of old.
The slaves of Av'rice, at her stern command,
They hostile rove some unoffending land;
Through haunts of peace the sanguine falchions glare,
And pamper'd Ruin proudly triumphs there!
While the wrong'd native with his latest breath,
On Justice calling hails the grasp of death;
Invokes each fabled demon's vengeful rod,
And lisping infants curse the Christian's God.

Prophet of Heav'n! whom we our Master call,
In life, in death, approv'd the friend of all;
Yet there are those who mark thy gen'rous plan,
And love a brother where they meet a man:
Who scorn the maxims of a venal throng,
Nor claim a civil right from moral wrong;
The cause of injur'd Africa they plead,
And tell how justice and compassion bleed.
Hopeless they plead with Mammon's sordid train,
On Pleasure's thoughtless sons they call in vain;
Yet though so long unmov'd the world appear'd,
At length Humanity! thy voice is heard:
Through the throng'd city and the peopled vale,
They hang with horror on thy tragic tale;
And dread to give a relish to their food,
By lux'ries purchas'd with a brother's blood!

And see the active sons of Commerce join,
With gen'rous ardour in a blest design;
On Afric's shore the laden fleet appears,
Not the dire object of a nation's fears:

By Av'rice charg'd to rouse infernal strife,
And blast the promise of domestic life;
But launch'd by Commerce with a kind command,
To bear our blessings to her distant land;
The stores of peace, the instruments of art,
The faith that guides the life and rules the heart.
And sure the men to whom this zeal was giv'n,
May humbly hope the patronage of Heav'n:
Of purpos'd virtue their's the sacred bliss,
And their's the plaudit of the Prince of Peace;
And while my country, provident at last,
Looks, hapless spendthrift, on her follies past;
Computes the widow's and the orphan's tear,
And deems e'en victory's laurel bought too dear;
This true ambition shall exalt her fame,
And unborn nations hail Britannia's name.

Naimbanna! health and virtue still be thine!
Those high endowments from the Pow'r divine!
And when improv'd by friendship's fost'ring care,
'Thy welcome sails shall bless a parent's pray'r;
May thousands smile beneath a mild command,
While arts and industry enrich thy land.
Then Europe's savages shall spread no more
Contention's flame along her peaceful shore,
Rouse friends and kindred to a guilty strife,
And wound the fondest charities of life;
Nor drag the husband from the wife's embrace,
And leave to pining want his orphan race;
Her sons no more for foreign tyrants toil,
But dress with willing hand their native soil;
Where pathless thickets stopp'd the trav'ler's way,
Shall peopled towns the arts of life display;
Blithe on her streams the barks of commerce sail,
And joys of harvest gladden every vale;
The Christian hope revisit Afric's clime,
And point to worlds beyond the bounds of time.

Lines written in my New Testament.

Doth learning, science emulate thy mind—
'To soar above the mass of human kind?
What if thou canst with optic tube survey,
And measure Saturn on his dusky way,
Canst mark how distant, and how large his sphere,
And note the length of his revolving year?

In short, hath Nature in her kindest mood,
 Blest thee with genius?—and, hath Art bestow'd
 Her vast attainments?—what will these avail,
 In life's decline, when health and vigour fail;
 When fell disease from which no aid can save,
 Shall point the way to an eternal grave?
 Eternal grave! heart-sickening is the sound;
 From fate so dread, can no relief be found?
 Can Nature in her various aspects shew
 No ground for hope to mitigate this woe?
 Can Reason, or can Science e'er display,
 A future life to chear the wanderer's way?
 No! not to these, the poor opprest good man
 Owes hopes of joy beyond this narrow span.

If there be aught can bid his sorrows cease,
 And whisper to his wounded spirit peace;
 It is this book, this book to which he owes
 Those blessings that no other book bestows;
 Owes heav'n-born hope, which midst his daily toil,
 Will still point forward with an angel smile;
 Will still attend him on his weary road,
 And lead him to his Father and his God!

Manchester.

W. P.

SHEPHERD'S SONG.

WHEN primrose tufts and daffodils,
 Smell sweetly from the breezy hills;
 When nightingales do softly sing,
 O! then we learn the time is Spring.

When trees are leafy, roses blown,
 When fragrant hay is gaily mown;
 When cuckoos shout and wild-bees hum,
 'Tis then we know that Summer's come.

When golden grain is gather'd all,
 When mellow'd pears and apples fall;
 When hooting owls at night we hear,
 'Tis then we say,—the Autumn's near.

When trees are bare, and streams are still,
 When cheerful fires the chimnies fill;
 When red-breasts on our tables stand,
 Ah! then, cold Winter is at hand!

A. M. P.

OBITUARY.

*Mr. J. Callaway.—Mrs. Levy.—Peter and Samuel Smith.—Mr. Harding's family.
John Jackson, Esq.—Guillet.—Mrs. Longworth.—Mr. Wilson and Child.*

July 15, after a lingering illness, aged 68, Mr. J. CALLAWAY, Sen. of North Gate, Canterbury. During the American war, when the falling-off of the silk-trade was so considerable, that many skilful workmen were much reduced, he introduced a new manufacture called Canterbury muslin, which afforded them employment and subsistence. He also established an historical society, and always appeared happy in diffusing the extensive knowledge of which he was possessed.

July 17, at an humble apartment in the Edgeware Road, aged 70, a celebrated Jewess, named LEVY, possessed of 3000l. acquired by pretences to divination, which she had carried on for 13 years, having been originally a washerwoman. She was patronized by several females of distinction, whom she attended; and had her fixed hours for accomodating customers at home, where numbers came to her at two shillings each. She imposed on the credulous by a pack of cards of a curious make; or affected to foretel events by the planets.

July 25, at Tiversall Colliery, Notts, PETER SMITH, and his son SAMUEL. Cleansing the water-way in a pit that has not been worked for some time, symptoms of the damp appearing they came up to the top, when Peter recollecting they had left a spade in the works, his son returned to fetch it, brought it to the bottom of the shaft, and got into the trunk in order to be drawn up by the father. The latter had scarcely raised him from the ground, before the foul air had so powerful an effect upon the son, that he fell from the trunk; the father called for assistance and urged on by parental feelings, insisted on being immediately let down in hopes of saving him. He fell from the trunk in which he was descending and both shared the same fate. The damp continued so strong, that several hours elapsed before the bodies could be got out.

July, "in the course of one week, the whole family of Mr. HARDING, of Ringam, near Brampton, Northamptonshire, consisting of two sons, and two daughters, were carried off by an infectious fever, introduced by a servant, newly come to the house, who had just recovered."

July, "JOHN JACKSON, Esq. F. S. A. author of a 'Journey from India towards England, in the year 1797, by a route, commonly called over-land,' and several tracts."

July, in the Bicêtre, at Paris, where he was confined, GUILLET, who proposed to Mr. Fox the assassination of the Emperor Napoleon. He was immediately sent out of this kingdom and apprehended on his arrival in France.

July, at Blackburn, Lancashire, aged 100, Mrs. LONGWORTH, who retained the use of her faculties till her last illness, and never wore spectacles. Her youngest daughter is above 60.

Aug. 1, at Hanley, in the Potteries, the eldest son of Mr. WILSON, a respectable manufacturer of that place and his INFANT CHILD. As a preparation for celebrating the wakes, the succeeding week, three of the sons of Mr. W. had placed three pieces of small cannon in the garden of the elder brother, charged with powder and wadding, and disposed at a short distance from each other. When one of the brothers was in the act of firing the first piece, the elder with his infant child in his arms, was in the front of the third. The priming communicated to the others, by which accident the father and child were literally blown to pieces, in the presence of a wife, mother, and brother. Their mangled remains, inclosed in the same coffin, were deposited in the family vault, in the presence of numerous spectators. This distressing event cast such a gloom on the surrounding neighbourhood, as all the hilarity attendant on the season was not able to dispel.

Cardinal York.

At Rome, the CARDINAL of YORK, grandson of James II. (for the ridiculous tale of his father's suppositious birth is now we believe generally exploded.) "HENRY BENEDICT MARIA CLEMENS, second son of James Stuart, known by the name of the "Pretender," and of MARIA CLEMENTINA SOBIESKI, was born at Rome, the 26th of March, 1725, where he almost constantly resided till towards the close of 1745, when he went to France, to put himself at the head of 15,000 men, assembled in and about Dunkirk, under the command of the Duke of Richelieu, by order of Lewis XV. With this army Henry was to have landed in England, in support of his brother Charles. But though preparations were made for embarking these troops, though one part did actually embark, not a single transport left Dunkirk Road; and Henry receiving intelligence of the issue of the battle of Culloden, returned to Rome, where, much to the displeasure of his brother, and the friends of his family, he took orders, and, in 1747, was made Cardinal, by Pope Benedict XIV. and afterwards Bishop of Frascati, and Chancellor of the Church of St. Peter.

"From that time Cardinal York, the name he assumed on his promotion, devoted himself to the functions of his ministry, and seemed to have laid aside all worldly views, till his father's death in 1788, when he had medals struck, bearing on their face his head, with '*Henricus Nonus, Angliæ Rex;*' on the reverse, a city, with '*Gratia Dei sed non voluntate hominum.*'"

"Cardinal York had two rich livings in France, the Abbies of Anchin and St. Amand, and a considerable pension from the Court of Spain, all of which he lost by the Revolution. In order to assist Pope Pius VI. in making up the sum required by Buonaparte in 1796, the Cardinal disposed of all the family jewels, and, among others, of a ruby, the largest and most perfect known, valued at fifty thousand pounds. He thus deprived himself of the last means of an independent subsistence, and was reduced to great distress, on

the expulsion of Pius VI. and his Court from Rome. Cardinal Borgia, who had been acquainted with Sir John Hippisley Coxe, in Italy, represented to him, by letter, Cardinal York's case. Sir John conveyed this letter to Mr. Stuart, so well known by his Letters to Lord Mansfield (on the Douglas cause,) and his genealogical history of the Stuart family. Mr. Stuart drew up a memorial, which Mr. Dundas (now Lord Melville) presented to his Majesty, who granted immediately to Cardinal York a yearly pension of 4000l." an attention which the Cardinal very handsomely acknowledged in a letter to Lord Minto. "Thus ended, at the age of 82 years and some months, the last, in a direct line, of the Royal House of Stuart."

Cardinal York had some claim, it seems, on the generosity of this country. An Act of Parliament, still unrepealed, had settled on James the Second's Queen, Mary of Este, the Cardinal's grandmother, a jointure of fifty thousand pounds. While the treaty of Ryswick was depending, it was strongly contended, on the part of the French Negotiators, in the name of that Princess, that her husband having been deprived, by an act of the English Legislature, of all his right as king, and being consequently, as king, dead in law, she was as much entitled to her dowry, from the day that event took place, as if her husband had been naturally dead. The English Negotiators considered the point as too delicate for their interference, and desired it might be referred to king William personally. The proposal was assented to, and Marshal Boufflers had an interview with William on the subject. William did not deny the justice of the claim, and on Boufflers' expressing a wish that the concession of the jointure might be confirmed by at least a secret article of the Treaty, William said, "What! Marshal, will not my word satisfy you?" Boufflers bowed and parted, in the full persuasion that he had obtained sufficient security. But on the first demand of payment, William, it is said, insisted that the concession had been

*James Macfarlane. Esq.—Mr. John Mirehouse.—Rev. Daniel Fisher, D. D.
John Stephen Maria Portalis.—Rev. W. Harris.*

made upon a condition which had not been performed; while Boufflers maintained the concession to have been unconditional.

For a curious account of a visit to the Cardinal, see p. 471 of the present number.

Aug. 1, at Margate, where he went for the benefit of his health, JAMES MACFARLANE, Esq. M. D. He was formerly professor of physic in the university of Prague, and since his return to this country has acquired distinction in the literary world by several publications, particularly upon medical subjects. Dr. M. was an accomplished scholar and a polished gentleman, much esteemed by a numerous and respectable connexion.

August, at Miresike, in Lowes-Water, Mr. JOHN MIREHOUSE, aged 102: His family has been remarkable for longevity. His father died at the age of 95, his mother in her 100th year; three of his sisters at the age of 82, and a fourth in her 93d year.

Aug. 13, died at his house in Hackney, aged 76, the Rev. DANIEL FISHER, D. D. He was born at a village near Cockermouth, in Cumberland, and received his academical education in London, at the seminary in which Dr. Marriatt was divinity tutor. He was several years pastor of a congregation at Warminster, where he kept a respectable boarding school. About the year 1771, he was chosen to succeed the learned Dr. Walker, as Classical and Philosophical Tutor, in the academy at Homerton. On the death of Dr. Conder, he commenced divinity tutor, and for several years boarded the students; but at length resigned the office and lived privately. After he left the country, he had no pastoral charge, nor any stated ministerial service, excepting the Tuesday-lecture in Broad-street, but preached occasionally, and was ever ready to assist his brethren. In sentiment he was strictly Calvinistical, but discovered a Catholic spirit. His temper was placid and peaceable, and he was most beloved by those that knew him best. For several years past his health declined, and his mental faculties were at last

greatly impaired. He was buried in Bunhill fields, Aug. 21, when Mr. Kello spoke at his grave; and on the Lord's day following a funeral sermon was preached for him by Mr. Wall, of whose church in Moorfields he became a member when a student; and another in the afternoon by Mr. Palmer, of Hackney, where he was a frequent hearer. He never published more than two occasional sermons; one at a monthly meeting, and the other on the death of Dr. Stafford. His second wife, who survives him, was the daughter of the late venerable Mr. Isaac Toms, minister of Haddleigh. He never had any issue. P. H. Dr. F. who was considered as a good classical scholar, was remarkably happy, as a schoolmaster, in conciliating the affections of his pupils. As *resident* tutor of the Homerton Academy, he was not so successful, probably from causes not in his power to control. He found himself obliged to give up the residence, though for several years after he continued to be the theological tutor. For the last two years of his life, his mind was very painfully debilitated from bodily disorder. His funeral sermon by Mr. Palmer is published.

On the 25th of August, died in Paris, in the 63d year of his age, the minister of public worship, JOHN STEPHEN MARIA PORTALIS. It was he who drew up the very sensible memorial presented to Buonaparte, on the utility and importance of a national religious establishment; and indeed planned and organized the restoration of the Gallic Church, as far as it can be said to be restored. His son came over with General Lauriston to this country during the short interval of peace.

At Hook-Norton, Oxfordshire, in his 64th year, the Rev. W. HARRIS, who had been for twenty years a faithful, and not unprofitable preacher of the gospel among Dissenters of the Baptist persuasion. He was much esteemed by all who knew him, for the simplicity of his manners, the tenderness of his feelings, the humility of his pretensions, and the piety of his heart.

Silvester O'Halloran, Esq.—Madame De La Pagerie.

At Limerick, aged 85, SILVESTER O'HALLORAN, Esq. Surgeon, Member of the Royal Irish Academy, and of most of the literary Societies in the united kingdom. He studied physic in Paris and London, and must have made a rapid progress in the attainment of knowledge, for the first of his works was published before he attained the age of 21. He was the author of several medical and political treatises, and of a general History of Ireland, to the close of the 12th century, of which

a second edition, greatly improved, appeared in 1803. He was highly learned in the language and ancient laws of Ireland.

The last accounts from Barbadoes mention the death of Madame DE LA PAGERIE, the mother of the Empress Josephine, (of France,) who departed this life at Martinique, on the 1st of July. She was interred with great pomp at Les Trois Islets, her heart having been first taken out and deposited in a silver chalice, to be sent to France.

INTELLIGENCE.

Terrors of Calvinism.

RELIGIOUS.

TERRORS OF CALVINISM.—We extract the following obituary from the *Evangelical Magazine* of last month, in order to shew, that the charges advanced by Unitarians, of the gloomy nature and pernicious tendency of Calvinistic views of the Almighty, are not groundless. The article bears the well-known signature of a Baptist Minister, who has distinguished himself by his writings as the heir of the Genevan demagogue's temper, and the defender of his dogmas. Several reflections are appended to the narrative, as that "if a drop of the cup of God's wrath can make a sinner thus miserable, what will it be to drink the dregs of it, and that for ever and ever?" and that "a poor sinner appears to have been brought to heaven by the gates of hell." One reflection only are we disposed to make upon the horrible tale, and that is, that if such be the Calvinistic "mania," (to use a word of the narrator's,) what thanks are due to the men who endeavour to restore the deluded multitude to their "right mind!"

"A YOUNG Man, of the name of S—— C——, grandson to a late eminent Dissenting Minister, and brought up by him, came to reside at K———g about the year 1803. He attended at the Baptist place of worship, not only on the Lord's day, but frequently at the week-day lectures and prayer-meetings. He was

supposed by some to be seriously inclined; but his opinion of himself was, that he had never experienced that divine change, without which no man can be saved. However that might be, there is reason to believe he had been for some years under powerful convictions of his miserable condition as a sinner. In June 1806, these convictions were observed to increase, and that in a more than common degree. From that time he went into no company; but, when he was not at work, kept in his chamber, where he was employed in singing plaintive hymns, and bewailing his lost and perishing state. He had about him several religious people, but could not be induced to open his mind to them, or to impart to any one the cause of his distress. Whether this contributed to increase it or not, it did increase, till his health was greatly affected by it, and he was scarcely able to work at his business.

"While he was at meeting on Lord's day, September 14, he was observed to labour under very great emotion of mind, especially when he heard the following words: "Sinner, if you die without an interest in Christ, you will sink into the regions of eternal death." On the Saturday evening following, he intimated to the mistress of the house where he lodged, that some awful judgment was about to come upon him, and as he should not be able to be at meeting next day, requested that an attendant might be

procured to stay with him. She replied, that she would herself stay at home, and wait upon him; which she did. On the Lord's day he was in great agony of mind. His mother was sent for, and some religious friends visited him, but all was of no avail. That night was a night dreadful beyond conception. The horror which he endured brought on all symptoms of raging madness. He desired the attendants not to come near him, lest they should be burnt. He said that "the bed-curtains were in flames,—that he smelt the brimstone,—that devils were come to fetch him,—that there was no hope for him, for that he had sinned against light and conviction, and that he should certainly go to hell." It was with difficulty he could be kept in bed. An apothecary being sent for, as soon as he entered the house, and heard his dreadful howlings, he inquired if he had not been bitten by a mad dog. His appearance likewise seemed to justify such a suspicion, his countenance resembling that of a wild beast more than that of a man. Though he had no feverish heat, yet his pulse beat about 150 in a minute. To abate the *mania*, a quantity of blood was taken from him, a blister was applied, his head was shaved, cold water was copiously poured over him, and fox-glove was administered. By these means his fury was abated, but his mental agony continued, and all the symptoms of madness, which his bodily strength thus reduced would allow, till the following Thursday. On that day he seemed to have recovered his reason, and to be calm in his mind. In the evening he sent for the apothecary; and wished to speak with him by himself. The latter, on his coming, desired every one to leave the room, and thus addressed him: "C——, have you not something on your mind?" "Aye," answered he, "that is it!" He then acknowledged that, early in the month of June, he had gone to a fair in the neighbourhood, in company with a number of wicked young men; that they drank at a public house together till he was in a measure intoxicated, and that from thence they went into other company, where he was criminally connected with a harlot. "I have been a miser-

able creature," continued he, "ever since; but during the last three days and three nights, I have been in a state of desperation." He intimated to the apothecary, that he could not bear to tell this story to his minister: "But," said he, "do you inform him that I shall not die in despair; for light has broken in upon me: I have been led to the great Sacrifice for sin, and I now hope in him for salvation." From this time his mental distress ceased, his countenance became placid, and his conversation, instead of being taken up as before, with fearful exclamations concerning devils and the wrath to come, was now confined to the dying love of Jesus! The apothecary was of opinion, that if his strength had not been so much exhausted, he would now have been in a state of religious transport. His nervous system, however, had received such a shock, that his recovery was doubtful, and it seemed certain, that if he did recover, he would sink into a state of idiocy. He survived this interview but a few days. When he could talk, he would repeat many of the promises made to returning sinners. By his desire, various hymns were read to him, one in particular, which was sung at his funeral. He said to his mother, "My dear mother, you do not know what conflicts of soul I have had. I have lain whole nights without sleep, pleading for my own soul and your's, and have reflected with grief on my disobedience to your counsel." At another time he said, "Blessed Jesus, thou art all my hope!"—His strength kept declining, and on Monday morning, Sept. 29, at one o'clock, he calmly breathed his last."

The 64th ANNUAL CONFERENCE of the Society of METHODISTS, commenced at Liverpool, on the 27th of July. The Rev. J. Barber, was President of the Conference. It appears from the returns that an increase of 8492 Members, has been made to the Society within these kingdoms, in the course of the last year—a number materially exceeding the increase in any former year: thirty preachers have this year been admitted on trial; upwards of 50 new Chapels are appointed to be built, and the funds of the Society are in a very flourishing condition.

500 Reopening Oldbury Chapel.—English Unitarians.

On Lord's day, the 12th of July last, the CHAPEL belonging to the Protestant Dissenters of the PRESBYTERIAN Denomination, at OLDBURY, Staffordshire, was OPENED AGAIN, after having been rebuilt, by Dr. Toulmin, of Birmingham. The Sermon was grounded on I Chron. xxix. 9. "Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord : and David, the King also rejoiced with great joy." The worthy minister of this Christian society, the Rev. Mr. Procter, is laid aside from his public labours, by a paralytic stroke. It is a happy and auspicious circumstance, under this afflicting event, that the Rev. Herbert Jenkins, having some months since dissolved his pastoral connexion at Stourbridge, has been prevailed on to accept an unanimous invitation to officiate at Oldbury, limiting indeed, for the present, his services to the term of one year.

ENGLISH UNITARIANS.—The following brief account of this much vilified denomination, we extract from a work just published in 3 vols. 12mo. entitled, "Letters from England: by Don Manuel Alvarez Espriella; translated from the Spanish." The Spaniard might pass for an *Englishman*; an Englishman too of no mean education or acquirements; somehow or other, *he or his translator* always contrives to give the reader a favourable impressions of whig politics and rational religion! The work is distinguished by anecdote, drollery and irony. The author's prophecy concerning the Unitarians is we would hope not oracular, but it suggests an useful hint to us. It needs scarcely to be premised that the *soi-disant* Spaniard writes as a good Catholic.

"I have related in my last how the Dissenters, from the republican tendency of their principles, became again obnoxious to government during the present reign; the ascendancy of the old high church and tory party and the advantages which have resulted to the true religion. Their internal state has undergone as great a change. One part of them has insensibly lapsed into SOCINIANISM, a heresy, till of late years, almost unknown in England;

and into this party all the indifferentists, from other sects, who do not choose for political motives to join the Establishment, naturally fall. The establishment itself furnishes a supply by the falling off of those of its members, who, in the progress of inquiry, discover that the church of England is neither one thing nor the other; that in matters of religion all must rest upon faith, or upon reason; and have unhappily preferred the sandy foundation of human wit. *Crede ut intelligas, noli intelligere ut credas*, is the wise precept of Saint Augustine; but these heretics have discarded the fathers as well as the saints. These become Socinians; and though many of them do not stop here in the career of unbelief, they still frequent the meeting houses, and are numbered among the sect. With these all the hydra brood of Arianism and Pelagianism, and all the Anticalvinist Dissenters have united; each preserving its own peculiar tenets but all agreeing in their abhorrence of Calvinism, their love of unbounded freedom of opinion, and in consequence their hostility to any church establishment. All, however, by this union and still more by the medley of doctrines which are preached as the pulpit happens to be filled by a minister of one persuasion or the other, are insensibly modified and assimilated to each other, and this assimilation will probably become complete, as the older members, who were more rigidly trained in the orthodoxy of heterodoxy, drop off. A body will remain respectable for riches, numbers, erudition and talents, but without zeal and without generosity; and they will fall asunder at no very remote period, because they do not afford their ministers stipends sufficient for the decencies of life. The church must be kept together by a golden chain; and this which is typically true of the true church is literally applicable to every false one. These sectarians call themselves the enlightened part of the Dissenters; but the children of Mammon are wiser in their generation than such children of light.—From this party, therefore, the church of England has nothing to fear, though of late years its hostility has been erringly directed against

them. They are rather its allies than its enemies, an advanced guard who have pitched their camp upon the very frontiers of infidelity, and exert themselves in combating the unbelievers on one hand, and the Calvinists on the other. They have the fate of Servetus for their warning, which the followers of Calvin justify, and are ready to make their precedent. Should these sworn foes to the establishment succeed in overthrowing it, *a burnt-offering of antitrinitarians would be the first illumination for the victory.*" Vol. II. p. 35.

UNITARIAN FUND.—The *Annual Meeting* of the members of this Society will be holden on Wednesday, October the 21st, in the Unitarian Chapel, Parliament Court, Artillery Lane, Bishopsgate-street, London, when a Sermon will be preached on the occasion, by the *Rev. Robert Aspland, of Hackney*, and a Collection made on behalf of the Fund. Public service will begin at 11 o'clock in the morning. The business of the Society will be transacted after service. The Subscribers and Friends to the Institution will dine together, at the King's Head Tavern, Poultry. Dinner on Table at 3 o'clock.

JEWISH SCHOOLS.—The *London Missionary Society* among other schemes for converting the Jews to Athanasianism have established schools for the gratuitous education of their youth of both sexes. These have been little attended, and will probably be less so, as the leading Jews rigorously prohibit their people from frequenting them. Dr. Herschel, the Rabbi, of the German synagogue, has published two exhortations to his brethren, in which, after stating that the plan formed by the Missionary Society, "is but an inviting scheme, a decoying experiment, to undermine the props of their religion," and "to entice innocent Jewish children from the observance of the law of Moses;" he requires the congregation to send no child to any such seminary, on pain of being considered as having forsaken their religion, as having lost all title to the name of Jews, and forfeited all claims on the congregation, both in life and death.

MAHOMETAN COIN.—An Arabian coin has been discovered on the occasion of removing the materials for the foundation of a house, on the ramparts at Nismes. By Professor Jeaubert's account, it appears, that this coin was struck at Waseth, on the shore of the Tigris. The inscription on one side is, "There is but one God, and that God has no companions." On the reverse is, "God is one, he is eternal, neither begetting or begotten, none can be like unto him." The legend runs thus—"Mahomet is the apostle of God, who sent him for the guidance of the faithful. The religion of the true faith is manifested above all other religions, notwithstanding the hatred of those (Trinitarian Christians) who associate companions with God."

THE DELUGE.—The President of the United States, some time since, communicated to the Congress the discoveries made by Dr. SIBLEY and Mr. DUNBAR, in exploring the rivers Missouri, Washita, and the Red River; but this official message did not give the details of the expedition. The account states a remarkable tradition among six or seven nations inhabiting the Western shore of the Red River, which deserves particular regard, as it adds to the testimony, in confirmation of the Scriptural narrative, of the Deluge. The tradition is, that the world was entirely covered with water, with the exception of one hill, which was inhabited by a family of one of these nations called the Caddos. This family was preserved by the Great Spirit, and the whole world is peopled with their off spring.

YORK ACADEMY.—On Sunday Aug. 30, a Sermon was preached at the Unitarian Chapel, Norwich, by the Rev. J. Rudd of Bury St. Edmunds, for the support of the Academy at York. His text was the 13, 14, and part of the 15th verses of the 10th chapter of Romans, from which he shewed the necessity which Christians in general lie under to have religious instruction communicated to them in a public way. The peculiar advantages of protestant dissenters who enjoyed the benefit of public religious instruction, and instructors, without being subjected to the temporal power

or spiritual domination of priests. He enforced the importance of right sentiments concerning the character of the Deity, and the person of Christ, and shewed that a want of attention to what are frequently esteemed uselessly controverted points in religion, was not becoming such as aspired to the character of searchers after truth. That it was neither conformable to the precepts, or the practice of the Apostles to esteem error in matters of religion as of no importance. He shewed the necessity of persons intended for the ministry, receiving an enlarged and liberal education, that unfettered by creeds and subscriptions, they might equally contend against bigotry and superstition on the one hand and infidelity on the other, and concluded with a brief account of the plan and present state of the Academy. The collection amounted to about 171.

RELIGIOUS LIBERTY IN FRANCE.—At a time when the British Government has been convulsed by an attempt of one set of ministers to relieve the consciences of Dissenters from the established religion, France is quietly establishing the religious rights of her subjects on the surest foundations, and her Emperor from the throne pronounces sentiments which are equally philosophical and Christian. The revilers of the French Emperor object that this is a mere measure of policy. Granted. It was meant to be so; and in fact, justice and generosity are always politic. However if the objection be persisted in, we shall most readily absolve our own government from the shame of having adopted measures of policy with regard to the religious parties of Great Britain.—The following is the ADDRESS OF THE FRENCH PROTESTANTS TO THE EMPEROR on his victorious return to Paris, with THE EMPEROR'S ANSWER.

On Sunday August the 9th, the Consistory of the Protestant Church being admitted to an audience, their President, M. Marron, addressed the Emperor in the following speech:

“Sire—You have exhausted surprise by the performance of new wonders. What bounds can be prescribed to our gratitude when the benefits you have recently bestowed are contemplated? In spite of yourself, Sire, the base spirit of discord involved you in

a fresh contest; but, covered with laurels, how distinguished has been your victorious career! more honoured, if possible, by your moderation than by your success; by the noble sacrifices you have made to humanity than by all the brilliancy of your triumphs! Sire, with the return of peace, France, and all the nations of Europe, expect from you a reanimating prosperity—the happiness of the people shall bless you—the approbation and the wishes of religion will every where accompany you! It is religion, Sire, which brings the Consistory of the Reformed Church of the department of the Seine to the foot of your Majesty's throne. Vouchsafe graciously to accept their respectful homage. The more they are already indebted to your protecting goodness, the more from you they venture to hope. Sire, it has pleased the King of kings to shed in abundance his choicest blessings over you. The roofs of our temples resound, and ever shall resound, with those prayers and songs of praise, which are dictated by the sentiments, equally pure and unchangeable, that we have consecrated to your Imperial and Royal Majesty.”

His Majesty answered this address in the most gracious manner, and the following expressions in his reply have been recollected:

“I accept the blessing and the congratulation of the Consistory. *You owe me no obligation; I wish not men to think themselves indebted to me, because I have been merely just.* CONSCIENCE IS NOT WITHIN THE JURISDICTION OF HUMAN LAWS. I guarantee to you, for myself, and my successors, not only the intendance, but also the perfect freedom and inviolability of your worship. The Protestants have always proved themselves to be good citizens and faithful subjects of the law. Though I do not profess their religion, tell them that I place them in the circle of my best friends.”

On the tolerant spirit of the French Government an anonymous political journalist of the last month, makes the following just reflections.—“BONAPARTE is returned to Paris. The hero is returned to receive the congratulations of all his subjects. France, which our dull politicians had in their closets blotted out of the map of Eu-

rope, now gives the law and reigns lord paramount. Her Emperor left Paris for a year, and in that time what has he not accomplished? The early victories of this wonderful man placed him on a level with the greatest commanders the world has seen: to whom shall we now compare him? The passage of the Alps, and the battle of Marengo; the battle of Austerlitz and campaign which led to it; the battles of Jena and Friedland, with the concluding conference at Tilsit; these are battles and subversions of kingdoms, that, as long as military glory is the theme of general applause, must elevate the hero of France high above his predecessors in the same career. France formerly adored their *grand monarque*. A Louis XV. and a Louis XVI. were greeted with acclamations: what must have been those acclamations, those shouts of applause, when the hero returned, after accomplishing what the ambition of Louis XIV. could never conceive. If he is our enemy, we cannot enviously pluck from him his justly acquired laurels. The claims he has on the gratitude of France are undoubted: from the lowest state of confusion he has raised her to the highest pitch of glory.

“ But is there not something more in his exploits than the superficial observer acknowledges. This change in the state of Europe, is it not connected with events, which may call the attention of all mankind? Without endeavouring to find the hero in ancient prophecies, as some have done, and we will not say that they have done it injudiciously; without implicitly relying on those who assure us that he is the man on the white clouds in the Revelations, with a golden crown on his head, and a sharp sickle in his hand, to reap the harvest of the earth; without committing ourselves to declare that he is the angel of God, commissioned for high and important purposes, though it is to be noticed that the moral qualities of the agent, do not prohibit that epithet being applied to him: whatever he may be, we cannot doubt that through him Europe has undergone a great change: and, whatever may have been the cost of it, the consequences are such as will lead the rising generation to estimate themselves and their fellow creatures in a

very different manner from what they have been accustomed to do for the last 1260 years.

“ One circumstance demands peculiar attention. WHEREVER BONAPARTE HAS GONE, RELIGIOUS INTOLERANCE HAS FLED BEFORE HIM. Freedom of religion has been established by him at home, and it is made a part of the terms of peace with other nations. *Poland* had been torn to pieces by religious dissensions. In that country the reformation was carried farther by that eminent body of martyrs, commonly called *Polish Brethren*, than Luther and Calvin, and their adherents would acknowledge. The *Polish brethren* hated tyranny over themselves, and they would not tyrannize over others. It is not to be wondered at that popish zeal and barbarity should plot and accomplish their ruin, and that the Calvinists should rejoice at it, for the *Polish Brethren* abominated the cruelty of Calvin, in the murder of Servetus, as much as if it had been committed by popish priests. The *Polish Brethren* were driven after suffering extreme hardships, from their country; but their works have enlightened all Europe. The decree of Bonaparte, by which Warsaw is erected into a Duchy, establishes completely the freedom of religion, and the successors of the *Polish Brethren* may now worship, without fear or restraint the God of their fathers.

“ The circumstance of religious freedom springing up from France may justly astonish us. This country had been above all others noted for its cruelty against the Protestants. The day of St. Bartholomew and the revocation of the edict of Nantz presented scenes at which humanity shudders. France has nobly wiped away these stigmas by the freedom in religion which it has not only established in its own dominions, but has introduced into so many other countries on the continent. Spain and Portugal will soon feel the effect of this disposition in Bonaparte; and as the Inquisition has been for some time deprived of much of its authority, we may expect to hear that it is entirely abolished, and all its trumpery of monks and nuns driven away as completely as it has been done in France. *The English nation will longer retain its prejudices.* We did not reform the calen-

dar, till the shame of ignorance forced us into it; and though we profess to be Protestants, we shall be the last probably to acknowledge that a difference in religious opinions is no reason for a difference in civil rights; and that there is no connexion between eating bread, and drinking wine in a church with certain ceremonies, disgusting perhaps to the receiver, and the occupancy of a post in the army or navy, or the law. The Hottentots have an odd ceremony in marriage, which creates the disgust of the civilized European: this rite of eating bread and drinking wine, when forced upon a person, is infinitely more so in the eye of reason; and of its repugnancy to christianity, there cannot be a doubt in the mind of any one who considers the origin of the institution."

INDEPENDENT UNION.—A select meeting was held on the 22d, at the King's Head, Poultry, to carry this object into effect. We understand the Rev. Mr. Palmer, of Hackney, is expected to preach the first Sermon, on the occasion of the establishment of the projected society.

HIBERNIAN SOCIETY.—A special general meeting of this society, was held on the 2d Inst. at the New London Tavern, to receive the Report of the Treasurer, and of the Rev. Messrs. Bogue, Charles and Hughes; who had been deputed, on behalf of the Society to visit Ireland, for the purpose of ascertaining the present state of Religion there, and the best means to promote the object of the Institution, which is "to endeavour to extend divine knowledge in Ireland, by the ministry of the Gospel, by the dispersion of the Holy Scriptures, and religious tracts, by the formation and support of schools, and by every other lawful and prudent measure, calculated to promote pure religion, morality, and loyalty." The meeting was respectably attended; and we understand the report of the deputation was encouraging to the views of the society.

RELIGIOUS TRACT SOCIETY.—On the 13th, two sermons were preached by the Rev. Mr. Jay, at the Rev. Rowland Hill's Chapel, for the benefit of this society. The

whole of the amount collected is to be expended in tracts, to be circulated among our soldiers, and sailors, and the prisoners of war, in this country.

LITERARY,

Shortly will be published the First Volume of a work, which is to be comprised in two thick Octavo Volumes, containing the History of the Rise, Progress, and Accomplishment of that great event, the **ABOLITION OF THE SLAVE-TRADE**: with proper Engravings. Price 1l. 1s. By Thomas Clarkson.

Prospectus:—The Author, after having explained the nature of the Slave-Trade, shows that, from the very establishment of it, individuals began to be raised up who may be considered as so many preparatory instruments for bringing about its abolition. These he divides into four classes, as they took up this cause on grounds independently of each other.

The first class consisted of persons, chiefly of England, of various religious denominations. These followed one another, from Richard Baxter in 1660 to the poet Cowper in 1787. They were forty-three in number. Their names, with interesting extracts from their publications, both in poetry and prose, are given.

The second consisted of the Quakers in England. 1. Of George Fox. 2. Of Friends as a body, both as they attempted to purify their own members from the guilt of this commerce and as they attempted to awaken the legislature and to enlighten the public mind upon it. 3. Of six individuals, who came out of the body at large in 1783, and were found acting as a little committee by themselves in 1787. The different measures and resolutions both of the Society and of these individuals on this great subject are recorded also.

The third consisted of the Quakers in America from 1696 to 1774. 1. Of Friends as a body in their six different Yearly Meetings. 2. Of Friends as individual labourers by themselves within the same period. 3. Of individuals who came out of the body at large in 1774, and were joined in that year by persons of various other religious denominations. An account of this important junction is detailed,

and of the more full organization of this united class in 1787.

The fourth consisted of Dr. Peckard in 1784, of the Author in 1785, of William Wilberforce, Esq. in 1786, and of those who followed. Here the Author gives an account of the providential manner in which he was awakened to this great cause; of his feelings upon it; of the struggle he had in abandoning his pursuits in life to devote himself to it; of his own solitary labours; and of his junction, by degrees, with others, till the class now mentioned was formed.

Having shown that four distinct classes, in each of which certain individuals seemed to have had a preparatory education, as if to qualify them for taking a part in this great work, were in existence in 1787, the Author shows the providential manner in which all these classes, hitherto unknown to each other, were joined in that year; and how the committee was formed out of these in London, which was known afterwards as the Committee of the Society formed for the Abolition of the Slave-Trade.

From this time the Author states the progress of the cause under two heads—the labours of the newly-formed committee, and his own as an individual, till the end of the year 1787. The first comprehends the various measures taken by the committee during this period; their different publications; their correspondence with men of eminence and others both in England and in foreign parts, and the result of them in the great spread of the cause. The second comprehends the contents of the journal of the Author during his residence at Bristol and Liverpool; the objects of his inquiry; his discoveries; his painful feelings; his great difficulties; his severe trials, and dangerous situation on many occasions; and, finally, his return, after many interesting anecdotes, to the committee in London.

The Author carries the next period to the end of the session of Parliament 1788. He continues his account of the labours of the committee in all the departments before mentioned. He describes the beginning of the people's attention to

this subject, the spirit which was awakened; the petitions to Parliament which followed; the inquiry of the Privy Council into the evil complained of; the examinations which took place in consequence; the communications of the Right Honourable William Pitt with the committee; his introduction of the question into the Commons; the examinations there; the melancholy facts which came out; the debate which took place upon them; the subsequent introduction of Sir William Dolben's Bill into the same House, in order to alleviate the horrors of the middle passage; the debate that followed; its introduction into the Lords; the debate upon it there also; and, finally, the passing of the same, and the end of the session. Hence the first volume gives the history of the rise and progress of the abolition from the year 1660 to the Summer of 1788. The second will continue this history till the final accomplishment of it in 1807.

As books of history and biography generally please young persons, and may be made very instructive to them, it is to be hoped that this history may be both entertaining and useful to the youth of the present age, and confirm all in an abhorrence of the evil contemplated in it. It will have a tendency, as a worthy Friend * has remarked, who has read the Manuscript, to awaken our best feelings, to stimulate us to virtuous exertion; and, while it is a faithful record of the important circumstances that produced the great event of the Abolition of the Slave-Trade, it will be an instructive monument of the procedure of Divine Providence.

* * The Names of Subscribers to be sent to T. Clarkson, at William Allen's, Plough-court, Lombard-street.

MISCELLANEOUS.

CHARACTER OF MR. FOX, BY SIR JAMES MACKINTOSH. —The following character of Mr. Fox appeared in the *Bombay Courier* of Jan. 17th. It has been attributed, we have no doubt justly, to the pen of a gentleman who fills the first station

* Lindley Murray.

in the judicial department of that settlement. The learned and eloquent recorder of Bombay, came into public life under the peculiar patronage of Mr. Fox, and his friends. He advocated their measures, and was the follower of their fortunes. But "hope deferred makes the heart sick." Probably despairing of any, "tide in the affairs of men," which might carry his friends into power, he made his peace with Mr. Pitt, a statesman whom he had often justly denounced as the friend of war, and the foe of reformation. At length this gentleman had his reward in an appointment, lucrative and honourable, yet by one of political taste, and talents, in danger of being regared as a splendid banishment. It was natural for such a person, on receiving the intelligence of Mr. Fox's death, to recollect former attachments and to express in a manner worthy of the subject, the esteem and affection, which a familiar intercourse with that great man, could hardly have failed to inspire.

"MR. FOX united in a most remarkable degree, the seemingly repugnant characters of the mildest of men, and the most vehement of orators. In private life he was gentle, modest, placable; kind, of simple manners, and so averse from parade and dogmatism, as to be not only unostentatious, but even somewhat inactive in conversation. His superiority was never felt, but in the instruction which he imparted, or in the attention which his generous preference usually directed to the more obscure members of the company. The simplicity of his manners was far from excluding that perfect urbanity, and amenity which flowed still more from the mildness of his nature, than from familiar intercourse with the most polished society of Europe. His conversation when it was not repressed by modesty, or indolence, was delightful. The pleasantry perhaps of no man of wit had so unlaboured an appearance. It seemed rather to escape from his mind, than to be produced by it. He had lived on the most intimate terms with all his contemporaries, distin-

guished by wit, politeness, or philosophy, or learning, or the talents of public life. In the course of thirty years, he had known almost every man in Europe, whose intercourse could strengthen, or enrich, or polish the mind. His own literature was various and elegant. In classical erudition, which, by the custom of England, is more peculiarly called learning, he was inferior to few professed scholars. Like all men of genius, he delighted to take refuge in poetry, from the vulgarity and irritation of business. His own verses were easy and pleasing, and might have claimed no low place among those which the French call *vers de société*. The poetical character of his mind was displayed in his extraordinary partiality for the poetry of the two most poetical nations, or at least languages, of the west, those of the Greeks, and of the Italians. He disliked political conversation and never willingly took any part in it. To speak of him justly as an orator, would require a long essay. Every where natural, he carried into public something of that simple and negligent exterior, which belonged to him in private. When he began to speak, a common observer, might have thought him awkward; and even a consummate judge, could only have been struck with the exquisite justness of his ideas, and the transparent simplicity of his manners. But no sooner had he spoken for some time, than he was changed into another being. He forgot himself, and every thing around him. He thought only of his subject. His genius warmed, and kindled, as he went on. He darted fire into his audience. Torrents of impetuous and irresistible eloquence swept along their feelings and conviction. He certainly possessed above all moderns that union of *reason, simplicity, and vehemence*, which formed the prince of orators. He was the most *Demosthenean* speaker, since DEMOSTHENES. 'I knew him' says MR. BURKE, in a pamphlet written after their unhappy difference, 'when he was nineteen; since which time he has risen, by slow degrees, to be the most brilliant, and ac-

complished debater, that the world ever saw.' The quiet dignity of a mind roused only by great objects, the absence of petty bustle, the contempt of show, the abhorrence of intrigue, the plainness and downrightness, and the thorough good nature which distinguished Mr. Fox, seem to render him no very unfit representative of that old English national character, which if it ever changed, we should be sanguine indeed to expect to see succeeded by a better. The simplicity of his character inspired confidence, the ardour of his eloquence roused enthusiasm, and the gentleness of his manners invited friendship. 'I admired' says Mr. GIBBON, 'the powers of a superior man, as they are blended in his attractive character, with all the softness and simplicity of a child: no human being was ever more free from any taint of malignity, vanity or falsehood.' From these qualities of his public, and private character, it probably arose that no English statesman ever preserved, during so long a period of adverse fortunes, so many affectionate friends and so many zealous adherents. The union of ardour in public sentiment, with mildness in social manner, was, in Mr. Fox, an hereditary quality. The same fascinating power over the attachment of all who came within his sphere, is said to have belonged to his father; and those who know the survivors of another generation, will feel that this delightful quality is not yet extinct in the race.

"Perhaps nothing can more strongly prove the deep impression made by

this part of Mr. Fox's character, than the words of Mr. BURKE, who in January 1797, six years after all intercourse between them had ceased, speaking to a person honoured with some degree of Mr. Fox's friendship said. '*To be sure he is a man made to be loved!*' and these emphatical words, were uttered with a fervour of manner which left no doubt of their heart-felt sincerity.

"These few hasty and honest sentences, are sketched in a temper too sober and serious for intentional exaggeration, and with too pious an affection for the memory of Mr. Fox, to profane it by intermixture with the factious brawls and wrangles of the day. His political conduct belongs to history. The measures which he supported or opposed may divide the opinion of posterity, as they have divided those of the present age. But he will most certainly command the unanimous reverence of future generations, by his pure sentiments towards the commonwealth, by his zeal for the civil and religious rights of all men, by his liberal principles favourable to mild government, to the unfettered exercise of the human faculties, and the progressive civilization of mankind, by his ardent love for a country, of which the well-being and greatness were indeed inseparable from his own glory, and by his profound reverence for that free constitution, which he was universally admitted to understand, better than any other man of his age, both in an exactly legal and a comprehensively philosophical sense."

NEW PUBLICATIONS.

A Complete List of Books on Theology and Morals, for Sept.

The Student and Pastor; to which are added A Letter to a Friend, upon his entrance on the Ministerial Office, and An Essay on Elocution and Pronunciation, by John Mason, M. A. New Editions by Joshua Toulmin, D. D. with Additions and an Essay on Catechising. By the Editor. 12mo. pp. 244.

An Appeal for Justice in the Cause of Ten Thousand Poor Children, and for the Honour of the Holy Scriptures, being a reply to the Visitation Charge of C. Daubeney. By Joseph Lancaster. 2s.

Observations on the Iliad, introductory to a View of the Origin, Progress and Diversity of Heathen Wor-

ship, antecedently to the Christian Revelation. By T. Thomas, of Wareham. 2s.

An Elegiac Tribute of Respect to the Memory of a Son and a Daughter, with a New Translation of the celebrated Consolatory Letter of Sulpicius and Cicero's Answer to it. 1s.

A Sermon on the Translation of the Scriptures into the Oriental Languages, preached before the University of Cambridge, May 10, 1807. By F. Wrangham. 3s. 6d.

Lectures on the Last Four Books, of the Pentateuch, designed to shew the Divine Origin of the Jewish Religion, chiefly from Internal Evidence. delivered in the Chapel of Trinity College, Dublin, at the Lecture established, under the will of Mrs. Anne Donnellan. By Richard Graven, D. D. M. R. I. A. Chaplain to his Grace the Duke of Richmond, Lord Lieutenant of Ireland. 2 vols. 8vo. 16s.

The Works, complete, of Mrs. Chapone. To which is prefixed an Authentic Life of the Author, drawn up by her own Family. 4 vols. 8vo. 16s.

Three more Letters on the subject of the Catholics, to my brother Abram who lives in the Country. By Peter Plimley, Esq. 2s.

An Address to the Roman Catholics of Great Britain and Ireland, on the present awful appearance of Public Affairs. By Rev. W. Cockburn, 1s.

Reflections on the late proceedings and Discussion concerning the Roman Catholics, respectfully addressed to the Inhabitants of Hull. By John Hill.

The Claims of the Establishment :

a Sermon preached, Aug. 30, 1807, at Croydon, Surry. By John Ireland, D. D. Prebendary of Westminster, and Vicar of Croydon. 1s.

Horæ Ecclesiasticæ. Practical Essays, in a Series of Reflections, on Documents of the United Church. By the Rev. J. Harriman Hutton. Vol. 1, 12mo.

Consecration: a Poem in two Parts, on the Opening and Consecration of a Chapel at Sunbridge, Kent, June 12, 1807. Erected and endowed by Dr. Porteus, Bp. of London. 2s. 6d.

An Essay on Fate; with other Poems. By J. Baines. 3s.

Reply to the Reviewer of a Protestant's Reply to the Author of Remarks on the Bp. of Durham's Charge. 1s.

German Catechism: translated by Sir R. Hill. 6d.

Life and Experience of W. Barnet. By the Rev. G. Muirhead. 6d.

Diary of the late Miss Cross, with her Life. By Rev. J. Atkinson, Hoxton. 1s. 6d. fine 2s.

A further Inquiry after Truth, wherein is shewn what Faith is required of unregenerate persons, &c. occasioned by a pamphlet, entitled, "A Modern Question, modestly answered." By Lewis Wayman. 2s. 6d.

The Importance of the Gospel Ministry considered; a Sermon preached at Hoxton Chapel, June 25, 1807, being the Second Anniversary Meeting of the Ministers educated at Hoxton Academy. By Charles Buck, 1s.

A Brief Memoir of Mr. George Hall, late a Student in the Academy at Homerton, who died Jan. 5, 1807, in the 19th year of his age. 1s.

CORRESPONDENCE.

Our *Review* of Books is excluded this month by the variety and length of other Communications.

The Clergyman's Second Letter will appear in our next number.

The Letter occasioned by the Review of Bennet's Sermon in our last Number will be published next month, if the writer will send us his name and address. Our Correspondents in general will at once see the propriety of our making it a rule to insert nothing in our work relating to matters of fact which comes to us under the unauthentic shape of an anonymous letter.

A Correspondent has favoured us with a life of Professor Griesbach, which shall appear in an early Number.