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BIOGRAPHY.

SOME ACCOUNT OF MR. SAMUEL JONES.

To the Editor of the Monthly Repository.

London, Nov. 11, 1809.

SIR,

IN the life of Bishop Porteus, inserted in the last number of your "Repository," [p. 531—538] there is mention made of "one Mr. Jones; who kept an academy at Gloucester." It is surprising that no account of the life of this celebrated person has ever been made public, and that no one has undertaken to establish his merits, though it has become the more needful, on account of the coolness and disrespect with which his name is treated by the prelate above mentioned.

Dr. Kippis, in his life of Bishop Butler, inserted in the third volume of the "Biographia Britannica," notices the education of that prelate at Tewkesbury, and observes, "The principal tutor of this academy was Mr. Jones, a man of uncommon abilities and knowledge, who had the honour of training up several scholars, who became of great eminence, both in the Established Church and among the Dissenters." Subjoined to this commendation is the following note: "A

short account of Mr. Jones may, perhaps, be given under the article of Dr. Samuel Chandler." The account here alluded to it is probable Dr. Kippis never obtained; for upon turning to the life of Dr. Chandler, who received the former part of his education in an academy at Bridgewater, we find only the following brief mention of Mr. Jones: "But he was soon removed from thence to Gloucester, that he might become a pupil to Mr. Samuel Jones, a dissenting minister of great erudition and abilities, who had opened an academy in that city. This academy was soon transferred to Tewkesbury, at which place Mr. Jones presided over it for many years, with very high and deserved reputation. Such was the attention of that gentleman to the morals of his pupils, and to their progress in literature, and such the skill and discernment with which he directed their studies, that it was a singular advantage to be placed under so able and accomplished a tutor. Among the pupils of Mr. Jones, were Mr. Joseph Butler, afterwards Bishop of Durham;

and Thomas Secker, afterwards Archbishop of Canterbury."

It is now too late to expect any detailed memoir of the life of Mr. Jones. In the absence of a better account, I will send you such few particulars as I am able to collect, and am happy to have it in my power to correct a mistake or two of some importance, which have crept into his history.

Mr. Samuel Jones was most probably a native of Pennsylvania in North America, where his father, the Rev. Malachi Jones, was many years minister of a dissenting congregation. But though for a long period a resident in America, that country did not give him birth. Mr. Malachi Jones was a native of Britain, perhaps of the Principality of Wales. It does not appear at what precise period he went to America, though it probably happened during the persecuting reign of Charles the Second, when so many valuable ministers fled their country. He preached for a considerable number of years to a congregation in Pennsylvania, where he died in 1728, being about eight or nine years after the death of his son. His widow, the mother of our Mr. Jones, was living in the year 1736.

Mr. Samuel Jones received his education in Holland, under those learned persons Frederic Spanheim, and James Perizonius; the former of whom taught divinity, and the latter the Greek language and history, in the university of Leyden. Having finished his studies he passed over to England, and Gloucester appears to have been the first sphere of his public labours. In that city he opened an academy, which, in the year

1711, appears to have been in a flourishing condition. The reputation acquired by Mr. Jones was so great, and had spread so far, that he received his pupils from remote parts of the kingdom; and it was considered by many gentlemen as a singular honour to place their sons under his care. While at Gloucester, Mr. Secker, one of his pupils, wrote to his patron, the celebrated Dr. Isaac Watts, a letter, which contains a very interesting account of Mr. Jones's method of education. It is dated Gloucester, Nov. 18, 1711; and was first given to the public by Dr. Gibbons, in his "Memoirs of Dr. Watts." Though this letter is of considerable length, yet as it is of a very interesting nature, and contains so many personal allusions to Mr. Jones, illustrative of his character and conduct, it would be a great omission not to insert it in an attempt to recover some memoirs of Mr. Jones's life and character. It is as follows:

REV. SIR,

Before I give you an account of the state of our academy, and those other things you desired me, please to accept of my hearty thanks for that service you have done me, both in advising me to prosecute my studies in such an extraordinary place of education, and in procuring me admittance into it. I wish my improvements may be answerable to the advantages I enjoy; but, however that may happen, your kindness has fixed me in a place where I may be very happy, and spend my time to good purpose; and where, if I do not, the fault will be all my own. I am sensible how difficult it is to give a character of any person or thing, because the most probable guesses we make very often prove false ones. But, since you are pleased to desire it, I think myself obliged to give you the best and most impartial account of matters I can.

Mr. Jones, then, I take to be a man

of real piety, great learning, and an agreeable temper; one who is very diligent in instructing all under his care, very well qualified to give instructions, and whose well-managed familiarity will always make him respected. He is very strict in keeping good orders, and will effectually preserve his pupils from negligence and immorality. And, accordingly, I believe there are not many academies freer in general from those vices than we are. In particular, my bed-fellow, Mr. Scott, is one of unfeigned religion, and a diligent searcher after truth. His genteel carriage, and agreeable disposition, gain him the esteem of every one. Mr. Griffith is more than ordinary serious and grave, and improves more in every thing than one could expect from a man, who seems to be not much under forty; particularly in Greek and Hebrew he has made a great progress. Mr. Francis and Mr. Watkins are diligent in study, and truly religious. The elder Mr. Jones having had a better education than they, will in all probability make a greater scholar; and his brother is one of quick parts.

Our logic, which we have read once over, is so contrived as to comprehend all Heereboord, and the far greater part of Mr. Locke's "Essay," and the "Art of Thinking." What Mr. Jones dictated to us was but short, containing a clear and brief account of the matter, references to the places where it was more fully treated of, and remarks on, or explanations of, the authors cited, when need required. At our next lecture we gave an account both of what the author quoted, and our tutor said, who commonly then gave us a larger explanation of it, and so proceeded to the next thing in order. He took care, as far as possible, that we understood the sense, as well as remembered the words, of what we had read, and that we should not suffer ourselves to be cheated with obscure terms, which had no meaning. Though he be no great admirer of the old logic, yet he has taken a great deal of pains both in explaining and correcting Heereboord, and has for the most part made him intelligible, or shewn that he is not so.

The two Mr. Jones's, Mr. Francis, Mr. Watkins, Mr. Sheldon, and two more gentlemen, are to begin Jewish Antiquities in a short time. I was designed for one of their number, but rather chose to read logic once more; both

because I was utterly unacquainted with it when I came to this place, and because the others having all, except Mr. Francis, been at other academies, will be obliged to make more haste than those in a lower class, and consequently cannot have so good or large accounts of any thing, nor so much time to study every head. We shall have gone through our course in about four years time, which I believe nobody that once knows Mr. Jones will think too long.

I began to learn Hebrew as soon as I came hither, and find myself able now to construe, and give some grammatical account of about twenty verses in the easier parts of the Bible, after less than an hour's preparation. We read every day two verses a-piece in the Hebrew Bible, which we turn into Greek, (no one knowing which his verses shall be, though at first it was otherwise.) And this with logic is our morning's work. Mr. Jones also began about three months ago some critical lectures, in order to the exposition you advised him to. The principal things contained in them are about the antiquity of the Hebrew language, letters, vowels, the incorruption of the Scriptures, ancient divisions of the Bible, an account of the Talmud, Masora, and Cabala. We are at present upon the Septuagint, and shall proceed after that to the Targumim, and other versions, &c. Every part is managed with abundance of perspicuity, and seldom any material thing is omitted that other authors have said upon the point; though very frequently we have useful additions of things which are not to be found in them. We have scarce been upon any thing yet, but Mr. Jones has had those writers which are most valued on that head, to which he always refers us. This is what we first set about in the afternoon; which being finished, we read a chapter in the Greek Testament, and after that mathematics. We have gone through all that is commonly taught of algebra and proportion, with the six first books of Euclid, which is all Mr. Jones designs for the gentlemen I mentioned above, but he intends to read something more to the class that comes after them. This is our daily employment, which in the morning takes up about two hours, and something more in the afternoon. Only on Wednesdays, in the morning, we read Dionysius's Periegesis, on which we have notes mostly geographical, but with some criti-

cisms intermixed; and in the afternoon we have no lecture at all. So on Saturday, in the afternoon, we have only a thesis, which none but they who have done with logic have any concern in. We are also just beginning to read Isocrates and Terence each twice a week. On the latter, our tutor will give us some notes, which he received in a college from Perizonius.

We are obliged to rise at five of the clock every morning, and to speak Latin always, except when below stairs amongst the family. The people where we live are very civil, and the greatest inconvenience we suffer is, that we fill the house rather too much, being sixteen in number besides Mr. Jones. But I suppose the increase of his academy will oblige him to remove next spring. We pass our time very agreeably betwixt study, and conversation with our tutor, who is always ready to discourse freely of any thing that is useful, and allows us either then, or at lecture, all imaginable liberty of making objections against his opinion, and prosecuting them as far as we can. In this, and every thing else, he shows himself so much a gentleman, and manifests so great an affection and tenderness for his pupils, as cannot but command respect and love. I almost forgot to mention our tutor's library, which is composed for the most part of foreign books, which seem to be very well chosen, and are every day of great advantage to us.

Thus I have endeavoured, Sir, to give you an account of all that I thought material or observable amongst us. As for my own part, I apply myself with what diligence I can to every thing which is the subject of our lectures, without preferring one subject before another; because I see nothing we are engaged in, but what is either necessary, or extremely useful, for one who would thoroughly understand those things which most concern him, or be able to explain them well to others. I hope, I have not spent my time, since I came to this place, without some small improvement, both in human knowledge, and that which is far better, and I earnestly desire the benefit of your prayers, that God would be pleased to fit me better for his service, both in this world, and the next. This, if you please to afford me, and your advice with relation to study, or whatever else you think convenient, must needs be extremely useful, as well as agreeable,

and shall be thankfully received by your most obliged humble servant,

T. SECKER.

Mr. Jones's situation at Gloucester being too confined for the number of his pupils, he removed about the spring of 1712, to Tewkesbury, in the same county. In that town, an academical institution had been supported for some time by the Rev. James Warner, a dissenting minister, who dying about this period, a good opening presented itself for Mr. Jones's removal. Of this Mr. Warner, I have not hitherto met with any biographical information; but have a small mezzotinto portrait of him, which, I believe, is scarce. He was father to Dr. Ferdinando Warner, author of an "Ecclesiastical History," and of a "History of Ireland," each in two volumes; and grandfather to the late Dr. John Warner, author of a learned tract on the Pronunciation of Greek. In some biographical work that I have seen, Mr. Warner is said to have been the tutor of Secker; but this I apprehend to be a mistake. I have met with one sermon of his, entitled, "Salvation, and the necessary Means of it considered," with a preface by Mr. Benjamin Robinson.

At Tewkesbury, Mr. Jones continued to support his academy with increasing reputation. A short time previous to his decease, he entered into the matrimonial state with a Miss Judith Weaver, whose name has occasioned some mistake in Mr. Jones's history. In the last edition of the "Nonconformists' Memorial," under the article Radnorshire, South Wales, Mr. Jones is said to have married the

daughter of Mr. John Weaver, the ejected minister of Knell, near Radnor. Mr. Job Orton, upon whose testimony this appears to be related, is good authority in most cases; but, that he was mistaken as to this particular, is evident by an attention to the ages of the persons concerned. Mr. Jones, when he married, must have been under forty years of age; but the daughter of this Mr. Weaver, if she was then living, could not well have been less than sixty. Now it is not within the range of probability, that Mr. Jones should marry a lady so far advanced in life; and still less so, that Mr. Godwin, who was just entering upon the public stage, should espouse the same lady. But it is least of all probable, that the latter should have children by her at that advanced period. Another corroborating circumstance is, that the two sisters of Mr. Jones's widow both married dissenting ministers, who were contemporary with Mr. Godwin, and both flourished at a period when it was scarcely possible that they could have married the daughters of an ejected minister. But besides these natural deductions, there is an evident mistake upon the face of the narrative. Mr. Weaver died in 1712; but he was living at the time of his daughter's marriage, which is said to have taken place thirty-three years after his ejection. This brings it to 1695, more than twenty years before the marriage of Mr. Jones, who was then a youth, and scarcely entered upon his academical studies. These circumstances seem to prove, that Mr. Jones must have married a lady at least one generation later

than the foregoing account represents.

Another error respecting Mr. Jones, which we may here notice, is, that he is said to have been a rich man. Now, that this was far from being the case, I have convincing proof, from a letter written to his father in America, after his decease; in which there is some allusion to the disposal of his property, which must have been very inconsiderable.

These mistakes in Mr. Jones's history originated; most probably, in the following way. The daughter of Mr. Weaver, the ejected minister, certainly married a Mr. Jones, who was a man of property, but a private gentleman, and no way connected, as far as appears, with Mr. Jones of Tewkesbury. It is also equally true, that the latter married the daughter of a Mr. Weaver, but a different person from the above; nor is there any evidence that she was of the same family, though this is by no means improbable. If that was the case, she must have been at least one generation farther removed than the account of Mr. Orton specifies.

I cannot ascertain exactly the time of Mr. Jones's death, but suppose it to have happened about the year 1719 or 1720. It seems pretty certain that he could not have been married long before that period, as his father, in America, did not hear of the circumstance till a month after his son's death. Mr. Jones never had any children to perpetuate his name and family. Some time after his decease, his widow re-married to Mr. Edward Godwin, formerly one of his pupils, and afterwards a dissenting minister of great re-

spectability at Little St. Helen's, in the city of London. By this gentleman she had two sons. The eldest, though not trained to the ministry, preached a short time in Mr. Whitfield's connection, and died in early life. The other son was educated under Dr. Doddridge, at Northampton, and preached successively at Wisbeach, Debenham, and Guestwick, where he died in 1772. This gentleman was father to the present Mr. Godwin, the celebrated novelist and political writer. Mrs. Godwin died at Watford, on the 25th of January, 1746; upwards of twenty-six years after the death of her former husband, Mr. Jones. She had two sisters, as intimated above. One was married to Mr. Price, of Evesham; the other to Mr. Sedgley, of Biddeford, both dissenting ministers.

After Mr. Jones's death, the superintendence of his academy was offered to Mr. Edward Godwin, above-mentioned. This proposal, though extremely flattering to so young a man, his great modesty induced him to decline. Mr. Jones's pupils were then removed to Nailsworth, in the same county, and placed under the care of his nephew, Mr. Jeremiah Jones, a learned dissenting minister, and author of "A new and full Method of settling the Canonical Authority of the New Testament," in three volumes, octavo; which work was lately re-printed by the University of Oxford. Upon the death of this learned person, in 1724, the academy was transferred to Carmarthen, in South-Wales. In the life of Dr. Doddridge we are informed, that when he entered upon the work of a tutor, his friend Dr. Clark com-

municated to him Mr. Jones's Lectures upon Jewish Antiquities; but, previous to this, they had been introduced into the academy at Kibworth, under Mr. Jennings. These Lectures, in two volumes, octavo, are preserved in manuscript, in Dr. Williams's Library, Red Cross Street. They are written in a very fair hand, and the Hebrew, which is intermixed, is, in particular, exceedingly beautiful. It appears from Dr. Furneaux's preface, that Dr. Jennings had not seen them when he drew up his lectures.

Of Mr. Jones's ability as a tutor, we cannot but form a very high opinion, from the merit of his pupils, and the eminence which many of them attained in religion and literature. Among them we may enumerate the following: Dr. Samuel Chandler, whose name requires no addition; Mr. Edward Godwin, above-mentioned; Dr. Andrew Gifford, an eminent minister of the Anti-pædobaptist denomination, and a librarian at the British Museum; Mr. Thomas Mole, a learned dissenting minister, first at Uxbridge, and afterwards at Rotherhithe, and at Hackney; Mr. Richard Pearsall, a very valuable minister at Taunton; Mr. Jeremiah Jones, of Nailsworth, and the learned author before-mentioned; Mr. Henry Francis, a respectable minister of the Independent denomination, first in London, and afterwards at Southampton; Mr. Vavasor Griffith, a dissenting minister, and tutor in Wales, mentioned in Secker's letter, an intimate friend and correspondent of Mr. Godwin; Dr. Daniel Scott, well known to the world by his learned and valuable writings, particularly

* A new Version of Matthew's Gospel," "An Appendix to H. Stephens's Greek Lexicon," and "An Essay towards a Demonstration of the Scripture-Trinity;" Dr. Joseph Butler, afterwards bishop of Durham, and author of that most learned and elaborate performance, "The Analogy of Natural and Revealed Religion;" and Dr. Thomas Secker, above-mentioned, who received part of his education at Attercliffe, in Yorkshire, under the celebrated Mr. Timothy Jollie, of whose church he was a member. These circumstances are wholly passed over by the late Bishop of London, in his life of Secker; as also that he entered upon the ministry among the Dissenters, having preached a probation sermon in the meeting-house at Bolsover, in Derbyshire. This eminent person, afterwards conforming to the

Church of England, rose successively to the sees of Oxford and Canterbury, which stations he adorned for many years with distinguished reputation. It is a curious fact, that the prelate who baptized, married, and crowned his present majesty, should have been born, baptized, and educated a Dissenter, and that he should have entered upon the ministry in the same communion. If, however, the doctrine of the Leslies, the Dodwells, and the Daubeney's of the age be true, this is an unfortunate circumstance; and his majesty, to be quite safe, ought again to pass through the same ceremonies, from the hands of a more fortunate prelate, who can trace an uninterrupted episcopal descent from "St. Peter, the chief of the Apostles."

W. W.

DR. TOULMIN'S ADDITIONS TO, AND CORRECTIONS OF, HIS
MEMOIRS OF MR. BOURN.

To the Editor of the Monthly Repository.

Birmingham, Oct. 30, 1809.

SIR,

You will judge, whether it properly falls within the design of your Miscellany, to admit articles, which propose to correct the errors, and supply the omissions, with which other works, and such as have not even passed under your review, are chargeable. But referring the matter to your determination, the author of the Memoirs of the Rev. Samuel Bourn, begs leave to make some additions to that work, with both those views.

He has, it seems, committed

a mistake in his account of Mr. Brekell, p. 176, by representing him as many years pastor of a congregation of dissenters, in Benn's Gardens, Liverpool. A late communication, by the pen of a much esteemed friend,* enables him not only to correct that mistake, which another gentleman had also pointed out to him, but to state some circumstances relative to the rise of the Dissenting Congregations in that celebrated town, and the succession of their ministers, which may meet the taste and curiosity of some of your numerous readers.

* Rev. Robert Lewin.

On the authority of the accounts he has received from some of his more aged hearers, he informs me, that by the Bartholomew Act a minister was ejected from the Park Chapel,* near Liverpool; which from that time, however, has continued in the possession of the Nonconformists. They were, originally, of the Presbyterian denomination; and their numbers increasing by a considerable accession of new members from Liverpool, it was judged proper to erect a chapel in that town. When it was finished, it was left to the option of the minister of the Park Chapel, to continue there, or to remove to the town with that part of the congregation, which proposed to hold their religious assemblies in the chapel lately built there. He preferred staying at Park; and the first minister of the new chapel, it is thought, was the learned Dr. Henry Winder, author of "The History of Religious Knowledge, in two volumes 4to.† The chapel was afterwards sold, and a larger place, for religious worship, was built in Benn's Gardens: in which Dr. Winder continued his ministerial services. To him succeeded Mr. Henderson, who afterwards conformed, and took the degree of doctor. He was followed by Dr. Enfield, on whose removal to Warrington, Mr. Lewin, the present worthy pastor, settled with the congrega-

tion. Previously to the formation of this Presbyterian Society, there was an Independent congregation, whose meeting-house was situated in Kage Street. Of this congregation, Mr. Brekell was the pastor. He was succeeded in this character by Mr. Taylor, the grandson of that learned and liberal divine, Dr. John Taylor, of Norwich. On his removal to Dublin, Mr. Yates was chosen pastor, and still sustains that relation to it, with no small degree of reputation and influence.

The author of the Memoirs of Mr. Bourn, finds that he has much disappointed expectation, by passing over, without any biographical tribute of respect, the name of an excellent character, who succeeded Mr. Bourn in his ministerial services to the congregations of Birmingham and Cosely. He had drawn up a short eulogium, but laid it aside out of deference to the delicate scruples of some, who are governed by the absolute and modest injunction of the relative and friend, that no notice whatever should be taken of his character, or even of his decease. Such injunctions can have only a personal and temporary force. They can not bind those to whom they were not given. The following short biographical sketch to the memory of Mr. Hawkes, asks a place in the Monthly Repository, as

* Or, according to Dr. Calamy, (Palmer's Abridgment, vol. ii. p. 106. 1775.) Torkscath Park Chapel. Mr. Thomas Compton, M. A. born at Great Leaver, and educated at Manchester School, afterwards a student in Oxford University, a man of excellent abilities and good elocution, was minister of it when the Bartholomew Act took place, in 1662. As the chapel was some way privileged, he continued to enjoy the liberty of it after that act of uniformity. He afterwards removed to ~~Warrington~~, and died at Manchester, Sep. 2, 1699, aged 4. Mr. John Kenion was minister, about the year 1715, of the Chapel at Park.

† He removed from Tunley to Liverpool, in 1718.

A SUPPLEMENT TO THE MEMOIRS OF MR. SAMUEL BOURN.

It came not within the design of that work, to take particular notice of those who succeeded the times of Mr. Bourn; much less of living characters, otherwise it would gratify the author's feelings, could he have been furnished with ample materials for a biographical memoir, to dwell on the character and virtues of Mr. Hawkes, who was chosen into a ministerial connection with Mr. Blyth, on Mr. Bourn's death in 1754, and resigned it in 1780. It is a subject of sincere regret, that "a determined and uniform habit of retreating from the observation of the world," has left us scarcely any materials for a memoir of him.

He was born at Deritend, in the parish of Aston, adjoining to Birmingham, and received academical learning under Dr. Latham, at Findern, in Derbyshire. He was highly respected and beloved, and will be long remembered with esteem and affection. As a *man* and a *Christian*, he was distinguished by a mild, unassuming suavity of manners, by great modesty and humility of deportment, by benevolence of temper, and by a conscientious integrity, which was carried to a degree of scrupulosity, in the opinion of many unnecessary, and to his own mind often distressing. As a minister,

he was distinguished by the talents which adorn and exalt the office: his addresses from the pulpit were the fervent, affectionate, and pathetic exhortations of a judicious mind and feeling heart: his prayers, in a flow of suitable and ardent devotion, raised the hearts of others to heaven: his sentiments were liberal, the result of much reflection and free inquiry, unrestrained by authority or habits of thinking. His carriage to his brethren in the ministry was peculiarly friendly, cordial, and hospitable.

Multis ille bonis flebilis occidit.

"He died lamented by the many and the good."

FRANCIS' HORACE.

The writer of this, though his interviews with him were but few, can add, that he never recollects those interviews without sentiments of a mournfully and tenderly respectful nature. It was an instance of the fortitude and nice sincerity of Mr. Hawkes' mind, that, when in the riots of 1780, some person, with a friendly officiousness to protect his house from violence, had written on his door "CHURCH and KING," the Shibboleth of the day, he strictly and immediately commanded his reluctant servant, to wash the characters entirely away with water.

JOSHUA TOULMIN.

MISCELLANEOUS COMMUNICATIONS.

ON THE NOTION OF TWO NATURES IN CHRIST.

Without dwelling on the absurdity of the supposition of two natures so infinitely dissimilar, as proper Deity and simple humanity, constituting one individual being; or showing how the use made of the notion of two natures in Christ, renders a great part of the New Testament unintelligible, it is easy to show, that the mere idea of two natures by no means answers the purpose of its advocates, and that to maintain their unscriptural opinions, they are necessitated to speak of each of the natures as a real intelligent being, capable of distinct personal actions, in the one Christ; by which, in reality, they make him two beings, persons, or intelligent agents. They suppose that Christ in his divine nature, or the divine nature in him, spoke and acted distinct from, and independent of, his human nature; that many things he said were simply the language of, and related to, his divine nature; which evidently supposes his divine nature to be a real intelligent being, distinct from his humanity. Again, they assert that he said some things simply as man, and which could be true only of his human nature: to be ingenuous, they should rather say of his human person; for they speak of his human nature as an intelligent person, and as performing by itself real personal actions; and

they admit that his human nature only suffered and died; but his sufferings and death were the sufferings and death of a real being. If Christ was one individual being or person, whatever he said or did must have been said and done by that one individual being or person. If, then, Trinitarians will be ingenuous and explicit, they must drop the ambiguous phrase of two natures, and say at once, what their reasoning implies, and absolutely requires, that Christ is two persons, two individual beings, possessed of as essentially different qualities and powers as Deity and humanity; that these two beings, though united, remained distinct, retained all their distinct qualities, and in certain instances acted separately; that the one knew what the other was ignorant of, and could do what the other was incapable of performing; and that the one died, while the other remained immortal. It may, however, involve them in some difficulty to prove, how a divine person or being, and a human person or being, could both of them be Christ, and yet there be but one Christ; or how the words and works of both could be the words and works of one anointed person, as the word Christ signifies.

W.

ON CHRISTIAN IDOLATRY.

From the earliest ages of the world, mankind have been addicted to idolatry. When God revealed his will by his servant Moses, his first command was, "Thou shalt have none other Gods but me." This clear and positive injunction is so plain, that it seems almost impossible for men to misunderstand, or to misrepresent it: it was strictly observed by Abraham, Isaac, Jacob, and Moses, and all the prophets under the old dispensation, and also by Jesus Christ, his Apostles, and disciples, under the new. It appears, however, that in the following ages of the church, Christians, like the Israelites of old, became tired of the worship of one God, and were desirous of adding two others to be joined with him, as objects of religious worship: but the difficulty was, how to accomplish this, without a manifest breach of the first commandment; it was, however, at last effected, by the ingenious invention of a new system of theological arithmetic, by which it was made to appear, that objects of religious worship in the Christian church were not to be counted by vulgar numbers; but that one God means three Gods, and that three Gods are not a greater number than one; but that both

numbers are in reality the same, namely, number one. By this judicious mode of calculation, it was easily proved, that, "Thou shalt have none other Gods but me," means, "Thou shalt have none other Gods but us three." On this clear proof, that it was perfectly consistent with the first commandment, two additional Gods were added to the "one only living and true God." This new arithmetic has been zealously taught for many years by the Calvinists and the Catholics, though the hearers of both have at different times, intimated some suspicion, that it was a paradoxical inconsistency, the very reverse of the simplicity of the gospel taught by Jesus Christ. In order to stop the progress of such suspicions, the Catholic clergy very properly prohibited their hearers the use of the Bible. The Calvinistic clergy, not choosing to be behind hand with their brethren, took a more effectual step: they prohibited their flocks the use of their reason. Both these prohibitions were well calculated to answer the same purpose; of the two, I think the Calvinists' the more objectionable. But the objections must be deferred until another opportunity.

A DISCIPLE OF THE
OLD SCHOOL.

CHRIST THE ONLY BEGOTTEN SON OF GOD.

To the Editor of the Monthly Repository.

Sept. 30, 1809.

SIR,

The method I adopt to ascertain the meaning of any particular form of expression in Scripture,

is to examine all the places where it occurs, and the connexion in which it stands in every instance. I find the phrase *only-begotten* applied to Christ by the Apostle

John, in the following places; and it appears to me, that in every instance it is applied to him on account of his exaltation and high dignity. John i. 14. and v. 18. The words in both these passages are evidently the language of the writer, at the time of writing, which was years after the exaltation of his master: for he does not state them as the language of any one during Christ's personal ministry. *The glory of the only-begotten of the Father*, v. 14. unquestionably means that glory to which Christ was exalted after his resurrection. The revelation of the Father, mentioned in v. 18, seems to be the same which Jesus promised to his disciples, John xvi. 25; and both these passages appear to relate to the plain manifestations afforded to the Apostles after the exaltation of Christ. John iii. 16. and 18. seems to be, not the language of Christ, but of the writer concerning him; for Christ did not speak of himself by those titles which were most expressive of dignity, but by those which most discovered humility, unless the passages referred to be an exception, and no reason can

be given why they should be regarded as such; besides, the gift of Christ most likely includes his death, and, if so, the words could not so properly be used until that event had taken place; for it is said, "he gave his only begotten son:" hence we may conclude it was not before, but after his exaltation, he was called the only-begotten, and that he was called so to express his high dignity. The same remark applies to 1 John iv. 9. for Christ was certainly exalted long before John wrote that Epistle. The foregoing are, I believe, all the places in which Christ is called *only-begotten*, and no proof can be produced that he was ever so called prior to his exaltation. That the phrase *only-begotten* is used figuratively, is clear from Heb. xi. 17. where Isaac is called the *only-begotten* son of Abraham, though Abraham had another son born before Isaac, and living at the time.

The insertion of these brief remarks in your valuable Repository, will gratify your constant reader,

A PLAIN CHRISTIAN.

MR. BELSHAM ON LIBERTY OF INDIFFERENCE IN THE DEITY.

To the Editor of the Monthly Repository.

Hackney, Nov. 14, 1809.

SIR,

In my Elements of the Philosophy of the Human Mind, p. 253, I have expressed, perhaps rather too strongly, considering the difficulty of the subject, and the singularity of the opinion, my conviction that the Supreme Being possesses, what philosophers call, the Liberty of Indifference, or the power of choosing out of

equal objects. To this hypothesis, your correspondents A. and Y. in the Repository for September, p. 498. object: "How is this liberty consistent with perfect prescience?" and they express a desire to know my thoughts upon the subject. The difficulty appears to me to arise from your correspondents' not distinguishing sufficiently between the prescience of the spectator, and the presci-

ence of the *agent*. That the action of a being possessed of liberty of choice, or a power of choosing differently, the previous circumstances remaining the same, could be certainly foreknown by any other being, is a contradiction in terms; because the event is in itself uncertain till it actually takes place. For example, the fall of Adam could not have been the object of certain foreknowledge, if it had been possible for Adam, *ceteris manentibus*, to have chosen otherwise. Because the event not being absolutely certain, could not have been foreseen as certain, or, in other words, it could not be known to be the contrary to what it actually was. To affirm that it could, is to affirm a contradiction: and with such an opponent it would be in vain to reason.

The case is quite different with respect to the prescience of the Supreme Being, in regard to the objects of his own choice. If he selects one out of a number of objects which are perfectly equal; for example, if he chooses to form the actually existing system of things in preference to innumerable others equally good, and equally in his view, and in his power, he makes the choice from

all eternity, and this decision being immutable, it lays a just foundation for the divine prescience of his own acts, and of all events depending upon them. To ascribe to God, therefore, that liberty of choice which consists in the power of selecting one out of a number of equal objects, does not militate against the divine prescience.

This hypothesis does, indeed, stand in direct opposition to a principle assumed by many, perhaps the majority of Necessarian Philosophers, that liberty of indifference involves a contradiction. But as for reasons which I have stated in the work, to which your correspondents have referred, I am not perfectly satisfied as to the truth of this assumption, I must, till I am better informed, continue to believe, that a power of choosing out of equal things, though not a moral principle, is in certain circumstances a natural excellence of the highest importance, and as such, I ascribe it to that Great Being, who possesses every possible excellence in the highest possible degree.

I am, Sir,

Your's, &c.

T. BELSHAM.

BISHOP PORTEUS AN UNITARIAN.

Bridport House, Edmonton,
Nov. 6, 1809.

MR. EDITOR,

Having seen a sketch of the life of the late Dr. Porteus, Bishop of London, in your valuable Repository of last month, I am induced to transmit to you an anecdote or two of the same Bishop, which may perhaps lead to

other inquiries highly useful to the cause of Unitarianism.

Last Christmas, being at a friend's house, I learned with surprise, that, although that friend had ever been a rigid Trinitarian, she was rather staggered in her religious sentiments, since she heard that the Bishop was of my sentiments, viz. Unitarian. The

gentleman who had hinted this to her, (a clergyman of the Established Church,) added, that it was excusable, since the Bishop was very old, and his faculties consequently much impaired. The worthy Bishop, having been much censured both in public and private; and the clergy of his diocese being greatly hurt and incensed, on account of his giving a valuable living to a Mr. Usko, a Prussian, a gentlemen supposed by the Bishop to be the first linguist in Europe, or perhaps in the world, and of the most irreproachable character and morals; considered it necessary, in order to vindicate his character from the aspersions which this event had brought upon it, to send a circular letter to the clergy of his diocese, in which he displays, in a very advantageous point of view, his candour and liberality; and fully justifies his conduct.

I read the letter myself, and am extremely sorry that I did not take a copy of it, for it is highly deserving of being made public.

Among many other circumstances, I recollect the following: that Mr. Usko having resided some years at Smyrna, as chaplain to the factory, had an opportunity of examining the manuscripts which were preserved in the seven churches of Asia, to which St. John writes in the Revelations; and had made many valuable extracts from them, which he would have ready for the press in the course of three or four years; and when published, the Christian world would see how very defective many of our present translations of the New Testament were. —The Bishop had since become an Unitarian.

From, Sir,

Your most obedient servant,
THOMAS SIMONS.

DOCTRINE OF AN INCARNATE ASCENSION RE-CONSIDERED.

The letter of X. Y. has induced Chariclo once more to read over the chief testimonies of Scripture, as to the visible, incarnate, and corporeal ascension of Christ.

I. Peter is generally presumed to have been the author of the gospel which Mark translated into Greek. In Mark, no such incident is described. An *αναληψις*, or taking-up into heaven, is indeed recorded in the postscript to this gospel, (xvi. 19,) but not a *bodily* assumption.

The Jews considered the human soul as a volatile substance, which, on the dissolution of the body, separated from it, and ascended to the heavens. Of any eminently good man's death, a Jewish writer

might say, that he was received up into heaven, and passed *ἐκ δεξιῶν τῆς θεᾶς* into the place of highest honour, into the situation of brightest glory, into the abode of purest bliss. If no other record subsisted than the one in Mark, it would not exclude the idea of previous dissolution: nor does it represent the *αναληψις* recorded, to have been cotemporary with the separation of Jesus Christ and his disciples.

II. In Matthew, no incident of the kind is described.

III. In John, no incident of the kind is described.

These are the only evangelists who can have been eye-witnesses of the final secession of Christ. Is

it likely that they should have seen so stupendous a miracle, as a human body rising, contrary to the laws of gravitation, into the atmosphere, and not have mentioned it: they who are so fond of relating marvels?

IV. Luke, however, has distinctly described (xxiv. 51.) the occurrence at the conclusion of his gospel; and has again described the occurrence (Acts i. 10.) in his subsequent book; for it was no doubt he, who, on uniting the Acts of Peter with the Acts of Paul, prefixed *the twelve first verses*, which are addressed to the same Theophilus, to whom his gospel is dedicated.

Now, where was Luke at the time usually assigned as the date of the ascension? According to Michaelis, to Evanson, and to most critics, he was at Alexandria Troas.—Is the solitary* testimony of an absentee, satisfactory proof of a supernatural occurrence, which no person present appears to have observed?

The doctrine of a miraculous ascension would naturally grow out of that of a miraculous conception; and this accounts, in some degree, for its being peculiar to Luke. Both doctrines are alike fatal to the proper humanity of Christ, and will probably stand or fall together.

And so much for the point in discussion. The irrelevant matter is better neglected. To retaliate,

low abuse Chariclo cannot condescend. Suffice it to observe, that X. Y. errs in asserting that the miraculous ascension is admitted in a former letter of Chariclo. Luke was quoted to prove, that the disciples *worshipped* Christ at the time of their separation from him; but this fact may be true alike, whether Christ was hovering in the air, or only walking up the mountain.

CHARICLO.

Postscript respecting the site of the temple wherein Sethon sacrificed.

Since X. Y. espouses the opinion of S. that the temple of Vulcan mentioned by Herodotus was situate at Memphis, he can, perhaps, state some ground for this hypothesis. Herodotus does not say Memphis. The army of Sennacherib lay at Lachish, which, from D'Anville, appears to be the modern Leja. Now, an army at Leja might overawe Jerusalem, but could not overawe Memphis.

The hypothesis, which fixes on Memphis in preference to Jerusalem, necessarily supposes, that Sennacherib made war on two distinct independent sovereigns, both of whom were delivered in the very same, very extraordinary manner. This is violently improbable.

But what shows incontrovertibly, that Herodotus cannot have had Memphis in his idea, is, that

* By abandoning X. Y.'s marvellous interpretation of the testimony of Luke, all the accounts can be conciliated. Luke is relating the final separation at Bethany, (xxiv. 50.) close to Jerusalem. But the other evangelists carry on the history to the end of Christ's stay in Galilee. It is known, therefore, that Christ re-descended that mountain, where Luke's last interview with the disciples took place, and emerged from the cloud which there received him out of their sight. If, after this disappearance on Mount Olivet, (Acts i. 12.) he went to stay with his relations in Galilee, he might also go to reside in the neighbourhood of Damascus, where Paul saw him.

he makes Psammitichus to be king at Memphis in the time of Sennacherib. For as Nekos, or Necho, who reigned seventeen years, (Euterpe 159,) was cotemporary with Josiah; and as Psammitichus, who preceded Nekos, reigned (Euterpe 157) fifty-four years; this Psammitichus must have been

cotemporary with Hezekiah and Sennacherib.

Sethon, therefore, cannot at the same time have reigned at Memphis: and thus the opinion of Chariclo, that he reigned at Jerusalem, is, after all, the only defensible one.

EXTRACT FROM MR. FARMER, IN REPLY TO CHARICLO.

To the Editor of the Monthly Repository.

SIR,

The following passage, which I have taken from the learned Farmer's *Dissertation on Miracles*, (chap. 1. sect. 4.) though written for a different purpose, may serve as an answer to all that the writer who calls himself Chariclo, has published in this work.

"If the course of nature be not under the sole direction of God, what foundation can there be for our worship of God alone, and for the continual exercises of gratitude and submission to him, in every condition? If we believe that other invisible beings can interpose in our affairs at their own pleasure, and either inflict punishments or bestow blessings upon us, such as are quite out of the ordinary course of nature, and contrary to it; could we consider ourselves as under the protection and government of God? Would it not be natural and unavoidable for us to pay homage to those, who had the disposal of our lot, and, by all the means which we judged suitable to that end, to engage their favour, and avert their displeasure? It was this belief of the power of demons, to dispense both

good and evil to mankind, that was the foundation of that worship which was paid them in the pagan world. And had they given proof of their power, it would have been unreasonable to deny them worship."

I shall only add, that when Chariclo pretends to form a comparison between the worship of God, and that sort of reverential feeling which we experience at the tomb of departed worth, with a view to magnify the latter, and derogate from the former, his comparison is by no means a fair one: for who resorts to St. Paul's to see the vast multitude of assembled charity children and hear them sing; or who attends the Abbey to hear the *Messiah* as a commemoration of Handel, with pure devotional feelings towards the Supreme Being? The objects are perfectly distinct, and excite different sensations.

M.

ON THE DECLINE OF PRESBYTERIAN CONGREGATIONS.

LETTER II.

To the Editor of the Monthly Repository.

York, Oct. 27.

SIR,

Having endeavoured in a former number of your valuable miscellany, to separate the causes ad-
duced for the decline of Presbyte-

rian congregations, which operate also in some degree on other religious societies, from those which apply to them exclusively, I now resume my pen for the purpose of examining the latter, and of en-

deavouring to inquire how far they admit of a remedy. Among these, I must join issue with Sabrinus, in stating, as one of the first, the want of an appropriate name which shall give form and substance to the indefinite ideas of those fundamental principles on which these societies are now established, namely, the right of exercising private judgment in matters of religion; the duty of sober examination, and the privileges that result from it; and, above all, the virtual protest they hold out against that domineering sectarian spirit, so contrary to the spirit of genuine Christianity, which peremptorily denounces eternal damnation against all who shall presume to differ from the contradictory dogmas of their own peculiarly narrow creed. Fully aware that these principles, requiring some previous information, appear too vague and indefinite to attract the attention, or interest the feelings, of the ignorant, the busy, or the gay, Sabrinus proposes to substitute the appropriate denomination of Unitarian. But against this, Mr. Editor, there appear to me the following objections:—1st. That Unitarianism has rather been the consequence of these principles, than a necessary part of the principles themselves. 2d. That it does not infallibly flow from them, and might therefore be fairly considered as precipitately ascribing to them a result which remained to be proved. 3d. That Unitarianism is by no means the universal sentiment of the congregations proposed to be so denominated, whatever may have been the general conviction of their more enlightened ministers; and lastly,

in the 4th place, that it does not harmonize completely with the leading principles of their dissent, to distinguish themselves by a name, and to construct their worship in such a manner, as shall effectually prevent all others from joining who do not perfectly agree with the majority on a given doctrinal subject. Perhaps there is but one congregation in the kingdom, that most respectable one in Essex Street, that can be considered as originally united on the sentiments of Unitarianism: and even in this instance, the leading object of the eminent and excellent founder, seems rather to have been (to adopt his own words in his Apology, p. 193.) the establishment of a form of express scriptural worship, which must, as he goes on to say, “be satisfactory to all, and such in which they can cordially unite;” but having, in the same excellent and immortal work, given his reasons at length for separating from the Established Church, and which turn principally on his scruples respecting the doctrine of the Trinity, and go to prove that it is wholly unscriptural, it followed of course that the contrary sentiment, that of the strict unity of God, should become the bond of union in the congregation about to be established among his peculiar friends and disciples.

But the question still occurs, If the term Unitarian be not quite correct, what other shall be substituted in its stead? That of Presbyterian, it is allowed on all hands, is obsolete and irrelevant; that of Dissenter simply, too indefinite; and that of Protestant merely, still less appropriate, having been so long used as the cha-

characteristic and general mark of distinction respecting all who dissent from, and protested against the flagrant impositions of the Church of Rome. Would there be any material objection to the denomination of Berean? The general principle of union in these congregations would by this term be constantly kept in sight, and they would at the same time be reminded, and encouraged by the recollection, that it had anciently the sanction of an eminent apostle's praise.

It will be alleged, perhaps, that this denomination, deriving its sole propriety in the way of allusion, would not generally be understood; but I am far from certain whether, in this respect, it would not be an advantage, rather than the contrary, from its obvious tendency to excite curiosity, to promote inquiry, and from the absolute necessity to which it would give birth of a thorough explanation, both within and without the walls of the meeting-house, of the real principles on which these congregations are united. When it is taken for granted, that the meaning of a term is generally understood, notwithstanding the ideas affixed to it may be erroneous and confused in the extreme, who attempts to give an explanation of it? and, indeed, if it were attempted, who would attend to the explanation? Of the term Presbyterian for instance? But if, on the contrary, the denomination is new, all would feel the propriety, and some perhaps the desire, of having the reasons fully and accurately explained to them. Sabrinus very justly observes, that the great ignorance of the present and rising genera-

tion on these subjects, is one leading cause of the so-much-to-be-lamented defalcation, for how should they be attached to principles of which they have no knowledge? If the question were generally put, Why are you called Presbyterians? the answer perhaps would be, Because we do not go to Church. Wherefore do you not go to Church? Because our family never went thither; or, Because Mr. ——— is a good preacher; or, in some instances perhaps, Because we do not believe in the doctrine of the Trinity. This last, indeed, as far as it goes, is a satisfactory answer; but tell them, that in attending the Established Church, they are at perfect liberty to leave out whatever they do not approve, and it is probable, not having in them the root of the matter, that you wholly remove their objections, especially if they wish for an apology to follow the multitude.

Admitting the above statement to be founded in fact, and that it is so, will hardly be controverted, and the necessity will be most apparent of recurring to, and fully explaining first principles. The mode of doing it indeed must be left to the judgment of those on whom the duty more especially devolves. But we may be allowed to inquire, Is the pulpit, in general, the proper place for these discussions? Many eminent, excellent persons have thought otherwise. I shall mention, in the first place, the late Dr. Priestley, whom no one will accuse of want of zeal in support of what he esteemed the truth. In his sermon preached before the congregation at Mill Hill Chapel, in Leeds, in 1773, on resigning the pastoral

office there, (page 28.) he says, "It has always been my opinion, and my practice has been agreeable to it, to keep all subjects of religious controversy as much as possible out of the pulpit;" and some of his reasons may be gathered from the many serious, weighty, and important truths which are scattered throughout the sermon, respecting the first and primary objects of the Christian ministry. "A great deal must be done," he says, "before a man can be a Christian in the proper sense of the word, that is, *not in name and profession only, but in deed and in truth*; because a *habit and temper* is to be formed which can only be produced by the long continuance of proper actions."—"That it is the duty of a Christian minister to explain and confirm, and thereby frequently to remind his hearers of the great principles of the Christian faith; and their's, to hear the word of exhortation, to give proper attention to the subject, and being convinced of the truth of Christianity, to apply themselves diligently to the observation of its precepts, in expectation of its glorious rewards." And again, "Such is the importance of religion, (being in fact the great business of human life,) and such the fascination of the cares of this world, that it behoves us to be continually upon our guard, lest the scenes through which we must necessarily pass, draw off our attention from things of infinitely greater moment, though more distant," &c. In the opinion, then, of this excellent person, to fill up that portion of time wisely set apart for the express purpose of reforming the heart, and withdrawing the at-

fections from those objects and pursuits which are vain and transitory, from *that love of this world which is enmity against God*, with matters purely speculative, is to substitute the means for the end, and has a tendency to form subtle disputants, rather than exemplary pious Christians. Such also were the sentiments, and such the practice of his excellent successor, the late Rev. William Wood, as we learn from the memoir of his life, and the sermon preached after his interment; a work of the first interest to all who can duly appreciate the value of those unfrequented paths which original genius alone can explore, and a heart which can feel the genuine pathos of exquisite sensibility and sincere friendship.

I am aware, Mr. Editor, that the sentiments and practice of Mr. Wood in this particular, together with the approbation expressed by the writer of the memoir, have called forth the animadversions of an able and spirited, if not very candid Reviewer, in your valuable miscellany. But in my humble opinion, that gentleman has been combating what was never meant to be denied, either by Mr. Wood or his excellent biographer, namely, 'The duty and importance of an open avowal on the part of the minister of what he deems to be religious truth;' the question being merely, whether the pulpit should *habitually* be the medium of these discussions. That occasionally Mr. Wood made use of it for this purpose, although "his public discourses consisted *chiefly* of rules for the direction of human conduct;" and that such also is the practice of Mr. Wellbeloved, their stated hearers

can bear testimony. In respect to the latter indeed, the public is also in possession of his sentiments, in an excellent sermon published by him in 1799, in reference to the charges brought by the late Dr. Horseley, and entitled, "The Principles of Roman Catholics and Unitarians compared;" and it is highly probable, that this would not have been a solitary instance of the public avowal of his sentiments, and of his advocating the cause of Unitarianism, had not the whole bent of his mind been constantly and ardently engaged for some years, by the still more important object of giving life and vigour to a drooping institution, the only one now in this kingdom in which a succession of valuable youngmen can be educated to the gospel ministry on the scriptural principles of candid examination and free inquiry.

Surely it must be regretted, that the Reviewer did not pause to examine and discriminate before he objected, and especially as both the censurer and the censured are fellow-labourers in the same extensive wilderness, where there is ample room and abundant employment both for the clearer of the soil, and the sower of the seed. I may also add, in support of the opinion of Dr. Priestley, Mr. Wood, and Mr. Wellbeloved, and of many others which might be adduced, that it is the practice of the present eminent and able minister in Essex Street, to give lectures *after* sermon on the speculative distinctions of different sects and parties.

Another argument occurs in favour of the peculiar propriety of practical subjects forming the basis of the preaching of enlight-

ened and liberal ministers of the gospel, from the further consideration of their not attaching the peculiar favour of God to any religious system, as such, but solely to a life devoted to his service. "If you do not firmly believe," says the bigoted churchman, "in the infinite atonement of the Saviour,—that he is 'very God of very God, of one substance with the Father,' all your good works, however unremitting, partake of the nature of sin, you are obnoxious to the eternal wrath of the Almighty, and 'shall without doubt perish everlastingly.'" But does the well-instructed and candid Christian minister maintain the converse of this monstrous proposition? Does he insist upon the adoption of his own religious creed, whatever it may be, as the only passport to eternal happiness? How, then, taking truth as his guide, can he consistently lay an equal stress upon speculative opinions?

But here the question naturally occurs, If the gates of heaven are not exclusively opened to those who hold the duty of free inquiry, and found their practice upon it, to what peculiar privileges is he entitled in this world? Are his principles necessarily connected with its honours and emoluments? Have they the power to lead their fortunate votary from *dignity to dignity*, and at length to invest him with a splendour which shall attract universal admiration? Will they procure for him a patronage which shall be adequate to provide for himself, his children, his relations, his friends, and his domestics? Do the principles of the Presbyterian minister lead to high literary distinction? Are

great academical honours, and high sounding titles, annexed to them? Are their professors clothed in scarlet, arrayed in vestments of fine linc, caused to ride in the second chariot of the kingdom, and numbered among those whom the king delighteth to honour? If none of these things can truly be affirmed, on what can the preacher so consistently dwell, as on the importance of those attainments which lead to super-eminent virtue? Should *they* be as others, the devoted children of this world, whose professed object it is, to conform to the example of their divine master, bearing their honourable testimony against its mistaken precepts, its dissipated, luxurious manners, its licentious maxims, and its ambitious pursuits?

Sabrinus very justly observes, that a certain portion of a sectarian spirit, which he well defines to be 'that principle of warm and steady attachment to their own religious denomination which shall dispose and enable them to

undergo inconveniencies and deprivations for its sake, is essentially necessary to every sect, which has not the advantages and emoluments of an established religion; but what is so likely, I would ask, to generate this attachment, and to preserve it from the contamination of bigotry and intolerance, as superior attainments in all the virtues of the genuine Christian? What so effectual to silence the opposition of gainsayers, as an appeal for the excellence of their principles, and the soundness of their opinions, to the superior purity and holiness of their lives?

Earnestly wishing, Mr. Editor, that the subjects on which I have adventured to give my opinion, may be considered by those who are more competent to form an accurate judgment, with the seriousness and candour befitting their importance, I once more subscribe myself, An ardent well-wisher to the true interests of genuine Christianity,

C. C.

MR. TURNER, ON ORDINATION-SERVICES.

To the Editor of the Monthly Repository.

Newcastle, Nov. 10, 1809.

SIR,

I scarcely know how to reply to the friendly queries of your correspondent M. (p. 404.) In the few remarks which I ventured to submit to the consideration of the students at York, on the subject of ordination, I thought I had sufficiently guarded against all idea of setting apart, or investing with authority not before possessed. Indeed, I do not suppose that such an idea has for many years been connected with

ordination in the minds of the more liberal Dissenters: among whom it has been considered as nothing more than a friendly welcoming of a young minister on his entry upon his new office by the ministers of the neighbouring congregations, accompanied with serious advices to both minister and people, on the important purposes of the connection which they have formed, and a hearty recommendation of both to the blessing of Almighty God. Nothing surely can be more rational and becom-

ing, or more likely to be attended with beneficial effects upon the minds of all concerned, than such a service as this.

In order to avoid as much as possible the idea of there being any intention, by the service called ordination, to communicate to them new powers, or invest them with additional privileges, the young ministers with whom I have been acquainted have been encouraged in the previous public exercise of all the functions usually considered as belonging to the ministerial office, as baptism, the administration of the Lord's supper, the visiting of the sick, &c. as well as prayer and preaching. The imposition of hands has been laid aside, lest it should seem to countenance any idea of communication of spiritual gifts: which may, possibly, have been the original intention of this ceremonial action when practised by the Apostles and others, who had spiritual gifts to communicate.

Perhaps, however, it may well be questioned, whether what we read in the New Testament of any ceremony similar to ordination necessarily implies any such communication. The first example of the kind, (for I suppose we must not presume to draw into an example either the original choice of the Apostles, Mark iii. 14. or the filling up of the vacancy occasioned by the death of Judas, Acts i. 24—26.) is the separation of Barnabas and Saul for the work to which the Holy Spirit had called them, viz. their first apostolic journey among the cities of Lesser Asia, (Acts xiii. 2.) Both these eminent disciples, we know, were already in the full

possession and exercise of spiritual gifts. In point of distinction and usefulness they were undoubtedly superior to their fellow-labourers at Antioch, Niger, Manaen, and Lucius. The fasting and prayer, therefore, which attended this solemn separation, could only be considered as an affectionate leave-taking, and an earnest recommendation of them to the divine blessing, in the important service to which they were called; and the laying on of hands was probably in this case, as well as in most others, intended only to designate, or mark out to the assembly, the particular objects of their prayers.

The ordaining of elders in every church at the close of this first apostolic journey, as Paul and Barnabas returned to each place respectively in which they had gained converts, does not necessarily, in my apprehension, imply an investiture with spiritual powers. The original word here used ($\chi\epsilon\iota\rho\tau\omicron\upsilon\nu\eta\sigma\alpha\upsilon\tau\epsilon\varsigma$) is uniformly used, both by profane and sacred writers, for electing, or appointing *by suffrages*, collected by the stretching forth of the hands; and did not come to be applied to ecclesiastical ordination, or consecration, till the third or fourth century, when the clergy began to assume inordinate privileges; as Knatchbull has well proved in his learned annotation on this place. The middle voice may, possibly, here have a force similar to the Hebrew conjugation Hiphil, in which case it may be thus rendered, "And having caused them to elect elders in every church, they, by prayer and fasting, commended them to the Lord in whom they had be-

lieved." The only place besides in which it is used in the New Testament, is 2 Cor. viii. 18, 19. "And we sent with him a brother, (whose praise in the gospel is throughout all the churches, and not only so, but who was elected (*χειροτονηθεὶς*) also by the churches to be our fellow-traveler,) with his liberal gifts," &c.

As to pointing out any place where "Scripture is our guide" to a form of ordination in which the minister and people may be admonished and prayed with, without the assumption of any priestly authority by the parties engaged, I know not that we are to expect precise directions in this, any more than in many other cases, in which the Scripture has wisely and kindly contented itself either with general exhortations, or with instructing by examples. But I think I can point out various modes of conducting such a service, which should be consistent with "Scripture and the general good;" and at the same time sufficiently guard against abuse.

My own ordination has been thought to bear some resemblance to the case of Barnabas and Saul. Assuredly, none concerned had the presumption to imagine (as in that case) any immediate direction of the Holy Spirit; but, their young friend having been led, in the course of Providence, to a connection with a distant church, it was thought expedient by the ministers of the West Riding, to the stated meetings of whose friendly association he had been accustomed for years to accompany his father, to devote the next which occurred to the specific purpose of recommending him to the divine blessing, and

dismissing him with some good advice to "the work to which he had been called." The introductory parts of the service were undertaken by the instructors of his youth, to one of whom he himself addressed a short account of his views in becoming a Christian minister among Protestant Dissenters; the recommendatory prayer for himself and his people was offered up by his most intimate friend; and the admonitory part devolved, with singular propriety and effect, upon his father.

In the case of my relation and friend, Mr. John Holland, the order was somewhat different: the proper business of the day was introduced by the young minister himself, who, "standing in the place to which he had been appointed by the people," requested, in their names and his own, the prayers and advices of the neighbouring ministers on the behalf of them both. On this occasion was delivered to the people, by the late Rev. George Walker, the whole of that noble sermon which stands No. I. and II. of the first volume of his Posthumous Discourses; the recommendatory prayer was offered by the Rev. Dr. Barnes; and the charge to the minister by my father.

On the occasion of an ordination of a Baptist minister, at which I once was present, the service was introduced by the people. One of the principal members rose, and read the testimonial of the character, &c. of their new minister, and the instrument of his dismissal from the church of which he had formerly been a member; then recited the instrument of his reception into communion with their church, and

his election to be their minister, and concluded by requesting the prayers and advices of the ministers present. After which the service regularly proceeded.

But if it should still be objected, that the retaining the ancient ecclesiastical name of ordination, must necessarily keep up among the people some of the ideas of investiture, which have been so long connected with it, let the name be laid aside, and let it be simply called a Day of Prayer,

or a Day Religiously Kept, on the formation of their new connection. And the more completely to set aside all idea of its being in order to a communication of powers, I would have it observed on every occasion of a change of connection between a minister and his people, whether it be the first engagement of the kind into which the minister has entered or not.

I am, &c.

WILLIAM TURNER.

BIBLICAL CRITICISM.

THE HOLY GHOST ALWAYS CONNECTED IN THE NEW TESTAMENT WITH PROPHECYING OR SPEAKING WITH TONGUES.

Derkinfield, July 31.

SIR,

I beg leave, through the medium of your very useful Repository to offer the following remarks on what ought in my opinion to be understood by the New Testament phrase of being "filled with the Holy Ghost." In the 2nd chapter of the Acts, we are informed of the first manifestation of this supernatural power and it is added they "began to speak with tongues as the spirit gave them utterance."

This passage suggested to me the following inquiry. Whenever the Holy Ghost is mentioned in the New Testament as descending upon any of the converts to Christianity, is it not either expressly mentioned, or often implied by the context, that they either *prophesied* or *spoke with tongues*? and, as a necessary consequence, is not the meaning of being "filled with the Holy

Ghost," to be understood as having that peculiar privilege conferred, and correctly, in no other sense?

The apostle Peter, in vindication of this new display of God's power, from the interpretation of "being full of new wine," quotes the prediction of Joel, that "your sons and your daughters shall prophesy." He further states in the same chapter, "that Jesus having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear."

When Peter was preaching before Cornelius, while he was yet speaking, "the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also, was poured out the gift of the Holy Ghost, for they heard them *speak with tongues*." In the sequel,

Peter vindicating his conduct to his brethren at Jerusalem, states, that "as I began to speak, the Holy Ghost fell on them, as on us at the beginning."

In strict conformity with what is already mentioned, we find Paul at Ephesus, inquiring of the disciples there, if they had received the Holy Ghost? But finding they had only used John's baptism, he baptized them in the name of the Lord Jesus. "And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues, and prophesied."

If we consider the remarks of our Lord in Matthew xii. 31. respecting blasphemy against the Holy Ghost, we shall find them perfectly in unison with the foregoing view of this subject. It is there represented that our Lord, addressing himself to the "Generation of vipers," asked them, "How can ye, being evil, speak good things?" Again, "By idle words that, men shall speak," having to give an account of them. Again, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." From this censure of exercising the tongue in an improper manner, is not the inference manifest, that it was a privilege peculiarly appropriated to the tongue that had thus suffered disparagement? The illustration of this heinous offence, as thus given by our Lord, seems strongly to corroborate the fact which this view of the subject has already suggested.

That the Holy Ghost is to be considered as a privilege belonging to speech is fairly deducible

from the symbol by which it was first manifested, "*cloven tongues,*" denoting that division of the faculty of speech, by which different languages were at one and the same time to be communicated. Analogous to this idea, Peter and John are stated to be "ignorant men," but "being filled with the Holy Ghost, spake the word of God with boldness."

Having comprized what a hasty outline will allow in the above remarks, I submit them to the examination of your readers, some of whom, I have no doubt have more ability and more leisure to devote to inquiries of this nature than are within my own reach. But truth, and especially biblical truth, is a matter of prime importance, to which the aid of every one, however feeble, ought to be devoted. Permit me to add, that your publication seems eminently calculated for promoting this purpose, by allowing ample room for free investigation. Happy will it be for us, and happy for posterity, if the result of this be more correct and consistent views of the prominent features of our religion; more knowledge of local events connected with its institution; consequently less food for mistake, less ground for enthusiasm, and less objection against its practical influence.

In this instance the conscientious and the upright Christian, ought not to be alarmed because he feels not the "workings of that spirit" of which ignorant enthusiasts and evangelical illuminees so vauntingly boast. Nor should we give the least credit to arrogant

pretensions of this sort, unless accompanied by the concomitants originally attending it; the only evidence of its Divine authenticity:—*the power of speaking with tongues.*

Your's,

W. HAMPSON.

PARAPHRASE OF THE INTRODUCTION TO JOHN'S GOSPEL.

To the Editor of the Monthly Repository.

Aug. 14, 1809.

SIR,

I beg leave to request the attention of your readers to a free translation of, or paraphrase upon, some verses in that difficult passage, the Introduction to the Gospel of John. Pardon me, if I hazard an opinion, that no literal translation will do justice to the design with which it was written. The learned author of "Illustrations of the four Gospels," after having ably shewn the high probability there is, that the venerable Apostle is here endeavouring to undermine the errors of the Gnostics, contends that the Logos (in its primary sense) is to be understood of *the Divine Perfections*, particularly Wisdom and Power. This proposition I am not disposed to controvert. But, with all due deference to this ingenious writer, I would ask: Does not extending the signification of Logos, so as to include both the Christian Revelation and Jesus Christ as the bringer of that revelation, tend to perplex the subject, and to confound *the logos with the light*? On the whole, may not some such version or paraphrase as the following be admitted, as keeping clear of this difficulty?

John i. ver. 1. From all eternity existed infinite Wisdom and Power: and these perfections re-

sided in God, and they constituted the very nature of God. V. 2. These perfections from all eternity resided in God. V. 3. Hereby were all things made; and without them nothing was made that has ever existed. V. 4. Herein was the principle of life; and hence proceeded all Divine Revelations to men. V. 5. And the Light of Divine Revelation shone in darkness, and the darkness did not receive it. V. 6. There was a man sent from God, whose name was John. V. 7. This man came for the purpose of a testimony, to bear witness concerning that great Divine Revelation which was about to be made; that through him all might believe. V. 8. He was not himself the Bringer of that Revelation, but was sent to bear witness of HIM who was to bring it. V. 9. HE was the Bringer of this Revelation, who, having come into the world, enlighteneth every man. V. 10. HE was in the world, and the world was (enlightened) by HIM, yet the world knew HIM not. V. 14. And communications of Divine Wisdom and Power were made to a mortal man; and they continued to display themselves for some time amongst us, abundantly manifesting the Divine Favour, and revealing Divine Truth: and, in consequence hereof, we beheld

in Him a glory, derived from the Father, resembling that of a best-beloved Son. V. 16. And, by means of the Divine communications made to Him to complete Him for His office, we all have received, even favour instead of favour. V. 17. For the Law (which was an important favour

bestowed on the Israelites) came by MOSES: but the most illustrious instance of the Divine Favour, and the brightest discovery of Divine Truth, came by JESUS CHRIST.

I am, Sir,
Your's sincerely,
J. T. E.

TABLE OF PASSAGES in which the Improved Version leaves the Text of Griesbach's 2nd edition; together with those in which it leaves the Received Text without sufficient notice: continued from p. 568.

For an explanation of the marks see pp. 388. 566.

JOHN continued.

- Ch. x. viii. [before me] G. — before me]
 xi. 45. [Jesus] G. *rej.* Jesus
 xii. 31. of this world G. of [this] world
 xiii. 3. though he knew R. T. though Jesus knew G. [Jesus]
 — 31. When he was gone R. T. When therefore he was gone
 — 38. answered him G. answered [him]
 xiv. 11. in me. R. T. is in me. [me] G. — me]
 — 22. G. reads and how is it, inserting and with A 2.
 — 28. [my] G. — my]
 — 30. of the world R. T. of this world
 xvi. 3. will do R. T. will do to you
 — 10. my G. [my]
 — 15. will receive G. receiveth
 — 19. Now R. T. Now so also xviii. 24.
 — 25. the time R. T. but the time
 — 33. ye will have G. ye have *but here and in ch. xvi. 15. the variation may be merely in accommodation to the English idiom.*
 xvii. 11. keep them in that name of thine, which thou hast R. T. keep in thy name those whom thou hast
 — 17. thy truth G. [thy] truth

- John xvii. 20. who shall believe R. T. who shall believe
 xviii. 11. the sword R. T. thy sword
 — 20. all the Jews resort R. T. the Jews always resort
 — 40. cried out saying G. and R. T. cried out again saying
 xix. 6. crucify him R. T. crucify him G. adds him with A 2.
 — 10. Pilate saith R. T. Pilate therefore saith
 — 14. the third hour G. the sixth hour; *but he prefixes to third the mark of high probability. All the versions have sixth; but this is here a slight objection.*
 — 35. ye also may R. T. ye may G. inserts also with A 2.
 xx. 8. believed not. G. believed. *Here and xix. 14, the variations are important, but G.'s reading is not mentioned.*
 — 28. Thomas R. T. And Thomas
 — 29. seen me thou R. T. seen me, Thomas, thou
 xxi. 3. immediately G. [immediately]
 — 13. Jesus [then] G. *rej.* then
 — 25. written R. T. written Amen.
 ACTS.
 Ch. i. 14. with G. [with]
 — 17. with us G. among us

678 Variations of the Improved Version from Griesbach.

- Acts ii. 3. now G. [now]
 — 36. both Lord G. inserts both with A 1.
- iii. 3. to receive G. [to receive]
 — 11. as he held R. T. as the lame man who had been healed held
 — 18. all the prophets that his Christ G. and R. T. all his prophets that the Christ
- iv. 27. gathered together in this city R. T. gathered together G. adds in this city with A 2.
- vi. 13. speak words against this holy place R. T. speak blasphemous words against this holy place
- vii. 15. all his kindred G. rej. his
 — 20. his father's R. T. his father's
 — 22. and in deeds G. and [in] his deeds, inserting his with A 2
 — 48. temples R. T. temples
- viii. 10. the great power of God G. the power of God which is called great, inserting which is called with A 2.
 — 13. Signs and great miracles G. miracles and [great] signs
- ix. 18. forthwith G. [forthwith]
 — 26. when Saul R. T. when Saul
- x. 7. Cornelius called two of his servants R. T. Cornelius his G. [his]
 — 11. bound together at the four corners and G. [bound together] [and]
 — 16. again G. [again]
 — 23. he arose and went. R. T. Peter went G. inserts arose and with A 2.
 — 39. we are R. T. we are they even killed R. T. they killed G. inserts even with A 1.
- xi. 8. nothing common or unclean hath ever G. what is common or unclean hath never
 — 13. Send [men] G. rej. men
 — 25. Barnabas G. [Barnabas]
- xii. 13. when Peter R. T. when Peter
 — 20. Now Herod R. T. Now Herod
- xiii. 6. the whole island R. T. the island G. inserts whole with A 2.
 — 18. he bare with their manners G. he fed them
 — 23. hath given G. hath brought R. T. has hath raised; but the departure from it appears to be accidental
 — 33. second psalm G. first psalm
- xiv. 8. lame R. T. who was lame
 — 13. their city R. T. their city
 — 28. [there] G. rej. there
- xv. 36. our brethren R. T. our brethren
 — 37. with them John G. with them — also] John
- xvi. 1. of a believing R. T. of a certain believing
 — 7. spirit of Jesus R. T. spirit G. adds of Jesus with A 2.
 — 17. to us R. T. to you
- xvii. 15. him G. [him]
- xix. 10. [Jesus] G. rej. Jesus
 — 12. out of them R. T. of them
 — 16. and overcame G. [and] overcame
- xx. 7. when we had R. T. when the disciples had
 — 8. where we were R. T. where they were
 — 15. having remained at Trögylium should be inserted in brackets, though G.'s mode of notation authorizes the omission of them.
- 23. witnesseth to me. R. T. witnesseth G. adds to me with A 2.
 — 29. For I know this G. [For] I know [this]
 — 34. Ye yourselves R. T. And ye yourselves
- xxi. 20. glorified God G. and R. T. glorified the Lord; but G. prefixes to God the mark of high probability.
- xxii. 16. on his name R. T. on the name of the Lord
 — 30. from his chain R. T. from his chain
- xxiii. 6. son of Pharisees R. T. son of Pharisee: so G. who however prefixes to Pharisees his mark of high probability.
 — 11. [Paul] G. rej. Paul
 — 34. the governor R. T. the governor
- xxiv. 20. say what crime they found R. T. say if they found any crime

Acts xxiv. 23. that Paul	R. T. that Paul	Rom. ix. 32. for they	G. [for] they
— 26. [that he might loose him]	G. <i>rej. these words.</i>	x. 1. are in behalf of Israel	R. T. are Israel
xxv. 5. this man	G. [this man]	xi. 2. saying	R. T. saying
— 6. not more than eight or ten	R. T. more than ten	— 3. and	G. [and]
	G. <i>adds not with A 3. and eight with A 1.</i>	xii. 2. your mind	G. [your] mind
xxvi. 3. beseech thee	G. beseech [thee]	— 11. serve the Lord	G. serving the time, <i>see note in I. V.</i>
xxviii. 17. Paul	R. T. Paul	— 20. If therefore	G. If [therefore]
— 23. about the things	G. [about the things]	xiii. 1. the powers	R. T. the powers
— 30. And Paul	G. <i>rej. Paul</i>	— 9. [thou shalt not bear false witness]	G. <i>rej. these words</i>
	ROMANS.	xiv. 6. He that eateth	G. Both he that eateth, <i>inserting both with A 1.</i>
Ch. iii. 25. a mercy seat in his own blood	G. a mercy seat through faith in his blood	xv. 7. received you	R. T. received us
	<i>or, (through faith) in his own blood.</i>	— 8. Jesus	G. [Jesus]
iv. 19. he considered not his own	G. [not]	— 19. of the spirit of God	G. of the [holy] spirit
vi. 11. to be	R. T. to be	— 31. and that	G. and [that]
viii. 38. nor principalities, nor powers, nor things present, nor things to come, nor height	G. <i>inserts nor powers after things to come</i>	xvi. 3. Priscas	R. T. Priscilla
ix. 19. for who	R. T. who	— 16. All the churches	R. T. The churches
	G. <i>adds for with A 1.</i>		G. <i>adds all with A 2.</i>
		— 18. [Jesus]	G. <i>rej. this word.</i>
		— 20. with you	R. T. with you. Amen.

REVIEW.

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

POPE.

ART. I. *Unitarian Claims described and vindicated: A Discourse delivered at Bridgewater, July 5, 1809, before the Society of Unitarian Christians, established in the West of England, &c. By Edmund Butcher. 12mo. pp. 51. Longman and Co.*

This sermon we announced in our account of the anniversary of the Western Unitarian Society, p. 410. Our expectations, there described, have not been disappointed. For the gratification of our readers, we shall extract the conclusion of the discourse, containing a delineation of the change

which has taken place in the preacher's opinions.

“Perhaps it may be useful to give a short sketch of the progress of my inquiries upon this interesting subject: in the hope that it will be so, and also to prove, that my present view of things has not been hastily adopted, I will do it as explicitly as I can.

I have heard and read a great deal of

ponpous declamation about presumption, the weakness of human reason, &c. intended to frighten persons from examining for themselves the religion they are required to embrace. This, I consider, as all extremely idle; because I find, that in no other way, but by the use of this vilified reason, it is possible for me to ascertain, Whether there be, in the world, a Revelation from God at all; and if there be, Whether its contents are worthy the Divine perfections or not. On what other ground but this, can we reject the Koran of Mahomet, the Vedas of the Hindoos, or, as Protestants universally esteem it, the absurd and exploded doctrine of Transubstantiation, and other false notions maintained by the church of Rome?

In my early youth I was taught, by a pious and affectionate parent, the Assembly's Catechism; but, notwithstanding this, I never could be a Trinitarian. As soon as I was able to understand the meaning of the words I made use of, my mind revolted at that, as it always appeared to me, tritheistical doctrine.

I can scarcely remember the time when theological subjects did not, in a considerable degree, occupy my thoughts; and in those professional inquiries in which I afterwards engaged, my objections to the Athanasian Trinity were strengthened at every step. For a long time, that summary of the Christian doctrine, contained in what is, though very erroneously, called the 'Apostles' Creed,' expressed, with tolerable accuracy, my notions of the doctrines which it enumerates, with the exception of the 'descent of Christ into hell,' which I did not believe to be a proper translation of the Greek word Hades; and the 'communion of saints,' which I did not understand. Dr. Clarke's hypothesis, in his 'Scripture-Trinity,' I examined, but he did not appear to me, to be able to prove, from Scripture, that third mode of being, which he thinks to be peculiar to our Lord Jesus, and to be something between self-existence and creation. This, he supposes, is expressed by the terms 'only begotten;' which, however, I am satisfied, is only an equivalent term for 'well,' or 'best beloved.'

For a long time, when, in the course of my reading and thinking, objections against the doctrine of the pre-existence of Jesus occurred, they were, generally,

silenced with the notion, that it was, somehow or another, connected with that dignity of Christ's person, which was necessary to give value to his interposition in behalf of mankind; and to make it proper for us to be received into the Divine favour, for 'his sake,' and in consequence of what 'he did and suffered.' All this while I shrunk from the broad idea, that it was necessary for Christ to appease the divine wrath, and make the all-merciful Creator of the universe propitious to his creatures; and it was not till after repeated meditations and reflections on the subject, that I perceived, that after all, more or less of this notion lay at the bottom of my views of that reconciliation, which it is the object of the Gospel to effect between God and man. When my mind was completely emancipated from all notions of this sort, and clearly apprehended the glorious doctrine, that our heavenly Father is, and always was, of his own pure and unpurchased love, willing the salvation of sinners, and, for this very end, requiring nothing to recommend them to his favour, but their repentance and real goodness; then the question, Why should Jesus, who announced this plan of salvation, (a plan which makes the whole of Scripture harmonious and consistent with reason and with itself,) be any thing more than a human being? came with fresh force upon my mind: there seemed to be nothing in his undertaking which a human being, divinely assisted, might not easily effect.

Still I thought that the language he frequently used concerning himself, that he 'came down from heaven;' that he was 'in the bosom of the Father,' &c. and the lofty expressions which the Apostles adopted concerning him, that he was 'in the beginning with God,' that he 'was the first-born of every creature;' that he was 'in the form of God,' that by him 'God made the worlds,' and 'created all things,' &c. could not be satisfactorily explained, without admitting the fact of his pre-existence: for some years, therefore, I acquiesced in this solution of the difficulty; and believed, and taught the fact, as a doctrine of the New Testament; though I could not discover any end it answered, or any just ground of argument, which it afforded, for moral and religious exhortations; and though I saw that it greatly enervated, if it did not absolutely de-

stroy, the obligation we are under to follow the example of Jesus; as it rendered him not properly a man, and therefore, only in a remote sense indeed, an object of imitation by men.

At length, however, even this did not satisfy my mind, and, therefore, I determined, earnestly supplicating the Fountain of all Wisdom to bless me in the attempt, to examine the Four Gospels, with a particular reference to this subject alone. I was surprised, when I did this, to find how extremely slight the evidence for the pre-existence of Jesus appeared, especially in the three Gospels of Matthew, Mark, and Luke. In these three writings, except the miraculous conception, which, I now think, rather militates against the pre-existence, than supports it; and some sacrificial terms, which may be supposed to require it to give them due importance, there is not an expression in these three Evangelists, which countenances the doctrine of our Lord's being any thing more than a human being.

The Gospel of John yet remained to be examined; and there, I thought, were several expressions which could not be explained, without admitting this doctrine. I particularly thought, that the 5th verse of the 17th chapter, was decisive upon the subject: 'And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.' This I thought must refer to a former state of glory, which our Lord had possessed before the creation of this world.*—In what a different light does this very expression now appear to me! The glory for which Jesus is here praying, is, clearly, that of which he speaks v. 22. the glory of instructing and reforming the world, and which glory he had given to his Apostles. His personal ministry was now drawing to a close; he, therefore, had finished this work, as far as he was permitted to do it; but, considering what little success upon the whole he had met with, he earnestly entreats that still more of this glory might be given him, in that infinitely greater spread of the gospel, which it

was, from all eternity, the purpose of his heavenly Father to accomplish.

Finding, when this text was thus satisfactorily explained, nothing in the Gospels to support the doctrine of the pre-existence, I proceeded to the Book of Acts, and, if any doubt had remained, the language which, after their full illumination on the day of Pentecost, his Apostles there hold, concerning their beloved and exalted master, would have fully settled my mind. I could no longer hesitate upon the subject. I was convinced that 'Jesus of Nazareth was a man' highly 'approved' and assisted 'of God;' but nothing more: That the 'miracles and wonders and signs that God did by him,' were proofs of the divinity of his mission: but no more proofs of his being God, or an angel, or a super-angelic spirit, than the miracles wrought by Moses and Elijah, were proofs that they were angels, or pre-existent beings.

The great and declared object of the resurrection of Jesus, as a pledge and pattern of the future resurrection of his followers, had also great weight with me in settling my opinion on this head. That God should raise a *man* from the dead for this purpose, affords a reasonable ground for concluding, that other men will hereafter be raised by the same power, whether exerted immediately by God himself, or by Jesus, as his delegate, upon that occasion: but how does it follow, that because a God, or a super-angelic spirit, after being confined in the grave for a certain time, (for to talk of the death of such beings is absurd,) is brought out of it again, that therefore human beings should, after they have died, be brought to life again? There is nothing analogous in the case. The supposition, therefore, that Jesus was any thing more than a man, appeared to me, as it has done to many others, to remove from this grand, fundamental article of the Christian revelation, its best support.

This, brethren, is a brief sketch of the progress and termination of my inquiries upon this important article of our common faith. I trust and believe, that

* See the luminous Notes upon the xvii. chapter of John's Gospel, in the Improved Version, a Version which, notwithstanding some defects of minor importance, I cannot but consider, especially when its numerous critical and really explanatory notes are taken into the account, as the best Translation of the New Testament, which has yet appeared from the British press.

I have, herein, attained to *the truth as it is in Jesus*; and in the comfortable hope, that if I sincerely endeavour to obey his commandments, I shall, notwithstanding many imperfections, be accepted in the great day of account, I look forward, without dismay, to the close of my mortal pilgrimage."

ART. II. *An Introduction to the Geography of the New Testament, comprising a Summary chronological and geographical View of the Events recorded respecting the Ministry of our Saviour; accompanied with Maps, with Questions for Examination, and an Accented Index: principally designed for the Use of Young Persons, and for the Sunday Employment of Schools. The Second Edition. By Lant Carpenter, LL. D. 12mo. Longman and Co. 1807.*

This valuable work has long lain by us; and we fear that we shall be charged with neglect for not having sooner introduced it to the acquaintance of our readers. We intended, from the first moment of receiving it, to review it at length; but we have arrived at the close of another volume, without having been able to fulfil our intentions, and must now content ourselves with a brief notice of it, entitled though it be to minute examination.

"The Geography of the New Testament" is a most interesting study, and especially to inquiring and rational Christian believers. Dr. Carpenter has, we think, made this study easy by his perspicuous and well-arranged "Introduction."

We are not sure that the work would have been less useful to

"Young Persons" and "Schools," if the author had adhered to his first intention of forming only a system of scriptural geography. Experience has convinced us, that the minds of youth are, for the most part, rather puzzled than instructed by any chronological scheme of Christ's ministry. At the same time, it is fair to add, that the "view of our Lord's ministry," and the "outline of the history of Paul," are not intermixed with the "Introduction to Geography," but may be used or not, at the discretion of teachers; and that they contain much that will be instructive and interesting to grown-up learners in Christianity. We have, therefore, no hesitation in pronouncing, that this publication ought to occupy a place in every congregational and family library.

ART. III. *Scripture the only Guide to Religious Truth: A Narrative of the Proceedings of the Society of Baptists in York, on relinquishing the Popular Systems of Religion from the Study of the Scriptures. To which is added, a Brief Account of their present Views of the Faith and Practice of the Gospel. In a Series of Letters to a Friend. By David Eaton. 12mo. pp. 164. 1809. Printed for the Author, 187, High Holborn.*

We are pleased to see a *second* book. It shows how naturally Unitarianism is gathered from the *edition** of this invaluable little

* Through an inadvertence, the title page does not specify that this is a new edition.

Scriptures only, even in the common version; and refutes the notion, that the system of opinions signified by that general term, is ill-adapted to plain, illiterate men.

Prefixed to this edition is a Preface, interesting chiefly from its containing a letter of the late Mr. Lindsey's, to the author; which, with an explanatory note of the author's, we shall transcribe.

Essex Street, Jan. 6, 1800.

DEAR SIR,

Your obliging thanks for the little assistance I gave in bringing your valuable work before the public far overpays me, and therefore I shall certainly consider myself your debtor for the 12 copies you have been so good as to send me, which I was glad to receive so early, and could not but take your intention very kindly, though I must refuse your kindness. Without entering into particulars, I must say that your "Narrative," on a deliberate perusal, exceeds the opinion I had entertained from the recital.* The method and good sense that reigns throughout the whole, with such strong appearance of sincerity, must recommend it, even to those who may not agree in senti-

ment with the writer at first, especially when the whole is considered as the workings of the human mind upon subjects of the greatest importance. You cannot easily conceive the satisfaction I had in first putting your "Narrative" into the hands of some of my most serious and judicious friends, when one of them upon my next calling upon him, expressed himself so pleased with it, and persuaded of its tendency to lead to study and value the sacred writings, that he resolved to give 50 copies to a religious society to which he belongs; and from another friend in the country, I received a letter to order his bookseller to send him down a dozen copies. I wish it may meet with readers who will know equally how to prize it, and then this first edition will not be long in hand unsold. I expect you will soon have an order from Mr. Johnson, to send him up some more copies. And I am convinced you cannot have greater satisfaction than in hearing, that your book is likely to be useful to many in their most important interests respecting a future world, in which light it is viewed by many.

Believe me,
Your much obliged friend and servant,
T. LINDSEY.

ART. IV. *The Protestant Dissenters' Almanack, for the Year of our Lord 1810.* 2s. 6d. Williams and Smith.

Knowing that Protestant Dissenters of these realms have the same sun and moon as the rest of his Majesty's good subjects, we wondered what sort of a work could be produced under the above title. The compiler has, however, satisfied us, that the

* The last time Mr. and Mrs. Lindsey visited their friends in the North, on their return from Richmond, they staid some days at York, with their old and highly valued friends, Mr. and Mrs. Cappe, and there Mr. Lindsey heard the work read in manuscript, and is the "recital" above alluded to. After which he sent the Author a note, thanking him for the great satisfaction he had derived from it, and begged his acceptance of five pounds towards the expence of printing it. He hoped it would be sent to the press without delay, as it could not fail, in his opinion, of proving highly acceptable, and of doing much service to the cause of rational religion. It was on this occasion, that the Author had the unspeakable pleasure of being first introduced to this great and good man, when his venerable appearance, benevolent cheerfulness of countenance, the simplicity and gentleness of his manners, and his kind attentions, made an impression, never to be forgotten; and when that friendship commenced between them, which he cannot but deem the honour and happiness of his life, and which continued with increasing affection until his death.

history and the existing institutions of Protestant Dissenters, may serve for an useful notation of time to persons of that denomination. Following the Almanack are, "A Concise History of Dissenters," drawn up with judgment and liberality, and an ab-

stract of Acts of Parliament relating to them, from which the editor, apparently with no ill-will, but to show the imperfection of Toleration according to law, draws the conclusion that UNITARIANS ARE OUTLAWS.

ART. V. *General Redemption the only proper Basis of General Benevolence; a Letter addressed to Robert Hawker, D. D. &c. &c. By John Evans, A. M. Second Edition. With Animadversions on the Eclectic Review.* 8vo. pp. 40. 1s. Sherwood & Co.

We lately [M. Repos. p. 510.] recommended this pamphlet to our readers. From a preface prefixed to the second edition of it, we learn, that it was seized, by an anonymous writer in an *Evangelical Review*, the *Eclectic*, as an occasion of depreciating Mr. Evans's talents and calumniating his character. Mr. E. might, perhaps, without suffering any inconvenience, have regarded this libellous article with silent contempt. The *Eclectic* and *Anti-Jacobin Reviews* are more read than trusted. But, if it were not necessary for Mr. E. to vindicate himself, he rightly judged that it would be useful to lay open the baseness of his slanderers. The sensible and modest and Christian part of the public,

ought to be instructed in the nature of a work, whose design it is to attack the characters, and, as far as its power extends, to injure the interests, of every man who dares to speak to the religious world, not in the dialect of the murderer of Servetus.

The offence given to the *Eclectic* libellers by Mr. Evans, is, his being the author of that impartial, useful and successful work, the 'Sketch of the Denominations;' a work which, Mr. E. says, has been pretty frèely used by orthodox editors of similar productions, though, "to do them strict justice," he pleasantly remarks, "they have never yet stolen one word from the concluding Reflections in favour of candour and charity."

ART. VI. JUBILEE SERMONS.

We here submit to our readers a sample of the discourses preached, in and out of the Church, on the 25th of October: several others have been sent to us which we shall cause to pass before them; their judgment may, in some cases, differ from our's, but we esteem it a duty, though an invidious one, to express fully our opinion, and, whilst we praise good sense, moderation, and manliness, to expose servility and reprove adulation.

The Jubilee-preachers seem to have overlooked, in a great measure, the design of the day, which was to express thanksgivings to God for the length of his Majesty's reign. There is here supposed

that the reign has been upon the whole prosperous and happy. Are all the reverend divines, whose names will appear on our pages, prepared to affirm and to prove this? It might, one should think, have abated their political zeal, if they had reflected, as Christians, with their hands upon the Bible, that the present reign has been pre-eminently a warlike one; and is war a fit subject for Christian eulogy? Even if our joyful preachers believed that all the wars in which Britain has been engaged for these past fifty years were just and necessary, still, it would surely have become their profession to have deplored the hard necessity, and to have mourned over, whilst they acknowledged, the justness, of spilling such rivers of human blood! Some few tears were surely due to humanity! Some regrets, some lamentations, to Christianity!

These reflections are enforced by the consideration of the situation in which the Jubilee-day found the country! Large armies wasting away by disease in the marshes of Holland and Spain; the administration divided, and two of its leaders outraging decency and morality by seeking each other's life; the burden of taxation pressing so heavily upon the middle classes of society, as to leave the best part of the community little to hope and every thing to fear; all confidence in our public men extinguished; and the power of an enemy, determined upon destroying our independence, increased to a degree which has no example in history, and which no prudent man can contemplate without dread! Was this a time for national boasting? this a condition to make merry in? We know but of one Jubilee celebrated under similar circumstances, and we pray God the parallel may not prove complete. May those that, amidst the *drinking of wine before the thousand*, and the shouts of *O King live for ever*, fancied that they saw *an hand-writing upon the wall*, appear, in the issue, to have been mistaken!

But the king's personal virtues justify all the Jubilee eulogiums. Be it admitted, that sincerity, chastity, generosity and piety, distinguish the personage in question; we should have thought that they were the virtues of the magistrate, rather than of the man, that were to be considered in connection with his extended reign. It is virtual dispraise to a prince to be panegyricized only or chiefly as a faithful husband, a wise father, a liberal master and a steady religionist. One would almost think that some of the orators of the 25th of October, had intended an affront to the reigning monarch, by applauding him for the very virtue which was so praised in the imbecile Henry III. the first of the only two English kings, besides the present, who held the throne for a full Jubilee period. "This prince," says Hume, "was noted for his piety and devotion, and his regular attendance on public worship;" though he says, at the same time, that "the most obvious circumstance of Henry's character is, his incapacity for government." Now, as no good subject would invidiously adopt the latter part of the comparison, we humbly suggest to the eulogists of the 25th of October, that the selection of the former conveys at best only ambiguous praise.

But, in fact, the personal character of a monarch is not likely to be known to any but the frequenters of his court, or rather the inmates of his palace; and we do think that Dissenting ministers, in particular, who presume to look curiously, and talk familiarly, on royal virtues, are chargeable with having *lofty eyes, and with exercising themselves in great matters, and in things too high for them.*

In these introductory remarks, we have not assumed the character of politicians, but of Christian reviewers; and if they, or any of the subsequent strictures, should be unkindly received, though well-intended, we wish it to be understood, for the protection of our numerous correspondents, that one person only, the Editor, is answerable for them.

1. *The Year of Jubilee considered, in a Discourse delivered at the Unitarian Chapel in Essex Street, on Sunday, October 22, 1809. By Thomas Belsham. 8vo. pp. 36. Johnson.*

This discourse, delivered on the Sunday preceding the day of Jubilee, is chiefly historical. The author explains the laws relating to the Sabbatical and the Jubilee year, and makes many judicious observations upon them. He argues, that these institutions must have been to the Hebrew nation an incontestable and standing proof of the divine legation of their great lawgiver; that is, if they were ever observed; of which, he says, evidence is wanting. The neglect of them is expressly alleged by the writer of the book of Chronicles, [2 Chron. xxxvi. 22.] as one eminent cause of the Babylonian captivity.

In concluding, Mr. B. adverts to some imitations of the Jewish Jubilee, in modern times; ending, of course, with that lately promoted by the English ministry for political purposes.

The last *Roman* Jubilee, he says, of which he remembers to have heard, was celebrated A. D. 1750, in the pontificate of Benedict XIV. whom he characterizes as an enlightened, amiable and

liberal pontiff. We quote the following note concerning him.

“ His name was Lambertini. He endeavoured, but without success, to abolish many useless festivals, for which he acquired the title of the Protestant Pope. Of the Jubilee celebrated in this pontificate, I heard the account from the late earl of Milltown, who was present on the occasion; and who being in high favour with Benedict XIV. obtained from his Holiness a plenary indulgence for all offences, past, present, and to come, for himself, his relations, and for any other thirty persons whom his lordship would name. This indulgence, splendidly emblazoned with the papal arms, Lord Milltown himself showed me, and by his permission, and in his presence, I took a copy of it, which is now in my possession. The learned pontiff well knew that this respectable nobleman, who was a Protestant, would neither be deceived by, nor make an improper use of this indulgence. And when he put it into his hands, he laughed and said, ‘ Do not, my lord, make use of it to seduce a pretty young woman.’ In this instance, the caution was needless; but it shews to what purposes papal indulgences might be applied; and the levity of the pontiff, who gave as little credit to the validity of his indulgences as his Protestant friend, too nearly resembled that of the man ‘ who casteth about firebrands, arrows, and death, and saith, Am I not in sport?’ ”

Upon political subjects, Mr. Belsham scarcely enters. He praises the Jubilee Form of Prayer, "for the general propriety of the sentiments, and the simplicity of the language;" and he says, that "in this devout thanksgiving and prayer, every good subject must cordially unite: for it is hardly to be conceived that an individual can exist in the country, who does not venerate the personal character and virtues of the king."

Our opinion concerning the Jubilee-prayer is on record; but while we think that in point of sense and composition it is mean,

in the lowest degree, we are willing to allow that it is more moderate and charitable than might have been expected from the occasion. It appears to advantage compared with the war-breathing Jewish service.*

With Mr. Belsham's concluding sentiment we so far agree, also, as to think that, "personal virtues" are always respectable; that the "personal virtues" of kings are, for more reasons than one, of peculiar value; and that it is next to impossible for any one acquainted with the personal virtues of the present king not to venerate them.

2. *The Jubilee a Source of Religious Improvement; a Sermon preached at Worship Street, Finsbury Square, Wednesday, Oct. 25, 1809. By John Evans, M. A. 8vo. pp. 36. Sherwood and Co.*

Mr. Evans's text, which was advertised in the public prints along with the Sermon, led us to expect that the preacher had discovered, by a strong prophetic eye, a long series of great and decisive victories to be achieved by his majesty's arms; and we amused and cheered ourselves with the prospect of the complete subjection of the Emperor Napoleon, and the universal ascendancy of British military wisdom and prowess.—"HE MUST REIGN TILL HE HATH PUT ALL ENEMIES UNDER HIS FEET."!!—But the sermon itself dispels all our illusions, for we no sooner read the flattering text, than we meet with this discouraging comment: "Of no earthly potentate can this declaration be pronounced with any degree of truth or certainty."—

Why then, we are ready to ask, was it selected for an occasion which respected only an earthly potentate? why, particularly, advertised without the comment, when it must have been foreseen that every reader would understand the great personage pointed to in the words to be "George the Third"?

Mr. Evans's loyalty is clearly displayed in the introduction of the discourse, though we suspect that a courtier would conclude from certain qualified expressions, that his loyalty is not of that thorough-paced sort which would be most acceptable to the institutions of the Jubilee. His Majesty pleases and astonishes Mr. Evans both as a man and a monarch: an attendant on the king's person could not have described his per-

* Vide p. 641.

sonal virtues more minutely; and "the blessings by which this reign hath been characterized" are set out in full array:—though part of the eulogium on the king is *prospective*, and his character "generates a grateful impression" on the preacher's heart, because he might, and possibly may; countenance a Reform in Parliament, emancipate the Catholics, and give peace to a bleeding world; and a *veil* is professedly cast over some "unsightly scenes"—perhaps warlike scenes; perhaps the fightings of forty years; perhaps the sanguinary strugglings to reduce America to servitude; to abolish the national governments of India, and to seize their tempting revenues; to force France, aiming at the recovery of freedom, to rebuild the Bastille, and restore the Bourbons; to compel the affection and confidence of Denmark, and particularly of

Copenhagen, by breach of faith, piracy, conflagration and murder; and to make Ireland contented with disgrace, and enraptured with bondage. Ah! why are we tempted to draw aside the curtain, and inspect such truly *unsightly scenes!*

On the merely religious part of the sermon, we shall make no remarks, though we may confess that we were surprised, on perusing it, to find not only flattery to the king, but also adoration of Christ. A hymn by Mrs. Steele, advertised we observe as a *beautiful one*, is prefixed to the Sermon, as having been sung before it; the subject is the coronation of Jesus, and "homage" is paid to him, as *the source of all comforts and blessings*, "life, liberty, joy, and peace," and as worthy

"Of universal, endless praise!
"With ev'ry power to be ador'd,
"That men or angels e'er can raise."

3. *Motives to Gratitude. An Address delivered at the Baptist Meeting-House, Eagle Street, London, Oct. 25, 1809, the Fiftieth Anniversary of his Majesty's Accession. Containing a Brief History of Dissenters; and the Reasons why they should be thankful for the Reign of George III. By Joseph Ivimey. 8vo. pp. 58. Burditt.*

publications on the same occasion.

We are so much the more pleased with the preacher's forbearance in this respect, because his text led us to apprehend that we were to be visited with a boisterous harangue, suited to a day devoted to divine, or rather royal, service, candle-wasting and drunkenness. There is a manly spirit in this discourse which we much approve, and not more loyalty, or rather professions of loyalty, than persons of ordinary capacities, like

ourselves, can bear. Mr. Ivimey has not, at least, mixed up with his Jubilee-sermon any of that nauseating flattery which is so prime an ingredient in some other enness. Who would expect moderation or good sense in a discourse, having for its motto, the mad and riotous cry of the besotted people of Israel, who wanted a king for a plaything or an idol 1 Sam. x. 24. *And all the people shouted and said, God save the king!* Singing "God save the king" is, it seems, an old mark

of loyalty; and the song has been sung with almost equal sincerity under every reign from the time of King Saul to that of King George III. Loyal songs and loyal addresses will never be wanting in any country, where the prince has places and pensions to give as the reward of servility and adulation.

Adopting the above dutiful and affectionate form of shouting, Mr. Ivimey proceeds to state reasons why Protestant Dissenters should join in the general Jubilee-shout: and, certainly, if he have not proved that they owe every thing to the wisdom or justice of the present king, he has succeeded in shewing, that their condition, compared with that of their fathers, is not a little enviable.

The abstract of the history of Dissenters, presented to his hearers by Mr. Ivimey, is very judicious. It abounds with free and liberal and constitutional principles. Mr. I. abjures all persecution on account of opinions, and, with allowable pride, congratulates his own denomination, the Baptists, on having always been the advocates of universal, full, and equal religious liberty: may they never forfeit the honourable distinction! may zeal for orthodoxy never hurry them on to ask help of the state against heretics! may their horror of Socinianism never bear down their respect for the rights of conscience!

Undoubtedly, the relief which was granted to Dissenting Ministers from Subscription to the articles of the Church of England, in the year 1779, was a great privilege; but we cannot allow to Mr. I. that "no grievance" remains. Subscription to the Bi-

ble is something better in negative excellence than subscription to the Book of Common Prayer; but though it should be right in a Christian to "swear that he believes the Bible," it is obviously wrong in any one to require him so to swear; and it is a question of expediency only, whether a man shall perform an action, indifferent in itself, when it is attempted, by usurped authority, to compel him to the performance of it; in other words, to deprive him of the right of private judgment and conscientious election. To *swear* one's belief in the Bible ("what an odd sound!" as Mr. I. exclaims, on using the expression "suffering for the sake of a good conscience,") is, in an English court of law, to take an oath that one believes that the English authorized Translation is "the revealed will of God—the rule of doctrine and practice." At any rate, the form of the Declaration obliges the swearer to affirm this of the present Received Text of the Scriptures, which are described in it to be those of "the Old and New Testament, as commonly received among Protestant churches." So that, if a Dissenting student should be convinced by the Eclectic Review, that the clause 1 John v. 7. is an interpolation, he could not make the Declaration necessary to qualify him, according to Law, as a teacher, without insincerity and hypocrisy. We submit this to the consideration of the Dissenters, of Dissenting ministers, and of such of them especially as are before the public in the character of Jubilee-preachers.

Thinking well of Mr. Ivimey's sermon, and wishing to recom-

mend it, we are sorry to be obliged to remark that, in one particular, his party prejudices have got the better of his good sense. He alludes, perhaps not unnaturally, to the present controversy concerning the Methodists, but denominates their adversaries by epithets which he must be ashamed to review: the Barrister's Hints are *profane*, and the Edinburgh Review is *atheistical*. In pleading for tolerance, the preacher should not have made use of the vocabulary of persecution.

The sermon is printed with shameful incorrectness. A ludicrous blunder occurs in p. 38, where William III. is said to have "honoured his friend *George Williams* with the most noble order of the garter." We wondered that we had never before heard of the honest Welshman, who received such a mark of William's favour; until reading onwards we discovered that the person intended was *George William Duke of Zelle*, uncle to George I. and father to his Queen Sophia.

4. *Righteousness the Dignity and Ornament of Old Age.—A Sermon, preached at Pell Street Meeting-House, Ratcliffe-Highway, Wednesday, Oct. 25, 1809. By Thomas Cloutt. 8vo. pp. 38. 1s.*

Mr. Cloutt considers the king as estimable and venerable, a prodigy of virtue and piety, "a suitable object of admiration and homage, of gratitude, love and praise." What if there have been "distressing events for these realms in the course of his long reign!"—But for the king's righteousness, "our privations and sufferings would have been aggravated far beyond their present extent."—What if Ireland have been made by the measures of the present reign the theatre of a most sanguinary war!—The king's opposition to the just claims of the Catholics "was rendered sacred and laudable, by a regard to the dictates

of his conscience, his apprehension of his engagements, and his paternal jealousy for the welfare of the protestant interest."

On the fast-day, in the year 1806, Mr. Cloutt published a sermon, entitled, "Christian Sympathy weeping over the Calamities of War." Why was Christian sympathy banished from the preacher's pulpit on the late occasion? Had he really forgotten that more than four-fifths of the present reign has been occupied with wars, and wars as unjust in their principle, and terrible in their effects, as any that ever desolated the earth?

5. *The Jubilee, a Sermon delivered Sunday, October 22, 1809, in Argyle Chapel, Bath. By William Jay. Published by Request 8vo. pp. 40.*

The substance of this sermon regards the Jewish Jubilee, which is treated of in a plain and sensible, though not altogether satis-

factory manner. The preacher does not once advert to the "historic doubts" which have been raised concerning the actual ob-

servance of this singular institution. The introduction to the discourse is far-fetched, and would have suited any sermon preached these fifty years, as well as that before us; the body of it is quite savoury with Calvinism; and the conclusion is tolerably, though not extravagantly, loyal.

6. *The British Jubilee; a Sermon delivered in the Parish Church of St. James, and at the Mayor's Chapel, in Bristol, on Wednesday, Oct. 25, 1809, when his Most Gracious Majesty, George III. entered on the 50th year of his Reign. By the Rev. Tho. T. Biddulph, A. M. Minister of the said Parish, and Chaplain to the Right Honourable the Dowager Lady Bagot.* 8vo. pp. 41. Hatchard.

It would be paying too great a compliment to this contemptible political *tirade*, to take much notice of it. We are, at once, amused with the author's ignorance of the first principles of the British constitution, disgusted with his coarse and vulgar flattery of "the Best of Kings and the Best of Governments,"* alarmed that as a Churchman he should reckon that the politics which ruined the house of Stuart would be acceptable to the reigning family, and shocked at his professions of *Evangelical* religion.

"The Rev. Tho. T. Biddulph, A. M." not content with proclaiming a crusade against all the world, "in the most just and necessary war that perhaps ever was waged," or with extolling the "Divine Goodness in the production of such a man as was the late Right Honourable *William Pitt*—a man raised up for special services, at a time when no common means seemed to promise success, in op-

posing the enemies of *God* and his *Church*"!—actually maintains the Divine Right of Kings, their direct deputation from heaven and literal vicegerency, and sneers at the folly and shudders at the blasphemy, of that weak and wicked man, *Locke*, who contended that government was an institution of the people for their own good!

There have been times when such an attack upon the constitution, and upon the very principles on which the present king's throne is built, would not have escaped animadversion from the appointed guardians of the people's liberty;—when the paper polluted by such *Jacobitical* notions, in the shape of a sermon, by a parish priest, would not have failed to be consigned, by the competent authorities, and through proper hands, to contribute to an illumination in honour of *The British Jubilee*, the Revolution of 1688.

* Dedication.

† Not *Jacobitical*. The *Jacobite* professes, at least, a regard to freedom; but the *Jacobite* dresses up his pageant as a god, and bids the world bow and adore in habitual submission and conscientious slavery.

ART. VII. *Memoirs of the Rev. Samuel Bourn, for many years, one of the Pastors of the United Congregations of the New Meeting in Birmingham, and of the Meeting in Coseley; with an Appendix, consisting of various Papers and Letters, and Biographical Notices of some of his Contemporaries, and a Supplement containing Specimens of his Historical and Catechetical Exercises.* By Joshua Toulmin, D. D. 8vo. pp. 390. Johnson, London. 1808.

Mr. Bourn was a truly respectable nonconformist minister of the last century. In our first volume, (Nos. 6, 7, 8, 9,) we published a correspondence between him and Dr. Doddridge, in which, if we mistake not, he appeared to much advantage. He possessed great information on subjects relating to his profession, a sound judgment, a lively imagination, firmness and activity. Dr. Priestley reckoned that he had contributed not a little to the reputation for liberality, which the Dissenters at Birmingham have so justly acquired.

The life of Mr. Bourn is not characterized by much variety of incident; but his able and diligent biographer has collected together all the particulars that are now known of him, and has given us the portrait of a righteous man—

the character of one of the excellent of the earth.

Dr. Toulmin has enriched his volume with biographical notices of several of Mr. Bourn's contemporaries, in the ministry, among the Protestant Dissenters; a race of men, of whom the present professors of their faith and worship may fairly boast, as lights of the world.

The Catechetical Exercises furnish some excellent lessons for youth, and models of instruction for Christian teachers: more, however, are published than was necessary for mere specimens; which we, in some measure, regret, as the present size of the volume may hinder that wide circulation of it which we think it ought to obtain, and to which, we hope, by this article, to contribute amongst our readers.

OBITUARY.

1809, on the 3d October, died at the house of her mother, at Chard, in Somersetshire, Mrs. LANE, aged 28. By watching constantly at the pillow of her husband, who died of a consumption about two years since, she became infected with the same disease, and at last fell a victim to it herself. "Religion bore her spirit up" during the whole of her illness; and in the hope of meeting again the object of her affection in a future state, she frequently contemplated her approaching death, not only with tran-

quillity, but with joy. If ever she felt a wish to live it was from the idea that she might be of service to her surviving friends. She was buried by her husband at Ashprington, in the South of Devon; the same stone covers them, and death, which had for a short time divided them, has now reunited them for ever.

On Saturday, Nov. 4, at St. George's Hospital, THOMAS SOAPER, of the bite of a *rattle-snake*. It appeared by the Coroner's Inquest, that the deceased was a carpenter, and was called in, on the 5th

aturday week preceding, to mend the cage in which a rattle-snake, lately imported into England, was exhibiting to the public. Being somewhat intoxicated, he was so imprudent as to tease the snake with his rule, which he, unfortunately, dropped in the cage, and then madly opened the door to get it: upon which the snake darted at him, and bit him between the fingers of his right hand. His hand bled and then swelled, and after a few days mortified, causing the most excruciating pain. His strength at last totally failed him, and he expired.

Died, Nov. 18, at his house in Queen Street, Southwark, in the 93d year of his age, STEPHEN LOWDELL, Esq. He was of the medical profession, and practised with reputation and success for near 50 years, in London and its vicinity. He was interred on Sunday the 20th, at Worship Street, by the Rev. J. Evans, amidst a concourse of weeping attendants. He was a rationally pious and a most benevolent man. Mr. Evans founded his funeral address on Acts viii. 2. *Devout men carried Stephen to his burial, and made great lamentation over him.* A large part of his property is bequeathed for charitable purposes. In him were exemplified the three Christian graces, Faith, Hope, and Charity.

On the 31st of October, died at Manchester, where he went to receive the medical aid and fraternal solicitude of Dr Jarrold, Mr. WILLIAM JARROLD, of Manningtree, Essex. His death is not only sincerely lamented by his family, but also by all who know how to appreciate sound judgment, upright principle, ardent attachment to the cause of civil and religious liberty, and a warm concern for the good of others, joined to an unremitting discharge of the duties of master, husband, and parent.

October 30, at Burlington House, aged 71, the DUKE of PORTLAND. This nobleman was lineally descended from Count Bentinck, who came into England in the train of King William, and was not illiberally rewarded by rank and riches for having left his lordship in the province of Guelderland. The late duke succeeded to the title upon the death of his father in 1762. His mother, a grand-daughter of Pope's Lord Oxford, appears to have possessed an elegant taste. She was the early friend

and correspondent of the late Mrs. Montague, and had the honour of patronising that liberal-minded ecclesiastic, Courayer. She had collected a very extensive museum of antiques, which was exposed to public sale on her decease in 1785.

The Duke of Portland possessing no oratorical talents, was little known to the public till 1782, when he became Lord Lieutenant of Ireland, during the short Rockingham administration. With them he retired, but in the next year, on the ill-starred coalition, he was appointed First Lord of the Treasury. On the ascendancy of Pitt, a few months after, he was again displaced, and regarded as the head, in point of rank, of the Whig Opposition. In 1794, however, he imbibed his protégé Mr. Burke's alarms at the progress of the French Revolution, and condescended to serve under Mr. Pitt, as one of the Secretaries of State. With him he sunk in 1801, when Mr. Addington became Lord of the ascendant, and would probably have risen no more into power, had he not encouraged the alarming cry of "No Popery." His grace became again First Lord, and retained the office till a few months before his death; though he was not considered as giving to his colleagues any assistance, but what they might derive from his rank and fortune. He had suffered extremely from the stone, and at length submitted to an operation which was skillfully performed, but he died in a fit almost immediately after.

The Duke of Portland has never been mentioned as possessing any distinguished literary talents, though Mr. Burke is said to have spoken highly of his skill in epistolary writing. He succeeded Lord North as Chancellor of the University of Oxford.

On Sunday, the 29th of October, died in Bridport, after a short illness, Miss PHEBE HOUNSELL, the eldest daughter of Mr. John Hounsell, deceased, and Mrs. Phebe Hounsell still living, and a grand-daughter of the Rev. Thomas Collins, for many years a pious, candid, and beloved minister, to a respectable society of Protestant Dissenters in this place. She possessed strong feelings and a generous heart; was exemplary both for filial duty to her parents, and a steady and ardent attachment to those for whom she professed friendship. She was ever ready to rejoice in the hap-

pineness of the fortunate, to sympathize with the afflicted, and to relieve human distress, to the utmost of her abilities. As to her religious sentiments, though not much versed in controversial divinity, she paid more than her usual attention to it within the last twelve months, and was hereby confirmed in the belief, and often expressed her conviction, of the truth of the strict Unitarian doctrine. She worshipped the one only living and true God, a pure uncompounded spirit, the author of existence to all other beings, as a disciple of the appointed "Mediator between God and man, the man Christ Jesus." She appeared always to retain a deep sense of piety upon her mind, and was a regular attendant on that mode of worship, which her conscience approved. The views she entertained of the love and mercy of our heavenly Father, especially as displayed in the gospel revelation, and her hopes of immortality,

founded on the doctrine and resurrection of Jesus, tranquillized her mind in the last scene of her mortal existence; led her to express her conviction that "the Lord of the whole earth can do nothing but what is right," and this disposed her calmly to submit to his will, who appoints the time and disposes the circumstances, with infinite wisdom and goodness, of our departure out of this world, as well as all the previous events of our life.

T. H.

Bridport, Dec. 6, 1809.

Wednesday, Dec. 20, at his house in St. Paul's Church Yard, Mr. JOSEPH JOHNSON, an eminent bookseller, being more than 70 years of age.

Oct. 17, at Walthamstow, in his 78th year, EBENEZER RADCLIFFE, Esq. [A memoir of this gentleman will be given in the Biographical Department of the Supplement.]

INTELLIGENCE.

GENERAL MEETING OF THE CHRISTIAN TRACT SOCIETY.

The Christian Tract Society held their first anniversary on Wednesday, Nov. 15, 1809, at the London Tavern, Bishopsgate Street. Above 60 gentlemen dined together, James Esdaile, Esq., the Treasurer, in the chair. The Report of the committee was heard with much satisfaction. Nearly thirty new subscribers were added to the list, making upwards of 150; a very considerable number in a society not twelve months old! Two new Tracts, viz. Nos. II. and III. were produced at the meeting, a dozen of each of which were allotted to each subscriber, to be claimed of the publishers.

The following gentlemen were chosen into office for the ensuing year, viz,

Mr. JAMES ESDAILE, Treasurer.
Rev. ROB. ASPLAND, Secretary.

COMMITTEE.

Mr. JAMES ESDAILE, jun.
— THOMAS FOSTER,
— WILLIAM FRIEND,
— THOMAS GIBSON,
— EBENEZER JOHNSTON,

Mr. WILLIAM HALL,
— J. H. LEAN,
— SAMUEL PARKES,
— RANSOME,
Rev. THOMAS REES,
Mr. JOHN SOWERBY.

We preserve the following toasts and sentiments given from the chair.

'May the riches of moral and religious instruction abound in the cottage, and be the most valued treasure of the palace.'

'The authoress of 'William's Return,' and may she frequently enable us to publish 'Good News for Cottagers.'

'Joseph Lancaster, and may his 'Improvements in Education' be diffused throughout the world, until every poor man shall be able to estimate the value of a book.'

'The Rev. Richard Wright, the author of our Second Tract, and success to his labours in the diffusion of Christian knowledge.'

'The Monthly Repository, the Mother of the Christian Tract Society, and

may the child, as in duty bound, promote the interests of its parent.'

'Mrs. Cappe, the authoress of our Third Tract, and may the good effects of her exertions for the instruction of the poor, excite other ladies to follow her example.'

'Mr. Raikes, of Gloucester, the projector of Sunday Schools.'

'May Christians of all denominations unite in promoting the great principles, in which they are all agreed.'

The day was spent very harmoniously, and the anniversary answered completely the design of it; namely, the furtherance of the interests of the Society.

MEETING OF THE GENERAL BAPTISTS, AT CRAIG-Y-FARGOD, GLAMORGANSHIRE.

On Tuesday, P. M. the 30th of May, 1809, Mr. John Thomas, of Peterston, began the service with prayer and reading a portion of the Scriptures, and preached from 1 Thess. v. 14, 15. After him Mr. Benjamin Philips preached from John ii. 9. on the excellency of the doctrine of Christ, and the necessity and advantages of adhering to it; and concluded with prayer.

On Wednesday, 31st. A. M. Mr. John Thomas introduced; Mr. Evan Lloyd preached from John vi. 27. on the testimony which the Father bore to his son; next followed a discourse from Mr. William Thomas, of Llangendeyrn, from Acts xvii. 30. on the nature and necessity of repentance. After the conclusion of the morning service by Mr. Thomas, the congregation partook, in the meeting-house, of refreshments, provided for the occasion by the society.

At two o'clock, P. M. Mr. John Griffiths of Llandyfân, introduced the service, and preached from John iii. 19. After him, Mr. John Simeon of Mynydd-bach, preached from 1 Peter v. 8. and concluded the religious services of the day with prayer.

Mr. W. Thomas then read to the whole congregation, an address to the churches, on the right of private judgment, drawn up by him, agreeably to the desire of the last annual meeting — It was approved, and ordered to be printed.

At the conference which followed, it was

I. Resolved, that the right of private judgment is inalienable, and belongs not only to every individual society in its corporate capacity, but also to every individual member of every society; and that we will give every encouragement in our power to every body within the sphere of our influence, to exercise this divine right.

II. Resolved, that each subscribing minister present, pay an annual visit to each of the churches in our connexion.

III. Resolved, that the next annual meeting be held at Llangendeyrn, Caermarthenshire, on the last Wednesday in May, 1810; and that Mr. J. Thomas and Mr. E. Lloyd be appointed to preach.

E. LLOYD,
B. PHILIPS,
W. MORRIS,
J. THOMAS,
J. SIMON,

J. GRIFFITHS,
H. EVANS,
W. REES,
T. JENKINS,
W. THOMAS.

This was the first meeting of the general Baptists at Craig-y-fargod. Unitarian views of Christianity prevail more and more in the reformed churches.

Agreeably to the principles of the 1st resolution, circular meetings of the ministers are to be held, open to the several denominations of Protestant Dissenters. The first meeting was held on the 16th instant, at the General Baptist meeting-house, Swansea. D. D.

Nov. 22d 1809.

THE JUBILEE,

We always considered the late Jubilee as a political measure, designed to prop up a falling faction; and therefore hoped, that none but political religionists would celebrate it by public

worship. The 25th of October was, in fact, not a Jewish, nor a Romish, nor a British Jubilee:—few, if any, acts of grace, similar to those performed in the 50th year of his reign, by Henry III.

and of his age by Edward III. were recommended on this occasion by the king's advisers. The Jubilee was wholly intended to divert the public from the consideration of the state of administration and of the country, and it partly answered its purpose: yet there were those who saw, or thought they saw, in the mode of the observance* of this day of rejoicing, symptoms of good sense and resolution in the public, which would presently break through all the barriers opposed to political inquiry, and demand 'indemnity for the past and security for the future.' In one particular, the Jubilee was a good day, as it brought a full meal to the mouths of those whom the Jubilee-proposers had long doomed, by their measures, to subsist on half a meal; though this loyal charity disclosed the melancholy fact, that nearly a moiety of the population of the country are reduced to a condition, in which the present of a single comfortable dinner is a gladdening favour.†

The soldiery were called out to fire *feux de joye*; and some of the commanders of volunteer corps refused leave of absence to the sick of their respective regiments. The merchants and bankers of London, including the whole body of contractors, loan-jobbers, commissioners of excise and of the income tax, and their dependents, held a turtle-feast at Merchant Taylors' Hall; and the Common Council of the city of London were regaled at the Mansion-house, on a plan agreed upon after several hours' discus-

sion in the worshipful assembly, with roast-beef ‡

The churches were all opened, as were nearly all the Methodist chapels, and the greater part of the meeting-houses. In some of the churches and chapels the pious hymn of *God save the king* was sung, the congregations joining in full chorus. It is said, that these congregational choirs marked with a peculiar emphasis the elegant, feeling lines, running,

" Confound their politics,
" Frustrate their knavish tricks,
" And make them fall."

The peaceable and childlike Moravians distinguished the day at the village where they have an establishment, by gay processions, the hoisting of flags, the singing of the above-named Christian stanzas, prayers, sermons, and other demonstrations of loyal joy.

There were no doubt many Dissenting congregations whose members would have preferred any mode of keeping the day to religious services; but there were few which had sufficient courage to resolve *not to follow a multitude to do*—homage to the court. It is reported, that one very large congregation resolved to have Jubilee-worship, though their elders had determined against it, and their ministers had expressed a disinclination to a service, which had so much of a political and worldly appearance: this we know will seem improbable, and we hardly expect to gain credit for the remainder of the report, concerning which we must, in justice to the

* It was the intention of the projectors of the Jubilee to have a general illumination; but this measure appeared, on its being proposed, so ill-suited to the popular feeling, that it was agreed in most places to substitute for it a subscription to the poor. In the metropolis, where the public buildings were splendidly lighted up, the fears of some of the inhabitants led them to resort to the tallow-chandler, that they might not be put to the necessity of calling in the glazier; but there never was an illumination so partial and spiritless.

† At York, which has a population of 18,000 souls, 8000 applied *in forma pauperis* for the Jubilee-charity; at Maidstone, where there is a population of 10,000, there were above 5000 who accepted the same relief.

‡ It was at first proposed to have a dinner for the corporation at the expense of the city; it would have cost only *one thousand pounds!* This the Jacobins overruled, when it appeared likely that the state procession to St. Paul's would be thinly attended; one of the members declaring that he would not go to a *curse'd cold church* in the morning, and have an empty stomach all the rest of the day. The chief magistrate dissipated the growing despondency of the court, by a general invitation to dinner. The Lord Mayor has since received the thanks of the Common Council for his *hospitality*. He promised the Corporation only *cold beef*, but he liberally set before them *hot beef*, together with some excellent soup and choice wine. The thanks of the city have been followed by a baronetcy from St. James's.

Dissenters, declare ourselves sceptics; it is, in substance, that the congregation alluded to, called in the assistance of a divine, not their minister, who first read the Form of Prayer put out by authority of his grace, the Archbishop of Canterbury, and then a sermon of some bishop's on the accession of Queen Anne! This is a hopeful beginning of conformity; and if the Dissenters proceed in this way, we may safely undertake to guarantee them against future Riots!*

The Jubilee was a royal Sunday, the king's day; it was set apart for worshipping (according to scriptural example) the Lord and the king. Hence, as was becoming, it was occupied with praises of Sacred Majesty, High and Mighty. No theme came amiss to the orators of the day. Toleration to Protestant, intolerance to Catholic, Dissenters, was equally the ground of laud and service. One dissenting clergyman, in the west, in a discourse first preached on the 25th of October to his own flock, and on the 5th of November repeated to some of the good people of Exeter, expressed his abhorrence of Socinianism, and his admiration of the king's wonderful clemency, who had, notwithstanding the Bishop of London's sentence, continued, by an act of royal grace, the heretical Francis Stone in his living. We heartily wish that that unfortunate clergyman had been furnished with so good a reason for keeping the Jubilee.

"The Dissenters of Harlow," (Essex,

says Mr. B. Flower,† one of them,) "have been singularly distinguished on this occasion. The Essex Herald, in giving an account of the Jubilee, as observed in the county, remarks as follows:—'Every sect and society vied with each other in cheering the hearts of their poor neighbours, except in one solitary instance, viz. at Harlow, in which a number of very opulent Dissenters reside, all of whom refused subscribing to entertain their poor.' The writer of this partial account of the conduct of the Dissenters at Harlow," [continues Mr. F.] "was unconscious of the honour he was conferring on them: they glory in their conduct as consistent Britons. The writer very well knew that their refusal to join in the festivities and contributions of the day, did not proceed from a selfish principle—that they had declared their intention of making a subscription for the poor of the parish in general on a future day: but they expressed their determination not to be dictated to; they disdained to add to the general delusion, by celebrating a Jubilee at a period when the nation, by the general system pursued during the present reign, has been brought almost to the brink of ruin. Their conduct has the approbation of their consciences, and we doubt not the approbation of that God, who abhors flattering lips, and who is the approver and rewarder of the upright!"

UNITARIAN ASSOCIATION, SWANSEA.

Nov. 24, 1809.

On the 16th instant was held at Swansea, a district meeting of the friends of free inquiry and personal choice of religious sentiments, composed of Baptist and Pædobaptist ministers, all Unitarians, to communicate with each other, on measures to be pursued for restoring the worship of one God, as it is taught in the Holy Scriptures, among the inhabitants of the Principality. The meeting was held at the chapel of Mr. Jenkins, the General Baptist minister, in Swansea, and was conducted as fol-

lows. On the afternoon of the 15th, several of the ministers arrived, and, in consequence of previous notice, met in the evening at the place of worship above named. The service was opened by prayer, reading the word of God, and singing; then a discourse was delivered in English by Mr. P. Charles, and another in Welsh by Mr. E. Lloyd, of Nottage, and the service was closed for that day.

On the next morning, the ministers met again at 11 o'clock, and after reading the Scriptures and singing, Mr. W.

* A Birmingham fair-one has, we observe, advertised in the public prints her intention to publish a full account of all the Jubilee proceedings. We shall be happy if this article should supply her with any interesting facts.

† See *Political Review* for November; where, also, may be seen a Review of several of the Jubilee Sermons.

Morris prayed in English, and Mr. Timothy Davies preached an English sermon, and was followed by Mr. W. Thomas in the Welsh language.

The public service was conducted on this day, as well as on the preceding evening, with great simplicity and seriousness; the sermons were excellent and appropriate, and the audience respectable and very attentive. The friends of primitive Christianity who were present, could not but hope that the cause of truth will be promoted by this meeting.

After the public service was over, the ministers retired to dinner to the house of a friend, and spent the afternoon and evening together in conversation respecting the state of religion in Wales, and in discussing the most proper methods to be pursued to spread the knowledge of the truth in this country. It appeared to this meeting, that Unitarian and liberal sentiments are gaining ground in the Principality, and that this year

will bring forward a considerable accession of members to the churches in this connection.

The meeting was perfectly harmonious, animated with one spirit to diffuse the blessing of pure Christianity to the utmost extent of their ability and influence.

The managers of the Unitarian Fund for promoting missions in this district, would find it their interest to consult the collected sense of their brethren in Wales in order to revise the plan they have adopted. None are so capable of judging what *should* be done to promote success, as the persons who are on the spot, and who are also well acquainted with the temper and manners of the inhabitants of the country.

The next district meeting will be held at Llanfane, in the county of Caermarthen, in the spring of the year.

B. D.

MISCELLANEOUS.

A curious decree of the BISHOP OF LONDON'S COURT was read in the parish church of Isleworth, on Sunday the 3d inst. whereby one Keane, a market-gardener, was expelled the church for four months, for brawling and chiding in the church and church-yard.

In the ARCHES COURT OF CANTERBURY, *Doctors' Commons*, Monday, Dec. 11, the following cause was tried and determined, at the instance of the *Committee of Deputies for protecting the Civil Rights of Dissenters*.

KEMPE AGAINST THE REV. MR. WICKES.

This was a suit promoted by Mr. Kempe, a Protestant dissenting minister, of the Independent denomination, against the Rev. Mr. Wickes, rector of a parish in Somersetshire, for refusing to bury a child belonging to two parishioners, on the ground of the child having been baptized by a dissenting minister.

The COURT, (Sir John Nicholl,) after hearing the counsel on both sides, was of opinion, (after entering at considerable length into the various authorities upon the point in question,) that the Rev. Mr. Wickes had mistaken the law, that it was his duty to have performed

the ceremony, and therefore admitted the articles; at the same time recommending, as this suit was not brought through any vindictive spirit, but only for the purpose of determining the right and setting the question at rest, that the prosecutor should be satisfied with correcting the error and establishing the right, without proceeding any further in the cause.

The University of Glasgow has conferred the degree of Doctor of Laws, upon the Rev. CHARLES LLOYD, of Palgrave, in Suffolk.

It is said, that the late DUKE OF PORTLAND ordered by his will, that all the deer in Bulstrode Park should be knocked on the head after his decease, and that the barbarous direction has been complied with, several hundred of these fine animals having been shot and thrown into a pit, which is to form an ornamental *barrow* or *tumulus*, on the family estate! The late efficient and vigorous Premier has thus ranked himself among the heroes and demi-gods of pagan antiquity, by having such incense-steaming sacrifices to his name.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS ;

OR,

The Christian's Survey of the Political World.

" Babylon is fallen, is fallen." This is a passage of holy writ, to which the true Christian looks forward with just confidence; but the completion of the prophecy remains to be witnessed by a future generation. The blow struck at anti-christian tyranny and superstition, has produced very important effects, but the system is not overthrown. What was effected by the fraud of several ages, cannot be overpowered by force in a few years: it is a great point gained for mankind, that this force, however injurious it may have been in other respects, has been directed against many points of papal tyranny and usurpation, and, by weakening their strength, has prepared the way for the complete downfall declared in the prophecy. We cannot, however, flatter ourselves with the hopes, that the name of Pope will soon cease to exist. The seizure of his capital and territories has taken from him the temporal power he enjoyed in Italy; but his pre-eminence and spiritual power to a certain degree remain, and the manner of their exercise is not yet completely ascertained.

The arrival of Buonaparte in France, after his late heroical achievements, has developed some part of his plan respecting the Roman church. The city of Rome addressed him; and in his answer to it, and speech to his own states, he gave sufficient indications of his future intentions. To the former, he spoke of the glory of their ancestors, and the policy of the civil state being made superior to the temporal; to the latter, he expressed his regard to the spiritual power, and boasted of his right to be esteemed the eldest son of the church. An expression of our Saviour was artfully introduced, by which the emperor signified, that he would claim and keep every thing that belonged to Cæsar, whilst he was willing to render to God what belonged to God.

As eldest son of the church, Buonaparte allows the pre-eminence of the Pope over all other bishops and spiritual teachers, and acknowledges him to be

the representative of the apostle Peter. Of course a high degree of honour remains to the pretended apostolical father. In the widely extended dominions of the Emperor of the West, he will be the acknowledged chief in spiritual matters. The army of churchmen under him will look up to him as their head, and there is no saying how far their influence may extend over the minds of the ignorant, and it will be their interest, as it so long has been, to keep the world in ignorance. It is difficult to account for the step which Buonaparte has taken. We cannot attribute it to the want of courage, or to the secret influence of principle. He might, as our Henry had done, have declared himself to be the head of the church, and brought the ecclesiastics under complete subjection to his authority. The argument of the profaneness of the title of the head of the church, would have had but little weight with him; but, as he has chosen a different mode, we must look out for refined motives of policy that have thus led him to so peculiar a line of conduct.

According to this arrangement, the orders of the Roman church remain as they were before the great convulsion: the limits of its spiritual jurisdiction do not seem to be in the least altered; the service of the church continues to be performed in an unknown tongue, and the priests remain in a state of celibacy. A degree of toleration is however allowed, which would seem to threaten destruction to the ecclesiastical system; but the experience of centuries must convince us, how little danger is to be apprehended from Protestantism. In Germany, after the great war of religion, districts, towns, and villages, were parcelled out between Protestants and Papists, and each party seemed to be contented in its respective domains. The Papists remained rather more bigoted than ever, and the Protestants advanced very little beyond the first reformers. In France, the Protestants may now perform their service openly, but it may be

long before they receive any accession from their neighbours. On comparing together the different modes and objects of worship, the preference will not appear to be so completely decided, as the favourers of either system seem to imagine. To some, the magnificence of the Romish, to others the simplicity of the Protestant church may be most pleasing: the latter has three, the former above three hundred objects of worship. But, when the mind is prepared to depart from the contemplation of one single object of supreme reverence, a difference in the numbers is not of great importance.

On the whole, then, the indications of Buonaparte's intentions towards the Roman church, are far from wearing that favourable aspect to religious liberty, that might have been expected from some previous circumstances in the political world. We cannot expect that Babylon will recover from the shock; but we must remember how long its prototype existed, and by what degrees it sunk into its present state. The writers on prophecy will certainly mark the events of this month, as of some importance in their systems; and we shall be glad to see what Mr. Bicheno says on this subject. We are sensible of the difficulties attending the application of a prophecy to a peculiar event, yet we were forcibly struck on reading Buonaparte's speeches, with that verse in the Revelation, which indicates an union of the Beast with the false prophet.

The political affairs of France form an important feature. The returned conqueror has appeared in state, surrounded by his kings, princes, and generals. Addresses have been presented to him from all quarters, replete with all those expressions, which the greatness of his exploits, and the adulation of his subjects, could suggest. His answers are dignified, and throughout are seen the energies of a great mind, actuated by very high ambition, but whose views are not confined to self-enjoyment, but extend to the supposed comfort and convenience and splendour of his subjects. This was particularly seen in his answer to the city of Paris, where he declared it to be his first object to make it worthy of being the metropolis of the world; and, in fact, none of his predecessors have in so short a time contributed any thing like what he has done for the

splendour of this city. In the town-hall, he and his court were entertained by the city of Paris, in a most sumptuous manner, and the citizens were gratified by the sight of a hero, in whose exploits they fancied that they had a share, and who assuredly has laboured hard for their ease and profit.

In the amusements of the metropolis and his court, the great conqueror is not forgetful of the important concerns he has still upon his hands. He is withdrawing his troops from Austria, and we lament to say, that the shedding of blood is not completely stopped. The mountaineers of the Alps have resisted with great bravery, but their fastnesses only put off to a more distant day the surrender of their country. The troops not employed in pacifying this district, are marching into Spain, and, with the new conscripts, will compose a very formidable army in that country. In rewarding the merit of his soldiers, Buonaparte is very ready, and he is not slack in punishing their faults. Already an inquiry has taken place into the surrender of Flushing, and the commander is found guilty of a breach of the articles of war, in surrendering the place before the enemy was within the assigned distance from a practicable breach, and for not obeying the orders communicated to him for the defence of the place. The court-martial seems to have forgotten, that the navy of England was engaged in the attack of the place, and that its fire was far more destructive than that of the army.

From the number of kings at Paris, great expectations are formed of new arrangements. Among them, the change in Holland will be very much felt by its inhabitants. They are to lose their king, and to form a part of the kingdom of France. It will be difficult to amalgamate the two people together. The laws suited for the phlegm of an Hollander, will be little adapted to the vivacity of a Provençal. But these are mere surmises. The plans of Buonaparte are not divulged like those of common cabinets. It was said too, that he is to assume a new title, and to be the Emperor of the West; yet the advantage or the merit of the title does not exactly appear. At any rate, he will hardly take that title whilst Spain is in its present state of warfare, and he will complete the number of his kings before he alters his titles.

The emperor of Austria is returned to his capital, and is received with acclamations and illuminations. These will not dispel the gloom of his court, where they are seeking for the causes of the ill-success of the war, and blame is laid, where exists no chance of military inquiry. The true cause is to be found in the superior skill and discipline of the conquerors; the generals on one side were born dukes, the generals on the other side acquired their titles by distinguished services. At Berlin, still greater gloom prevails. This splendid city cannot find inhabitants for its palaces; the sound of carriages, and the prancing of horses, are seldom heard. The proud city, which boasted of all the glories of military warfare, has lost its soldiers, and has no other resources. The army that remains is not likely to revive its spirits, for inquiries are making into the conduct of regiments and their officers, and the commanders of fortresses; and the number of disgraced is so great, that they may well keep each other in countenance.

Sweden is tranquillising itself, though some difficulty is found, it is said, in the new constitution. Peace is established with France, and there is reason to believe that some part of Pomerania will be restored to its former masters. The late king and family are also expected to be transported to France. Russia has sufficient employment with its newly-acquired possessions in Finland and Poland; and with the war in Turkey. In the latter, report gives it great advantages: so much so, that if there is any vigour in the cabinet of Petersburg, the Grand Seignior may have reason before the end of the winter to tremble for his capital.

But Spain is now the most interesting spot of Europe, and the news from that country is of a melancholy nature to all the supporters of the Junta. The two parties, since the battle of Talavera, remained nearly in the same situation, till the Spaniards thinking to advantage themselves, made a movement from the south towards Madrid. They were met by the French, and in a pitched battle completely defeated. The disaster on the Spanish side was attributed to the cowardice of the horse, who, panick-struck, gave way and threw the rest of the troops into disorder; but the more probable ground of the loss of the battle,

is, the superior skill and generalship of the French. The result, however, is, that the Gallo-Spanish king is under no apprehensions for his safety in Madrid, and he will probably remain there in security, till his brother comes at the head of a tremendous army to his assistance. If the Junta has not been able to make head against the king, what can we expect it to do against the emperor?

In this confused state of the relations of England with the continent, it is melancholy to think, that an adjustment of our differences with America has not been obtained. Difficulties certainly attended the discussion; but surely it was the part of wise statesmen to prevent the interference of new ones. Reports are afloat, that negotiation is suspended from some personal disagreement with our minister, owing to expressions that he has used; but we shall hope, that the affairs of two great nations are not to depend on so slight a circumstance, and that our envoy at least has not given any just cause of offence.

The city of London has at home called the attention of the country, from the new vigour that seems to have arisen both in its common hall and common council. The disasters of the campaigns at Talavera and Walcheren, and the disgraceful conduct of the duelling ministers of our cabinet, naturally made an impression on every mind; and it was natural to expect, that the city of London would take the lead in expressing the public indignation. With this view, a common council was held, and an address to the king was voted, in which the conduct of the cabinet was severely, though properly censured, and an inquiry was requested into the two expeditions, that had so miserably disappointed the expectations of the country. This address was carried by a majority of only one, several of the opponents not being against an address in the main agreeing with that voted, but disapproving of the terms in which it was couched. Some city politicks attended this division, of no great importance to the public, though it had an influence in the measures afterwards undertaken by both parties.

The anti-address party at the breaking up of the meeting, signed a requisition to the lord mayor for a new meeting to re-consider the question, and both sides brought their forces into action in far greater numbers than before.

The debate was sharp; and one of the aldermen only, who was also an anti-addresser, spoke against the re-consideration; avowing manfully his sentiment, that as the question had been fairly argued and carried, the majority of one was as good as that of one hundred, and he should abide by its decision. A second address was, however, brought forward, which equally called for inquiry, and censured the proceedings of the cabinet, and this was carried by a majority of seventeen.

The advocates for the first address now signed a requisition for another meeting, which was also granted by the lord mayor, and the debate was renewed with equal vigour. A motion, however, for the previous question, settled the business, and thus the second address became the decided act of the body; and it was presented by the lord mayor, aldermen, and common council, to the king, at his court at the queen's house. The answer was decisive. The request for an inquiry was not granted. The necessity for one had not impressed the royal mind, and it was left for the wisdom of parliament. No notice was taken of the disputes in the cabinet; but the language used on the expedition to Walcheren, excited much animadversion. Regret was expressed that it had only in part succeeded; and every one asked his neighbour in what part it had succeeded; for at that moment the troops were steering their course from the island, and nothing remained as a memorial of our warfare but the graves of our warriors. In refusing the inquiry also, the terms naval and military commanders were united; but no one ever thought that any blame attached to our naval commanders; and it was thought, that the introduction of them into the speech was both superfluous and unseasonable.

The freemen of London took part with the advocates of the first address. During the debates in the common council a common-hall was held, and in a very numerous meeting, the address first proposed in the common council, was moved to be the address of the common-hall. It was received with universal approbation; the supporters of it in the common council received unbounded applause, and its opposers underwent the usual discipline of popular indignation. The effects of the dis-

cussion were felt on St. Thomas's day, the day on which the election for common council is held. Thirty-two new members were chosen; and in the populous wards the supporters of the first address were at the head of the poll. Mr. Waithman, who introduced this address, was at the head of the poll in his ward, and had more votes than any candidate in any of the wards; and his conduct was marked by a particular vote of thanks to him for his independence and integrity.

The play-house uproar has subsided. The managers, after a considerable loss, saw the folly of a contest with the public, especially after their box-keeper had been cast in an action, and a verdict of five pounds was given against him for an assault. They began to be apprehensive that their indictment for a conspiracy, brought in by the attorney-general, would tend also to their disgrace, and their many commitments might lead to expensive verdicts against them. A dinner was held at the Crown and Anchor, in which the terms of peace were digested. It was agreed, that the price of the pit should be restored to its former state; that after this season the private boxes should be laid open; that all prosecutions should be set aside, and that the managers should express their regret at the events that had disturbed the public harmony. The terms were ratified in the play-house, excepting only, that the box-keeper was marked with public displeasure. His dismissal was loudly called for, and after a little time this sacrifice was made by the managers to public opinion. Already, however, the public begins to relent, and there is little doubt, that with prudent management on his part he will be reinstated. The throwing open of the private boxes is a proper point gained. In every point of view they are hurtful in such a country as ours; and the only argument for their existence, is a call upon the higher ranks to render that argument needless. It is said, that their wives and daughters cannot enjoy a play without a shock to their modesty. What, then! are the wives and daughters of those who have no private boxes to be more exposed? Let the frequenters of the boxes set their faces against the disgraceful scenes that take place in the lobbies; let the magistrates employ the

same vigour against those, who outrage morality in the boxes and passages, and then there will be no complaints of the difficulty of seeing a play, undisturbed by those interruptions, which are not known in any place but England, and which are a disgrace to this country.

The case of Mr. Wardle has been decided; and he has failed in proving, to the satisfaction of a court at law, the conspiracy against him. He is in consequence saddled with the expence of the furniture, said to have been sent by his

order to Mrs. Clarke; but the public has come forward, and already a large subscription has been raised, and it is pretty clear that his pecuniary losses in this affair will be defrayed. With respect to the public inquiry instituted by him, this personal affair can make no difference. He is still equally entitled to those thanks, which were addressed to him from all parts of England, for the independence of his conduct, and his indefatigable exertions.

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

I. *Select List.*

A Sermon delivered at the Old Meeting House, Walthamstow, Oct. 29, 1809, on occasion of the death of Ebenezer Radcliffe, Esq. By E. Cogan. 8vo. 1s.

The Protestant Dissenters' Almanack, for the year of our Lord, 1810. 2s. 6d.

The Obligation and Utility of Public Worship: a Discourse delivered at the opening of the Old Jewry Chapel, in Jewin Street, Dec. 10, 1809; and published at the request of the Society. By Abraham Rees, D. D. F. R. S.

The Rudiments of Chemistry, illustrated by Experiments, and eight copper-plate Engravings of the most approved Chemical Apparatus. By Samuel Parkes, Author of the Chemical Catechism, &c. In one thick pocket volume, price 5s. in extra boards.

2. *Publications relating to the Jubilee, Oct. 25, 1809.*

(Continued from p. 647.)

Jubilee Sermons Reviewed.—Flower's Political Review and Monthly Register; containing a copious Review of Public Affairs, &c. and a Review of the Jubilee Sermons preached by Messrs. Belsham, of Essex Street; Evans, of Worship Street; Ivimey, of Eagle Street; Jay, of Bath; and Chapman, of Greenwich. 2s.

The Jubilee, a Dramatic Entertainment. By Joseph Kemp, Mus. Doc. 1s.

British Loyalty, or Long live the King. A Dramatic Effusion, in 2 Acts. By Joseph Moser, Esq. 1s.

Preparing for the press, and speedily will be published: A complete Account

of the Celebration of the Jubilee throughout the United Kingdom. By a Lady. 10s. 6d.

Jubilee Sermons.

Motives to Gratitude. An Address delivered at the Baptist Meeting-House, Eagle Street, London, Oct. 25, 1809. Containing a brief History of Dissenters, and the Reasons why we should be thankful for the Reign of George III. By Joseph Ivimey. 2s.

Loyal Congratulation: a Sermon delivered at Greenwich Chapel, Oct. 25, 1809. By William Chapman. 1s.

A Sermon, preached at Framlingham. By the Rev. J. H. Groom. 2s. 6d.

A Sermon, preached at Tunbridge Wells. By Martin Benson, A. M.

Briton's Jubilee; or the Duties of Subjects to their King, and the Blessings of Liberty. A Sermon, preached at the Chapel of the Rev. R. Hill, London, Oct. 25, 1809. By John Griffin, Portsea. 1s. 6d.

National Gratitude: a Sermon delivered Oct. 25, 1809, before the Congregational Church assembling in Peckham. By W. B. Collyer, D. D. 1s. 6d.

The British Jubilee: a Sermon by G. Greig. 1s.

Two Sermons on the Jubilee. By James Churchill, Henley on Thames, Oxon. 1s. 6d.

The Duty of Britons to be thankful for their King. A Sermon, at St. Swithin's. By G. H. Watkins. 1s.

The British Jubilee; a Sermon at Bristol. By T. Biddulph, A. M. 2s.

The Friendly Monitor! a Sermon at Hull. By Thomas Finch. 1s. 6d.

Greatness no Pledge of Happiness; a

Sermon preached at the Parish Church of Simonburn, Oct. 25, 1809. By James Scott, D.D. 1s. 6d.

Intercession and Thanksgiving for Kings. A Discourse delivered in the Parish Churches of Nettlebed and Pishill, Oxon, Oct. 25, 1809. By Henry Gauntlett. 1s.

Jubilee: a Sermon preached at the Parish Church of Biddenden, Kent. By the Rev. Edward Nares, Rector. Oct. 25, 1809. 1s.

A Sermon on the Jubilee, preached in the Parish Church of Chard. By W. S. Bradley, A. M. Vicar of Chard. 4to. 1s. 6d.

A Sermon preached at Bishop Wearmouth Church, in the County of Durham. By Robert Gray, D. D. Rector.

An Exhortation to National Gratitude. A Sermon preached at St. James's Church, Latchford, Warrington. By the Rev. Solomon Pigott, A. M. Perpetual Curate. 1s.

A Sermon in St. Philip's Church, Birmingham. By Luke Booker, LL. D. 1s. 6d.

A Sermon, in the Parish Church of Blunham, Bedfordshire. By R. P. Beachcroft, A. M. Rector. 1s.

A Sermon in the Parish Church of Dorking, Surry. By J. Warneford, M. A. Curate. 1s.

The Righteousness of a King, the Blessedness of the People. A Sermon preached at West Tilbury, Essex. By the Rev. Sir Adam Gordon, Bart. Rector. 1s. 6d.

Apostolical Injunctions. A Sermon, preached in the Parish Church of St. Mary, Stoke Newington, Middlesex. By George Gaskin, D. D. Rector. 8vo.

3. *Single Sermons.*

Co-operation with Magistrates in the Suppression of Vice, the Duty of all Christians, being the substance of an Address, delivered before the Society for promoting the more due Observance of the Lord's Day, at Ebenezer Chapel, Ratcliffe Highway, London, on Tuesday, Aug. 29, 1809. By Thomas Thomas. 1s.

The detestable Nature of Sin. A Sermon preached before the Sussex Mission Society, and published at their request. By John Styles. 1s. 6d.

A Sermon on Divine Justice, preached before the Associated Ministers and Churches of Hampshire, at West Cowes, Wednesday, Sept. 20, by Samuel Sleight. 1s.

A Sermon, preached at the Primray Visitation of the Right Rev. William Lord Bishop of St. Asaph, at Denbigh, Aug. 30, 1809. By John Mason, A. M.

4. *Controversy.*

A Review of the Policy and Peculiar Doctrines of the Modern Church of Rome; wherein their dangerous tendency, political and religious, is considered, and their true Origin delineated, and some of those which the Protestants consider as the most objectionable are proved not to have been held by the ancient British, Saxon, or Irish Christian Churches. In answer to arguments advanced in favour of the Roman Catholic Question, and more particularly those of Sir J. Throgmorton. By the Rev. Peter Roberts, A. M. 6s.

Reflections on the Tendency of a Work, entitled "Hints on the Nature and Effect of Evangelical Preaching." By the Rev. J. H. Spry. 2s. 6d.

Three Letters to a Barrister, and One to W. Hale, Esq. By Dr. Hawker, 8vo.

5. *Education.*

The Arabick Alphabet, or an easy Introduction to the Reading of Arabick. For the use of Hebrew Students. By the Lord Bishop of St. David's. 1s.

6. *Poetry.*

Modern Proselytism, a Poetical Sketch. 8vo. pp. 7.

Pleasures of Anarchy, a Dramatic Sermon. 5s. 6d.

Mercy; a Poem on Lord Erskine's Bill for preventing Cruelty to Animals. 1s.

7. *History and Biography.*

Ecclesiastical Biography; or Lives of Eminent Men, connected with the History of Religion in England. By Christopher Wordsworth, A. M. 6 vols. 8vo. 3l. 15s.

The Thoughtful Christian; exemplified in Extracts from the Manuscripts of the late Mrs. J. Crighton; including a Narrative of her first serious impressions, her subsequent religious experience, her happy death, &c. By W. Robby, Manchester. 1s.

8. *Miscellaneous.*

An Analysis of Mr. Locke's Essay, concerning Human Understanding. By Edward Oliver, D. D. formerly Fellow of Sidney Sussex College, in Cambridge. 4to. 5s.

An English Harmony of the Four Evangelists; generally disposed after the manner of the Greek of William Newcome, Archbishop of Armagh; with a

Map of Palestine, Notes, and Indexes. 7s. 6d.

A Letter addressed to Samuel Whitbread, Esq. M. P. with Suggestions for forming an Asylum for friendless Young Ladies. To be had gratis, of Miller, Albemarle Street.

Some Particulars in the Character of the late C. J. Fox; proposed for the Consideration of Philopatriæ Varvicensis. In a Letter from Philotheus Antoniænsis. 8vo. 1s. 6d.

The Obligations of Christians to Attempt the Conversion of the Jews. By a Presbyter of the Church of England. 1s.

The Religious World Displayed; or, a View of the Four Grand Systems of Religion, Judaism, Paganism, Christianity, and Mohammedism, and of the various existing Denominations, Sects, and Parties, in the Christian World. To which is subjoined a View of Deism and Atheism. By the Rev. Robert Adam, B. A. Oxford, Minister of the Episcopal Congregation, Blackfriars Wynd, Edinburgh. 3 vols. 8vo. 1l. 11s. 6d.

NOTICES

Mr. Aspland, of Hackney, is preparing for the press a SELECTION of HYMNS for UNITARIAN WORSHIP. It is intended that the volume shall be cheap and portable. It will comprise about three hundred and fifty hymns. The following are some particulars of Mr. Aspland's plan:

None of the hymns that are borrowed to be garbled, or otherwise altered, than by the omission of verses where the length of a hymn is inconvenient.—The hymns to be chiefly expressive of gratitude and praise.—Every hymn to be of such a moderate length as to preclude the necessity, in using it, of passing over particular verses.—The Unitarian scheme of the nature and character of the Supreme Being to be carefully kept in view throughout the Selection; but as it will be designed for Unitarian Christians, a large proportion of the hymns will be on the subject of the excellence and dignity of Christ's character, the supreme importance of his Divine mission, and the blessings of his Gospel.—The volume to be rendered as useful as possible by tables of contents, and an index.—Minor ar-

rangements will be explained in a preface.—The editor submits his plan to the readers of the Monthly Repository, in order to request their communications on the subject. Any hints of advice, or information, will be duly considered. Letters may be addressed to Mr. A. at the printer's.

As the work is in considerable forwardness, early communications are particularly desirable.

In a few days will be published, an Appeal to the Public; or, a Vindication of the Character of Mr. William Hale, from the calumnious Aspersions of the Reviewer in the Evangelical Magazine; with a Candid Statement of Objections against the London Female Penitentiary. By JOHN THOMAS, Pastor of the Independent Church at Founder's Hall, Lothbury.

Some time in January, will be published, in one large volume octavo, price 12s. in extra boards, the FOURTH edition, much enlarged and improved, of PARKES'S CHEMICAL CATECHISM, with very copious notes, and additional Experiments. This edition will be embellished with a large copper-plate engraving of the chemical furnaces at the Surry Institution, Blackfriars-bridge, London, drawn and engraved on purpose for the work.

PROFESSOR WHITE will shortly publish, under the title of "Synopsis Criticæ Griesbachianæ," an explanation in words at length, of the marks and abbreviations used by GRIESBACH, in his edition of the NEW TESTAMENT.

ADAM CLARKE, L.L.D. the leader of the Wesleyan Methodists, has published a Prospectus of a BIBLE with a COMMENTARY and NOTES, to be published in 4to. The text is to be taken from the most correct copies of the present authorized versions, collated with the Hebrew and Greek originals, and all the ancient versions, with notices of the most important readings of Kennicott, and De Rossi, Mill, Wetstein, and Griesbach. So far, so good; but the worthy Dr. prepares us for what we are to expect in his Bible; when he tells us, that in it "the great Doctrines of the Law and Gospel of God are to be defined, illustrated, and defended."

MR. PITT, author of an Essay on the PHILOSOPHY OF CHRISTIANITY, is preparing for the Press, the Second Part of that work, in which the foregoing positions on power and human preference, are applied to the Scripture doctrines of divine preference and inclinations, human sin, gospel renovation, and a future state of existence.

CORRESPONDENCE.

The Subscribers to the *Monthly Repository* are requested to take notice, that

THE SUPPLEMENT

will be published on Monday, January 15, 1810, when the present Volume will be completed. It is recommended to them to give particular orders to their booksellers for this number, as without it the volume would be imperfect. The SUPPLEMENT will contain, *A Memoir of Ebenezer Radcliffe, Esq.*; 3 Letters of Mrs. Sheppard's; Mr. Allchin's Reply to the Objections to the Doctrine of Necessity, &c.; Mr. Sturch's Examination of the Churchman's Reasons.—Mr. Parkes's Vindication of his Paper on the Indestructibility of Matter, &c. &c.

We regret that we are not able to bring C.'s Letters on Mr. Marsom's Communications into the present Volume; especially as we think it right not to carry forward the controversy to the ensuing one. If our correspondents would study brevity, a little more, we should not so often be put to the pain of disappointing them.

The following communications are intended for publication:—Mr. Davis, of Lambrook, on preaching Unitarianism.—Sonnet to a New-born Infant, by her Grandmother.—Memoir of Crellius, by Dr. Toulmin.—Extracts of Original Letters of Dr. Middleton's, by the same.—G. Y. on the Decline of Presbyterian Congregations, &c.—Remarks upon 1 Kings viii. 15. Job xiii. 8. and Mark i. 16, &c.—Pacifcus on the supposed Inconsistencies of the Quakers.—The Catholic Dissenter's Extract from a Sermon of Mr. Palmer's on Dissenting Burial Grounds.—Geron's Second Letter of Remarks on Mr. Farmer's Hypothesis of the Temptation.

The following are under consideration:—Thoughts on a Future Existence.—Extracts on Benevolence.—Scepticus and T. J.

Pacifcus's Letters supersede J. N.'s on the Inconsistencies of the Quakers.

A Consistent Trinitarian has written us a letter of congratulation on the Rev. John Evans's conversion to the orthodox faith. Our Reviewer has pointed out the passage in the Hymn prefixed to the Jubilee Sermon, on which the Trinitarian builds his supposition. As to the rest, neither the Trinitarian nor the Reviewer has any concern in Mr. Evans's belief, except as it appears in his publications; and singing psalms is not always an indication of the singer's creed.

The *Wesleyan Methodist's Letter* appears to us to contain nothing which would be interesting out of the private circle in which the writer is known.

We are obliged to Dr Thomson of Halifax, for the communication of the interesting and affecting case of *Mrs Standewens*, which shall be published, either in the *Supplement*, or in the first number of the next volume.

ERRATUM.

In the Review of Mr. Kenrick's Exposition, p. 623, 16th line from the bottom, for "divine mission," read "divine vision."