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## MISCELLANEOUS COMMUNICATIONS.

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ANECDOTES OF THE LATE REV. JOHN WESLEY.

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*To the Editor of the Monthly Repository.*

SIR,

I recollect Mr. J. Wesley relating in conversation an anecdote, which very forcibly illustrates the cause of teachers not being able to explain the dogmas on which they insist, and of their pupils appearing to acquiesce in the truth of assertions that they do not understand.

During his residence at Lincoln College, in Oxford, one of the tutors, I forget whether the Logical or the Mathematical, used to be in the practice, at the conclusion of his lecture, of saying individually to the students who encircled him, with reference to the subject that had been treated, "Sir, do you conceive?" And, "Sir, do you conceive?" To save trouble, the inquiry had long been answered by the gentlemen in the affirmative. One day, however, by mutual consent, it was determined that it should be answered in the negative. When, therefore, the usual question was put, the first gentleman said, "No, Sir;"—

the second gentleman answered, "No, Sir;"—the third gentleman was in the same tone, and so they said all. The tutor confused, pensively applied his hand to his forehead, and after a moment's pause, exclaimed, "*I think I do not conceive myself!*"

A respectable preacher, in the Wesleyan connection, informed me, that the Rev. J. Wesley, in the latter part of his life, remarked, that he had long taken notice of the distinctive mode respecting the object of address in prayer, in young and premature Christians and aged and mature Christians. The former, said the Oracle of Methodism, are the most in the habit of praying to the Son of God, Jesus Christ; and the latter of praying to the Father. There is no need to expatiate on the weight of this testimony to the propriety of the Unitarian mode of worship.

The aversion of Mr. J. Wesley to Calvinism was extreme, and even beyond that which he had to Anti-trinitarianism.—About the

year 1780, a lady, belonging to the Methodist society at Nottingham, applied to him with a case of conscience. She had been from her infancy an attendant at the High Pavement Chapel in that town; the Unitarian place of worship. Her attendance there did not interfere with her frequenting the meetings of the Methodists; nor was it deemed necessary in those days for persons, on joining the Methodists, to renounce their former religious connections. A popular preacher was fixed in the Calvinistical or Independent congregation. The good lady began to have "itching ears," and thought she should receive more benefit by attending on this gospel-preacher, when she was not engaged with her own society, than by attending where she had

been accustomed. Not being able, however, to decide on the measure fully, she represented the case to Mr. Wesley, in a personal interview, who, on listening to it, oracularly exclaimed, "Sister, continue to attend where you have been used."

Those who were acquainted with his sentiments were not surprised at his decision. It was customary with him to say, with no small degree of tartness, when the "doctrines of grace" were extolled—"Calvinism is not the Gospel." "If you go to places of worship where morality only is preached, you may be said to be fed with *chaff*; but if you go where Calvinism is preached, you are fed with *poison*."

SABRINUS.

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PARTICULARS OF THE DEATH AND BURIAL OF MR. HOWARD.

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*To the Editor of the Monthly Repository.*  
 November 12, 1810.

SIR,

In the volume of Dr. Clark's Travels lately published, I find some particulars respecting the death and burial of Howard. These you may probably wish to insert, as they appear not to have been before known in England, and the book is unfortunately sold at a price that must forbid a very extensive circulation.

Dr. C—— and his companions arrived at Cherson, in October, 1800, where they became acquainted with two officers, who had associated with Howard, "Admiral Mordvinof, then Chief Admiral of the Black Sea Fleet, and Admiral Priestman, an English officer in the Russian service."

From these gentlemen they received a confirmation of the general opinion, that the death of Howard was occasioned by a fever, which he was supposed, and considered himself, to have caught during his attendance on a lady "whom he had been intreated to visit about twenty-four miles from Cherson. A conveyance not being immediately ready, "he mounted an old dray-horse used in Admiral Mordvinof's family to carry water," and thus pursued his journey. After paying every possible attention to his patient, "Mr. H. returned to Cherson, and the lady died."

"It had been almost his daily custom, at a certain hour, to visit Admiral Priestman; when, with his usual attention

to regularity, he would place his watch on the table, and pass exactly an hour with him in conversation. The Admiral, finding that he failed in his usual visits, went to see him, and found him weak and ill, sitting before a stove in his bed-room. Having enquired after his health, Mr. Howard replied, that his end was approaching very fast; that he had several things to say to his friend, and thanked him for having called. The Admiral, finding him in such a melancholy mood, endeavoured to turn the conversation, imagining the whole might be merely the result of low spirits; but Mr. Howard soon assured him it was otherwise; and added, 'Priestman, you style this a very dull conversation, and endeavour to divert my mind from dwelling upon death; but I entertain very different sentiments. Death has no terrors for me: it is an event I always look to with cheerfulness, if not with pleasure; and be assured, the subject of it is to me more grateful than any other. I am well aware I have but a short time to live; my mode of life has rendered it impossible that I should get rid of this fever. If I had lived as you do, eating heartily of animal food and drinking wine, I might, perhaps, by diminishing my diet, be able to subdue it. But how can such a man as I am lower his diet, who has been accustomed for years to exist on vegetables and water, a little bread and a little tea? I have no method of lowering my nourishment and therefore I must die. It is such jolly fellows as you, Priestman, who get over these fevers.' Then, turning the subject, he spoke of his funeral; and cheerfully gave directions concerning the manner in which he would be buried. 'There is a spot,' said he, 'near the village of Dauphiny, which would suit me nicely: you know it well, for I have often said I should like to be buried there; and let me beg of you, as you value your old friend, not to suffer any pomp to be used at my funeral; nor any monument or monumental inscription whatsoever, to mark where I am laid; but lay me quietly in the earth, place a sun-dial over my grave and let me be forgotten.'—*Travels*, pp. 605-6.

Admiral Priestman, "accomplished Mr. Howard's wishes as to a burial-place, and returned to him with the intelligence: at this

his countenance brightened, a gleam of evident satisfaction came over his face, and he prepared to go to bed." After he had executed his will,—symptoms of delirium appeared. He attempted to make a codicil, consisting of unconnected words, chiefly illegible, which Admiral P. indulged him by witnessing, though "in Russian characters."

"After Mr. Howard had made what he conceived to be an addition to his will, he became more composed. A letter was brought to him from England, containing intelligence of the improved state of his son's health; stating the manner in which he passed his time in the country, and giving great reason to hope that he would recover from the disorder [insanity] with which he was afflicted. His servant read this letter aloud; and when he had concluded, Mr. Howard turned his head towards him, saying, 'Is not this comfort for a dying father?' He expressed great repugnance against being buried according to the rites of the Greek Church, and begging Admiral Priestman to prevent any interference with his interment on the part of the Russian priests, made him also promise, that he would read the service of the Church of England over his grave, and bury him in all respects according to the forms of his country. Soon after this last request he ceased to speak."—*Id.* pp. 607—8.

Mr. H. had refused "to allow a physician to be sent for," but now yielded to Admiral Mordvinoff's solicitation "by nodding his head." The musk draught, a medicine used only in Russia, in the last extremity, was administered. "He shortly after breathed his last." Jan. 26, 1790. "After his death, Admiral M. caused a plaister mould to be formed upon his face, which was sent to Mr. Wilberforce."

Among the attendants on Howard's funeral was "The Prince of Moldavia, in a sumptuous car-

riage, drawn by six horses covered with scarlet cloth," officers of the garrison, merchants, &c. and "2 or 3000 spectators," so impossible was it to comply with his desire of a private funeral. Nor could a monument be dispensed with, though placed in a situation too rude for its long preservation. Mr. Reginald Heber, Dr. C's. companion, author of a poem entitled *Palestine*, in your Repos. (j. 555.) drew a sketch of this monument and the adjacent scenery. It forms a vignette to the 23d chapter, in a note to which he has subjoined the following information:

"The tomb of Howard is in the desert, about a mile from the town, [Cherson]; it was built by Admiral Mordvinof, and is a small brick pyramid, white-washed, but without any inscription. He had built a small hut on this part of the steppe, where he passed much of his time, as the most healthy spot in the neighbourhood. The English burial service was read over him by Admiral Priestman.—Howard was spoken of with exceeding respect and affection, by all who remembered or knew him; and they were many."—Heber's MS. Journal. Trav. p. 599.

It appears (p. 610) that a Polish nobleman, Count Potocki, had a design of removing the body of Howard "to his country-seat, where a sumptuous monument was prepared for its reception, upon a small island in the midst of a lake. His Countess, a romantic lady, designed to have there an annual *fête*, consecrated to Benevolence." Against this scheme, (the hint of which might, I apprehend, be taken from Rousseau's *Apotheosis*, by M. de Girardin, in his gardens at Ermenonville,) our travellers left a remonstrance to Count Potocki, who was then absent. It is probable that this nobleman, and even his romantic Countess would attend to the

representations of Howard's countrymen, and leave his honest fame to the preservation of history.

It happened that Prince Potemkin, the favourite if not the master of *Catherine*, closed his life near Cherson and was honoured with a pompous funeral, though by command of Paul, his body was afterwards thrown into a ditch, and even the mention of his name forbidden. The circumstance of these contrasted characters nearly meeting in death, has drawn from the pen of Dr. Clark the following reflections, which it would do him great injustice to omit.

"Mysterious Providence, by events always remote from human foresight, had wonderfully destined, that these two men, celebrated in their lives by the most contrasted deeds, should be interred nearly upon the same spot. It is not within the reach of possibility to bring together, side by side, two individuals more remarkably characterized by every opposite qualification, as if the hand of destiny had directed two persons, in whom were exemplified the extremes of vice and virtue to one common spot, in order that the contrast might remain a lesson for mankind: Potemkin, bloated and pampered by every vice, after a path through life stained with blood and crimes, at last the victim of his own selfish excesses: Howard, a voluntary exile, enduring the severest privations for the benefit of his fellow-creatures, and labouring even to his latest breath in the exercise of every social virtue."—P. 603.

The funeral rites, to which Howard objected in favour of the English liturgy, are described in King's *Rites and Ceremonies of the Greek Church* (pp. 335—357). Howard, amidst his benevolent pursuits, had, perhaps, never pushed religious inquiries beyond the Assembly's Catechism, *all the priest and all the nurse had taught*. Such an orthodox Protestant, however he might adopt the prayer



*A Case of Conscience.—Minute of the Methodist Conference. 577*

“thrice holy, O most holy Trinity,” adore the “threefold light of the same Godhead,” and even celebrate the “Virgin who in perfect purity brought forth God,”—would yet be scandalized by the expectation of a priest’s incensing his corpse, and commending his soul to the intercessory offices of the Virgin and the martyrs.

N. L. T.

**A CASE OF CONSCIENCE.**

*To the Editor of the Monthly Repository.*

*Chapter Coffee-House, Oct. 1810.*

SIR,

You object to my “Case of Conscience,” on the grounds of its being anonymous and containing “dark insinuations;” but you do not altogether object to my queries. Will you, therefore, have the goodness to answer me the following conscientious question?

It is a very desirable thing that my books should have a good sale; but this very much depends on the extent of my popularity; and this again depends very much on the number of editions it is supposed my works go through. May I, therefore, whenever any

of my books shall have been a competent number of weeks or months in the booksellers’ shops to authorise a sufficient sale, were their merits really known to the public, cancel all their title-pages and reprint them, with the addition of *Second Edition—Third, Fourth or Fifth Edition*, as the case may require? As I am very desirous of excelling in my profession, and of making my way honestly through the world, I beg you will not now refuse to “satisfy my conscience” on this important point.

Your’s,

A CHRISTIAN AUTHOR.

**MINUTE OF THE METHODIST CONFERENCE.**

*To the Editor of the Monthly Repository.*

*Oct. 15, 1810.*

SIR,

In reading the Methodist Magazine for September last, I was struck with observing the following article, page 369:

“The result of an inquiry into the spiritual state of our societies was particularly pleasing. It appears that in the course of the past year, 5811 new members in Great Britain, and 1966 in Ireland have been added to our societies, and about 12,000 in the United States of America. These, we have reason to

believe, are in general resolved to forsake the world and sin, and to take THE FATHER OF OUR LORD JESUS CHRIST FOR THEIR GOD and portion.”

I was yet more struck with seeing this very passage quoted, with apparent satisfaction, in the last number of the Evangelical Magazine. I leave you and your readers to make your reflections upon it, and remain respectfully

Your’s,

GEORGE PHOENIX.

## A PRAYER ON THE MORNING OF AN EXECUTION.

*To the Editor of the Monthly Repository.*

SIR,

I have perused with great pleasure a late publication by Basil Montague, Esq. entitled, "A Selection of the Principal Treatises, which have appeared on the Subject of the Punishment of Crimes by Death." It gave me much satisfaction to observe, that this Selection had been made by the desire and published at the expense of a Society formed in London, for obtaining a revision of our criminal code; and this satisfaction was increased on observing, that this important subject was in the hands of that eminent lawyer, Sir Samuel Romilly, whose excellent "Observations on the Thoughts on Executive Justice" are among the most valuable articles in the volume above referred to. It is a subject which has long engaged the attention of your present correspondent; as this same volume will perhaps enable some of your readers to discover, whether any of them will be likely to feel an interest in the perusal of the following family prayer, composed and used on the morning of the day when an execution of two unfortunate convicts was to take place, shortly after his settlement in an assize town, you will perhaps be more capable of forming an impartial judgment. If you think it likely to excite or strengthen any sentiments favourable to the cause of humanity, it is at your service.

I am, &amp;c.

V. F.

Aug. 27, 1784. "O God, the former of our bodies, the father of our

spirits, and the giver of every good and every perfect gift; whose favour is life, and whose loving kindness is better than life; on whose protection we continually depend, of whose bounty we daily partake, and to whom we are indebted for every thing which we enjoy. We bless thee for the comforts of the present life, but especially that thou hast placed us in it that we might be educated and fitted for another. We bless thee for the means of instruction with which we are favoured, in the works of thy hands, the orders of thy providence and especially the gospel of our Lord Jesus Christ, whose precepts we would take for the guides of our conduct, whose example we would set before us as the pattern of our lives, and whose promises we would receive as our most animating motive to a patient continuance in all well-doing.

"We pray that we may be enabled to make a proper use of all the various occurrences and events, which in the course of thy providence, may be permitted to befall ourselves, or to happen to others. Particularly dispose us, gracious Father, deeply affected, as we must be, with the awful public spectacle which will be exhibited this day, to make the due improvement of it. We lament that the effects of ignorance and vice on the passions and habits of any of our fellow-men should be so powerful as to lead to flagrant violations of the peace and good order of society, and call for severe restriction and punishment; we lament that it should even be judged expedient to enforce the laws, in many cases, with the awful sanction of Death. We presume not, in our addresses to Thee, to arraign what Thou hitherto permittest to continue; we rather desire to unite our fervent prayers, that it may please Thee deeply to impress our minds, and the minds of all our fellow-townsmen and neighbours, with the awful consequences of offending against the laws, of which our unfortunate fellow-creatures are this day to become so dreadful an example. And as all criminal habits are contracted by degrees, we beseech thee guard us from the most distant approach to any thing which is evil; lest by yielding in any instance to

temptation, we should suffer the leaven of iniquity to work till it produce such a change in our tempers and dispositions, as to endanger our confusion, disgrace, and punishment in this world, and the more fearful vengeance of the world which is to come.

“But dispose us not to congratulate ourselves on our innocence, because we may have done nothing which is amenable to earthly judges and courts. When we look into our own hearts, our consciences, alas, too faithfully admonish us, that the judge who knoweth all things hath many charges against us, of no trifling or inconsiderable nature. Lead us by thy goodness to sincere repentance and a thorough reformation; lest, however specious our characters may appear in the eyes of our fellow-creatures, it should turn out to be more tolerable for Sodom and Gomorrah,—lest these wretched victims of human policy should, at the final tribunal, be less severely punished than we.

“Charge us not, O God, we beseech Thee, with presumption, if we venture to make these poor men the subject of our earnest prayer. Thou alone knowest the heart, and canst alone determine our

comparative guilt. We presume not to say, that the worse, in many respects, considering our several advantages, may not be praying for the better. We sincerely wish that these miserable persons may not be totally rejected of Thee; but that after having satisfied the vengeance of human laws, they may still find favour in thy sight. We rejoice in the thought, that they, as well as all thy other works, are in the hands of infinite goodness and mercy; and we humbly trust that that mercy which has been manifested to the world in so signal a manner by our Lord Jesus Christ, will not suffer the sentences of these courts below to frustrate the purposes of sovereign grace; but that thou wilt, finally, do with these thy unhappy creatures what is wisest and best even for themselves.

“We commit ourselves to thy continued care and keeping, for this day and the remaining part of our lives. We esteem ourselves safe under thy protection, and happy in thy favour and friendship; and to thee, the God and Father of Jesus, the messenger of favour and love, we ascribe everlasting praises.” *Amen.*

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ON PRACTICAL CHRISTIANITY.

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*To the Editor of the Monthly Repository.*

Salop, Nov. 3d, 1810.

SIR,

I am one of those who from motives, which I trust all good men will approve, are anxiously desirous of the wide and rapid spread of what we Unitarians deem the true doctrines of the gospel; firmly believing it to be the only means of checking and ultimately subverting the destructive tide of vain selfish luxury in the higher, and of profligacy in the lower classes, which I fear all who look with observing eyes on the conduct and manners of both, must plainly perceive to have been gaining ground in this country for half a century, and with

accelerated progress during the last twenty years. Many causes have doubtless combined to produce this deplorable effect, but chiefly I will venture to assert, the three following. The preaching of the Methodists, which has taught men to rely for acceptance with God upon something entirely unconnected with their own exertions, the most popular amongst them countenancing and encouraging vice, by frequently declaring from their pulpits, that they are themselves the vilest of sinners. The vast increase of manufactures; and the almost uninterrupted continuance of war, in the latter period, which to the few

has been a source of immense wealth, while to the many it is to be lamented, as having by the vast rise which it has occasioned in the price of all articles of common consumption, deprived them of many innocent enjoyments of daily occurrence, and still more for aiding the other two in vitiating their morals, and driving, I may almost say, from the remotest corners of our island that honest simplicity which was anciently the characteristic of its peasantry. In the place of an industrious and civil race of people, who lived in tolerable plenty and were perhaps as virtuous and as happy as their superiors, we now too generally see the lower classes needy, thankless, impudent and profane; viewing the ranks above them with envy, unmingled with respect, and often devoid of those kindly feelings towards each other, which humanise the mind and mark man as the favoured work of an infinitely beneficent Creator.

This is a dark picture of the present state of things; but I am persuaded that a great majority of those who observe and reflect will join with me in saying, that were I to enter into particulars, its colours might be deepened by a thousand gloomy additions, without the smallest exaggeration of the truth.

Few, perhaps, will dispute the fact which I assert, that both luxury and profligacy have of late greatly increased, are increasing and ought to be diminished! The means then, the certain, the infallible and appointed means to do this, are in our hands! The pure, and unadulterated doctrines of Christ are all-powerful to take away the sins of the world. Deep-

ly prejudiced as were the Jews against a meek and suffering Redeemer, and corrupt as were both they and the other nations to whom the apostles preached, still multitudes were converted, and though the power of working miracles was withdrawn, the gospel continued to extend its benign and purifying influence with astonishing rapidity; not only rescuing men from all gross vices, but drawing off their affections from an anxious pursuit of the vanities, pleasures and amusements of this passing world; till the inventions of the heathen converts mingled themselves with it, and by degrees obscured its beautiful simplicity with a thick veil of mysteries, contradictions and absurdities.

The advance of biblical learning and of knowledge has happily opened the eyes of some of us to perceive this, and it is our prime duty to try every possible means of communicating the light we have received, that the doctrines of our great teacher may be again displayed to the world in all their native beauty and usefulness. The scriptures are open before us, and the example of Christ still shines as a lamp to direct us in the path that we should tread; why then, it may be asked, do so many who profess to be guided by it, wander far out of the way? why are some so vain and dissipated, others so selfish and worldly-minded; so anxious to acquire the dross of riches, and so disposed to look down upon those of their brethren and sisters of the human race, who are placed in what they call inferior situations? Why do those who are constant in their attendance upon the out-



ward ordinances of religion, and bestow a part of their substance to relieve the wants of the poor, so often show little of the real Christian spirit in their general manners and deportment?

I can only account for this, by believing that the corrupt state in which they have received this perfect religion, incalculably lessens its beneficial influence upon their minds. The doctrines of original sin, and the inability of man without some special and undefinable assistance to do the will of God, puzzle and discourage the generality of persons from making any strenuous and continued efforts for that purpose; and if we add to these, a belief that all deficiencies in us will be covered by the merits of Christ, and that his righteousness will, if we implicitly trust to it, be imputed to us; it amply accounts for the little care which the majority of people take to conform their lives to his precepts. As his merits are said to be infinite, what difference can there be with respect to the number or blackness of the sins they are to cover? Indeed, thoroughly believing this doctrine, it would be altogether useless, if not presumptuous, to add any vain attempts after righteousness in our own persons, to the full and sufficient sacrifice which we are told has been made by his blood, for the sins of the whole world.

Added to these unscriptural and most dangerous doctrines, is that of the Trinity, which in the first place requires an entire renunciation of reason and common sense, and that a thousand plain assertions in holy writ

should give way to, and be overruled by, a few obscure phrases, and metaphorical or figurative expressions. Nothing, I am persuaded, could have induced rational and enlightened men to have embraced such a system of absurdities with the gospel open before them as it is at this day: but they stole on by degrees, in those dark ages when its precious contents were carefully concealed from the people, and we are now habituated to assent to and profess our belief in them before our minds have power to distinguish between truth and error. During this period of imbecility, the chains of prejudice wind themselves closely around us, and we are ever after most unwilling to be released from their bondage. The generality of people too are intimidated and prevented from inquiring into the foundation of the doctrines which they have been taught, by the dread of losing that meritorious faith which is solely to entitle them to salvation.

Can we wonder that such a misrepresentation of our pure religion, which paints it as an irrational, I had almost said, an unholy thing, should still keep far from our view that kingdom, the object of our daily prayers, which assuredly must come, when His will shall be done on earth even as it is in heaven! But, my brethren, "we have not so learned Christ;" his genuine doctrines are, I trust, advancing with a firm and steady pace amongst us; and would our fellow Christians be persuaded to give a candid hearing to our arguments for the unity of person, and consistent loveliness of character of our infi-

nitely good Creator, I have no doubt but their progress would be rapid: but the clergy who may chiefly be expected to study subjects of this kind are plainly unwilling to meddle with them, lest in seeking to confute, they should unwillingly be convinced; and precious as truth is, I fear there are some among them who in the consequent loss of their preferments would think that it was dearly purchased. Few of the unlearned, as I before observed, will venture to read what are called controversial works, lest their faith should be unsettled; and the female world may well be expected to draw back, when Miss Hamilton, who comes forward and is in many respects so well qualified to instruct her sex, declares in one of her late publications, that upon subjects of this kind she is (and must therefore *chuse to be*) "*deplorably ignorant.*"

The zeal which led to the formation of the Unitarian Fund Society, and the increasing activity of its exertions, must be highly gratifying to all who are interested in the cause. Had I the pen of persuasion, I would call forcibly upon the rich to be liberal in furnishing them with enlarged means of extending their usefulness, reminding them that he who soweth sparingly will reap in the same proportion, while the bountiful giver in so noble a cause may look confidently for a recompense as large. If he who relieves the temporal wants of his brethren, who feeds the hungry, clothes the naked and comforts the afflicted, receives the glorious appellation of "*faithful servant,*" shall not he who also promotes

their spiritual welfare, who calls them from a dark faith in incomprehensible mysteries, to serve the one living and true God, be justly styled the benefactor of his species, and look forward with an humble assurance of entering into the kingdom prepared for those who "*worship the Father in spirit and in truth?*" Now that so many able men are ready zealously to exert themselves in spreading the true doctrines of Christ, amongst those who have hitherto had no opportunity, yet seem willing to consider them, shall we not all in full proportion to our ability come joyfully forward for their support? If they have planted, shall we not water, by pouring an abundant stream of liberality, looking with humble confidence to God for the increase?

We have prejudice, interest and timidity to encounter, each of which is singly difficult to overcome, and which when, as here, united, require all our ardour and perseverance to get the better of: but there is a means, which if Unitarians as a body could be prevailed upon to adopt, their adversaries would neither be able to gain-say nor resist! Let us demonstrate that our's are the true doctrines of Christ, by the effects which they uniformly produce on our temper and conduct! We plead no innate depravity, no natural inability to do what our gracious Creator requires from us in excuse of our sins; we trust in no imputed righteousness, or atoning sacrifice to wipe them away! But we are taught by him who "*came into the world to bear witness to the truth,*" upon what condition they will be forgiven:

even our forgiveness of each other. If we have compassion upon our fellow servants, the great Lord of all will have pity on us ; “ for the merciful shall obtain mercy.”

Holding this rational, this animating and truly Christian faith, believing that “ we shall all appear before the judgment-seat of Christ, and receive each in proportion as he has used, neglected or abused the talents committed to him,” why are we not more distinguished for our activity in their improvement ? Except our righteousness exceed the righteousness of those whose doctrines we deem dangerous to morality, our better knowledge is vain ; we might as well have continued in darkness ! Nay, our condemnation will be greater, for from every one will be required according to that which he hath received.

O that I could persuade all who desire to revive the pure doctrines of the primitive professors of Christianity, to imbibe the spirit by which they were animated ! to be no longer the children of this world ; not to be entangled in its vanities, nor involve themselves in its unnecessary cares, but to let their light so conspicuously shine before men, as to force them to inquire what manner of tree it is which bringeth forth such fruits !

There is nothing, perhaps, which would be more likely to attract the attention and respect of our fellow Christians towards us, than a marked simplicity and plainness in our tables, our furniture and our dress ; especially if the first are characterised by hospitality and the latter by neatness. In both these respects I address myself chiefly to women, for though

I do not accuse them of that disgraceful vice epicurism, which I am sorry to say is so often in different degrees to be observed in men, yet it is to their low-minded vanity that we may chiefly attribute the useless number of dishes which appear upon our tables. When I see an entertainment set out with all the studied show and profusion that prevails in the houses of the dissipated, and the lady of the mansion or her daughters loaded with ornaments, and unable to amuse her guests in the evening without the poor resource of a card-table, I am ready to exclaim, “ This family ought to have remained in the bosom of a wealthy establishment, trusting to a faith which will save them independently of their own exertions.”

Of gross immorality or profaneness, I trust, few of us can be accused, but the religion of Christ does not merely call for the absence of evil, but requires that we should adorn our profession by active goodness. I call particularly upon heads of families to be watchful over those committed to their care, to inform and instruct their servants in their religious and moral duties, and still more to bring up their children as “ heirs of immortality !” infusing into their minds a desire of attaining what is really excellent ; of shining as lights in the world, and aiding to bring to pass that great reformation in our fellow creatures, towards which the most insignificant may contribute, and in which it is the bounden duty of every individual to take an active part : for however little the generality of persons may be aware of it, every Christian is

called upon to work together with his great master Christ, for the salvation of the world. I remain, Sir, with ardent wishes for the general diffusion of gospel truth, your obliged humble servant, M. H.

MR. WINDEATT'S VINDICATION OF HIS ACCOUNT OF DR. KENNICOTT, IN THE MONTHLY MAGAZINE, WITH ANECDOTES.

*To the Editor of the Monthly Repository.*

Totnes, 27th Oct. 1810.

SIR,

In an article entitled "Remarkable Instances of Filial Piety," (p. 452 &c.) one of your correspondents has given your readers the inscription on a tomb erected in the churchyard of Totnes, by Dr. Kennicott, and he appears angry because some fastidious critic has censured the Doctor for adding to his name the initials of his academic honours. Considering myself as the "fastidious critic" alluded to, I beg leave to occupy a corner of the Repository in endeavouring to justify what your correspondent would probably call a very depraved taste. I must remind your correspondent then, that he has not given a very correct copy of the inscription; the Dr. has not only added to his name the initials of his academic honours, but has placed them at full length, and in pretty large letters too. The conclusion of the inscription stands thus:

"Trifling are the dates of time,  
Where the subject is eternity."  
Erected  
By their son Benjamin Kennicott, D. D.  
Canon of Christ Church, Oxford."

On this I made the following remark, which has displeased your correspondent: "there is a beautiful simplicity in the former part of this inscription, but the latter

part betrays a considerable degree of vanity; the dates of time are too trifling to be recorded, yet the more trifling honours bestowed by an university are all carefully detailed."

This is the fastidious criticism of which he complains; yet notwithstanding his complaint, I still think that after saying "trifling are the dates of time" and therefore omitting to put any date whatever on the tomb, it did betray a considerable degree of vanity to add the more trifling honours bestowed by an university.

Dr. Kennicott's name and attainments will long be remembered with pride and with pleasure, by the natives of the town in which he was born, and by all those who can feel any regard for extensive learning applied to the best purposes; yet if we may depend on tradition, the Dr. met with no great encouragement from his townsmen till after he had secured to himself the patronage of the liberal and the learned elsewhere. At the endowed grammar school in Totnes, two boys used to be educated on the charity, and were considered as the fags of the school. Kennicott was there as one of them. Afterwards he was appointed to the situation of master of the charity-school; and hence it was probable



he would remain to the end of his life, teaching little boys and girls their A. B. C. notwithstanding the fair promise of future excellence which he had displayed at school; but the family of the Courtneys resided then at Painsford. His sister lived with them as a servant. They saw him and justly estimated his abilities, and took on themselves the whole expense of sending him to Oxford. Even there it is said some difficulty was raised about admitting him, because—he was the son of a parish clerk! On which the poet-laureat of the town wrote the following verse:

“Since Ben the pulpit can’t obtain,  
The holy scriptures to explain;  
E’en let him take his father’s pew,  
And say amen to them that do.”

The anecdote mentioned by your correspondent of the friendly contest which took place in the vestry between the parent and child is generally known and credited. After the Dr. had resided awhile at Oxford, he was said to be very fond of good eating, and to love a good dinner, almost as well as a MS. with uncial letters; he

used to say himself that he could always study best after eating a hearty dinner. In the garden of his college grew a fig-tree; to the fruit of this tree he was very partial, and one day finding on it a very fine fig not quite ripe, he wrote on a slip of paper “Dr. Kennicott’s fig,” and fastened the paper to the stem. Shortly afterwards a fellow collegian, reading the inscription, picked the fig and ate it; and on another slip of paper wrote “A fig for Dr. Kennicott.”

Some very old men are still living in Totnes who were Kennicott’s scholars when he kept the charity-school, and they all speak of him as the best of masters; they appear proud too of being able to say, that they were once his scholars.

These are trifling anecdotes with which to occupy the valuable pages of your Repository; yet they may afford pleasure to those of your readers who like to become acquainted with the private life and conduct of eminent men.

I am, Sir,  
MILFORD WINDEATT, Jun.

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ON THE LOVE OF GOD ON UNITARIAN PRINCIPLES.

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*To the Editor of the Monthly Repository.*

Edmund, July 28, 1810.

SIR,

Observing in your last number (p. 319) a call upon some of your correspondents for an essay “on the love of God upon Unitarian principles;” I take pen in hand with peculiar pleasure to write on so delightful a subject.

“Thou shalt love the Lord thy

God with all thy heart; even with all thy soul and with all thy strength, and with all thy mind: this is the first and great commandment.” Does not the expression, “with all thy mind,” intimate, that love to God must have its foundation in the deliberate exercise of the understanding; that it must take its rise in a full conviction, that there is

something in HIM which renders him every way a proper object of it? Surely, love to God can never consist in, or be fitly expressed by, lavishing upon him terms of endearment suitable only to the objects of a *mortal* love. Surely, this is by no means consistent with the reverence we owe to this great BEING: and it cannot proceed from any principle, which will *insure the continuance* of love to him, or will *produce any good effects* in the conduct. There must be a deliberate exercise of the understanding and judgment; a full conviction that God is *worthy* to be loved with the greatest warmth of affection, that is suitable to the humble reverence with which he ought to be regarded. And what *quality* must the mind contemplate in God, what quality must with the clearest evidence be ascribed to him, as laying a proper foundation for rational love to him, but *goodness*; inherent, universal, and everlasting goodness? Goodness, which resides in himself originally, and is not called forth into action by the intervention of another? Goodness, which does not partially and capriciously confine its favours to a few, but extends to all? Goodness, which is not limited to the transient period of man's existence in the present life, but shall reach through eternity, and provide for his everlasting happiness? Believe that goodness, in this sense, is an essential attribute of the Deity; and it will be impossible not to love him with all the soul and with all the strength. Entertain any principles, preventive of such a belief, or contrary to it, and he must be regarded, if not with aversion,

yet with terror, or at least with a love that proceeds entirely from selfish principles (regarding the Deity as the source of happiness to a person's self and a few individuals besides; while all the rest are beheld with an eye of indifference, though sinking into complete and remediless misery). Now, if the only proper source of love to God is a full conviction, that he is of himself good unto all, and that his mercies endure for ever; give me leave to ask—which of the two systems, now to be mentioned, is most likely to excite this conviction? That, which represents the Supreme Being as having decreed from all eternity the final and remediless misery of the greater part of mankind, while a chosen few only are exempted, by his sovereign pleasure, from the fate of their fellow-creatures, and all this wholly for his own glory; and which holds him forth as not willing to extend his favour even to the chosen few, till full satisfaction should be made to his injured justice and the honour of his violated law, by the interposition of another, who should bear in his own person a load of misery equal to that which the redeemed ones must otherwise have endured for ever?—or that, which points to GRACE, reigning on the throne of eternity, and dictating all the operations of unerring wisdom and uncontrollable power? Which claims for the Supreme the title of FATHER, and proves his right to it by maintaining on the authority of the sacred scriptures—that God is love, that there is no one perfectly good but himself—that he has brought into existence innumerable beings of the human race

with a design of training them up, by one method or another, to complete and everlasting happiness—that he intends to make the sufferings of a future state conducive to the purification of their hearts and reformation of their characters, and thus the means of fitting them for that happiness which is prepared for them—and that, in these his gracious intentions towards them, he is influenced, not by the interposition, the labours, the sufferings, the intercession of any other being whatever, but wholly and solely by his own inherent inclination (an inclination essential to his nature and inseparable from it) to communicate happiness, in the highest possible degree, and to the greatest possible extent? This latter system, Sir, (with pleasure, with exultation and triumph, be it avowed!) is the Unitarian system. If the testimony of an obscure individual may be received and credited, the writer of this letter solemnly declares, that he never experienced a real, rational, well-grounded

love to God, till he embraced this system. With all his heart does he thank God, who, by leading him to the knowledge and belief of it, has called him out of darkness into light. And this system, from his happy experience of its effects, it shall be the latest labour of his life to hold up, as worthy to be approved by the judgment, received into the heart and honoured in the conduct of all with whom he has to do. Wishing that a principle, which (he is convinced by experience) cannot exist but as established on the system of Unitarianism, may take possession of every heart, and may be, to every rational creature, the guide of all his actions and the source of his hopes; he begs leave, to submit these thoughts to the public through the channel of the *Monthly Repository* (a publication so eminently favourable to the promotion of love to God and to man) and to subscribe himself

Mr. Editor,  
Your's, respectfully,  
J. T. E.

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ON SUNDAY SCHOOLS AMONGST UNITARIANS.

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*To the Editor of the Monthly Repository.*

SIR,

As I consider the *Repository* the only medium of communication between Unitarians connected by the tie of a common faith, but personally unknown to each other, I shall beg leave, through your means, to call their attention to a subject, which, some time ago, excited general attention in the religious world—I mean that of Sunday schools. When this beneyolent plan was first proposed,

it coincided so well with the liberal views of Unitarians, that many societies adopted it with ardour; and it is with concern I have heard, that there are yet many considerable congregations without one of these schools, and that in some places, the personal exertions of the members are not so actively employed to render them beneficial as they were at first.

I hope I shall not be considered as trespassing upon your readers'

time if, convinced from experience of the utility of these institutions, I endeavour to rouse my Unitarian brethren to a sense of the duty imposed upon them, by the power they possess of fulfilling it, to establish these schools where they are not yet formed; and where they are, to investigate thoroughly whether they are rendered as useful as possible.

I imagine it can scarcely now be considered as a question of expediency, whether it is better or not for the children of the poor to be instructed in reading and writing: the increasing requisition for this knowledge, which our present social and commercial habits are producing, has so convinced the poor of its necessity, that I have no doubt the period is fast approaching, when these acquirements will be universal, and that any attempt to prevent it, by withholding our assistance, would be vain.

The question now to be resolved is, in what manner can we best assist the labouring part of the community, in procuring instruction for their children? And I confidently appeal to the experience of those who live in towns where Sunday schools have been long established, whether any other plan has yet been proposed equally cheap, efficacious, and friendly to the moral and religious character, not only of those who are directly benefitted by it, but also of those who support it. In such places it is a well known fact, that the religious head of a family is, in a considerable degree, freed from the fear of profane and improper language meeting the ears of his family, on the Lord's day; and that many whose piety

and virtue, render them objects of respect, though in the humblest walks of life, have gained their first principles of both at the Sunday school. And if this, as I apprehend, is indisputably the case, there cannot be a moment's hesitation in deciding, that it is the bounden duty of every religious society to sanction the plan, by adopting it.

Let me not, however, be mistaken, or encourage the expectation of effects, to which the cause is inadequate. This I am fearful has been a common error. Persons of warm and sanguine dispositions, have too fondly hoped, that the instructions of a few hours, on the Lord's day, would generally counteract the influence of bad habits, company and example, through the week; and I have been frequently grieved to hear this delusion of the youthful mind in particular, strengthened even from the pulpit. It is not to be wondered at, if those who engage in the task of instruction with such views, should grow weary of it when they find themselves disappointed. But let us reduce our expectations to a reasonable standard, and we shall find them realized, if we are not wanting in the discharge of our own duty, personal attention to the welfare of the schools. And in order that the nature of this duty may be well understood, and our efforts in the cause well directed, I wish to invite my Unitarian brethren, by means of your valuable Miscellany, to assist each other, by communicating their plans, stating their difficulties, pointing out the instances and the degree in which their plans have been successful, or in which they have failed. By thus uniting our



efforts, it is probable that we may inspire other societies with the desire of instituting such schools, enable them to profit by our experience, and in the end render these institutions more truly useful.

As introductory to the discussion of this subject, give me leave, sir, to inquire, whether Mr. Lancaster's plan of tuition has been fully adopted in any of our schools. I know that previously to the publication of his book, some of our schools were in the habit of employing the elder boys as instructors to the younger, and providing separate and superior instruction for these young teachers; but I have not heard of any adopting the more mechanical part, which I have thought might be introduced with advantage, and by lessening the time employed in teaching reading and writing, allow more to be employed in moral and religious instruction.

My next inquiry relates to books. I shall be obliged to any of your correspondents, who will recommend a set of elementary books, judiciously composed, and unexceptionable in a doctrinal view. As far as my knowledge and inquiries have extended, there are none which can be used without reserve, and I have often wished that our different societies would unite in compiling and using such a series of elementary books, in order that an impression sufficiently large to be cheap, might be printed, and our teachers relieved from the unpleasant situation, in which they now frequently find themselves. If the Christian Tract Society would adopt the plan under their patron-

age, and allow individuals to deposit their contributions to it in their hands, until a quantity sufficient for publication was accumulated, it might perhaps be more advantageously effected than in any other way.

The more peculiar duties of the ministers and elders of dissenting congregations, necessarily exclude them from a regular personal attendance upon the Sunday schools; but in the management of the funds, and other business of a like nature, I believe they are generally willing to take their share. There is, however, another way in which they can most materially benefit the institution: I mean in encouraging, informing and countenancing its teachers, whether paid, or chosen from among the more intelligent of the scholars, or young persons of the congregation. These will generally be found to consist of persons, who having made some advances in knowledge, above others of their own rank, and not being very well acquainted with what they have yet to learn, are in considerable danger of over-rating their present acquirements, resting satisfied in them, and holding the knowledge and acquirements of others in too low estimation. To assist these persons in the farther acquisition of moral and religious knowledge, to direct their inquiries, and prevent them from becoming sceptical, (which has been too often the case when this kind of direction has not been afforded) and to encourage them to communicate their plans and difficulties in the schools, appear to me objects of great importance, which can only

be effected by the ministers, or by other persons respected for their information and worth.

One great advantage connected with Sunday schools, is the scope which they afford for benevolent exertion to the young and well-informed of the higher class, in a direction which is particularly useful to their own character, as it habituates them to take a lively interest in the wants and welfare of the poor, brings them acquainted with the worth and abilities of some in a different sphere of life, and accustoms them to act in union with them, and to pay that respect and attention which virtues and talents deserve,

in whatever station they are found. But it may, perhaps, be useful for these visitors to inquire, whether their attention has not degenerated into a mere nominal attendance, and whether, instead of discharging faithfully the duties attached to the character of an instructor of the poor, they have not, by negligence and irregularity, set a bad example to the children, and by a supercilious behaviour discouraged and given pain to those on whom increased labour necessarily devolved.

I am apprehensive that in some of our schools this evil is seriously felt.  
H. E.

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#### ON THE VIBRATIONS OF THE PULSE.

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*To the Editor of the Monthly Repository.*

Oct. 28th, Spencer-street,  
Northampton-square.

SIR,

Your truly ingenious correspondent, J. W. who wrote in your last number, (p. 435) "on the revival of knowledge long lost," has rendered a most acceptable service to the curious inquirers into the occult powers and properties of nature. But what I wish more particularly to notice in his paper at this time is the pleasing and useful experiment to ascertain the origin of our present division of time into hours and minutes, by an attentive observation of the pulses' vibrations. By repeated experiments, I can confirm the accuracy of J. W.'s representations; but there is one fact, not mentioned by your correspondent, worthy of being par-

ticularly noticed: the pulses not only regularly beat the hours of the day and tell exactly sixty minutes in every hour; but they shew also why those sixty minutes are regularly divided into fives. For, it is remarkable, that the button does not strike the glass every one, two, three or four minutes; but, precisely, every five minutes. Let a person hold the end of the thread, as directed by J. W. and he will observe the following order in the operations of this most curious phenomenon. About three minutes after the thread is taken and the hand steadily fixt, the button will strike the last hour struck by the clock—five minutes after that, it will strike, in a feebler manner, the number of minutes elapsed since the clock struck—if a quar-

*Proposal of an Inscription for a Monument to Dr. John Taylor.* 591

ter past, for instance, it will strike fifteen—when five minutes more have elapsed, it will strike twenty, and so increase every five minutes till it has told sixty; after which it will very shortly strike, in a louder manner, the next hour, and proceed, as before, telling the minutes every successive five, till it commences a new hour.

From this and other remarkable phenomena, we may observe,

that there is more justness in the following lines of Pope, than perhaps the poet himself perceived:

“The general order, since the whole began,  
“Is kept in nature and is kept in man.”

With sincere thanks to J. W. and hoping again to hear from him through the medium of your valuable Repository,

I am,  
J. NIGHTINGALE.

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PROPOSAL OF AN INSCRIPTION FOR A MONUMENT TO DR.  
JOHN TAYLOR.

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*To the Editor of the Monthly Repository.*

SIR,

Having been informed, that the descendants of the very learned and pious Dr. John Taylor, of Norwich, design to erect a monument to his memory, permit me with great diffidence and respect for the family, to suggest the following inscription:

Exiteat memoria  
In luce clarissima  
Ad sempiternum usque  
Magis, magisque indies colenda  
Te JOHANNIS TAYLOR, D. D.  
Vir fuit eximiiis dotibus instructus,  
Literis apprime sacris peritus,  
Utriusque foderis sensus expromere  
Veritatis ingenti  
Perculsus amore  
Indefesse enisus est.  
Peccatum ab Adamo in posteros manasse  
Luculenter dedocuit.  
Quo pacto Redemptor Jesus humani  
Unctus est generis  
Summo exposuit acumine.  
Pauli ad Romanos epistolam insignem

Mira felicitate per totam explicuit;  
Necnon perlucidam clavem effinxit  
Quâ manu ducitur  
Apostolicorum Lector scriptorum  
Sententias reserare facile abditissimas.  
Labore quinetiam planè Herculeo  
Voces Hebraicas, Chaldaicasque  
Judaicis in scripturis inveniendas  
More Buxtorffii optime digessit,  
Linguamque in patriam reddidit emendans.

Quas verò calamo doctrinas illustravit,  
Ore a rostro fortiter firmavit,  
Cencionator strenuus atque cordatus.  
Juvenes erudiendo multos per annos  
Studiosissime incubuit,  
Quo in munere maximâ  
Navavit operâ non modo literis  
Virtute autem omnimodâ imbuerè animos.  
Unde evasere Ministrorum haud pauci  
Officio pastorali qui summa cum laude  
Functi fuerè.

Hoc monumentum pietatis testimonium  
(Quod multos alios eminere alliciat)  
Strui curavere  
Atavi egregii quem sunt reveriti  
Nepotes, pronepotesque.

Erid: 1d: Septemb:

ON AN OBITUARY IN THE EVANGELICAL MAGAZINE.

To the Editor of the Monthly Repository.

Nov. 4, 1810.

SIR,  
I observe that your pages are sometimes employed in exposing folly as an approved method of teaching wisdom. To assist in this laudable design, I send you a short but striking proof of the shocking absurdities, to which Christians can reconcile themselves when they have left the apostolic faith of one God the Father, and one mediator—the man Christ Jesus.

From the conversation and writings of Trinitarians, I have always understood, that in maintaining their “strange and perplexing notion of three real persons going to make up one true God,” as Watts described the Trinity in the maturity of his judgment, they still regarded the Father as the fountain of Deity, or *Primus inter Pares*. Nor do I remember to have met with a Trinitarian who deviated from the common order in the arrangement of the persons, till I looked yesterday into the Evangelical Magazine, for October, (p. 399). In the obituary of a child, who died “aged eleven years and eight months;” she is described as repeating, in almost her last moments, a favourite hymn “which concludes

Amen, they cry, to him alone  
Who deigns to fill his Father's throne:  
They give him glory, and again  
Repeat his praise, and say Amen.”

That this was a child of sense and observation worthy of a purer faith, you will probably agree with me, on reading the following passage from her obituary:

“When her mother, speaking of a person that had been talking to her, said, My dear, why did you not speak to Mr. Waters? The Lord's people speak often one to another, &c. She replied, I do think that people ought to keep it to themselves, as, I am afraid, when they say so much it is not all true.”

To return to our subject. Surely our divine Master, meek and lowly in heart, would have regretted the perversion of his simple doctrine, had he heard the pious Watts celebrate him as one

“Who condescended to be born.”

How then had it vexed his righteous soul to have found himself represented as *condescending* to fill his Father's throne, for the word *deign* was, I believe, never yet used except to describe the act of a superior!

This page may possibly meet the eye of some of those respectable divines, whose names often appear in connection with the Evangelical Magazine,—I wish they would inform us, whether this notion of the *hymnist* be a modern refinement on the old scholastic Trinity, or whether they give up the versifier as having abused even poetic licence.

R. G. S.

TO THE METHODIST PREACHERS IN THE BRIGHTON CIRCUIT.

Wood-st. Spital-fields, Nov. 15, 1810. publication, called the Monthly  
MY VERY DEAR BRETHREN, Repository, for October, page 513,  
I this day read in the Unitarian that application had been made



by you, to preach, once in the week, at the Unitarian meeting in Battle: that your request will be granted, if you will permit the Unitarian preachers to occupy your pulpits in the Brighton circuit: and the account closes with intimating, that the principle of the negociation is likely to be acted upon: but whether a *mutual* action is agreed upon, is not clearly expressed.

I suppose the above statement is fact: if so, I am sorry for it. I am grieved to find there are any of my methodist brethren, who are so lukewarm for the good old doctrines established among us as a people. Why, the way formerly was to preach in the streets and lanes of the towns and cities, to bring sinners to Jesus Christ, as their atoning God and Saviour; and the Holy Spirit applied the word spoken to the consciences of the hearers.

And why not now? Is there not a cause? Live like Fletchers, and be firm like Wesleys, and you will destroy Unitarianism, both root and branch. Do you say

our Lord preached in the Jewish temple? Did he preach in an *heathen* temple? I am not ashamed to say, that where I behold a Unitarian chapel, I consider the *curse of God* on the very walls of it. Brethren, I would fain hope better things of you, though I thus write; even things which accompany the salvation of yourselves and people.

Blessed be God, no weapon formed against us hitherto has prospered as far as respects open persecution, and avowed opposition: but if the Devil pays us a visit in the artful Unitarian dress of *candour, liberality, free-inquiry*, and I know not how many more *rational* appendages, I own I shall much tremble for the ark of God's truth amongst us.

O for the spirit of the Walshes, the Pawsons, the Nelsons and the Hanbys: that more than a double portion of their success may attend you, is the sincere prayer of, very dear brethren,

Your's,  
Most affectionately,  
J. B.

INQUIRY CONCERNING TWO INSCRIPTIONS.

*To the Editor of the Monthly Repository.*

Oct. 15, 1810.

SIR,

I have just now been looking into *Cave's Primitive Christianity*; at pages 155, 156, fourth edition; or towards the beginning of ch. 7. Part 2, two Inscriptions are copied (I suppose from two medals) commemorative of the valour of the emperors, Dioclesian and Maximianus in extirpating the Christians and abolishing their religion. These inscriptions or medals are said to have been found

in Clunia (perhaps our present much talked of Corunna) in Spain. If you, Sir, will favour me with a corner in the Repository, I shall be much obliged to some of your learned readers for information, how, when, and by whom these remains of antiquity were found. Their authenticity may be gratifying to the antiquary; and of considerable value to the Christian.

AN UNKNOWN FRIEND.  
P. S. Cave refers to Gruter, *Inscript.* p. 280. Num. 3, 4.

## REVIEW.

"STILL PLEASED TO PRAISE, YET NOT AFRAID TO BLAME."

POPE.

ART. I. *Christian Unitarianism vindicated. Being a Reply to a Work by John Bevans, Jun. entitled, "A Defence of the Christian Doctrines of the Society of Friends." By Verax. 8vo. pp. 324. Pref. xxii. Johnson. 1808.*

Quakerism has been portrayed in such pleasing colours by Mr. Clarkson, that the public will not be prone to attribute to its professors the usual vices of religious sects; and yet no one can review the proceedings of the body of Friends towards Hannah Barnard and the late excellent Mr. Rathbone [see M. Repos. vol. iv. p. 232, &c.] without perceiving that they are not wholly free from the hateful spirit of intolerance. It is not our intention at this distance of time from the events to which we allude, to revive disputes, which, we may venture to hope, are laid to sleep for ever, any further than may be necessary to make the reader acquainted with the work before us, which is a manly assertion of the great principles of Protestantism and an acute vindication of the Unitarian doctrine. But we cannot suppress our astonishment on learning from this respectable writer, that the Quakers do not allow their members to publish books on the affairs of the society without an *Imprimatur*! For offending against this regulation, Mr. Rathbone was *disowned*. Justice requires it, however, to be stated, that the *imprimatur*-rule "cannot be traced higher than the year 1801, as a minute of the Yearly Meeting." p. 6.

This important particular of Quaker discipline is not that we remember distinctly explained by the historian of the sect; which is perhaps one among many proofs of the evident partiality, "which," Verax says, "the author manifests, and which," he allows, "it was natural he should feel for the society of Friends. Their cordial co-operation, collectively and individually, in promoting the abolition of the African slave trade," he adds, "has, I fear, on various occasions, blinded his better judgment, and induced him rather to describe us as we ought to be, than as we are." p. 301.

Doctrinal disputes had rarely been agitated amongst the Quakers until the occurrences took place which have occasioned this volume. The history of those occurrences is too well known to need reciting at length.—Hannah Barnard, a member of the society in America, came over to England on a preaching mission. She appears to have been well received by the Friends, and to have enjoyed no slight degree of popularity. But alas! it presently got abroad that she was infected with heresy. Inquiries and examinations were instituted, and the fatal truth was established by her own testimony: she declared her disbelief of so much of the

history of the Old Testament as imputes sanguinary wars to the express command of the Almighty. Her accusers did not even charge her with a like want of faith in the New Testament; yet she was convicted on the former ground of heretical pravity and on her return to America was disowned.

Dispassionate judges, out of the pale of Quakerism, considered the proceedings against this female stranger somewhat arbitrary and severe, inasmuch as her opponents could produce no definite creed, comprising the articles in question, to which she had actually or virtually vowed conformity. *Where there is no law, there can be no transgression.*—

And the peculiar principle of the society, in regard to the inward light, seemed to supersede all appeal to written standards of faith, and to give a licence to unbounded latitude in private judgment on religion.—But if it were not so, what undoubted Quaker authorities could be produced in support of the new frame of orthodoxy? Barclay, Penn and Fox, it was generally understood, had by no means agreed with the prevailing sects in their fundamental principles, and had expressed themselves in such terms as had produced a suspicion of their leaning to Socinianism.

These and similar arguments weighed with some individuals in society with Friends, and amongst others, with our author, who published, in 1801, “An Appeal to the Society of Friends, on the primitive simplicity of their Christian Principles and Church Discipline;” in 1803, “A Vindication of Scriptural Unitarianism and some other primitive Christian

Doctrines, in Reply to Vindex’s Examination of the Appeal;” and in 1804, “A Narrative of the Proceedings in America of the Society called Quakers, in the case of Hannah Barnard; with a brief Review of the previous Transactions in Great Britain and Ireland, intended as a Sequel to the Appeal.” The main principles of these several publications were attacked by Mr. John Bevans, Jun. in a work which is examined, and we think for the most part successfully refuted, in the present publication.

The author thus perspicuously states the principal objects of his volume.

“First, to maintain the infinitely important doctrines of the strict unity and natural placability of God, as taught in the scriptures, in opposition to the Trinitarian and Calvinistic tenets which have recently been professed, and in some degree countenanced amongst us.

“Secondly. To promote more just and reasonable ideas on the doctrine of divine influence on the human mind, than I apprehend many of my fellow-professors at present entertain.

“Thirdly. To excite an increased attention to the scriptures, and thereby to augment their influence in favour of moral and religious truth; to which I think the unfounded idea of their plenary inspiration is prejudicial.

“Fourthly. To inculcate the obligation we are under as professed Christians, primarily to regard the simplicity of the apostolic faith in determining the conditions on which religious fellowship ought to be maintained; and consequently to abstain from the imposition of more extended articles of faith upon our brethren, than Jesus Christ and his apostles have laid down as sufficient.” Pref. p. xiii, xiv.

These heads do not constitute the formal division of the book, which is defective in a plan, but has a copious Table of Contents. It is a miscellany of good thoughts

and conclusive reasonings. There are few pages in which the reader will not find some passage to reward his attention, though perhaps he may complain of the tediousness of pursuing the desultory track in which the author follows Mr. Bevens.

It was, we conceive, less the design of Verax to prove that the *Quaker Fathers* were Unitarians, than that they were not Trinitarians. Their language it is true, was not always consistent with Anti-trinitarianism, but neither was that of the early English Socinians, who have never been claimed by the orthodox church on this account. For ourselves, we must declare, that the silence of Barclay on the subject of the Trinity, noticed by Clarkson, weighs more with us in favour of the hypothesis of Verax, than even the strong language which he has cited from Fox, Penn, Woolman and Penington. (p. 84.)

Although Verax complains, and with reason, of some late proceedings of his denomination, he avows his predilection for their general principles and discipline. He vindicates (p. 201, 2) *silent worship*, but expresses a wish that the Yearly Meeting would recommend the occasional public reading and expounding of the scriptures in the society.

It appears that the author has not been courteously treated by

his opponent, but we owe it to him to say, that his reply is almost without an exception distinguished by urbanity and candour.

We are favoured in the Preface with extracts from letters of Hannah Barnard's to the author, which shew her to be a woman of superior sense and habitual piety: with one of these we shall conclude this article, remarking only that a society which could spare such a member, ought to be rich indeed in the endowments of the head and heart.

"At present mine and family's health is comfortable. May I thankfully prize the blessing! We are very snug in our humble and peaceable habitation. I find constant employ in taking care of my family affairs and seldom go out unless to visit a sick neighbour, which I consider a binding Christian duty. We have occasional calls from our friends in town and country; so we do not lack agreeable society. Reading continues to be part of my pleasing employment, and though I keep up neighbourly social intercourse with the different sects, consisting, in our little town, of Church, Presbyterians, Methodists, and Baptists, and have had frequent invitations to their meetings, I have never found it my place to attend, except once at an evening meeting, when on a visit to my daughter, I inclined to go and hear what the stranger had to say to the inhabitants of the wilderness; and was pleased to hear him observe, among other good sentiments, that, if mankind regulated their hearts and conduct by the strict rules of justice, mercy and humility, there would be an end of all wars. This sentiment, so congenial to my own, I could not but notice." p. xii, xiii.

ART. II. *Christ's Demand of Attention and Understanding, illustrated in a Sermon, preached Nov. 26, 1800, to a Congregation of Protestant Dissenters, in St. Saviour-Gate, York. By William Turner.* 8vo. pp. 25. Longman and Co. 1810.

This Sermon is dedicated to the students in the York academy, before whom it was delivered;

and no discourse could be better entitled to their attention, with regard to their studies, the con-



duct of their lives or the exercise of their profession, as Christian teachers. The truly respectable visitor of this important seminary, has here furnished the youths, who are the hopes of our churches, with an excellent model of a Christian sermon, shewing them by an interesting specimen how they may be at once argumentative, scriptural and practical.

We cannot express our good wishes for the York Institution more strongly than by recording our hope, that it will be honoured, under Providence, by sending forth a succession of ministers to deliver such wise and salutary counsels as are contained in this affectionate pulpit address of Mr. Turner's.

**ART. III.** *The Spirit of Christianity exhibited in a faithful Digest of those Declarations and Moral Precepts of Jesus Christ, which are of general application, and which are recorded in unambiguous terms. With a few illustrative Notes and Observations.* 24mo. pp. 100. Eaton. 1810.

We approve the design and commend the execution of this little work, compiled evidently by a friend to rational religion. It is adapted to shew the moral excellence of the Christian religion, and to engage the affections to the beauty of holiness.

**ART. IV.** *A Sermon, preached at the Chapel at Monton Green, on Good Friday, 1809. By W. Hawkes.* 8vo. pp. 43. Aston, Manchester.

The subject of this discourse, preached at the newly-instituted Quarterly Meeting of the Presbyterian ministers of Manchester and its neighbourhood, is the Excellency of Christian Knowledge. The author with much ingenuity shews that there is nothing which any Christians hold to be important and efficacious in religion, which is not comprised in the Unitarian scheme; and that therefore the reproaches with which Unitarian ministers are commonly assailed by such as value themselves upon their orthodoxy are unjust and not to be

regarded. Many remarks and exhortations of an useful practical tendency are interspersed throughout the sermon.

Mr. Hawkes exposes and laments the decay of zeal in Presbyterian congregations: he has acted the part of a faithful monitor: and we heartily wish that the "Institution," above referred to, aided by his able discourse, may have the effect of arousing and invigorating the piety and zeal of all included in the association, and of prompting them to "contend earnestly for the faith once delivered to the saints."

ART. V. *A Sermon preached before the Rev. James Phillott, D. D., Archdeacon of Bath, and the Clergy of the Deanery of Bedminster, at Bedminster Church, June 28, 1810. By the Rev. Wm. Shaw, D. D. Rector of Chelvey, Somerset. 8vo. pp. 30. 1s. 6d.*

The clergy have lately assumed a bold tone in their visitation discourses, worthy of the ministers of a Protestant church. The activity of the self-named evangelical party in the establishment will not be without its use, if it excite their brethren to assert explicitly the rational principles of the gospel.

Dr. Shaw is a zealous and manly advocate of "the truth as it is in Jesus." He avows a scheme of faith which a literal expounder and entire believer of the 39 Articles will deem heresy; and we

shall be surprised if he escape the reproach of Unitarianism. But he declares, in an interesting strain of language, (p. 17) that he has made up his mind to his duty, having "long since dismissed all fear but the fear of God."

There is a beautiful passage (p. 21) on the transitoriness of human things, which is in part borrowed from the eloquent archbishop Flechier's *Oraisons Funèbres* de Madame d'Aiguillon. See Robinson's *Claude*, i. 157.

ART. VI. *The virtuous Claims of Humanity. A Sermon, preached in the Chapel, at Mill-Hill, on Sunday, Nov. 19, 1809, for the benefit of the General Infirmary, Leeds. By Thomas Jervis. 8vo. pp. 30. Johnson. 1809.*

We stumbled at the title of this discourse, but having passed this difficulty, we were amply rewarded by a glowing picture of Christian benevolence. Mr. Jervis has applied with peculiar appropriateness, the moral of the parable of the good Samaritan, to "the case

of those houses of charity and mercy for the afflicted poor, which so much adorn our country. He was happy in having so good an object in his benevolent pleading. —Mr. Howard pronounced the Leeds Infirmary "one of the best hospitals in the kingdom."

ART. VII. *Memoirs of the Life of the Rev. Jacob Brettell, late of Gainsborough, Lincolnshire, together with a Sermon, preached in consequence of his Death. By Israel Worsley, of Lincoln. Published for the Benefit of an aged and infirm Widow. 8vo. pp. 32. 2s. Eaton.*

Mr. Brettell was the son of a dissenting minister of the independent denomination, who resided first at Wolverhampton, and afterwards at Norwich, where he was assistant to Mr. Wheatley. The son discovered an early incli-

nation for the pulpit, and at the age of seventeen, on one occasion, supplied his father's place. He afterwards succeeded his father, but not preaching to the satisfaction of the congregation, who were more Calvinistic than him-

self, he removed at the age of 23 to Fakenham, where he remained only a year. Being very desirous of knowledge, he had husbanded a small income derived from preaching and tuition, and he left Fakenham to put himself under Mr. Walker, tutor of an academy at Northaurum, near Halifax, at which he was able to maintain himself for some time. By benefactions and by the fees of occasional preaching, Mr. B. was further enabled to go over his second year in the academy, when, at the age of 26, he accepted the pastoral charge of a congregation at Sutton, in Ashfield, near Mansfield. Here he faithfully studied his Bible and gained a conviction of the falsehood of the Calvinistic system. Though modest and timid, he deemed it right to disclose his views to his congregation; the rest may be conjectured—"He was abused, calumniated, and driven as a plague from their meeting-house."

Under the patronage of a proprietor of some cotton-works in the neighbourhood, he opened another house for worship at Sutton, in which he continued to preach for four years; but having during this time married the lady who survives him, he found his salary, although improved by the profits of tuition, inadequate to his wants, and therefore contemplated a removal.

About this time he gained the acquaintance of the late Rev. Geo. Walker, who "besides furnishing him with other useful help, strongly recommended him to the congregation at Gainsbo-

rough, whose pastor he became in the year 1795, on the death of Mr. Gill, to whom he was for a short time an assistant." Here he continued till his death, which took place, under circumstances of peculiar distress, on the 19th of March last, before he had reached his 49th year.

He has left behind him a widow and one son. The son is at the York academy, as a divinity student; and it deserves to be recorded, as an instance of commendable liberality and as a testimony of the esteem in which Mr. Brettell was held, that the inhabitants of Gainsborough, on learning that the youth's dependency at York was taken away by the death of his father, instantly raised among themselves a sum sufficient to carry him through the remaining course of his studies: the name of the vicar of Gainsborough, and that of another clergyman, stand among the subscribers.—It is melancholy to find that the widow, infirm and at an advanced age, is wholly unprovided for: the object of Mr. Worsley in this publication, and our's in this brief notice of it, is to engage the assistance of the benevolent for this respectable old lady. Subscriptions are advertised to be received by Mr. Worsley; Mr. Wellbeloved, York; Mr. Kentish, Birmingham; Mr. Tayler, Nottingham; Mr. Christie, Hackney, and the publisher.

It only remains to say, that the *Memoir* abounds with manly reflections and the *Sermon* with serious ones.

# OBITUARY.

1810, Nov. 28, the Rev. WILLIAM MANNING, Rector of Diss, in the county of Norfolk and of Brome, in Suffolk, in the 78th year of his age—of him it might truly be said that he

"Bent to the grave with unperceiv'd decay,  
While resignation gently slop'd the way,"  
and not less so that the grave of this venerable pastor is watered with the tears of his numerous parishioners. During a long residence in his large parish of Diss, he maintained the dignity of his office, whilst at the same time, he was ever accessible to the meanest applicant who resorted to him for advice or comfort.—Difference in religious sentiments occasioned in him no angry or resentful feelings; for though he was surrounded with a numerous body of Methodists and other Dissenters from the established church, yet he lived on the most friendly terms with all. This conduct did not proceed in him from any lukewarmness with respect to religion, which was not a secondary pursuit with him: its two great branches, reverence to God and love to man occupied his whole heart and soul; the former taught him to receive revelation as an infallible guide given him for examination, and the latter led him to cultivate all liberal and benignant affections, and to respect and maintain on all proper occasions the rights of his fellow men. It is probable that Mr. Manning's doubts respecting the propriety of imposing articles of belief on candidates for holy orders began in the early part of his life; since in the Preface to his *Assize Sermons*, preached in 1788 and 1789, which are replete with the most liberal sentiments concerning church establishments, he says, "should the decision of the public be in their favour, it will confirm him in a train of thinking which he has long respected as just and proper." Like many other excellent men in the establishment, he found himself "perplexed and embarrassed by being obliged to maintain opinions of doubtful authority;" in the same Preface he also says, "the clergy of the established church labour under the oppression of being fettered by our laws

with a particular set of opinions, which they are bound to acknowledge and maintain"—"and some (he adds) there are, who conceiving these opinions to have no foundation in truth, have relinquished those stations by which they could have extended their protection to 'father, mother, brother, sister, wife and children,' and that not for the sake of the gospel, but for mere *opinion* sake." But whatever Mr. Manning may himself have suffered on this account, however he may have done violence to his conscience, being naturally of a mild and gentle spirit and utterly averse to religious contentions, he endeavoured to console himself with a pious and exemplary discharge of his duty: earnestly wishing and praying that the tolerant disposition which then appeared to him to prevail, "might go forward till national religious establishments are set upon the most comprehensive basis: and that amidst this universal diffusion of religious and intellectual liberty"—the servants of Christ might at length enjoy *that liberty* wherewith their Lord and Master intended to make them free. If it should be asked, how could a man who held in such abhorrence "all violation of the natural and unalienable rights of religious and intellectual liberty, which was given us by our great Creator, by imposing the unnecessary and grievous burthen of obscure and systematical opinions," still continue to officiate in an establishment which thus fettered and oppressed its ministers with creeds and subscriptions? The writer of this may give for answer, that apology, which the candour and good nature of Dr. Disney induced him to offer for those who *thought* but declined to act with him: "I am sensible (says this conscientious divine) from what has passed within myself, how differently similar convictions operate in different states of the mind, and how very long a man may be prevailed to go on doing things in which he blames himself, from regards to a family or to more distant kindred, and to various other local circumstances, which cannot easily be explained to others;"—and to



this may be added, what is really believed to have been the case, that the subject of this short Memoir was convinced that he was doing more service to the cause of religious liberty, by remaining in the church, and seizing every occasion to attempt its emancipation (as was evinced by his joining the Association which petitioned Parliament for relief in the matter of subscription) than by withdrawing himself from it. Mr. Manning published nothing but the Assize Sermons mentioned above; these are, however, sufficient to establish his reputation for liberality of sentiment, a detestation of every endeavour to shackle and darken the human mind, and a desire to serve the cause of pure, uncorrupted religion. The notes appended to these Discourses, and which form a considerable part of the volume, shew great depth of thought, much inquiry into the subject discussed, and are well worthy the attention of those who would wish to see the genuine, unbiassed opinions of a clergyman, who rose superior to the weights with which he was oppressed; one who was worthy to be the friend of Jebb and others, whose names shall never die. As it was a maxim with Mr. Manning that religious was the parent of civil liberty, it was to be expected that on all public occasions and events which called forth the energies of the two great parties which divide the nation, he would be found among the friends of true constitutional freedom; such he was; and he never dispaired of the commonwealth so long as a hope remained that Mr. Fox, whom he considered as a true patriot, would one day direct its councils.

Besides daughters, Mr. Manning left two sons: William who inherits his father's ingenuous spirit, and who will probably succeed him in his pastoral charge at Diss; and Thomas, whose mathematical writings have already obtained much celebrity, and who is now on his return from China, whither a very strong desire to penetrate into the heart of that empire and collect authentic stores of information about it had led him.

1810. Nov. 24, at Manchester, the Rev. RALPH HARRISON. He was the son of the Rev. W. Harrison, minister of a small society of Protestant Dissenters, at Chinley, in Derbyshire.

Being originally designed for the Christian ministry, he entered upon a course of appropriate studies at the academy in

Warrington, which was then conducted by the Rev. Dr. Aikin, under whose superintendence the institution acquired considerable celebrity. As a student he acquitted himself with great credit, and upon leaving that seminary, he received from his tutors, high commendation for the exemplary propriety of his moral behaviour. Soon after the commencement of his professional career, he was invited to Shrewsbury, to undertake, in conjunction with the Rev. Joseph Fownes, the pastoral charge of a respectable society of Protestant Dissenters.

Upon the death of the Rev. Joseph Mottershead, in 1771, he was chosen to be one of the ministers of a highly respectable Society of Protestant Dissenters, in Manchester; in which situation he continued, till within a few weeks of his death, when the declining state of his health compelled him to resign.

In the year 1774, he began a school for the education of youth. In this arduous but honourable occupation he displayed superior skill, and his celebrity, as a teacher, spread far beyond the neighbourhood in which he resided. In 1786, he undertook, in conjunction with his colleague in the ministry, the late Rev. Dr. Barnes, the important charge of an academical institution in Manchester, the duties of which he fulfilled in a most satisfactory manner. He has occasionally appeared before the public as an author. His English Grammar is perhaps one of the best elementary works in the language. His two volumes of "Sacred Harmony" are too well known to require any encomium. He also published an Introduction to the Study of Geography, with a set of blank maps; a Sermon upon Education, and a Biographical Tribute to the Memory of the Rev. John Seddon, one of his predecessors in the pastoral office at Manchester.

As a preacher he was judicious and instructive. His compositions, which were correct and perspicuous, exhibited a pleasing union of the argumentative and the pathetic. His voice was clear and harmonious, his delivery natural and unaffected, and he secured the attention of his hearers by a manner the most serious and impressive.

In private life he was uncommonly amiable. As a husband, a father, a relative, a friend, he was truly valua-

ble. To an undeviating integrity of character, he united the habitual exercise of an enlightened and fervent piety.

In his general disposition he had great natural vivacity. His manners were gentle and affectionate, his address prepossessing, his conversation entertaining and instructive.

After languishing for some time under a disorder, which baffled the efforts of medical skill, he departed this life November 24, in the 63d year of his age, and the ——— of his stated ministry.

His remains were attended to the grave by a numerous and respectable assemblage of friends, who voluntarily came together to pay their last tribute of respect to his memory.

His virtues will be long remembered by all who knew him. They will be a theme of grateful recollection to his mourning family.

*Manchester, Dec. 12, 1810.*

CHARACTER OF JOSEPH PAICE, ESQ.

(whose death was noticed p. 458†)

extracted from his Funeral Sermon, preached at Carter Lane, Sept. 16, 1810, by the Rev. Thomas Tayler.

“Many characters that are proposed as worthy patterns for us to copy, are distinguished by some particular virtues. Thus, one is celebrated for eminent piety and devotion; another, for unwearied diligence, perseverance, and zeal; a third, for the gentle graces of meekness, sympathy, patience, condescension, and disinterested love; a fourth, for inflexible truth and integrity, which no temptation of temporal pleasure or profit can violate. But in the character of our deceased friend, it is not easy to say in which of these graces he excelled most; so far did he carry his attainments in them all. In this respect few Christians, in our day, have borne a nearer resemblance to our blessed Lord, whom we all profess to imitate, but whom none are able to equal.

“He was, indeed, best known in the world by the sterling uprightness, the diffusive and disinterested benevolence, and the invariable meekness and gentleness of his character; because these are the graces, which men are best capable of appreciating in their intercourse with one another. But could we have entered into the secret recesses of his closet and his heart, we should,

I am persuaded, have seen, in the devotion and piety of his character, as bright a copy to imitate, as he exhibited in that part of his conduct which lay open to public observation.

For social and moral virtues never attain to the distinguished eminence in which he possessed them, nor bring forth the fruit they did in his long continued life, unless they are grafted upon those which are properly denominated *divine*. Indeed, whoever enjoyed the happiness of being his fellow-worshipper in the house of God, where he delighted to be found, and where he continued regularly to pay his thankful attendance, when labouring under infirmities which most Christians would have thought a sufficient excuse for their absence, must have seen in all his behaviour there, a striking proof of the fervent devotion that filled his heart. The members of this Christian church, among whom he has been a shining light for a longer period than any other member has been connected with it, can never forget, may they all emulate, the bright example which he has set them.

“Nor was he less exemplary in his private conduct, than in the duties of public worship. The temper, which he cultivated in the house of his God, followed him into the world, and he exhibited there a striking example of *that wisdom which is from above, which is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy*.

“Nothing could be more blameless and harmless, nothing more kind and courteous, gentle and obliging, than his behaviour to all with whom he had any intercourse, whether friends or strangers, in high or low stations of life. So far from giving offence to any, his attention to the convenience of all with whom he conversed, and the civilities he practised in the common intercourse of life, so far exceeded the common standard, and must sometimes have proved so inconvenient to himself, that those who were unacquainted with his real character, or destitute of any resemblance to it, were almost ready to doubt his sincerity: whilst those who knew him best, from their intimate acquaintance with his habitual temper, gave him full credit,

† Our notice states him to have died in the 83d, but the Sermon in the 82d year of his age.—Ed.

even for kinder feelings than he expressed.

“But little attentions to the present convenience and inclinations of others formed the inferior part of his shining character. His heart was constantly bent upon doing substantial and lasting service to all with whom he had any connection; and this he attempted, upon many occasions, at the expense of unwearied labour, and sometimes at great inconvenience to himself, and no small injury to his own private fortune. Indeed so numerous and so costly were the generous efforts of his heart to relieve the distresses of others,—and so inattentive was he to his own interests, when the interests of his friends were concerned, that at one period of his life, and this at no great distance, he had made such deductions from the ample fortune which he once enjoyed, as induced him to form the design of retiring into a situation better suited to his contracted circumstances. And this design he would probably have executed, had not some generous friends, who were actuated by a spirit like his own, and one in particular, who loved him as a brother, and who neither in life nor in death has been long separated from him, kindly interposed to prevent it. Some may be ready to suspect the prudence of our deceased friend in making such costly sacrifices for the interest of others; but the truth is, that animated by the spirit of his beloved Master, he made it his delight to go about doing good; and, like him, he looked at the object and the best means for accomplishing it, not at the labour and sufferings it would cost him. And in the success of his benevolent endeavours he found an ample reward. Nor did he confine his compassionate feelings, or acts of beneficence, to persons of any particular name or party; to be an object of distress, was all that was needed to excite his compassion; and nothing ever prevented him from granting relief, but a total inability, and *that* he would sometimes lament, with the feelings of the sufferer.

“Amidst the multiplicity of occasions on which such a wide extended liberality was exercised, to say that he was not sometimes mistaken in the choice of its object; or that he always met with those grateful returns to which he was entitled, would in the first case, be ascribing a degree of coolness and

deliberation to his judgment, which the strength of his benevolent feeling would not admit; and in the last case it would be expecting from men what they deny to God, and their Redeemer. But this may be said with justice, and a convincing proof it was of that meek and forgiving spirit, which he had learned from the doctrine and example of his merciful Saviour to cherish, and which the humility of his character enabled him the more easily to exercise, that he never angrily resented any unworthy treatment which he met with from those whom he had laboured to serve; but either passed over their defects in silence, or would make some kind apology for them. After a long and intimate acquaintance with him, for more than forty years, and going hand in hand with him through many intricate and some unpleasant paths in our journey, I do not recollect any instances of neglect and provocation, from the travellers we met with, that ever drew an unguarded and passionate expression from his lips. If ever any thing like resentment escaped him, it was for the offences which he thought were offered to his friends. Religion, when exhibited with such a temper, shines like a precious stone that is well set and highly polished. And this sweetness and gentleness of temper, I am persuaded, contributed much, under God, to the lengthening out of his valuable life to so advanced an age; and it served, in a happy degree, to relieve his mind, under the cares and fatigues which he suffered from the unremitted attention he paid to the many laborious engagements which his ambition to become useful drew upon him.

“Few persons in private life have been employed in more numerous or more important offices of trust than our departed friend! And how faithfully and ably he discharged the duties attending them—what anxiety he discovered to remove every difficulty that arose in the management of their concerns; and how much he rejoiced in, and contributed to their prosperity, many now present can bear ample witness. So attentive was he to this branch of his duty, that in his declining years, when his growing infirmities obliged him to decline engagements of more friendship, he was as punctual as ever in the duties of the trusts which he still continued to retain; and when those in-



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difficulties increased to a degree, which obliged him, he thought, to resign them into other hands, he comforted himself, good man! with the thought, as he told a confidential friend, that they would find in his successors, such able and faithful managers as would leave no room for lamenting the vacancy which his removal would occasion.

"So well known and so highly respected were the ability and fidelity with which he conducted every trust committed into his hands, that many dying parents, when he was in the full vigour of life, found their last moments consoled by committing their beloved offspring to their guardianship. Of this precious deposit, more than twenty-seven were at one time devolved upon his hands; and more than fifty have, at different periods, thankfully acknowledged their obligation to his fostering care, some of whom have enjoyed the high gratification of contributing to brighten the evening of his days. Nor can we wonder at the strong confidence which the dying reposed in his fidelity, when they committed so dear a trust into his hands, nor, at the gratitude of the living for the manner in which he

has discharged it. The character which he acquired in early life, and which he has preserved uncontaminated through the long continuance of it, accounts for both.

"In such reputation and so firmly established, for truth and integrity, was the character of our venerable friend, that his word carried the same evidence, with all that knew him, as his oath. And had any report been circulated to his dishonour, instead of obtaining credit, it would at once have served only to bring disgrace upon the author. And so highly and universally was his character esteemed for the endearing graces which adorned it, that good Mr. Paice was the common title under which he was described, by all that were connected with him, and very familiar to the ear of multitudes who did not enjoy his personal acquaintance. He was, indeed, a burning and a shining light, in the station which Divine Providence allotted him; and we greatly rejoiced for a season in his light. It is now, alas! set, to rise in this world no more; but rise it will, and shine with far superior lustre in the firmament of heaven for ever."

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## INTELLIGENCE.

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THE REPORT OF THE MANCHESTER NEW COLLEGE, REMOVED  
TO YORK,

*At the 24th Annual Meeting, August 31, 1810.*

The trustees of the Manchester New College, removed to York, have great satisfaction in presenting to its friends so favourable a Report of the rapidly progressive state of its funds; and, what is much more essential, of its discipline and the proficiency of the students.

The fixed property of the institution in lands and houses, at Manchester, has been greatly increased in value by the sum expended upon it last year;—a considerable addition has been made to the permanent fund, by several handsome benefactions; the list of the annual subscribers has been much enlarged, through the activity and zeal of the Deputy Treasurers; and the sum raised by congregational collections, has this year been unusually large. This mode of providing for the exigencies of the Institution, appears to the Trustees particu-

larly desirable; as it affords an opportunity, not only of extending the knowledge of it, and of the benefits it is calculated to produce, but also of directing the attention of our societies, and particularly of the younger part of them, to the principles of religious liberty, and to freedom of thought and inquiry. On these accounts, the Trustees are desirous to return their thanks to those ministers who have already preached sermons for the benefit of this Institution; and they beg leave to recommend a similar measure to the attention of other ministers and congregations throughout the kingdom. The Trustees, however, have still reason to regret, that notwithstanding the additional and increasing support which they have received, the resources of the Institution do not yet enable them ade-



quately to meet the demands of the public. The fact that there are at this moment not less than eight congregations in want of ministers, and that this is the only place of education in the kingdom from whence this want can be supplied, will be sufficient to convince its friends, that the Trustees are not unreasonable in earnestly requesting a continuance of those generous efforts in its favour, which have already been so liberally exerted.

The general character given of the students by their tutors, for orderly and exemplary conduct, is highly encouraging; and the annual examinations continue to be attended by the Trustees and other friends to the Institution with increasing pleasure and satisfaction. The Institution of Prizes for diligence, regularity and proficiency, appears to have been attended with good effects. At the last examination, the first prize was adjudged to Mr. Thomas Crompton Holland, of Manchester; the second to Mr. Hugh Kerr, of Hull; and the third to Mr. Joseph Ashton, of Stockport. To these the Trustees, at their last annual meeting, have added another to be given to that student, who shall be deemed to have made the greatest progress towards attaining a just and natural elocution.

The Trustees have the pleasure to announce, that the business of the Institution is now distributed among the three tutors, according to their respective departments. The Rev. John Kenrick, M. A. gives lectures on the Greek and Roman Classics; on the principles of grammar, oratory and criticism; and on ancient and modern history; and also, superintends the exercise of the students of the first three years in Latin and English composition. The Rev. William Turner, Jan. M. A. undertakes the department of Mathematics and Natural Philosophy, and likewise gives lectures on logic, metaphysics and ethics. The Rev. Charles Welbeloved, Theological Tutor and Director of the Institution, gives lectures on the evidences of natural and revealed religion; on the principles of biblical criticism and on ecclesiastical history; instructs the divinity students in the languages of the original scriptures, and of the most important versions; carefully reads over with them the whole of the Old and New Testaments; and from those pure sources, encourages them, each for himself, to form his own views of the im-

portant doctrines of revelation. In the last two years he also pays particular attention to the formation of a proper style of composition for the pulpit.

Encouraged by the increasing patronage of the public, the Trustees have determined to lay out room in the purchase of philosophical apparatus. They have also ventured to admit TEN students on the foundation; so that, including two others, at their own charge, there will this year be TWELVE students for the sacred ministry. Of these Mr. Dean is in the last year of his course; Mr. Manly, Mr. Joseph Hutton, A. B. of Trinity College, Dublin, (son of the Rev. Joseph Hutton, of that city) Mr. Henry Turner, (son of the Rev. W. Turner,) and Mr. George Kenrick, (son of the late Rev. Timothy Kenrick, of Exeter,) in the third; Messrs. Lewis, Brettell, Ashton, Holland and Hincks, in the second; and Mr. Robert Wallace, of Dudley, and Mr. William Bakewell, of Wakefield, in the first. There are also six lay students.

In order to secure, as far as is possible, the respectability of the students, who shall be educated in this seminary, with regard to both character and literary attainments, the Trustees have resolved, "That no candidate shall in future be admitted on its foundation, but on the recommendation of THREE Protestant Dissenting Ministers, residing in the neighbourhood where he lives, who shall certify, that at the commencement of his course he will have attained the full age of sixteen, that on their personal examination, his moral character, natural endowments and classical proficiency, are found to be such as to qualify him for becoming a student for the ministry; and that this profession is the object of his own voluntary choice. His ability to read Homer and Horace, will be considered as essential to his admission. — All applications must be addressed to "The Rev. Charles Welbeloved, York;" who will lay them before the Annual Meeting of Trustees, at York, on the last Wednesday of June; at which meeting they will be taken into consideration, and those candidates preferred, who appear, from the testimonials produced, to be most eligible.

Of the divinity students who left the Institution at the close of the last season, Mr. Richard Astley, is settled as minister at Rochdale; Mr. John Smith, at

at Knutsford; Mr. J. G. Robberds is invited on approbation, at Norwich; Mr. James Yates proposes still further to pursue his studies, in the University of Edinburgh. The Trustees cannot conclude this report without acknowledging the very handsome manner in which Mr. Yates voluntarily and gratuitously offered his assistance toward supplying the place of the classical tutor during the last session, and the great ability with which he executed a considerable part of the duties of that office. For this important addition to the many obligations, which this institution was already under to the name of Yates,

the Trustees desire in the most respectful manner to offer him their best thanks, and at the same time to express their cordial wishes for his success and happiness in every future pursuit.

SAMUEL SHORE, Jun.

President.

\* \* Since their Annual Meeting, the Trustees, with a view to carry into effect an arrangement which has long been wished for, have purchased buildings nearly opposite to Mr. Wellbeloved's house, in which all the students will, in future, be lodged, under the immediate inspection of the tutors.

*Statement of the Funds of the College, June 30, 1810.*

	L.	S.	D.	L.	S.	D.
Estimated value of the buildings in Manchester } June 30, 1809 - - -	4000	0	0			
Add Money since expended upon them - - -	663	10	4			
				4663	10	4
Permanent Fund, June 30, 1809 - - -	464	2	0			
Addition made thereto, June 30, 1810 .	181	2	0			
				645	4	0
Subscriptions in Arrear - - -				37	18	0
Balance in the Treasurer's hands - - -				169	4	3
Total - - -				£5535	16	7

Manchester, June 30, 1810.

GEO. WM. WOOD, Treasurer.

AMERICAN PULPIT POLITICS.

It is generally known that party spirit is at a high ebb in the United States of America, but we could not have believed that it rolled with so strong a current, and in its progress so much threatened the peace and safety of that, in some respects, enviable country, if we had not been favoured by a friend with the perusal of a publication, just imported, of which we shall give a sketch for the information of our readers.

This publication is the second edition of "A Discourse delivered at Cambridge, April 8, 1810, in the hearing of the University. By David Osgood, D. D. Pastor of the Church in Medford." Published at the request of the students of Harvard University.

The preacher takes for his text 2 Sam. xv. 6.—*So Absalom stole the hearts of the men of Israel*—After an historical introduction, he proceeds to the main purpose of his discourse, which is to

expose and abase the French party in America.

"My hearers, you already anticipate the application of these things to the present state of our own country and nation; and perhaps some of you may think that a minister of religion had better forbear touching upon topics, with reference to which the different parties have so deep and quick a sensibility. This is the common language of the dominant party of the present day; but the time was, when the public voice highly applauded the clergy of the country for their noble exertions in its political concerns. Their influence was universally acknowledged and extolled in bringing about that revolution, by which our independence and liberties were obtained. Why are they now desired to be silent? The reason is obvious. It is known that the character of the present national rulers and the mea-

tures which they have adopted are disapproved by the great body of the clergy throughout the United States. Such men would never have been entrusted with the Government, and such measures would never have been adopted, could the voice of the clergy have been heard. The prophets of the Lord throughout the land of Israel, with Nathan and Gad at their head; and the priests and Levites, with the high priests, Zadock and Abiathar at their head, were not more firmly attached to the government of David, and more fully opposed to the usurpation and rebellion of Absalom, than the clergy of this country are attached to the character and principles of Washington and opposed to those of Jefferson and his adherents. In the opinion of the clergy, the former bore the image, all the principal features of the man *after God's own heart*, while the latter was deemed capable of all the guile and dishonesty of an Absalom." (pp. 7—8.)

Having thus asserted the importance of the clergy, Dr. Osgood goes on in the true clerical style (which we find is naturalized in the United States) to lament the decline of their influence. "To whom can the farmer, or the mechanic, or the tradesman apply for information with so much confidence as to his minister. I remember the time when this was," &c.

But the preacher resolves to be bold and faithful, and fortifying himself by scripture examples, hurries into the midst of party-bickering.

"The nature of prejudice is the same in all ages and upon every subject, political as well as religious; and they who are most under its influence, are least sensible of it, and wholly unaware of the absurd lengths to which they may be drawn. Many persons who, during Washington's administration, joined in censuring his measures, explicitly approve them now; but they still confide in the very men by whom they were then deceived. Is it not wonderful that they are not sensible of the inconsistency—that they do not blush to remember the many ludicrous follies into which they have been betrayed by their artful leaders? Amidst the universal clamour which these leaders had the address to excite against Mr. Jay's treaty with Britain, how many of our country towns exposed their ignorance and folly by publishing strictures and resolves upon

that subject? In some places, the matter was carried to a much greater extravagance. In one of the counties of the state of New York, nearly a whole congregation of professed Christians became so agitated that they committed great disturbances. They paraded the streets, burned Mr. Jay in effigy and erected liberty poles with a French red cap on their tops, and absurd devices on their bottoms; which liberty-poles, a few months since, were still standing, the monuments of the knavery and wickedness of the men who are now our national rulers. Those honest Christians who were worked up to such a frenzy, knew no more about treaties, than they did about Sir Isaac Newton's Principia; but the Absaloms and Ahitophels of the day, who were then attempting to dethrone Washington, had stolen their hearts and their understandings. On a Lord's day, during these their riotous proceedings, their minister read for their edification, the 13th ch. of the Ep. to the Romans, the seven first verses of which are so many precepts enjoining civil order and government. A great proportion of the congregation grew very angry; and the chapter being read, they declared, "THE NEW TESTAMENT WAS WRITTEN ONLY FOR SLAVES UNDER A MONARCHY, AND WAS NEVER INTENDED FOR INDEPENDENT REPUBLICANS." Thus the word of God itself is renounced by professed believers, when it stands in the way of their party-prejudices and passions. (pp. 11, 12.)

The orator next gives a detail of the misfortunes of America, brought on by the French Revolution. He never mentions the name of Jefferson but with abhorrence.

"The philosophical Jefferson had a variety of experiments which he wished to try, the projects of his own fruitful invention; dry docks, gun-boats, non-importation acts, embargoes, non-intercourse laws, torpedoes, with I know not how many other contrivances for bringing down the spirit of the nation to a temperament suitable to the views of those who now guided their counsels. In the pursuit of these projects, the commerce of the country has been destroyed, its infant navy reduced and neglected, its prosperity blasted, its wealth dissipated, its treasury, which was not first plundered by the creatures of administration, wholly exhausted.



the spirits of parties inflamed and sharpened against each other, and foreign war provoked by a continued series of insults against the only power, which has hitherto stood between us and the great ravager of the human race." (pp. 14, 15.)

Various acts of corruption and mismanagement are charged upon Mr. Jefferson, whose character this preacher of the gospel of peace sums up in the words of "Mr. John Randolph, a Virginia member of Congress;" "he returned from his mission to France, in dress, taste, politics, philosophy and religion, a finished Frenchman;" he goes on to compare him to the insidious and dark-minded Tiberius, and says of him "that he died politically with a lie in his mouth."

The Dr. is sure that "when the people of the United States chose this man for their chief ruler, they sinned against heaven in a grievous and aggravated manner;" and for this reason, principally, that the ex-president is said to be a deist.

Mr. Madison, the present chief magistrate, with his friends and supporters in Congress, has his due share of this good Presbyterian minister's abuse; who never speaks of the individuals in administration, chosen by the public voice, with any of those epithets of common civility by which in civilized countries men denominate even their opponents. In his rage against French principles, he outdoes the French in the worst practices of their worst days.

Buonaparte, next to Mr. Jefferson, raises the indignation of the orator to the highest possible pitch; he is overjoyed at the spectacle of the Spanish patriots; his admiration of England—her hatred of rapine and injustice, her indignation at every species of oppression, her Bible and missionary societies, her Evangelical preachers—cannot find words sufficiently strong. He gives several anecdotes of those whom he hates, which rest not upon his own authority, slender as that may be, but upon report: such a member of the church militant having, never, we may presume, been admitted to the confidence of any one of them.

The following story we should think may be relied on; it shews the furious spirit of parties in the United States and the deplorable weakness of the executive power.

"As a proof that the practice of these true republicans at the southward, corresponds with their principles, I will bring to your recollection a notorious fact, published not perhaps in the Independent Chronicle and Patriot of Boston, but in all the federal papers, the truth of which fact I have, however, learnt from a source still more authentic. During the course of the last year, a poor man, at Baltimore, said upon some occasion 'that he hoped Buonaparte would never be able to conquer and enslave England.' This being heard by the honest democrats of that city, they collected about him, stripped him naked, covered him with tar and feathers, and tore out one of his eyes. Eight of those rioters were afterwards indicted. During their trial, the mob surrounded the court-house, and threatened to murder the lawyers, judges and jury, if their brother-patriots were not immediately acquitted. The prisoners, however, were found guilty and condemned to pay a paltry fine and be imprisoned a few months. Mr. Wright, the governor of that state, a gentleman who has heretofore been distinguished in Congress for his true republicanism—in conformity to the example of his admired friend Mr. Jefferson, in pardoning a man convicted of forgery, reverting the sentence of the law against Callender and remitting to him his fine, after it had become the property of the nation, and in arbitrarily and illegally stopping the prosecution ordered by the Senate of the United States against the infamous Duane;—Governor Wright, treading in these steps of President Jefferson, pardoned those eight jacobin butchers, remitting their fines and discharging them from prison, that they might continue their useful operations in the cause of liberty. This motive for his conduct he openly avowed and published in the newspapers, observing, 'that he did not in the present critical state of the world, deem it expedient to check the generous enthusiasm of the people of Maryland in favor of liberty.'—You will observe that the liberty here meant by Governor Wright, consists in wishing, that France may conquer and enslave England. Thus neutral are our rulers, thus impartial towards the belligerents, thus free from all French influence!" (pp. 33—35.)

The above story may be, and no doubt is, in the good Dr.'s mouth, exaggerated.



ed; but we can believe that such an outrage on justice and humanity was perpetrated in a land where such an outrage on religion and decency as this discourse was received with approbation.

We imagine that our readers have had quite enough of Dr. Osgood's politics and eloquence; but as they have seen how he preaches, we must detain them for a moment to shew how he prays. After an eulogium upon the British nation, chiefly copied from Walsh's pamphlet, he concludes,

"This, however, is the people, whose destruction Buonaparte has sworn and Jefferson predicted.—We thank thee, O Father, Lord of heaven and earth, that thou hast not suffered the oath of the one or the prophecy of the other to be

accomplished—that thou hast poured contempt upon the wrath of man, upon the open hostility of France and the secret covered grudge and malice of the American Government, so overruling the French decrees and the American embargoes, devised on purpose for the ruin of Britain, as to render them subservient to the increase of her revenue and the extension of her commerce!"

We admire Dr. Osgood's *loyalty*—to the British government! Such a sermon would have suited even a Scotch University. The preacher may be recommended to the patronage of Mr. Perceval, as one who, if he should be imported hither, would be found very useful in any revival of the cry of "No Popery."

#### CHRISTIAN TRACT SOCIETY.

The Annual Meeting of this Society was holden on Thursday the 13th inst. at the London Tavern. At the meeting for business, (James E. Gaile, Esq. Treasurer, in the chair,) the *Report* of the Committee was read, and received with much apparent satisfaction. It stated, that "the Society is in every point of view flourishing. There have been printed of the Tracts, from its first institution, *Fifty-two Thousand*; of which nearly *Thirty Thousand* are in circulation. The number of subscribers has been more than doubled since the last anniversary; and from the Treasurer's account, approved by the Auditors, it appears, that after discharging all the claims upon the Society, amounting to nearly 300l. he has in his hands a clear balance of upwards of 50l." exclusive of many country subscriptions in arrears. The Committee reported, however, that this balance was not likely to lie idle, as several MSS. Tracts were under examination for the press.—It was gratifying to learn, that the Committee had received, from various parts of the kingdom, many testimonies of the acceptableness and serviceableness of their Tracts. Particular mention was made of a number of young men at Sheffield, who had formed themselves into an *Auxiliary Society* for the gratuitous distribution of the Tracts, and a wish was expressed of the formation of similar societies in other populous towns.—In one instance it appeared, that application

had been made to the Committee, for leave to reprint "*William's Return*," leaving out a passage that was judged unpalatable to a particular sect; which they had thought themselves bound to refuse, deeming it expedient not to suffer any of the Tracts to be re-published but under the superintendence and by the order of the Society, lest their best publications should be garbled and altered and made subservient to the ends of a party; which would defeat the object of an Institution, established for the purpose of diffusing the wholesome morality of the gospel, apart from all doctrinal peculiarities, amongst the poorer classes of our countrymen. The speedy completion of the first volume of the Tracts was anticipated in the *Report*: with a view to this, the Tracts are numbered in succession, and the No. of each Tract is placed on every page; and a general title-page and table of contents will be furnished, gratis. The appointment of country agents, on the most liberal terms, was announced; and it was recommended to subscribers to give in to the Committee the names of respectable booksellers throughout the country, who would vend the Tracts, and open a communication between the scattered subscribers and the London publisher.

These were the principal topics of the *Report*. As a matter of regulation, it was resolved, that after the present year the subscribers should be entitled to no

retrospective grants of Tracts, although a certain number [at the option of the Committee] of each new Tract will be voted, on its publication, to every subscriber. The thanks of the Society were afterwards voted to the officers of the past year; and also to Mrs. Hughes, and the other ladies who had during the year added to the number of the Tracts, it appearing that all the Tracts published since the last meeting, whose authors

Rev. R. Aspland,  
Mr. S. Barton,  
Rev. J. Dewhurst,  
Mr. J. Esdaile, jun.  
Mr. Thos. Foster,  
Mr. Wm. Friend,

COMMITTEE.

Mr. Wm. Hall,  
Mr. J. H. Lean,  
Mr. Samuel Parkes,  
Mr. John Roberts,  
Mr. James Silver.

Auditors, Messrs. Compton, Hinckley and Tifford.

The subscribers and their friends afterwards sat down, to the number of about 90, to a plain dinner, Wm. Friend, Esq. in the Chair, who gave a succession of sentiments, bearing upon the object of the meeting and tending to unite and enliven the company. We recollect the following:

"May no house be destitute of the invaluable furniture of religious knowledge."

"An enlightened population, the bulwark of the nation's liberties."

were known, were the productions of females.

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

Mr. E. daile, TREASURER.

Mr. Aspland declining a re-election to the Secretaryship, on account of his numerous public engagements, he proposed and the Society unanimously chose

The Rev. Thomas Rees, SECRETARY.

"The author of the great national work, *Reading made Easy*—Joseph Lancaster."

"The Fifty-Two Thousand Paper Bullets discharged by the Society; and may every Bullet have its Billet."

"May our Tracts secure to many of our poor Brethren a cheerful Christmas and a happy New Year."

Many new subscribers were obtained.

Communications for the Committee are requested to be addressed to the Secretary, the Rev. Thomas Rees, Thavies Inn, Holborn.

#### UNITARIANISM IN AMERICA.

From communications which we have just received from Philadelphia we learn with pleasure that the Unitarian Society in that city is continuing its exertions on behalf of scriptural Christianity. We stated, p. 206, 7, of the present volume, that a series of UNITARIAN PICES and TRACTS were publishing in succession by the Society; and we gave an analysis of the contents of the nine first numbers. A volume is now completed, and we are enabled to explain of what the later numbers consist.

No. X. contains the conclusion of the paper on the "Inconsistency of several passages in Dr. Watts's Hymns with scripture and with each other;" and also the following pieces, chiefly by Mr. Eddowes,—"The worship authorised in the New Testament compared with

that commanded by men;" "Thoughts on original Sin and the Requirements of the Law of God;" "On the alleged Universal Depravity of Human Nature;" "On the supposed Inability of Man to do any thing towards his own salvation;" "Thoughts on Heaven as a Place." Some of these papers we shall transplant into our next volume.

The remaining Numbers are occupied with the First Part of Mr. Wright's *Anti-Satisfactionist*, the merits of which we are glad to see acknowledged in the trans-atlantic world, where, we trust, its usefulness will be speedily felt.

It was stated, on the authority of a correspondent (p. 207) that the re-publication of the "Improved Version," at Boston, had excited much alarm. It was attacked in a periodical publication,

alluding to a well-known saying of King William,

entitled "The Christian's Magazine," in an article said to be written by Dr. Mason, a man of high standing in what is called, in Scotland, the Burgher Church. The following extract will shew the style of American orthodox polemics, as well as evince the terror occasioned to the disciples of the Theological Dictator of Geneva by the progress of knowledge in the United States.

*"We invariably suspect these amended Bible, which the Iscariot bands of professing Christianity are labouring, on both sides of the Atlantic, to thrust into the hands of the unlettered and the simple."*

To this sentence is attached the following note.

"There is a late most audacious attempt to explain away the whole gospel of our Lord and Saviour Jesus Christ; absolutely stripping it, with the single exception of the doctrine of the resurrection, of every principle which make it 'glad tidings' to a sinner; substituting, in the room of 'redemption by the blood of Christ,' a barren morality, little, if any better than that of the Pagans, who were 'without Christ, without hope, and without God in the world;' (Eph. ii. 12.) and straining into the 'cup of salvation' the distilled venom of Socinian blasphemy. This fatal draught is handed about with incessant assiduity, and put to the lips of the unthinking, that they may 'sleep the sleep of death.' All this under the modest and respectful guise of 'an improved version of the New Testament.' The precedent of such treachery was set long ago. Its author is 'gone to his own place.' But the 'Improved Version,' with its accompaniments, shew that his treason has not perished with him. Betray ye the Son of man with a kiss."

These passages could not be unnoticed by the Unitarians. They afforded a good opportunity for bringing the Unitarian doctrine into discussion; and no such opportunity should be unimproved; the true cause of the growth of Unitarianism in England, in modern times, is the assiduity and perseverance with which it has been exhibited to public attention; and our hopes of the enlightening of America, in the glorious gospel of the blessed God, are founded upon the excellent publications that have been lately put in circulation. May they spread throughout that wide continent and turn multitudes from darkness to light, from gloomy mysteries and ab-

surdities to the bright truths of pure revelation!

The Philadelphian Society, feeling as we feel, instantly took up the subject, and published, for gratuitous dispersion, 1000 copies of a pamphlet, in a 12mo. sheet, entitled "Remarks on a paragraph and note, which appeared in the Christian's Magazine, for September, 1810. Edited by the Rev. Doctors Mason and Romeyn, of New York." The "Remarks" have been sent to us, and we have been much pleased with the spirit and judgment in which they are drawn up; the writer is more than equal to the combat; the dignified Presbyters cannot, we should think, rest contented without further efforts in behalf of ignorance and Calvinism; and we shall be very happy, in some future number, to record the new triumphs of our Trans-Atlantic brethren.

We subjoin two passages, making more than two pages, of the "Remarks."

"You and I will, [shall] I suppose, agree with the writer of these paragraphs in reprobating all attempts to amend the bible; but what that bible is which ought to be secure from all such unwarrantable freedoms, is a subject on which there would probably be a great divergency of opinion. It is our wish to obtain, if it were possible, the scriptures in the same unadulterated and ungarbled state as when they came from the hands of the writers. But, sensible of the vast difficulties that are to be surmounted before an end so desirable can be attained, we view with lively interest and fervent wishes for their success, the labours of men of learning, abilities and integrity in this important and arduous undertaking. As to the New Testament in particular, the late discovery and careful collation of a great number of manuscript copies, have thrown light upon many passages heretofore obscure; and have exposed to view interpolations, alterations and other supposed improvements upon the originals, from which it is highly necessary to clear the sacred volume; and far from stigmatising such men with opprobrious epithets, or suspecting them of unwarrantable designs, we look upon them with veneration and gratitude; we hope that by their means a criterion may at length be established for distinguishing truth from error; and the word of life be exhibited in all its native purity and lustre. For his standard of



perfection, our magazine-writer seems to look to a quite opposite quarter—to have fixed upon one out of the almost innumerable translations of the scriptures into modern tongues as the *ne plus ultra* of accuracy, and to deviate from which, he accounts a kind of treachery no less atrocious than that of Judas himself! That this is the translation in common use among us may be concluded without much danger of mistake. But what are its claims to such a pre-eminence? Without the least wish to detract from its real merit we must refuse to acknowledge its infallibility. It will be difficult even to allow its impartiality when we consider that it was made at the command of an arbitrary and pedantic monarch, whose theological notions the persons employed did not dare to contradict, and when we read the nauseous piece of adulation with which it was prefaced. It is obvious that it must have wanted the light which later discoveries and improvements in sacred literature have furnished. It has even been allowed by persons who agree with our writer on many points of religious faith, that several passages by which they appear to be supported ought either to be altered or expunged, in particular that (1 John v. 7.) respecting the three heavenly witnesses, against which the evidence is acknowledged to be decisive and incontrovertible. The utility, not to say the necessity of a version, in the fidelity of which all denominations of Christians might agree, is readily acknowledged; but the only chance for arriving at an end so desirable, is to give the fullest scope to inquiry, to afford the requisite encouragement to every respectable and well intended endeavour to make all men acquainted with the scriptures, under every translated sense which they will fairly bear, and to call upon the world at large to read, compare, and judge. There is a sure testimony of the Lord which makes wise the simple—there is a pure commandment which enlightens the eyes; but it must be presented to mankind in its certainty and purity before it can produce these happy effects."

"It is very convenient to have a nickname to apply to those whom it is wished to run down and expose to public hatred. 'Socinian blasphemy' is a phrase so hackneyed that few, if any, will think of inquiring into its meaning—it might not be so well

if they did. Suppose, however, we were to rebut the calumny with 'Calvinistic Persecution.' Whether or not Socinus were a blasphemer is merely matter of opinion; but that Calvin was a persecutor, and pursued with unrelenting cruelty the Anti-trinitarian, Michael Servetus, to the stake, is a recorded historical fact. That his intolerance has not *perished with him*, we have a striking proof in the paragraphs under discussion; but happily the *precedent* cannot now be carried into practice—the *venom* may remain, but the sting is drawn."

Our correspondent, whose letter is dated Philadelphia, Oct. 27, 1810, informs us that the Unitarian Society of that city "goes on comfortably and harmoniously;" and after some particulars concerning the outrageous attack made upon the "Improved Version," by the aforesaid Doctors of Divinity, adds, "I am aware that such details as these can be no farther interesting to those on your side of the Atlantic, than as they may serve to exhibit the temper of the Evangelical, or rather extra or super-evangelical folks in this land of boasted religious liberty. I say boasted, for so far as the power of the *clergy* reaches, and so far as their influence can avail, many of them rule with an iron hand.—I ought, however, to add that there are some honourable exceptions to this, even among the Presbyterian clergy. The paragraph alluded to has been found fault with, and by some of them pointedly reprobated.—The excellent Bishop of Pennsylvania, Dr. White, true as he is to his own church, is a model of Christian humility, meekness and candour: he was one of those who uniformly treated the never-to-be-forgotten Dr. Priestley with attention and kindness. Towards the latter part of the Dr's life, his hearing was much impaired. When in Philadelphia, in 1801, as no Unitarian place of worship was open, he generally attended that episcopal church in which the Bishop preached, for this good man preaches twice every Lord's-day. Knowing the Dr. to be dull of hearing, Bishop White always spoke much louder than usual when Dr. P. was present; and one afternoon, I actually saw the Bishop acting as a pew-opener to the Dr., the sexton not being immediately at hand.—These are little matters, but they are unequivocal tokens of real benevolence."



## PLACES OF WORSHIP RATED.

In an appeal against a poor-rate brought before the London sessions, on Monday last, it was decided that the subscriptions received in support of a

Dissenting Chapel being voluntary, poor rate was not chargeable.

*Morn. Chron. Nov. 1.*

## MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

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

The mental derangement, under which the King at present labours, and with which he has been afflicted at several intervals during his reign, must be a subject of grief to every individual in the kingdom. In any of our fellow-creatures the appearance of such a disorder excites strong emotions of pity and compassion; it brings to our minds what we really are; how great the blessing of a sound intellect is, and how melancholy the state of that man, whether high or low, who is deprived of that faculty, which is the marked separation between us and the inferior part of the creation. Providence has thought fit, that human life should be thus tempered: and can pride exist in a being liable at every moment to such an attack? The accident of a day may reduce the finest understanding to that of an idiot, and the possibility of such an event being acknowledged, and a derangement having actually taken place to a very alarming degree above twenty years ago, we may see how futile are worldly politics in not making provision for such a calamity. What has prevented the three branches of the legislature from joining in a definite law, which should free the nation from such embarrassments, as it has been our misfortune to witness? Alas! human passion interferes, and the regulations, which a calm investigation of the question would produce, are deferred, are left to a moment, when under the hurry of the case it is hardly possible to steer the vessel with satisfaction.

The examination of the physicians has shewn in the strongest colours the propriety of Sir Francis Burdett's conduct upon this occasion. When the Houses met at so extraordinary a juncture, why did they separate? The absence of one branch of the legislature was manifest,

the defect was not supplied in the usual manner, and it becomes a natural question, how have the affairs of state, in the interval since the first meeting of the houses, been managed? It is manifest, that no one act can have taken place, which required the royal signature, unless the officers of the crown should think themselves authorised to act without it, and then it may be a question, how far such an act can be justified under our constitution, or be passed over without an act of indemnity? The two Houses met and separated—upon what grounds? Upon a representation made to them in the Upper House by the Chancellor, in the Lower House by the member for Northampton: we mention the latter gentleman by his appropriate title in the House in which he sits, for though he has other titles of office, yet he sits in the House of Commons as representative of Northampton, and according to our constitution is not entitled to any weight whatever from an adventitious connection with the crown.

But it may justly be asked, whether the part taken by the member for Northampton justified the resolution of the House to adjourn? As a servant to the crown, he was supposed to have greater access to the king than any other person, and to have an opportunity of learning from the physicians the real state of the royal malady; but at the same time we must bear with us that we are all men, liable to view things in a very different manner, according to the medium through which they are represented to us. A member for Northampton, not Chancellor of the Exchequer, and a member for Northampton, Chancellor of the Exchequer, may be expected to form very different conclusions from the

same representation of circumstances. Power once possessed is not easily parted with, and without the least imputation upon the moral character of the speaker, we may be allowed to form a different judgment of his words from the station which he occupies. We cannot then but expect a difference of opinion from the House of Commons, and we should have thought it improper to take the word of any man, much less the word of a servant of the crown on the malady of his master.

There are two ways of judging in these questions: the one merely on the expediency of the moment, which is subject to all the errors and passions, that often interfere in human transactions: the other on a dignified view of the relation of the characters under discussion to each other, and to the nation at large, and the importance of acting with sound judgment both for the present moment and as an example to posterity. In the latter mode, we would wish every one to come to this important question, setting aside every thing which belongs to party. We speak not to the ins or to the outs—that is, not to those who are in possession of places and power, which they may lose, nor to those in expectation of what is to be gained, if a change should take place. We cannot but look on the arguments of such persons with some degree of suspicion. The bulk of the nation, however, cannot have these views, and they have the advantage, by comparing together the speeches and arguments of opposite sides, of forming a more correct opinion, than can be met with in either of the contending parties.

It is often difficult to give name to a disorder, which shall convey the real state of the patient; and the modes, under which individuals are afflicted, are various, though the name is the same. Insanity is a very general term, and it may be occasioned either by too great a flow of ideas, or by the mind dwelling too long on one, to the exclusion of all others. When from the former cause the mind has been deranged, it is very difficult to bring it back to its former composure, and a slight degree of hurry, or the return of a train of ideas, which produced the shock at any time, if too forcibly impressed, will carry back the subject to a state little short of insanity, or actually within its verge, so far as to require coercion. From the examination of the physicians, His Majesty ap-

pears to be labouring under this mode of insanity, and hence the unseemly liberties that have been taken with the royal character by an eminent satirical poet, must lose their sting even in the most depraved minds. With the well-informed and the more candid judges of human actions, they never had any weight, and the future historian will ascribe to the proper cause events which have baffled the conjectures of the politicians of the day.

The Houses were all complaisance to the ministers; they met and they adjourned, according to the predetermination of the cabinet. But there is a time for all things. The illness of a master of a family casts a gloom upon the house; but if it has been well arranged, the ordinary course will go on without much interruption. A continued disease requires a new plan, and in a kingdom the necessity of it will be felt more sensibly than in a private family: the derangement of the head must require a more proportionable degree of care and prudence, to prevent confusion. On this account, when the hopes of a recovery were removed to a more distant period, it became absolutely necessary to provide for the calamity by some plan, which should remedy as much as possible the loss sustained by the country. A regency of some kind, it was obvious to every one, must be determined on, and as the case had been left unprovided for by the legislature, difference of opinion would naturally be entertained on so difficult and so delicate a subject. Happily, we might have thought it, the heir to the crown, from his years and experience, was pointed out, by the analogy from families to kingdoms, as the person capable of filling in the best manner the chasm in the legislature, and curiosity was awakened to see whether this natural claim would be set aside, or in what manner it would be modified. A day was set apart in the Commons for the investigation of this important question; but, previously, we may review in a cursory manner, the steps that led to this determination.

The Houses, in consequence of their adjournment on the 15th November, met together again on the 29th, when hopes were strongly expressed of a favourable turn in the King's disorder, and an adjournment was proposed and agreed to till the 13th, when it was understood, that they should proceed to

take some steps for ascertaining and remedying the deficiency in the legislature. The adjournment on the 29th was not carried without strong opposition in both Houses, and in each the examination of the physicians before the privy council was read as a prelude to the debate. All agreed that his Majesty was incapable of performing the functions of royalty, and all entertained sanguine hopes of his recovery: but none could speak as to the time when such an event might be expected. Upon these grounds the Chancellor of the Exchequer in the Lower House moved an adjournment of fourteen days. This was opposed by Mr. Whitbread, who stated the necessity of supplying the defect, and proposed the immediate examination of the physicians. Mr. Yorke contended, that the delay was necessary in justice to the king; but, that if at the expiration of the fortnight, an amendment was not perceptible, steps must be taken to supply the deficiency of the regal power. Mr. Pensonby asked, whether the House was as fully informed on the subject of his Majesty's disease, as according to the principles of the constitution it ought to be. The report of an examination could not afford a constitutional ground for adjourning. The precedent was bad, and the House could not give up its functions to the privy council. Sir Francis Burdett felt all the delicacy of the question, but in feeling for the sufferings of the King, he could not forget that he had an important duty to perform to the country. There might be difficulties in supplying the chasm, but the country could not be permitted to remain in its present state of anarchy. The document, on which the ministers founded their claim to rule for another fortnight, was of no weight, and for his part he should not consent to grant them sovereignty, without taking measures to supply the present defect. The delicacy that gentlemen had urged, was not to be brought forward in an important political question: it was suited to the tea-table, not to grave matters of state; and he begged of them to consider, that what was indelicate in the highest degree in any private house, took place, from state necessity, in the palace, on the queen's delivery of a child. Away then with such delicacy! The laws of England know nothing of the King's infirmities. As to who should

be the regent he should not dictate to this part of the nation, or to the nation at large; but the times forcibly called on us to take every measure to preserve the falling country. General Mathew represented the ministry as a set of second-rate lawyers, of desperate ambition, without ability, character, respectability, or the confidence of the public. Several other speakers reprobated the report as a ground of proceeding; but Mr. Wilberforce declared, that after weighing conscientiously every argument for and against the adjournment, he could see no injury in the delay of a fortnight, and therefore he should vote for it. On the division, two hundred and thirty-three were for the adjournment and a hundred and twenty-nine against it.

In the House of Lords, Lord Liverpool moved for a similar adjournment, which was opposed by Lord Spencer, who contended that the proper mode of proceeding was to adjourn *de die in diem*. He could not allow the report of the physicians to be an authentic document, and he therefore moved, that a committee be appointed to examine the physicians. In this latter motion Lord Muir concurred, intimating that the ministers were instituting a new authority unknown to our laws, and incompatible with the public good. Lord Harrowby, in supporting the original motion, contended, that a temporary suspension of the supreme power did not produce a total dissolution of government, and made an unfortunate classical allusion, which describes a ship steering its due course, though the steersman had been plunged into the waves by an angry god. His lordship forgot that the vessel was supposed to be under the peculiar direction of the gods at that time, and, carried away by his feelings, he confessed the natural wish of every possible delay, before we proceed to set aside the monarch from the throne, and fill his place with another. A general cry of order followed this insinuation, and his lordship heard cries of no! no! from every quarter, when he asked, whether the appointment of a regent was not setting aside the monarch from the throne? Lords Holland and Grenville resisted the adjournment, the latter tipping, as the school boys say, the quoter of Virgil, a quotation out of Horace familiar to every one. The Lord Chancellor intreated the House, as they valued the



interests of the country, as they valued the feelings and interests of the King, to concur in the motion of adjournment. Earl Stanhope, in reply, asked the noble lord, as a lawyer, whether he would in his own court consent to receive a fact without evidence? He had, he said, read more law than the noble baron, and would tell him, that there was no law in the land to justify the assumption of so important a fact. The Duke of Sussex gave two reasons for resisting the adjournment; the first because adjourning *de die in diem* was more agreeable to our constitution; the second, that by the latter proceeding it would be ascertained in whose care his majesty was to be placed, in the unfortunate event of the continuance of his malady. On a division, there appeared for Lord Spencer's amendment fifty-five, and against it eighty-eight, and of course the original motion for adjournment passed.

The Houses met again on the 15th, and the Commons appointed a committee to examine the physicians, and in the Lords it was determined, that a committee should be formed on the next day for the same purpose. On the 17th the report was brought up and ordered to be printed, and the Chancellor of the Exchequer moved, that the House should be called over "on Thursday, and form itself into a committee on the state of the nation." He declared his intention of then moving, first, that the King was unable to discharge the duties of the kingly office, secondly, that it was the duty of the House to see that that office was properly filled; and thirdly, that it was necessary to provide for the discharge of the kingly office by way of bill to pass through both Houses of Parliament. Mr. Ponsouby declared his intention of resisting the third motion. Mr. Sheridan suggested in preference to the third motion, an address to the Prince of Wales to undertake the office of regent, under the confidence that he would consent to such limitations as to the two Houses should seem meet. The Chancellor of the Exchequer stated in reply, that he should on the appointed day endeavour to persuade the committee, that his measure would not prove derogatory to the royal dignity, insulting to the Prince of Wales, or inconsistent with the integrity of the constitution. The House agreed to the adjournment; the exami-

nation of the physicians was printed and brought forth some extraordinary facts relative to the indisposition, and it was evident from it that a regency must be established.

On the Thursday, Mr. Perceval, agreeably to his notice, proffered his three resolutions; in the second a curious clause appeared, speaking of the two Houses now assembled, as "lawfully, fully and freely representing all the estates of the people of this realm." This representation will be allowed to be just or not, according as the words are defined; but if those persons, who have not votes for members of Parliament, form an estate in the kingdom, we should be glad to know by whom in the Houses of Lords or Commons, they are represented. The three resolutions were prefaced by a long tirade on the public and private virtues of the sovereign, and the necessity of adhering to the precedent in 1788. The Prince of Wales was acknowledged to be the proper person to exercise the office of regent, the Queen to have the care of the royal person, the regency to be continued during the disorder, but its powers to be limited for twelve months, in which time the power of granting rank in the state to be suspended, and no offices to be given away, but what were absolutely necessary and subject to future revision. The whole to be done by bill, according to the precedent in 1788.

On the second resolution being put, Sir F. Burdett declared it impossible for him to give his assent to a proposition, stating that House to be a body of representation, legally, fully and freely, when the fact was notorious of the corruption that prevailed in the representation. He could not for himself see how the right had devolved to the House of filling up the present chasm: at the Revolution a very different form was adopted, and surely that precedent ought to be of greater weight than the strange proceedings in 1788. If the House fully and freely represented the people, would they feel any difficulty in appealing to the sense of the people? He would not say that the Prince of Wales had a right to the regency, since there was no law on the subject to confer the right on any one; but certainly the House of Commons had far less pretensions to the government of the country than the Prince. From the examination of the physicians he observ-



ed, that the King appeared not to have been perfectly well since 1788: the people had been deceived on this subject. For his own part, he thought that the King ought to be a great and an efficient magistrate, and it was not fit that government should go on vacillating from time to time, ministers sometimes concealing the facts from the people and at other times unable to do it. He objected to all the resolutions except the first, which contained a proposition lamentably too true; the second contained an assumption on the character of the House, which could not be granted; the third was contrary to the principles of the constitution. The second resolution was then read and passed, Sir Francis Burdett dissenting, but without a division of the House.

On the third being read, Mr. Ponsonby objected to it, arguing against the fiction used with respect to the great seal, and proposing an address to the Prince of Wales to take upon himself the royal functions, as regent, during the king's illness. Mr. Canning argued in favour of the precedent of 1788, and Lord Temple was for a bill, in which Lord Jocelyn concurred, but opposed the limitations intended. Sir S. Romilly could not look on the precedent in 1788 in any other light than that of a fraudulent trick, altogether inconsistent with the open and manly manner, in which every act of legislation should be performed. What would be said in common life of a set of men making a contract for another in a state of insanity, and employing a person as his solicitor to affix his signature to the deed? There was not the least necessity for a bill, as all the restrictions in it might be conveyed in the address. The Solicitor General thought that bill or address were substantially the same thing, and differed only in the mode of effecting the same object. Mr. Whitbread animadverted very pointedly on the illegal and unconstitutional proceedings that had taken place during former maladies: he preferred the proceeding by address on account of its freedom from the delays and difficulties of the other process, and there was no possibility of making royal authority by that which is not royal authority. The House divided, when there appeared for the address one hundred and fifty-seven, against it two hundred and sixty-nine.

On the next day the report was

brought up, when Lord W. Russell, after paying some compliments to Sir F. Burdett, agreed with him in the propriety of rejecting the second resolution, and moved the previous question. Sir F. Burdett very ably supported his position on the last evening of the Prince's claims being so much superior to those of the House, and strengthened it by forcible appeals to history. He then congratulated Mr. Canning on the recovery of his facetious powers, which had so long been dormant, owing no doubt to his contemplations among the tombs of the unhappy victims of his Walcheren expedition. But his jests, he adds, on the Lord Mayor and Aldermen of London were out of place, for in the trying times of our history, they always had, and deservedly had, great weight, and however Mr. Canning might now talk of citizens, he did not, when Secretary of State, think it beneath his dignity to meet a set of jobbers and contractors at a city tavern, and to vary their conviviality by sage speeches on matters of state. Mr. Lambe allowed that there were defects in the representation, but till they were corrected the House was the legal representation. Several members went over the beaten track of the preceding evening, and Mr. Wilberforce declared himself to be for the bill, but was not prepared to state his opinion on the limitations intended. Mr. Elliott asked, if the Chancellor should refuse to affix the great seal in conformity to the directions of the two houses, what power they had of punishing him, or of remedying the difficulty? Mr. Perceval felt, he said, the responsibility of his situation, from which he should never shrink, and when the time for taking the retrospect occurred, he would not conceal the motives for his conduct. As to the exertions of the executive government, he wished it clearly to be understood, that where a necessity for the public service justified their exercise, he would not suffer the interests of the public to be injured, and would fairly put himself before Parliament for his justification. Mr. Whitbread reprobated in the strongest manner this usurpation on the royal authority, and assured the last speaker, that when the day of inquiry comes, and come it must, his tone on that night would compel him to view his conduct with a more scrutinising eye. The house divided on the previous

question, when there appeared for it fifteen, against it eighty-three, after which the report was received.

Thus it was determined to proceed by bill, and the delay obtained by discussion was prolonged by the usual holidays at this time of the year. Soon after the last debate, however, the alarm for his Majesty's situation became greater, and the probabilities were very much increased, that the disorder would not terminate as in 1788. What part the Prince of Wales will take time will discover. He has hitherto preserved a dignified silence, and we should hope, that the terms proposed to him would not be such as to preclude him from occupying the station, which all wish him to fill. The minister it is certain must feel himself strong, or he could not have used the language for which Mr Whitbread so properly called him to account.

The importance of this interesting subject has taken up so much of the space of this department, that we cannot dilate on some extraordinary causes in the law courts; the dispute in the Opera-house; and the conduct of Sir John Clavering in a duelling affair, which after much vapouring on his part, ended in nothing. This was better than rushing into eternity on so trivial a cause, and by so silly a death as that of the duellist. But we cannot refrain from participating in the general joy diffused by the spirit shewn by a barrister in a cause of libel against the Attorney General. He had hinted at the number and severity of the prosecutions of the latter, who was stung to the quick by the allusion, and retorted with the most unbecoming language, appealing to his general character and conduct, and defying any one to point out a stain on either. The barrister was not daunted, but gave back the Attorney General, as they say, as good as he brought. We do not approve of ill language either in courts or out of courts, but the Attorney General cannot expect to be a privileged man in this kingdom, and it is some satisfaction, that he should hear those truths in his own court, which out of it many would be afraid to speak, and the estimate he has formed of his own conduct is very different from ours or that of the public in general.

On the Continent nothing decisive has occurred since our last. The declaration

of war by Sweden against this country was nothing more than was to be expected. The French interest is evidently predominant in that country, and when a Frenchman was the declared heir of the crown, it was natural to conclude that he would follow the decisions of the cabinet of Paris. In consequence the burning system has been adopted in Sweden, as it has also been generally pursued in every part of Europe. It might occasion some serious thoughts, why Europe in general should seem to be so alienated from our country; for all the states seem to take pleasure in this expression of malvolence against us. The deliverance of Europe has been our great theme, but the persons to be delivered seem to entertain a greater regard for their supposed oppressors than their intended deliverers.

The Turkish provinces in Europe continue to feel all the horrors of war. Immense armies are ravaging them, for it is doubtful, from whom they receive the greatest injuries, their friends or their enemies. The Turkish armies in that quarter are said to amount to four hundred thousand men, and the Russian to about half that number, but as yet the Turks have not regained the ground they have lost, nor is it likely that they should. Their numbers are little better than an armed rabble, and their diminished spirit of enthusiasm will avail little against the superior discipline of the enemy. It is rumoured, however, that peace is likely to be obtained on the Turks ceding Wallachia and Bulgaria to their enemy.

Spain and Portugal still present a scene of horror to every civilized mind. Destruction follows the steps of the great armies and innumerable guerillas. Of Spain we can know little for certain, as all intelligence from that country is so suspicious, but as the French keep their ground before Cadiz, we cannot imagine that the cortex has excited any great degree of energy in the country. The debates in this assembly are very languid; they have voted a pompous eulogy on our unhappy sovereign and on this country, and in it pronounce eternal war against the French, and the absolute integrity of their monarchy in both empires. The latter is gone never to be recovered. It is not the French that have separated the hemispheres, but the bad government of Spain; and

the natives of the new world are taking advantage of the troubles of the mother country to emancipate themselves from its yoke.

In Portugal the hostile armies are facing each other. The French retreated from their positions in the front of our impregnable lines, and were followed by Lord Wellington, who found that they had taken a position, in which they in their turn could not be attacked. Santarem is now their advanced position, and it is supposed they have received great reinforcements. All that has been said of their distresses is now supposed to be a fable, and it is expected that Lord Wellington will retreat again to his impregnable lines.

In the United States affairs wear a bad aspect for this country. They have decreed, that if our orders in council are not repealed in February, all intercourse with that country will be stopped. Thus we shall be shut out from

Europe and a considerable portion of America. But there remain the Spanish provinces in America, which will be an opening for our trade, and every thing seems to tend to the formation of several kingdoms, to be governed on different principles than those that have hitherto disgraced the Spanish name. The Brazils are stated not to be perfectly at ease: European manners may not suit completely the Brazilians. It is a very extensive district, and requires a wise cabinet to produce the happiness, which might be obtained in so fine a country, and one would think that the experience of the mis-government of Portugal might prevent the repetition of similar measures. An enlarged policy is requisite in the rising countries of America, which, when liberty and civilization have quitted Europe, will hold out very different views of government and religion to those that have been displayed in our dark ages.

## CORRESPONDENCE.

After we had sent to press the article of Intelligence, entitled "Unitarianism in America," p. 610 we received a packet from the Rev. W. Christie, of Philadelphia, containing a very valuable and important publication of his and letters, of all which we shall make ample use in the SUPPLEMENT, and in the next volume.

Having mentioned the SUPPLEMENT, we beg leave to inform our readers that it will be published on the 1st of February, along with the Number for January, 1811.

The SUPPLEMENT will contain, exclusive of *Title-Page, Preface* and *Indexes*, the following articles:—

I. A History of the Dissenting Churches in Cambridgeshire, by the late Rev. Robert Robinson.

II. The last of the Say Papers.

III. Scraps of Information, by Quinquagenarius.

IV. Geron's IVth Letter on the Temptation of Christ.

V. Common Sense on the Observance of Christmas Day.

VI. Breviloquus on the Quakers' Yearly Epistle.

VII. Philo on the Dispute between Crito and Theologus, &c. &c. &c.

No. 61. (the SUPPLEMENT is not numbered) the first Number of Vol. VI. will contain:—

I. Memoirs of the celebrated Michaëlis.

II. List of the Students under the Rev. Richard Frankland, A. M. with Biographical Notices.

III. Xenos on the Sacrifice of Interest to Conscience, with an Extract of a Letter from the East Indies.

IV. Veritas, on Dr. Priestley's Connection with the Marquis of Lansdown.

V. L. C. on the Genuineness of the Introduction to Luke's Gospel, &c. &c.

The following communications are intended for publication:—

Inquiries concerning the Jewish Law.—R. Mc. Intyre's Thoughts on the Blasphemy against the Holy Ghost.—P. on 1 Cor. x. 4.—S. P's Anecdotes of Filial Piety.

We shall be glad to receive L. C.'s Papers on Important Points of Christian Morality.

Mr. Walker will have seen by our Correspondence in the last Number, that we had determined before we received his last, to close the discussion between him and the Manchester Trustees. As much has been admitted on the subject as our limits would allow. We have observed strict impartiality in the dispute; and neither of the parties interested in it can, we conceive, impute blame to us for listening to the suggestions of many of our correspondents, who wish not to see our work employed by the friends of rational religion as an instrument of mutual reproach and disparagement.

The Thought, in the Stanzas to Mr. Lancaster, is more poetical than the numbers.

A Well-wisher's first Letter was printed before the second was received.

We have received a Complaint from "A Methodist" of some unfair reflections on the character of "that venerable man, John Wesley," in our Review of Bogue and Bennett's History, p. 558. In refutation of our remarks on the comparative characters of the two rival founders of Methodism, we are presented by this Correspondent with an Extract of a Letter from John Knox, Esq. to Mr. Walker, the substance of which is that *such a man as Mr. Wesley could not but have great power, and having it could not but value it for the most benignant of purposes.* It is added, that openness and frankness were striking traits in the character of Wesley, and in fact the occasion of his being so fiercely opposed. His superior disinterestedness, in comparison of Whitfield, is asserted on the ground of his *dying not worth ten pounds*, while his rival died rich. Having put our readers in possession of *A Methodist's* remonstrance, we leave the matter with them.

Several Communications were received too late to be acknowledged.

#### ERRATA ET CORRIGENDA.

*In the Number for September,*  
*Passim,* for "Dr" read *Mr. Maty.*

- In the Number for October,*
- P. 505. col. 1. l. 6 from the bottom, for "Simpson," read *Simson.*
  - 510. col. 2. l. 22 for "Taylor," read *Taylor.*
  - 553. col. 1. l. 28 from the top, for "covenants," read *covenant.*
  - 554. col. 1. l. 31 from the top, for *זכר הן* read *זכר הן*
  - 554. col. 1. l. 33 from the top, for *זכר הן* read *זכר הן*
  - 560. (note) for "Gibbon's Memoirs," read *Gibbon's Memoirs.*
  - 562. col. 1. l. 7. before "strongest," read *the.*
  - 562. l. 9. *dele the* at the end of the line.