



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





Per 149

Per. 1419 e. $\frac{2999}{3}$

Orthodox Churchmans Magazine of Review Vol 3



*Beilby Porteus D.D.
Lord Bishop of London.*

Engraved by J. Spring N. 16 King St. Covent Garden.

THE
ORTHODOX CHURCHMAN'S
MAGAZINE AND REVIEW,
OR,
A TREASURY
OF
DIVINE AND USEFUL
KNOWLEDGE.

The Church of the LIVING GOD, the Pillar and Ground of the Truth.

TIMOTHY, iii. 5.

*"The Object of Civil Government is Peace, and this a Toleration secures;
but the Object of Religion is TRUTH; and this a diversity of Sects will
always discredit."*

WARBURTON.

BY A SOCIETY OF CHURCHMEN

VOL. III.

FROM JULY TO DECEMBER, 1802.

LONDON:

PRINTED FOR J. SPRAGG, NO. 16, KING STREET, COVENT GARDEN,

By Wilson and Co. Wild Court.

1803.



TO

THE RIGHT HONOURABLE AND RIGHT REVEREND

BEILBY PORTEUS, D. D.

LORD BISHOP OF LONDON,

THE EMINENT ENCOURAGER OF EVERY DESIGN CALCULATED

TO PROMOTE THE INTERESTS OF

TRUE RELIGION;

THE

THIRD VOLUME

OF THE

ORTHODOX CHURCHMAN'S MAGAZINE

IS

HUMBLY INSCRIBED,

BY HIS LORDSHIP'S

DUTIFUL AND MOST OBEDIENT SERVANTS,

THE EDITORS.

P R E F A C E.

IT becomes the Editors, at the completion of another Volume, to express their grateful acknowledgments to their Brother Churchmen, for the very liberal support with which they have been favoured in the prosecution of this Work. To expatiate upon the nature and importance of the design, would be now unnecessary, for he must be very regardless of the interests of the Church of England, who does not perceive that the artifices of Sectaries require as watchful an eye as the open attacks of Heretics and Infidels. *There are enemies within our walls* whose practices and views are of the most insidious and dangerous kind, and against which it behoves all TRUE CHURCHMEN to be upon their guard. Attempts are made to deceive the best intentioned Members of our Church, by representing those *only* as the sound and faithful Clergy, who are wedded to a narrow system which raves the way, at least, for the admission of wild enthusiasm and religious insubordination. The effects of that scheme have been more than once felt to the great injury of the Church; and now that the same spirit is at work, it is high time for all who have any sense of duty to her, to bestir themselves in her defence—We trust that our labours have not been unproductive of good at this critical juncture; and this confidence animates us to a continuance in the important cause.

Again we repeat our thanks to those zealous and learned Correspondents, who have so kindly approved of our design, as to favour us with the most valuable Communications in the furtherance of it. In our last Preface, we mentioned the names of a few of these; and, in addition to them, it is our satisfaction to express our gratitude to the Rev. Mr. PEARSON, and to the Rev. Mr. T. LUDLAM, as well for many esteemed favours which have already enriched our Miscellany, as also for the promises they have given us of farther assistance.

January 1, 1803.

THE
ORTHODOX
CHURCHMAN'S MAGAZINE,

For JULY, 1802.

He was a BURNING and a SHINING LIGHT.

JOHN V. 85.

THE LIFE OF DR. THOMAS CRANMER, THE FIRST PRO-
TESTANT ARCHBISHOP OF CANTERBURY.

THIS great prelate was born at Aslacton in the county of Nottingham July 2, 1489. His family was ancient, and came in with William the Conqueror. He was early deprived of his father Thomas Cranmer, Esq. and after no extraordinary education, was sent by his mother to Cambridge, at the age of fourteen, according to the custom of those times. He took the usual degrees, and was chosen fellow of Jesus College: and emerging from the subtle and useless studies of those days, soon became celebrated for his learning and abilities. In 1525 he married: but his wife dying in child-bed, within the year, he was re-elected fellow of Jesus: a favour so gratefully acknowledged by him, that he chose to decline an offer of a much more valuable fellowship in Cardinal Wolsey's new seminary at Oxford, rather than relinquish friends who had shewn such regard to him.

In 1529, he commenced Doctor in Divinity: and being in great esteem for theological learning, he was chosen divinity-lecturer in his own college: and appointed by the university one of the examiners in that science. In which office he principally inculcated the study of the holy Scriptures, then greatly neglected, as being of indispensable necessity for the professors of that divine knowledge. The plague happening to break out at Cambridge, Cranmer, with some of his pupils, removed to Waltham-Abbey: where falling into company with Gardiner and Fox, one the secretary, the other almoner of King Henry; that monarch's intended divorce of Catharine his queen, the common subject of discourse in those days came upon the carpet: when Cranmer advising an application to our own and to the foreign universities for their opinion in the case, and giving these gentlemen much satisfaction; they introduced him to the king, who was much pleased with him; committed him to the care of Sir Thomas Boleyn, ordering him to write his thoughts on the subject; made him his chaplain, and admitted him into that favour and esteem, which he never afterwards forfeited.

In 1530, he was sent by the king, with a solemn embassy, to dispute on
Vol. III. Churchm. Mag. July 1802. A the

the subject of the divorce at Paris, Rome, and other foreign parts. At Rome he delivered his book which he had written in defence of the divorce to the Pope, and offered to justify it in a public disputation; but after various promises and appointments none appeared to oppose him: while in private conferences he forced them to confess that the marriage was contrary to the law of God. The Pope constituted him Penitentiary General of England, and dismissed him. In Germany he gave full satisfaction to many learned men, who were before of a contrary persuasion: and prevailed on the famous Osiander to declare the king's marriage unlawful. Before he left Germany he married Osiander's niece.

While he was absent, the great Archbishop Warham died. Henry, convinced of Cranmer's merit, determined that he should succeed him: and commanded him to return for that purpose. He suspected the cause, and delayed; desirous by all means to decline this high station: for he had a true and primitive sense of the office. But this only stimulated the king's resolution, and the more reluctance Cranmer shewed, the greater resolution Henry exerted. He was consecrated March 30, 1533, to the office: and though he received the usual bulls from the Pope, he *protested* at his consecration against the oath of allegiance, &c. to him. For he had conversed freely with the reformed in Germany, had read Luther's books, and was zealously attached to the reformation.

He was disagreeably employed, as the first service he did the king, was in pronouncing the sentence of his divorce from Queen Catharine: and next in joining his hands with Anna Boleyn; the consequence of which marriage was the birth of the glorious Elizabeth, to whom he stood godfather. And as the queen was greatly interested in the reformation, the friends to that good work began to conceive high hopes: and indeed it went on with desirable success. But the fickle disposition of the king, and the fatal end of unhappy Anna for a while alarmed their fears: though, by God's providence, without any ill effects. The pope's supremacy was universally exploded; monasteries, &c. destroyed, upon the fullest detection of the most abominable vices: that valuable book *The Erudition of a Christian Man* was set forth by our great archbishop, and the sacred Scriptures, at length, to the infinite joy of Cranmer, were not only translated, but introduced into every parish. And "the translation was received with inexpressible joy: every one, that was able, purchased it, and the poor flocked greedily to hear it read: some persons in years learned to read on purpose, that they might peruse it: and even little children crowded with eagerness to hear it!"

That he might proceed with true judgment, Cranmer made a collection of their opinions from the works of the ancient fathers and later divines: of which Bishop Burnet saw two volumes in folio; and it appears, by a letter of Lord Burleigh's, that there were then six volumes of Cranmer's collections in his hands. A shining proof was soon after given of his disinterested constancy by his noble opposition to what are commonly called King Henry's *six bloody articles**. However he weathered the storm; and

* By these none were allowed to speak against *transubstantiation* on pain of being burnt as heretics, and forfeiting their goods and chattels as in case of treason. It was also thereby made felony and forfeiture of lands and goods to defend the communion in both kinds, or marriage of the clergy, or of those who had vowed celibacy: or to speak against private masses and auricular confession.

published (with an incomparable preface) by himself the larger Bible; six of which, even Bonner, the newly consecrated Bishop of London, caused to be fixed, for the perusal of the people, in his Cathedral of St. Paul's.

The enemies of the reformation however were restless; and Henry, alas! was no protestant, in his heart. Cromwell fell a sacrifice to them; and they aimed every possible shaft at Cranmer: Gardiner in particular was indefatigable; he caused him to be accused in parliament: and several lords of the privy council moved the king to commit the archbishop to the Tower. The king perceived their malice; and one evening, on pretence of diverting himself on the water, ordered his barge to be rowed to Lambeth. The archbishop was informed of it, came down to pay his respects, and was ordered by the king to come into the barge and sit close by him. Henry made him acquainted with the accusation of heresy, faction, &c. which were laid against him; and spoke of his opposition, to the *six articles*;—the archbishop modestly replied, that he could not but acknowledge himself to be of the same opinion, with respect to them; but was not conscious of having offended against them. Then the king putting on an air of pleasantry, asked him, if his bed chamber could stand the test of these articles? The archbishop confessed, that he was married in Germany, before his promotion; but assured the king, that on the passing that Act, he had parted with his wife, and sent her abroad to her friends. His majesty was so charmed with his openness and integrity, that he discovered the whole plot that was laid against him; gave him a ring of great value, to produce upon a future emergency; and determined to counterwork Cranmer's enemies; who summoned him soon after, to the council, suffered him to wait in the lobby, amongst the footmen; treated him on his admission with haughty contempt; and would have sent him to the Tower. But he produced the ring; and gained his enemies a severe reprimand from Henry, and himself the highest degree of security and favour.*

Upon this occasion he shewed that lenity which always so much distinguished him: never persecuted any of his enemies, nay freely forgave even the inveterate Gardiner, on his writing a supplicatory letter to him for that end. The same lenity he shewed towards Dr. Thornton the suffragan of Dover, and Dr. Barber, who though entertained in his family, and intrusted with his secrets, and indebted to him for many favours, had ungratefully conspired with Gardiner to take away his life. When he first discovered their treachery, he took them aside into his study, and telling them, that he had been basely and falsely accused by some, in whom he had always reposed the greatest confidence, desired them to advise him, how he should behave himself towards them? They, not suspecting themselves to be concerned in the question, replied, that such villains ought to be prosecuted with the greatest rigour, nay, deserve to die without mercy. At this the archbishop lifting up his hands to heaven, cried out, "Merciful God whom may a man trust?" And then pulling out of his bosom the letters by which he had discovered their treachery asked them, if they knew those papers? When they saw their own letters produced against them, they were in the utmost confusion, and falling down on their knees, humbly sued for forgiveness. The archbishop told them, "that he forgave them and would pray for them: but that they must not expect him ever to trust them for the future." And now we are upon the subject of the archbishop's readiness to forgive injuries, we may relate a pleasant

* Shakspere has finely represented this circumstance in his play of Henry VIII.

instance of it, which happened some time before this. The archbishop's first wife, whom he married at Cambridge, was kinswoman to the hostess at the Dolphin Inn, and boarded there: and he often resorting thither on that account, the Popish party had raised a story, that he was ostler of that inn, and never had the benefit of a learned education. This idle story a Yorkshire priest had with great confidence asserted in an alehouse which he used to frequent; railing at the archbishop, and saying, that he had no more learning than a goose. Some of the parish informed Lord Cromwell of this; and the priest was committed to the Fleet prison. When he had been there nine or ten weeks, he sent a relation of his to the archbishop to beg his pardon, and to sue for a discharge. The archbishop instantly sent for him, and, after a gentle reproof, asked the priest, whether he knew him? to which he answering, no; the archbishop expostulated with him, why he should then make so free with his character? The priest excused himself by his being in drink: but this Cranmer told him was a double fault. And then let him know, that if he were inclined to try, what a scholar he was, he should have liberty to oppose him in whatever science he pleased. The priest humbly asked his pardon, and confessed himself to be very ignorant, and to understand nothing but his mother tongue. "No doubt then, said Cranmer, you are well versed in the English Bible; and can answer any questions out of that; pray tell me, who was David's father?" The priest stood still a while to consider; but at last told the archbishop he could not recollect his name. "Tell me then, says Cranmer, who was Solomon's father?" The poor priest replied, that he had no skill in genealogies, and could not tell. The archbishop then advising him to frequent alehouses less, and his study more, and admonishing him not to accuse others for want of learning, till he was master of some himself, sent him home to his cure. These may serve as instances of his clement temper. Indeed he was much blamed by many for his too great lenity; which, it was thought, encouraged the Popish faction to make fresh attempts against him; but he was happy in giving a shining example of that great Christian virtue which he diligently taught. The king, who was a good discerner of men, remarking the implacable hatred of his enemies towards him, changed his coat of arms from three cranes to three pelicans, feeding their young with their own blood: and told his grace, "that these birds should signify to him, that he ought to be ready like the pelican, to shed his blood for his young ones, brought up in the faith of Christ; for, said the king, you are like to be tried, if you will stand to your tackling at length." The event proved the king to be no bad prophet.

In 1546 King Henry died, and left his crown to his only son Edward, who was godson to Cranmer, and had imbibed all the spirit of a reformer. This excellent young prince, influenced no less by his own inclinations than by the advice of Cranmer and the other friends of the reformation, was diligent in every endeavour to promote it. Homilies were composed by the archbishop, and a Catechism: Erasmus's notes on the New Testament

* This ignorance in the priests of those times is not to be marvelled at: the two instances given by Dr. Derham of *mumpimus*, and *parveant illi*—fully shew it; as well as that mentioned by Dr. Jortin in his life of Erasmus, whom the clergy of Scotland were for excommunicating, as being the author of an heretical book, called the New Testament. And nothing shews more strikingly the error of those who are for admitting any ignorant persons into the ministry provided they have but *grace*.

translated,

translated, and fixed in churches; the Sacrament administered in both kinds; and the Liturgy used in the vulgar tongue: Ridley, the archbishop's great friend, and one of the brightest lights of the English reformation, was equally zealous in the good cause: and with him the archbishop drew up the forty-two articles of religion, which were revised by other bishops and divines; as through him he had perfectly conquered all his scruples respecting the doctrine of the corporeal presence, and published a much esteemed treatise, intitled, A Defence of the true and catholic Doctrine of the Sacrament of the Body and Blood of our Lord Jesus Christ.

But this happy scene of prosperity was not to continue: God was pleased to deprive the nation of King Edward in 1558, designing, in his wise providence, to perfect the Church of England by the blood of Martyrs, as at the beginning he perfected the church in general. Anxious for the success of the reformation, and wrought upon by the artifices of the Duke of Northumberland, Edward had been persuaded to exclude his sisters, and to bequeath the crown to that duke's amiable daughter the Lady Jane Grey. The archbishop did his utmost to oppose this alteration in this succession; but the king was over-ruled: the will was made, and subscribed by the council and the judges. The archbishop was sent for last of all, and required to subscribe; but he answered, that he could not do it without perjury, having sworn to the entail of the crown on the two princesses Mary and Elizabeth. To this the king replied, that the judges, who being best skilled in the constitution, ought to be regarded in this point, had assured him, that notwithstanding that entail, he might lawfully bequeath the crown to Lady Jane. The archbishop desired to discourse with them himself about it; and they all agreeing, that he might lawfully subscribe the king's will, he was at last prevailed with to resign his private scruples to their authority, and set his hand to it.

Having done this he thought himself obliged in conscience to join the Lady Jane: but her short-lived power soon expired; when Mary and persecution mounted the throne, and Cranmer could expect nothing less than what ensued; attainer, imprisonment, deprivation, and death. He was condemned for treason and pardoned; but to gratify Gardiner's malice, and her own implacable resentment against him for her mother's divorce, Mary gave orders to proceed against him for Heresy. His friends, who foresaw the storm, had advised him to consult his safety by retiring beyond sea; but he chose rather to continue steady in the cause, which he had so nobly supported; and preferred the sealing his testimony with his blood, to dishonourable flight.

The Tower was crowded with prisoners; insomuch that Cranmer, Ridley, Latimer and Bradford, were all put into one chamber; which they were so far from thinking an inconvenience, that on the contrary they blessed God, for the opportunity of conversing together, reading and comparing the Scriptures, confirming themselves in the true faith, and mutually exhorting each other to constancy in professing it, and patience in suffering for it!

In April 1554 the archbishop, with Bishop Ridley and Latimer, was removed from the Tower to Windsor, and from thence to Oxford, to dispute with some select persons of both universities! but, alas, what farces are disputations, where the fate of men is fixed, and every word is misconstrued! and such was the case here: for on April the 20th Cranmer

was

was brought to St. Mary's before the queen's commissioners, and refusing to subscribe the Popish articles, he was pronounced an Heretic and sentence of condemnation was passed upon him. Upon which he told them, that he appealed from their unjust sentence, to that of the Almighty: and that he trusted to be received into His presence in heaven, for maintaining the truth of whose spiritual presence at the altar, he was there condemned. After this his servants were dismissed from their attendance, and himself closely confined in the prison of Oxford.—But this sentence being void in law as the Pope's authority was wanting, a new commission was sent from Rome in 1555:—and in St. Mary's Church, at the high altar, the court sat and tried the already condemned Cranmer. He was here well nigh too strong, for his judges; and if reason and truth could have prevailed, there would have been no doubt, who should have been acquitted, and who condemned.—The February following a new commission was given to Bishops Bonner and Thirlby, for the degradation of the archbishop. When they came down to Oxford he was brought before them: and after they had read their commission from the pope—Bonner, in a scurrilous oration, insulted over him in the most unchristian manner, for which he was often rebuked by Thirlby, who wept and declared it the most sorrowful scene in his whole life. In the commission it was declared, that the cause had been impartially heard at Rome; the witnesses on both sides examined, and the archbishop's council allowed to make the best defence for him they could: at the reading this, the archbishop could not help crying out, “Good God, what lies are these; that I, being continually in prison, and not suffered to have council or advocate at home, should produce witnesses and appoint my council at Rome! God must needs punish this shameless and open lying!” When Bonner had finished his invective, they proceeded to degrade him; and that they might make him, as ridiculous as they could, the episcopal habit which they put on him, was made of canvas and old clouts: Bonner, mean time, by way of triumph and mockery, calling him Mr. Canterbury and the like. He bore all with his wonted fortitude and patience; told them, “the degradation gave him no concern, but when, they came to take away his crozier, he held it fast, and delivered his appeal to Thirlby, saying, “I appeal to the next general council.” When they had stript him of all his habits, they put upon him, a poor yeoman-beadle's gown, and a townsman's cap; and so delivered him to the secular power, to be carried back to prison, where he was kept intirely destitute of money, and totally secluded from his friends. Nay such was the iniquity of the times, that a gentleman was taken into custody by Bonner, and nearly escaped a trial for giving the poor archbishop some money to buy him a dinner!

He had been imprisoned now almost three years; and death should have immediately followed his sentence and degradation; but his cruel enemies referred him for greater misery and insult. Every engine that could be thought of was employed to shake his constancy. But in vain: he held fast the profession of his faith without wavering. Nay, even when he saw the martyrdom of his dear companions Ridley and Latimer, he was so far from shrinking, that he not only prayed to God to strengthen them; but also by their example to animate him to a patient expectation and endurance of the same fiery trial.

But at length the Papists determined to try what gentle treatment would effect: they removed him from prison to the lodgings of the dean of Christ Church;

Church; urged every persuasive motive: and too much melted his gentle nature by the false sunshine of pretended civility. Yet this availed not, till they again changed their conduct, and, with severity enough, confined him to a loathsome prison. This was more than the infirmities of so old a man could support: the frailty of human nature prevailed: he began to waver: he fell: fell but to rise with superior lustre; and was induced to sign six different recantations, drawn from him by the malice of his enemies; who, notwithstanding, determined not to spare his life: for nothing less than his death could satiate the gloomy queen, who said, that "as he had been the great promoter of Herefy, which had corrupted the whole nation, the abjuration which was sufficient in other cases, should not serve his turn; for she was resolved he should be burnt."

The archbishop had no suspicion of such a fate, after what he had done: the Papists designed that he should soon read his recantation publicly at St. Mary's; upon which they proposed to have triumphed in his death. Accordingly on the day appointed, Cole mounted the pulpit, and the archbishop was placed opposite to it on a low scaffold, a spectacle of contempt and scorn to the people! Cole magnified his conversion as the work of God's inspiration; exhorted him to bear with resolution the terrors of death; and by the example of the thief on the cross, encouraged him not to despair, since he was returned, though late, into the bosom of the church; and assured him, that dirges and masses should be said for his soul in all the churches of Oxford. As soon as the archbishop perceived from Cole's sermon what was the bloody decree, struck with horror at the inhumanity of these proceedings, he gave, by all his gestures, a full proof of the deep anguish of his soul. And at length being called upon by Cole, to declare his faith and reconciliation with the Catholic Church; he rose with all possible dignity—and while the audience was wrapt in the most profound expectation—he knelt down and repeated the following prayer—"O, Father of Heaven, O Son of God, Redeemer of the world, O Holy Ghost, proceeding from them both; three persons and one God, have mercy upon me, most wretched and miserable sinner! I who have offended both Heaven and earth, and more grievously than any tongue can express, whither then may I go, or where shall I fly for succour?—To Heaven I may be ashamed to lift up mine eyes, and in earth I find no refuge: what shall I then do: shall I despair? God forbid! O good God thou art merciful, and refusest none that come to thee for succour: to thee therefore do I run: to thee do I humble myself, saying, O Lord God, my sins be great, but yet have mercy upon me, for thy great mercy! O God the Son, thou wast not made man, this great mystery was not wrought, for few or small offences: nor thou didst not give thy Son unto death, O God the Father, for our little and small sins only, but for all the greatest sins of the world: so that the sinner return unto thee with a penitent heart, as I do here at this present; wherefore have mercy upon me, O Lord, whose property is always to have mercy: for although my sins be great, yet thy mercy is greater! I crave nothing, O Lord, for my own merits, but for thy Name's sake, that it may be glorified thereby, and for thy dear Son Jesus Christ's sake.—And now therefore, Our Father, &c."

He then rose up: exhorted the people to a contempt of this world; to obedience to their sovereign, to mutual love and charity; he told them that being now on the brink of eternity, he would declare unto them his faith without reserve or dissimulation. Then he repeated the Apostle's Creed,

Creed, and professed his belief thereof, and of all things contained in the Old and New Testament. By speaking thus in general terms, the attention of the audience was kept up; but amazement continued that attention, when they heard him, instead of reading his recantation, declare his unfeigned repentance for having been induced to subscribe the Popish errors: he lamented with many tears his grievous fall, and declared that the *hand*, which had so offended, should be burnt before the rest of his body. He then renounced the pope in most express terms, and professed his belief concerning the eucharist to be the same, with what he had asserted in his book against Gardiner.

This was a great disappointment to the Papists; they made loud clamours, and charged him with hypocrisy: to which he meekly replied, "that he was a plain man, and never had acted the hypocrite, but when he was *seduced* by them to a recantation." He would have gone on further, but Cole cried, "stop the Heretic's mouth, and take him away." Upon which the monks and friars rudely pulled him from the scaffold, and hurried him away to the stake; (where Ridley and Latimer had before been offered up:) which was at the north side of the city, in the ditch opposite Baliol college. But if his enemies were disappointed by his behaviour in the church, they were doubly so by that at the stake. He approached it with a cheerful countenance; prayed and undressed himself; his shirt was made long down to his feet, which were bare, as was his head, where a hair could not be seen. His beard was so long and thick, that it covered his face with wonderful gravity: and his reverend countenance moved the hearts both of friends and enemies. The friars tormented him with their admonitions; while Cranmer gave his hand to several old men, who stood by, bidding them farewell. When he was tied to the stake and the fire kindled, he seemed superior to all sensation, but of piety. He stretched out the offending *hand* to the flame, which was seen burning for some time before the fire came to any other part of his body; nor did he draw it back, but once to wipe his face, till it was entirely consumed: saying often, "this unworthy hand, this hand hath offended:" and raising up his eyes to heaven, he expired with the dying prayer of St. Stephen, Lord Jesus receive my spirit! He burnt to all appearance without pain or motion: and seemed to repel the torture by mere strength of mind: shewing a repentance and a fortitude, which ought to cancel all reproach of timidity in his life.

Thus died Archbishop Cranmer in the 67th year of his age, and the 23d of his primacy; leaving an only son of his own name behind him. He was a man naturally of a mild and gentle temper; not soon provoked, and yet so easy to forgive, that it became a kind of proverb concerning him, "Do my Lord of Canterbury a shrewd turn, and he will be your friend as long as you live." His candour and sincerity, meekness and humility, were admired by all who conversed with him: but the queen could not forgive his zeal for the reformation, nor his divorce of her mother, though he had been the instrument of saving her own life: and therefore she brought him to the stake; which has justly numbered him amongst the noblest martyrs of Jesus Christ: thus crowning his character; for he may well be esteemed the Apostle of the reformed Church of England, and as such must ever be dear to every Protestant. He may truly be ranked with the greatest primitive bishops and the fathers of the very first class, who were *men* as well as himself: and therefore if, in a scrutiny of *theirs* or of *his* character,

character, some infirmities and imperfections may appear, we may learn to make a wise and moral improvement by them. His learning was great, and his endeavour to encourage it, greater. To him, under God, we are indebted for the great blessing we enjoy of reformation, of which he was the pillar and the ornament: and while we repeat the Liturgy, and hear the Bible in our congregations, so long shall we venerate the name of Archbishop Cranmer.

Cranmer's labours (as a writer observes) were well seconded by Ridley, Latimer, and Hooper, who were his fellow martyrs in the cause of reformation: but the characters of this illustrious quadrumvirate differed one from the other. Cranmer was most respected; Latimer was most followed; Ridley best esteemed, and Hooper most beloved. The art and address of Cranmer proved a happy balance to the zeal of Latimer: while the relaxed notions of Hooper, were tempered by the wisdom and virtue of Ridley.

ADDITION TO THE CATALOGUE OF BISHOPS TO THE YEAR 1608;

Being a Character and History of the Bishops during the Reigns of Queen ELIZABETH, and King JAMES; and an additional Supply to Dr. GODWIN'S Catalogue. By Sir JOHN HARRINGTON, Kt. Written for the private Use of Prince Henry.

N U M B E R V I I I . — B A T H A N D W E L L S .

Doct^r OLIVER KING.

CONCERNING Bath I have such plenty of matter to entertaine your highnesse with (I meane variety of discourse) as I study rather how to abbreviate it, then how to amplify it: I should have begunne at Bishop Barlow, but I respect so much the very name of King, as I could not let him passe without some homage; and because the chiefe Bath of which the towne hath the name is called the King's Bath, I shall add somewhat also, either omitted, or but sleightly touched in the precedent booke by mine author, but somewhat more largely handled in the Latin treatise mentioned by him page 307, in the Life of Stillington, out of which I will cite a passage or two as occasion shall serve.

First therefore for the city of Bath, to omit all the antiquities noted by Mr. Cambden and other good authors, as also seen by my self, I observe this, that amongst all our old traditions and legends thereof, that seemeth as it were purposely left in suspence and not yet fully determined, whether the crowne or the miter have more claime to the vertue that all men see and say to be in these waters. Some affirme that King Bladud a learned king, brought up at Athens long before Christ's time, either by his cunning in magick did frame it, or rather by his search did find it, or at least with his cost did first found it: others believe that King Arthur's uncle St. David a bishop of Wales, that lived longer with leekes then we doe now with larkes and quails, by his prayer procured this vertue to these springs; but this is manifest by most credible histories, that Ossa King of Mereia built a goodly
Vol. III. Churchm. Mag. July, 1802. B abbey.

abbey there, where before had been a temple of Minerva and Hercules, whom they feined to be présidents of hot bathes. This monastery built by Offa 775 was destroyed by the Danes being then no Christians about the yeere 900. Then it was re-edified by Elphegus a bishop of Canterbury 1010, and continued in great estimation for a place of holy and strickt life, but had not yet the title of a bishoprick, till John de Villula, a French man borne and a physician by profession, being made bishop of Wells, which was in Latin *de Fontibus*, admiring the vertue of these bathes and the cures they wrought, for which it had been long before by the Saxons furnamed *Almanchester*, that is sick man's towne. This John de Villula thinking this place *de Fontibus*, more honourable then the other called Wells, bought this city of King William Rufus, and translated his seat thither. And finding that both that towne and abbey had beene late before defaced with fire, he new built both about the yeare 1122 and was the first bishop was buried there.

Then was that again burned in the yeere 1182 and repaired againe by Bishop Robert, and remained still the bishop's seat and inheritance, till that bankrout Bishop Savaricus, for covetousnesse of Glastenbury, *In mercedem hujus unionis* (to use my author's word) for recompence of this union of Glastenbury to Wells, gave Bath againe to King Richard the First, and yet notwithstanding these two so huge revenues, he spent so prodigally and unprovvidently in his many journeys to the emperour, that it is written he had a legion of creditors, and for his wandring humours he had this written for an epitaph, though not set on his tombe at Bath.

*Hospes eras Mundo, per Mundum semper eundo,
Sic suprema dies fit tibi prima quies.*

Thus Bath againe after 100 yeeres, became the kings, and ever may it be so. But the church was not so sufficiently repaired as it ought, in so much that in Henry the seventh's time it was ready to fall, what time that Oliver King about 100 yeeres since built it againe with so goodly a fabrick as the stone work stands yet so firme, notwithstanding the injuries of men, time and tempests upon it. Here I may by no meanes omit, yet I can scarce tell how to relate the pretty tales that are told of this Bishop King, by what visions, predictions he was encouraged and discouraged in the building of this church, whether some cunning woman had foretold him of the spoyle that followed, as Paulus Jovius writes how a witch deceived his next successor Hadrian bishop of Bath, or whether his own minde running of it gave him occasion to dreame sleeping of that he thought waking, but this goes so currant and confirmed with pretty probabilities. That lying at Bath and musing or meditating one night late after his devotions and prayers for the prosperity of Henry the seventh and his children (who were then all or most part living) to which king he was principall secretary and by him preferred to this bishoprick; he saw or supposed he saw a vision of the holy Trinity with angels ascending and descending by a ladder, neere to the which there was a faire olive tree supporting a crowne, and a voice said let an Olive establish the crowne and let a King restore the church. Of this dreame or vision he took exceeding great comfort, and told it to divers of his friends, applying it to the king his master in part, and some part to himself. To his Ma. because the olive, being the emblem or hieroglyphic of
peace

peace and plenty, seemed to him to allude to king Henry the seventh, who was worthily counted the wisest and most peaceable king in all Europe of that age. To himselfe (for the wisest will flatter themselves sometimes) because he was not onely a chief councellor to this king, and had been his ambassadour to conclude a most honourable peace with Charles the eighth, who paid (as Holinshed writeth) 745 duckets, besides a yearly tribute of 25,000 crownes, but also he carried both the Olive and King in his name; and therefore thought he was specially designed for this church work, to the advancement of which he had an extraordinary inclination. Thus though (as St. Thomas of Aquin well noteth) all dreames be they never so sensible will be found to halt in some part of their coherence; and so perhaps may this: yet most certaine it is, for the time he was so transported with this dreame, that he presently set in hand with this church (the ruines whereof I rue to behold even in writing these lines) and at the west end thereof he caused a representation to be graved of this vision of the Trinity, the angels and the ladder, and on the north side the olive and crowne with certaine French words (which I could not read) but in English is this verse taken out of the Booke of Judges, chap. 9.

*Trees going to chuse their King,
Said be to us the Olive King.*

All which is so curiously cut and carved, as in the west part of England is no better works then in the west part of this poore church, and to make the credit of all this more authenticke, he added this word to it, *De sursum est*, it is from high. Thus much the stones and walls (though dumb witnesses yet credible) doe plainly testifie. But in the midst of all this jollity having made so faire a beginning to his own great content, and no lesse to the kings, who came into this country at that time, and lay at the deane of Wells his house nine days; I say in all this joy and comfort, that hapned the kings primogenitus, the noble prince Arthur, having lately before married a great infanta of Spaine to depart this life. This so daunted the heart and hope of this good bishop, that he doubted now his vision would prove but an illusion, that his oliva would be but an oleaster, which melancholy thoughts were increast in him by the predictions as I touched before of some wizards (to which kind of men that age was much affected) concerning the new prince who was after Henry the eighth, of his incestuous marriage, of the decay of his off-spring, that he should pull down what the kings had builded, which no marvel if the bishop being by surname a King mistrusted to pertaine also to his buildings. I heard by one Flower of Philips Norton, who said he saw Henry the seventh in this country, that the bishop would wish he had paid above the price of it, so it might have been finished, for if he ended it not, it would be pulled downe ere it were perfected. As for the latter predictions or rather postfictions (since this bishop's death) I willingly omit concerning the successors of this bishop, as things worthier to be contemned then condemned, written by cole-prophets, upon whited walls, which the Italian calls the paper of foolcs. *Muro bianco charta di matto*, of which sort many have bene made as well by our owne country men as others; but the best I remember was this written by an English gentleman since the three and fortieth yeere of qucen Elizabeth on the church wall with a charcole.

O Church I waile thy wooful plight,
Whom King nor Cardinal, Clark nor Knight
Have yet restored to ancient right.

Subscribed *Ignoto.*

Whereunto a captaine of an other country wrot this for the comfort of this church, and I wish him to prove a true prophet (though perhaps he dyed rather a martyr.)

Be blythe fair Kirk when Hempe is past,
Thine Olive that ill winds did blast
Shall flourish greene for aye to last.

Subscribed *Cassadore.*

But to proceed in this sad story, and leave this pleasant poetry, to pursue truths and eschue fictions, to imbrace reason and refuse rime, it is most apparent that after the death of this Oliver King, his successors Cardinall Adrian, Cardinall Woolsey, Bishop Clerke, and Bishop Knight, all succeeded in five and thirty yeeres, of which the first two were supposed to poyson themselves, the third to be poysoned by others, the last survived to see the death, or at least the deadly wound of this church; for while the builders were ready to have finisht it, the destroyers came to demolish it; yet to give the devill his right (as the proverb is) it is said that the commissioners in reverence and compassion of the place, did so far strain their commission, that they offered to sell the whole church to the town under 500 marks. But the townsmen fearing they might be thought to couzen the king, if they bought it so cheap, or that it might after (as many things were) be found concealed, utterly refused it; whereupon certain merchants bought all the glasse, iron, bells, and lead, of which lead alone was accounted for (as I have credibly heard) 480 tun, worth at this day 4800l. But what became of these spoiles and spoylers,

*Desit in hac mihi parte fides,
neque credite factum;
Aut si credetis facti quoque
credite pœnam.*

For I may well say *Non possum quin exclamem.* But in a word, soon after the sellers lost their heads, the buyers lost their goods, being laid up in the great treasury of antichrist, I mean drowned in the sea, from whence (as some write) by the devill's power, he shall recover all lost treasures for the maintaining of his unmeasurable guists. Thus speedily it was pulled down, but how slow it hath risen againe, I may blush to write. Collections have been made all over England, with which the chancel is covered with blew slate, and an alms-house built *ex abundantia*, but the whole body of the church stands bare *ex humilitate*. The rest of the money never coming to the townsmens hands, is laid up as I suppose with that money collected for Pauls steeple, which I leave to a *melius inquirendum*. And thus the church lies still like the poore traveller mentioned in the 10 of Luke, spoiled and wounded by theeves. The priests go by, the Levites go by, but do nothing. Onely a good Samaritan honest M. Billet, (worthy to be billited in the new Jerusalem) hath powred some oyl in the wounds, and maintained it in life. In so much as a wealthy citizen of London, hath adventured

adventured to set his tomb there, whom I commend more worthily than the senate of Rome did thank Varro at his return from Cannas, *quod de salute reipublicæ non desperasset*; for it seems this honest citizen did not despair of the reedifying this church that gave order to be richly entombed therein, and thus much be said of this last church of Bath.

(To be continued.)

SACRED CRITICISM, No. X.

A CRITIQUE, ON PSALM II.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

PURSUANT to promise, Vol. II. p. 9. I now return to the consideration of the remaining *Prophetic* Psalms descriptive of the MESSIAH, cited in the sublime *Introduction of the Epistle to the Hebrews*, as applicable to JESUS CHRIST: which has been suspended, during the last three communications on the PRIMITIVE NAMES OF THE DEITY; but neither unprofitably, I trust, nor irrelevantly to the main design of these specimens of SACRED CRITICISM; which is, to explain the *scriptural* "NAME," authority or character of THE SON OF GOD, "OUR LORD," or spiritual Sovereign, and "OUR GOD," or future judge of quick and dead:—"FOR WE ALL must appear before the tribunal of CHRIST; in order that EVERY ONE may receive [a recompense] of the deeds done in the body, whether good or bad." See John 20, 28, and 5, 22. 2 Cor. 5, 10. Rom. 14, 10, and 9, 5. ACTS 10, 36.

1. The second Psalm, (to which I next proceed) cited to prove the peculiar *Sonship* of JESUS CHRIST, has been materially injured by the double sense, supposed to be attached to it; as it is related primarily to David, and secondarily to CHRIST: a malignant fiction, forged by the later Jewish Rabbins, to invalidate its *prophetic* evidence; most idly and unwarily adopted by several respectable *Christian* commentators, Grotius, Patrick, Chandler, Dodd, Mudge, Durell, Horne, &c.

Happily for the cause of CHRISTIANITY, the fiction itself, or the misapplication of the Psalm to David in the literal sense, is irrefragably proved, by the testimony of the Primitive Jewish Church, and of the earlier Rabbins, and also by the confession of the framers and abettors thereof.

1. The *Chaldee Paraphrast* renders the clause, verse 4, "THE REGENT (מֶלֶךְ) shall deride them" thus: "THE ORACLE OF THE LORD (חִירוּתוֹ) shall deride them."—And in the various applications of different passages of this most celebrated Psalm, to JESUS, as THE CHRIST, throughout the NEW TESTAMENT; its reference to THE MESSIAH or CHRIST, is uniformly taken for granted, as the unquestionable doctrine of the Primitive Jewish Church; the only question under consideration at that time, was, whether the character corresponded to JESUS OF NAZARETH,

2. In the new edition of the *Breshit Rabba* (a Rabbinical work composed about A. D. 300) Wilmerfd. p. 30.—"R. Jonathan said there are three, to whom, אַשָּׁכ "Ask", was said: namely, Solomon, Ahaz, and King Messiah.—1. Solomon: For it is written 1 Kings, 3, 5. In Gibeon THE LORD appeared unto Solomon in a dream by night, and GOD said, Ask what I shall give thee.—2. Ahaz: For it is written, Isa. 7, 11. Ask thee a sign of

of the Lord.—3. King Messiah: for it is written, Pf. 2, 8. Ask, and I will give thee, the Gentiles, thine inheritance.”

8. It is likewise declared in the Talmud. Cod. Succa, Cap. 5, “Our Masters deliver: That the BLESSED GOD said unto THE MESSIAH, son of David, (who is shortly to be revealed in our days) Ask of me somewhat, and I will give it thee. For it is said, Pf. 2, 7—8. I will declare the decree: THE LORD said unto me, Thou art MY SON, this day have I begotten thee: Ask of me, and I will give the Gentiles thine inheritance.”

4. The Midrash Tillin, understands “the Gentiles,” (verse 1,) of Gog and Magog:—plainly referring to Balaams signal prophecy, respecting the MESSIAH’s conquests, Numb. 24, 7. “His KING shall be higher than GOG.” (See my Reformation thereof, Vol. I. p. 370, and the texts there adduced. Ezek. 38, 2, and 39, 11. Rev. 20, 8.) And the MESSIAH is represented as He, who shall smite the impious with locusts.” And in a curious critical remark, (on verse 7) it states that he is styled in the divine decree, יְיָ “MY SON,” [absolutely] not, לִי בֶן “to Me a Son,” or as a Son, [relatively].

5. R. Obadiah Gaon, observes, that This Psalm alludes to the days of CHRIST, when mankind shall be converted to the worship of God.” [And this accords with the titles of this Psalm prefixed to the Syriac and Arabic versions.] And on verse 5, “He shall terrify them in his anger,” he remarks, “CHRIST shall smite the Earth with the rod of his mouth” Isa. 11, 4.—as these predicted of “THE BRANCH from the root of Jesse,” an appropriate title of CHRIST. And he thus explains the inauguration of the MESSIAH, verse 6, “My God hath made me to reign, upon Sion, my mount; and this shall be in the Redemption to come.”—And he applies the last sentence, verse 12, Blessed are all that trust in Him,” “To those that expect redemption,—to them will the light arise.”

6. R. Sadius Gaon, observes on Dan. 7, 13.—He who is to come with the clouds of heaven like a Son of Man, is “MESSIAH our righteousness”; and on 7, 14.—“And authority was given him” “Because (THE ANCIENT OF DAYS) will give him authority and a kingdom; as it is written, Pf. 2, 6. “But I anointed my king.”

7. R. Moses Maimonides also, in his Porta Mosis, p. 160, allows the filiation of THE MESSIAH to his CREATOR; who said unto Him, Pf. 2, 7. “Thou art my Son.”

This is decisive evidence of the opinion of the Jewish Church, till the time of Maimonides, who died A. D. 1209.

8. His successor, R. David Kimchi, who died A. D. 1240, appears to be one of the first who supported the literal application of the Psalm to David: supposing in his commentary, that it was composed and sung by David in the beginning of his reign, when the neighbouring nations were gathered together against him, according to 2 Sam, 5, 7. “And the Philistines heard that they had anointed David king over Israel; and all the Philistines came up to seek David,” although he allows, that the rulers of the Philistines are so where in scripture called “Kings,” but only, סַרְנֵי, “Lords” or “Satraps.” and at the conclusion, confesses that his own, was a novel interpretation: “some there are, however, who expound the Psalm of Gog and Magog, and of THE MESSIAH, that is, of KING MESSIAH: and so have our Masters of blessed memory interpreted it; and if the Psalm be expounded in this way, its sense will be clear: but it seems more likely that David composed this Psalm of himself, according to our explication.”

9. The

9. The true reason of his explication and departure from the *Orthodox* doctrine of his "masters of blessed memory," as we have seen, is furnished inadvertently, by his contemporary *R. Solomon Jarchi*: "our doctors, says he, have expounded this Psalm *mystically*, of KING, MESSIAH; but according to the letter, and to ANSWER THE HERETICS, it is expedient to expound it of *David* himself.

This curious and important confession, לְתוֹשֵׁב חַיִּיטִים, "to answer the heretics," which is found in the earlier editions, but most injudiciously and unwarrantably expunged from the later editions, the *Basil*, by *Buxtorf*, and the *Venetian*, furnishes the fullest and most unequivocal evidence of the double dealing of *Jarchi* and his associates, who first fabricated the literal exposition.

The *Mytical* interpretation of this Psalm, was therefore unquestionably the doctrine of the earlier and purer ages of the *Jewish* and *Christian* Churches, and should not therefore be rashly receded from, in the present age of *Reason*, idly disclaiming all mystery and all allegory in Religion. For although it must be admitted, that the fashion of *allegorizing* scripture, was carried to excess, by the *philosophizing* Divines of both, especially of the *Alexandrian* school; *Philo*, *Clemens Alexandrinus*, *Origen*, &c. (See the *Monthly Review*, December 1801, p. 394.) yet to run into the opposite extreme and to decry all *mytical* or *allegorical* interpretation, favours strongly of the most blameable *scepticism*, and leads to downright *infidelity*. Our Lord himself, frequently inculcates the peculiar mysteries of the gospel, under *parables* and *allegories*; and *Paul* allegorizes the two sons of *Abraham*, *Ishmael* and *Isaac*, into "the two covenants," the temporal and the spiritual. Gal. 4, 24.* And it is truly remarkable, that they who are so ready to decry *allegory* in explaining the mysteries of our FAITH; by a usual inconsistency, are the readiest to avail themselves of it, where it may answer the purpose of explaining away the leading facts and doctrines of Revelation; such as the *fall* and *redemption* of mankind, inseparably connected with the temptations of *Eve* and of *JESUS CHRIST*; which the modern disciples of *Philo* and *Clemens*, the ingenious *Middleton*, and *Faymer*, &c. have discovered to be dreams, or mere visionary transactions, devoid of reality. And improving on such "imagination," the adventurous *Belsham*, that "over-strenuous unitarian," not only allegorizes *Satan* himself into an imaginary being, but denies the *delegated sovereignty* of THE SON OF GOD; and strange to tell, is applauded by the *Monthly Review*, October 1798, p. 148. See strictures on both, in THE INSPECTOR, p. 38—39.

That this Psalm is utterly inapplicable to *David*; and that it corresponds in the minutest circumstances throughout, to the *scriptural* character of *JESUS CHRIST*, will appear from the Prophecy itself, more critically translated and more faithfully expounded.

PSALM II.

OF DAVID. A PROPHECY, concerning CHRIST THE LORD, and THE CALLING OF THE GENTILES. Arab. Title.

1. Why did the Gentiles rage,
And the Peoples imagine vanity?

* See *Bishop Chandler's* masterly argument on *allegorical* interpretations of scripture. *Defence of Christianity*, Chap. 5. § 1. p. 255—277.

2. The Kings of the land confederated,
And the Rulers were assembled together,
Against THE LORD and against HIS MESSIAH :
3. " Let us break their bands asunder,
And cast away their yoke from Us."
4. HE that sitteth in the Heavens shall smile,
And THE REGENT shall deride them ;
5. Then shall he speak to them in his wrath,
And terrify them in his anger :
6. " Nevertheless, I was ordained KING,
On Sion my holy Mount :
7. I will declare GOD'S decree :—
THE LORD said unto Me " THOU ART MY SON,
THIS DAY HAVE I BEGOTTEN THEE :
8. Ask of Me, and I will give Thee,
The Gentiles for thine inheritance,
And the ends of the Earth, thy possession ;
9. Thou shalt rule them with an iron sceptre,
And crush them like a potter's vessel."
10. Ponder now therefore, O ye Kings,
Be instructed, ye Judges of the Earth !
11. Serve THE SUPREME LORD with fear,
And rejoice in HIM with trembling :
12. Kifs THE SON [also] lest he be angry ;
And [so] ye perish from the way [of life],
If his wrath be kindled even a little :
Blessed are all that trust in HIM.

(To be continued.)

INSPECTOR.

THE TARGUMIM OR CHALDEE PARAPHRASES,
Of ONKELOS, of JONATHAN BEN UZZIEL, (falsely so called) and of
JERUSALEM,

ON THE LAW OF MOSES.

Genesis, Chap. 3. v. 1.

Onkelos. AND the serpent was cunning above every beast of the field, which the Lord God had made : and he said unto the woman : *Is it of a truth that the Lord hath said, Ye shall not eat of every tree of the garden ?*

Pseudo-Jonathan. Now the serpent was wise unto evil above every beast of the field, which the Lord God had made : and he said to the woman : *Is it true that the Lord God hath said, Ye shall not eat of every tree of the garden ?*

2.

O. And the woman said unto the serpent, Of the* fruit of the trees of the garden, we may eat.

P. J. And the woman said to the serpent, Of the rest of the* fruit of the trees of the garden, we have power to eat.

3.

O. But of the fruit of that tree, which is in the midst of the garden,

* Fruits of the tree.

the

the Lord hath said, Ye shall not eat of it, neither shall ye come near unto it, lest peradventure ye die.

P. J. But of the fruit of that tree, which is in the midst of the garden, the Lord hath said, Ye shall not eat of it, neither shall ye come nigh it, lest ye die.

4.

O. And the serpent said unto the woman, Ye shall not * surely die.

P. J. In that hour the serpent said, flandering his Creator : and he said unto the woman, Ye shall not * surely die ; but every workman hateth the child of his workmanship.

5.

O. For it is revealed before the Lord, that in the day that ye shall eat of it, your eyes shall be opened : and ye shall be as princes, wife to distinguishing between good and evil.

P. J. For it is manifest before the Lord, that in the day ye shall eat of it, ye shall be as mighty angels, who are wise to know between good and evil.

6.

O. And the woman saw that the tree was good for food ; and that it was health to the eyes, and a tree to be desired as one by which knowledge was attained : and she took of its fruit, and she did eat, and she gave also to her husband with herself, and he did eat.

P. J. And the woman saw Samael the angel of death, and she was afraid : and she knew that the tree was good for food ; and that it was salutary to the light of the eyes, and a tree to be desired for the acquisition of knowledge thereby : and she took of its fruit, and did eat, and she gave also to her husband with her, and he did eat.

7.

O. And the eyes of both of them were opened, and they knew that they were naked ; then they sewed together for themselves fig-leaves, and made for themselves girdles.

P. J. And the eyes of them both were enlightened, and they knew that they were naked ; for they were stripped of the † purple clothing, in which they had been created ; and when they looked upon their parts of shame, they sewed together for themselves the leaves of fig-trees, and made unto themselves girdles.

J. And they made to themselves robes.

8.

O. And they heard the voice of the word of the Lord God, walking in the garden in the ‡ eve of the day ; and Adam and his wife hid themselves from the presence of the Lord God, in the midst of a tree of the garden.

P. J. And they heard the voice of the word of the Lord God, walking in the garden in the ‡ decline of the day ; and Adam and his wife hid themselves from the presence of the Lord God, in the midst of the trees of the garden.

J. Walking in the garden in the strength of the day.

* Dying.

† The original has מופרא לבוש Vestis onychinz. It may relate either to the color or the aromatic fragrance of their clothing.

‡ Rest or repose.

Vol. III. Churchm. Mag. July, 1802.

C

O. And

9.

O. And the Lord God called unto Adam, and said unto him, Where art thou?

P. J. And the Lord God called unto Adam, and said unto him: Is not the whole world which I have created open before me, the darkness as the light? and how couldest thou think in thy heart to lie hid from me? do not I see the place in which thou art hidden? and where are those precepts which I enjoined thee?

J. And the word of the Lord God called unto Adam, and said unto him: Behold, the world which I have created is laid open before me: darkness and light are open before me, and how didst thou expect the place, in the midst of which thou art, not to be discovered before me? where is the commandment which I enjoined thee?

10.

O. And he said: I heard in the garden the voice of thy word, and I was afraid, because I am naked, and I hid myself.

P. J. And he said: I heard the voice of thy word in the garden, and I was afraid, because I was naked, and had * transgressed the commandments which thou enjoinedst me, and I hid myself through shame.

11.

O. And he said: Who made known to thee that thou art naked? hast thou eaten of that tree whereof I commanded thee not to eat thereof?

P. J. And he said: Who told thee that thou wast naked? peradventure thou hast eaten of the fruit of that tree of which I enjoined thee not to eat thereof.

12.

O. And Adam said: The woman, whom thou gavest to be with me, she gave to me of the tree, and I did eat.

P. J. And Adam said: The woman, whom thou gavest to be with me, she gave me of the fruit of the tree, and I did eat.

13.

O. And the Lord God said unto the woman: Why hast thou done this? And the woman answered: The serpent seduced me, and I did eat.

P. J. And the Lord God said unto the woman: Why hast thou done this? And the woman answered: The serpent beguiled me in his wisdom, and caused me to err in his wickedness, and I did eat.

14.

O. And the Lord God said unto the serpent: Because thou hast done this, cursed art thou above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

P. J. And the Lord God brought them three unto judgment: and he said unto the serpent: Because thou hast done this, cursed art thou above all cattle, and above every beast of the field: upon thy belly shalt thou go, and thy feet shall be shortened, and thou shalt cast thy ikin once in seven years, and deadly poison shall be in thy mouth, and dust shalt thou eat all the days of thy life.

15.

O. And I will put enmity between thee and the woman, and between

* Made to pass from me.

thy son and her son. He shall remember against thee what thou hast done to him from the beginning, and thou shalt be observant of him unto the end.

P. J. And I will put enmity between thee and the woman, and between the seed of thy son and the seed of her sons. And it shall be when the sons of the woman shall keep the precepts of the law, they shall prepare to smite thee on thy head: but when they shall forsake the precepts of the law, then thou shalt be in readiness to bite them on their heel. Yet they shall have a remedy, but thou shalt have no remedy: for they shall apply a medicine to their heel, in the days of King Messiah.

J. And it shall be when the sons of the woman shall attend to the law and perform the precepts thereof, they shall prepare to wound thee on thy head and shall kill thee: but when the sons of the woman shall forsake the commandments of the law, and shall not perform the precepts thereof, thou shalt be in readiness and shalt bite them upon their heel, and shalt afflict them with sickness. Nevertheless, there shall be a remedy for the sons of the woman; but for thee, O Serpent, there shall not be a remedy: for they shall provide a medicine for one another in the heel, in the end of the heel of days, in the days of King Messiah.

16.

O. Unto the woman he said: I will * heavily multiply thy sorrow and thy conception: in sorrow shalt thou bear children: and towards thy husband shall be thy desire, and he shall rule over thee.

P. J. To the woman he said: I will * surely multiply thy affliction by the blood of † virginity and thy conception: in sorrow shalt thou bring forth children: and towards thy husband shall be thy desire: and he shall be ruler over thee both for purification and for sin.

17.

O. And unto Adam, he said: Because that thou hast hearkened unto the word of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground on thy account: with toil shalt thou eat of it all the days of thy life.

P. J. And unto Adam, he said: Because thou hast hearkened to the word of thy wife, and hast eaten of the fruit of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the earth in that it did not point out to thee thy fault: with toil shalt thou eat of it all the days of thy life.

18.

O. Thorns also and thistles shall it cause to spring up unto thee; and thou shalt eat the herb of the field.

P. J. Thorns also and thistles shall it cause to spring up and bear on thy account; and thou shalt eat the grass which is on the face of the field. Adam answered and said, I beseech thee by the mercies that proceed from before thee, O Lord I that we be not reckoned as the cattle, that we should eat the grass which is on the face of the field, let us arise now, and let us toil with the labor of our hands; and let us eat food of the food of the earth; and thus let there be now a distinction in thy sight between the sons of men and the sons of cattle.

J. Thorns also and thistles it shall multiply unto thee; and thou shalt eat the grass which is upon the face of the field. Adam answered and

* Multiplying.

† virginities.

said.

said, I beseech thee, by the mercies that proceed from before thee, O Lord: let us not be esteemed before thee as the beasts, that we should eat the grafs which is on the face of the field: let us arise now, and let us toil with the labors of our hands, and let us eat for food of the fruits of the earth; and in this manner let there be a distinction before thee between the sons of men and between the beasts.

19.

O. In the sweat of thy face shalt thou eat bread, until that thou return unto the earth from whence thou wast created; for dust thou art, and unto dust shalt thou return.

P. J. By the toil of the palm of thy hand thou shalt eat food, until that thou return unto the dust from whence thou wast created; for dust thou art, and unto dust shalt thou return: for out of the dust thou art to be raised, to give judgment and account of every thing that thou hast done, in the day of the great judgment.

20.

O. And Adam called the name of his wife Chavah, because she was the mother of all the sons of men.

P. J. And Adam called the name of his wife Chavah, because she was the mother of all the sons of men.

21.

O. And the Lord God made for Adam, and for his wife, clothes of glory upon the skin of their flesh, and clothed them.

P. J. And the Lord God made unto Adam, and unto his wife, clothes of glory: of the skin of the serpent that he had cast from him: upon the skin of their flesh: in the stead of their beauty which they had put off from them; and he clothed them.

22.

O. And the Lord God said: Behold, man is alone in his world, able to know good and evil; and now that he may not put forth his hand and take also of the tree of life, and eat, and live for ever.

P. J. And the Lord God said to the angels who ministered before him: Behold, the man is alone in the earth, even as I am alone in the lofty heavens: and it shall come to pass, that there shall arise from him those who well know how to distinguish between good and evil: if he had kept the commandments I enjoined him, he would have lived and have been established as the tree of life for ever. But now, because he hath not observed what I commanded him, let us make a decree against him, and let us cast him out of the garden of Eden, before that he stretch forth his hand, and take of the fruit of the tree of life; since, behold, if he eat of it, he shall live and be established for ever.

J. And the word of the Lord God, said: Behold, Adam, whom I have created, is alone in my world, even as I am alone in the high heavens. Many nations will arise out of him: out of him will arise a nation which knoweth how to distinguish between good and evil. Now therefore it is good that he should be cast out from the garden of Eden, before he also shall stretch forth his hand, and shall take also of the fruit of the tree of life, and shall eat and live for ever.

23.

O. Therefore the Lord God sent him from the garden of Eden to till the earth from whence he had been created.

P. J. Therefore the Lord God sent him forth from the garden of Eden; and

and he went and dwelt on Mount Moriah, to till the ground from whence he was created.

24.

O. So he drove forth the man, and established at the east of the garden of Eden, the cherubim and a sharp sword continually turning to keep the way of the tree of life.

P. J. So he drove forth the man from *the place* where he established the glory of his majesty towards the east between two cherubim: before that he created the world, he created the law: he prepared the garden of Eden for the just, that they might eat and delight themselves with the fruit of the trees, because that they have cultivated in their lifetime the doctrine of the law in this world, and have kept the commandments: he ordained hell for the wicked, which resembleth a sharp sword *that* consumeth with two edges: he prepared in the midst of it, sparks of fire and hot burning coals to judge therewith the wicked who rebelled in their lifetime against the doctrine of the law. The law is good to him who doeth it, above the fruit of the tree of life, which the word of the Lord hath prepared for him that observeth it, that he may live for ever, and walk in the paths of the way of life of the world to come.

I. Therefore he drove out the man, and placed the glory of his majesty from of old at the east of the garden of Eden, over above the two cherubim: two thousand years 'ere yet the world was created, he created the law, and ordained hell and the garden of Eden: he ordained the garden of Eden for the righteous, who shall eat and shall delight themselves with the fruit of that tree, because that they have kept the commandments of the law in this world: he ordained hell for the wicked, which is like unto a sword *whose* edge destroyeth on both sides: he ordained in the midst of it sparks of fire and burning coals for the wicked, to take vengeance on them in the world to come, for that they have not observed the commandments of the law in this world. For the tree of life *is* the law: every one who keepeth it in this world surely liveth, and shall be established as the tree of life. The law *is* good to him who cultivated it in this world, as the fruit of the tree of life in the world to come.

REMARKS ON THE TOLERATION ACT.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

NO one can lament more sincerely than myself the increase of SCHISM, and the prevalence of that *wild enthusiastic* spirit which daily adds to the number of those who *separate* themselves from the CHURCH OF ENGLAND, and who run after *ignorant* and *fanatical* teachers. Several of your numerous and learned correspondents, have lately, with great truth, complained of the increase of METHODISM, which hath spread itself very widely over the kingdom, and you have laid before your readers some striking instances of the dreadful effects it hath produced on the minds of the *weak* and *unwary*. To endeavour to ascertain the cause or causes of this *increase*, may perhaps not be an unimproving employment for a leisure hour, and may at least furnish a few hints for the further consideration of such of your correspondents as have time to investigate the topic.

It hath occurred to me, that one remarkable cause, amongst others, arises from the great facility with which any ENTHUSIAST, who feels himself

himself "gifted, as he supposes with the *Holy Ghost*," may propagate his wild and preposterous notions; by availing himself of the advantages held out by the TOLERATION ACT. Let us turn our thoughts to the consideration of this famous ACT, and inquire what ground there may be for this opinion; and whether, if it should be found correct, some revision and alteration of it by the legislature would not be a wise and salutary measure.

When WILLIAM III. was placed on the throne of these kingdoms, soon after the *abdication* of it by JAMES II. in the year 1688, that famous ACT OF PARLIAMENT, known by the name of "THE TOLERATION ACT" was passed into a law in the year 1689, being the first of his reign. The bias which WILLIAM felt towards the DISSENTERS, and some degree of opposition which he had met with from the members of the ESTABLISHED CHURCH, caused him to be very desirous of favoring the former, by every means in his power. He endeavoured to take off the *Sacramental Test* from DISSENTERS, and thus render them capable of holding places of trust and confidence without it; but this attempt was repulsed in the House of Lords by a large majority. Though baffled in this point, he was more successful in the *toleration of religious worship*, which he was so anxious to procure for his friends. After a considerable debate, a bill framed for this purpose by the EARL of NOTTINGHAM was passed into a law, bearing the title of "AN ACT FOR EXEMPTING THEIR MAJESTY'S PROTESTANT DISSIDENT SUBJECTS FROM THE CHURCH OF ENGLAND, FROM THE PENALTIES OF CERTAIN LAWS."—The preamble of this famous law declares it was made for "ease to scrupulous consciences in the exercise of religion," which it adds, "may be an effectual means to unite their Majesty's Protestant subjects in interest and affection." Few instances can perhaps be pointed out which more strikingly evince the weakness and insufficiency of *human Wisdom*, than the one now before us. For an ACT OF PARLIAMENT passed with the grave deliberation of a whole nation, and possessing a majority of votes in its favor, to constitute it a law; and professing in its preamble to be a means of "*uniting their Majesty's Protestant Subjects, &c.*" hath in its effects been productive of more DIVISION and SCHISM, than any other cause that can be named. Let us proceed to investigate some of the clauses of the Bill itself.

The first clause declares, that none of the former penal laws made in several preceding reigns shall extend to any person, "*dissenting from the Church of England*, that shall take the oaths of *Allegiance and Supremacy*, and subscribe the *Declaration Against Popery, &c.*" By the same clause "the justices of the peace at the general quarter sessions are required to tender and administer these oaths and declaration to SUCH PERSONS AS SHALL OFFER THEMSELVES to take and subscribe the same, &c." This certainly is a most exceptionable clause, and may be justly regarded as one great cause of the abundance of enthusiastic and fanatical teachers, who so much prevail in the present day. The justices by this clause are obliged to administer the oaths to *all persons indiscriminately who shall offer themselves*, without having, by the law, the smallest power of rejecting any candidates, how unqualified or unworthy soever they may be, provided they will declare themselves to be DISSENTERS,"* and take such

* A very learned friend and near neighbour of mine, not long since, told me that he

such oaths as this law demands. Can we wonder at the increase of METHODISM when we reflect upon this?

Some of the following sections provide that those *Dissenters* who comply with the condition of this *act* in taking the *oaths* and making the *declaration* aforesaid, shall not be prosecuted in any ecclesiastical court for non-conformity to the *Church of England*.—Neither shall they be liable to the “pains and penalties of certain acts made in former reigns by reason of their PREACHING or OFFICIATING in any congregation for the exercise of religion *permitted and allowed by this act*,” that is any congregation which professes to *dissent* from the *Church of England*. By these clauses PROTESTANT DISSENTERS of every description are defended from all molestation, and may *preach* their crude and oftentimes unscriptural notions, whensoever they please, to the great disturbance of the regular clergy, and the diminution of their congregations, as well as the incalculable injury of those credulous persons who are led away by them. To all this they may, on being expostulated with, though in ever so mild a manner, add *insult and defiance*, and dare the “true shepherd” to drive them from the sheepfold, let them commit what mischief-soever they will therein. Can any words describe the sensations of that sincere and conscientious PASTOR of a CHRISTIAN FLOCK, who is thus compelled to see, with an unavailing and useless regret, the havock thus insolently committed in his fold by the WOLF *fearlessly* breaking in upon it? He sees the depredation which is committed,—he deplores the wretchedness of his innocent charge,—and he has no power in the slightest manner to afford relief!!

The eleventh section provides that “every teacher or preacher of a congregation who shall take the oaths, &c. required by this ACT, shall be thenceforth exempted from serving on any jury, being chosen churchwarden, overseer of the poor, &c.” if he hath taken care to have “his name” and the fact of his taking the said oaths, &c. “recorded in the said court, for which sixpence shall be paid to the clerk of the peace, and no more.”—Thus the violent SEPARATIST, is by this clause rewarded with immunities and privileges (which the honest CONFORMIST doth not enjoy) for causing SCHISM in the church, and broaching new and dangerous doctrines in the Christian community. Does not this demand immediate and effectual revision*?

Finally,

he was deputed some time since by his brother-justices to examine such persons as came to the sessions to be licensed under this ACT as TEACHERS of a PROTESTANT DISSENTING CONGREGATION; and such was the deplorable ignorance of one man, that he was unable to give any consistent account of his religious tenets; at last, to extricate himself from his dilemma, he asserted “that his religious opinions were the same as those of the CHURCH OF ENGLAND!!”

* Our worthy correspondent must excuse us for entering our caveat against his objection to this clause, and we are confident that upon re-consideration he will perceive that we do so upon a just ground. So far from the clause holding out immunities to dissenting teachers, we take it to be a very salutary restraint. Other descriptions of persons are exempted from serving upon juries besides these, because it is supposed, that in their professional character they may be *biased*. Dissenting teachers are as likely to be so as any others; from the nature of their connexion, and therefore they are properly excluded from serving. With respect to their also being exempted from serving parochial offices, as church-warden, overseer, &c. we think that

Finally, each CONGREGATION OR ASSEMBLY for religious purposes allowed by this ACT must be certified to the BISHOP of the diocese, &c. and registered in the said bishop's &c. court; and all persons may have a certificate of the same on demanding it and paying the sum of *sixpence*.

The fundamental error of this ACT OF PARLIAMENT is that a sufficient discretionary power is not lodged in the breasts of the justices appointed by this ACT to grant licences to dissenting teachers, to reject such, as on fair and equitable enquiry, shall be found *unable*, from want of sufficient learning, &c. or *unworthy* from badness of character, &c. to discharge with fidelity and propriety that most important of all functions, a *public teacher of religion*. The only disqualifications which appear upon the face of this ACT are, those of the candidate's being a "POPISH RECUSANT," or "denying in *preaching or writing* the doctrine of the *blessed Trinity*:" all others, be their religious opinions what they may, are entitled by this law to *demand* a licence to spread their poisonous and pestiferous tenets as widely as they please: and as though enmity to the establishment was a recommendation to them, they must "dissent from the CHURCH OF ENGLAND" before they can be intitled to the benefits and immunities held forth by this ACT.

Whoever turns his thoughts towards the high and important office of the MINISTRY in the CHURCH OF ENGLAND, is usually prepared for it by a suitable education at some reputable school; in due time he is removed to one of the universities, and takes *one degree* there, at least, before he thinks of offering himself as a candidate for HOLY ORDERS: being thus previously and expensively prepared, and having attained the age of *twenty-three years*, he must look out for some CURACY or other employment in the church, which is to be approved by the BISHOP, and is called a TITLE: he must previously send to the bishop a sufficient TESTIMONIAL from three clergymen of his *learning, morals, &c.* and at the appointed time must attend to be examined by the BISHOP or his CHAPLAIN; and then, if every thing meets the approbation of the BISHOP, he is with PRAYER and the IMPOSITION OF HANDS most solemnly set apart for the sacred office of the ministry, and is diligently, faithfully, and according to the best of his abilities to labour in his high vocation.

Such is the awful and solemn process which every regular minister of the established church must undergo, previous to his taking on him that sacred office: in all and in every stage of it the bishop hath the power of rejecting the candidate, and this *without being obliged to assign any reason for it*: on the other hand, the NON-CONFORMIST, without any education, without preparation, and very frequently, doubtless, without desert, if not indeed positively unworthy of the high office he seeks, may offer himself at the quarter-sessions, proclaim his dislike to the *national religion*, offer to take a few oaths, &c. which perhaps he never thinks of afterwards, and may INSIST on being licensed to "teach or preach" in a Christian Congregation what religious opinions he will. If he is the lowest and basest of mankind, yet provided he complies with the clauses of this ACT, he *must* be licensed as above, and may propagate what mischief he pleases under the semblance of religion; and by this law, shall

that no Church of England man can have any objection to it, but has cause rather to rejoice that they are not permitted to hold trusts of so much importance.—

EDITORS.
be

be protected from "all pains and penalties whatsoever." This may be strong language, but it is TRUTH, and most loudly proves the necessity of some reformation in this point!

Gentlemen, I hope yourselves and readers will do me the justice to believe, that nothing but an ardent and sincere regard for that pure part of the Protestant reformed faith to which we, who are of the Church of England belong, could induce me either to trouble you with these few observations, or to enter so warmly into the cause as I have now done. Most firmly am I persuaded, that, until our legislators shall effectually revise and alter the several provisions of the TOLERATION ACT, we may expect that METHODISM, FANATICISM, and ANTI-CHRISTIAN DOCTRINES of every description will flourish and abound. With you, who seem so well aware of the dreadful consequences hereof, I need no longer argue on this unpleasing subject; I shall only offer my fervent wishes that those who have the power of reforming the abuses, may see it in the same light, and very speedily take such effectual steps to remove them, as may by God's blessing, produce the best and happiest consequences.

With my hearty prayers for the success of the commendable work you have undertaken,—my best wishes for the happiness and prosperity of the CHURCH OF ENGLAND,—and my hopes that all good men will heartily assist you herein, I remain, Gentlemen, with all truth and sincerity, your affectionate brother in Christ Jesus,

June 7, 1802.

OBSERVATOR.

INSPECTOR AND DOCTOR PRIESTLEY.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

NOT finding the signature of INSPECTOR in your last Magazine, I suffered a severe disappointment. You promise, however, his "Enquiry into the names of the Deity," in your *Supplement*, to be published on the 15th instant;—this, in some measure, consoles me.—Lest your Magazine, to appear on August 1st, should be without any original matter from his masterly pen, give me leave to supply an extract from one of his works, intitled, by way of pre-eminence, "*The INSPECTOR*." This extract is not in his *learned* way; it consists merely of matter of fact;—but it gives us a fact so curious, and exhibits a sectary, *Dr. Priestley himself*, bearing such strong, though reluctant testimony against Sectarianism, that I think it cannot but prove acceptable to your readers of the Establishment.

In the summer of 1787 (says the INSPECTOR) I had a conversation with *Doctor Priestley* at his commodious and elegant villa near Birmingham;—in the course of which *American* politics were introduced. He warmly recommended the *American* latitudinarian plan of *no Church Establishment*, but a general and impartial *toleration* of all religious sects. I pleaded the recency of the *American* constitution; and that no valid argument could be drawn from the state of that *new* country, for *fifty* years at least, until their constitution should be more thoroughly settled; and I then suddenly retorted—" *Prithoe, Doctor Priestley, have you felt no inconvenience in being subject to the beck of every old woman in your congregation?*"—" *No man, Sir, (answered he, with warmth) has felt it more severely than myself.*" " *If so, (replied I) GIVE ME AN ECCLESIASTICAL ESTABLISHMENT.*" This I will

Vol. III. Churchm. Mag. July, 1802.

D

OVER

aver to be truth; and I will not affront Dr. *Priestley* by hesitating whether he would vouch it if he were appealed to by THE AUTHOR."

You see, Gentlemen, OUR INSPECTOR is as keen and adroit in colloquial controversy, as he is reconditely dexterous in his study.

I hope he will not be offended at this attempt to shew him in a new light by his admirer, and your obedient servant,

July 5, 1802.

A LONDON CURATE.

PS. I beg to refer OMICRON (p. 325.) to the learned work from which I have extracted the above, for sundry observations on *the methodisms of the Devil*. He will there find the entire passage of *Polycarp*, to which, it seems, Suicerus refers for ascertaining the different senses of the word *Μεθοδεωω*; and he will also find another threwd thrust at the Herefiarch. (p.p. 56, 57, 58, note.)

ON THE INCREASE OF POPERY.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

AS watchmen over the safety and peace of our venerable establishment, every friend thereto cannot but applaud your exertions in detecting and exposing the insidious artifices of the sectaries to spread error and fanaticism among the people. But while I feel it a duty incumbent upon me to mention this part of your labours with praise, I am sorry to observe that you have not paid equal attention to the extraordinary efforts now making by Roman Catholicicks to propagate their delusive tenets among all ranks of the community, on both sides of St. George's Channel. No man is less inclined to found the cry of "No popery" than myself, when there are no just grounds for it; but when evidences stare us in the face, in every quarter, that the advocates of that corrupt church are as assiduous and successful in making profelytes, as the modern Puritans, I think there is every reason why we should exclaim "No popery," as well as "that the church is in danger."

But let us adduce a few plain facts:—In the metropolis it is well known that the number of Roman Catholick chapels has not only considerably encreased within these few years past, but that each new one has been built upon a larger scale than the others, a pretty strong presumption at least of the confidence of the party, that their cause was not dwindling. I have had the curiosity to go into some of those chapels, and I was greatly surpris'd to see them so uncommonly crouded as to render it difficult for a stranger to get accommodated. It is moreover certain that many chapels have been very recently erected in the populous villages around London, and one particularly at Greenwich, chiefly by the zealous liberality of a gentleman of that persuasion, who spares no art, pains or expence, to win over profelytes to his church. The case is the same in almost every part of the kingdom; and the re-establishment of popery, under the auspices of Bonaparte in France, has given energy to the zeal of the Romish priests, as well natives as foreigners resident amongst us.

I feel myself not adequate to the task of pursuing these inveterate enemies of Protestantism, through all their covert windings and ingenious devices to entrap men into their snares; but I hope that the few hints thus thrown out will influence other persons to pay a minute attention to

to their proceedings. We have every reason to apprehend, indeed we are almost certain, that in the ensuing parliament, the question of Catholic emancipation will be brought forward; and this is also certain, that in consequence of the number of new members returned, and likely to be returned throughout the united kingdom, great expectations are formed by the Romanists that they shall carry their cause. To this end they have taken unusual pains in the general election on behalf of those men, who they believe are friends to that measure. The Jacobins are, to a man, zealous sticklers for the emancipation, and for this obvious reason, because it will necessarily pave the way for two other objects of considerable magnitude:—I. The admissibility of Catholics to seats in Parliament, and to offices under government. II. The repeal of the corporation and test acts.

The consequences of these measures to the church established are too plain to be pointed out to any man who has read history, or who knows the slightest thing of the spirit of Popery and of Republicanism.

I am credibly informed that a certain personage of great property and high rank, who has *formally* abjured Popery, retains notwithstanding, none but Roman Catholics in his household, and that he has besides a priest in his own immediate confidence.

The pains taken to prevail upon Protestant parents to let their children be educated in Popish seminaries; the encouragement given to Popish assistants in boarding schools, especially in female ones; and the kind attentions shewn by the Roman Catholic gentry to such of their Protestant servants and tenantry as will occasionally attend their religious worship, or submit to receive instruction in the principles of their faith—added to to the glaring evils of Romish charity schools and monasteries, all serve to excite justly an alarm in the mind of every sound Protestant, and particularly of those who are Members of the great bulwark of Protestantism, the CHURCH OF ENGLAND.—I am, Gentlemen, your's, &c.

IOTA.

London, July 12, 1802.

MISSIONARY SOCIETY, AND SPREAD OF SCHISM.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

THE observations of your worthy correspondent the London Curate on the methodistical missionaries, are very striking and judicious*. How the leading men at the head of what is called the London Missionary Society, could have the assurance to present to his Majesty a volume so hostile to the established church, as the "Account of the first Voyage of the Ship Duff," is astonishing. If I recollect rightly, one of the gentlemen who attended the levee on that occasion, was the Reverend Dr. Haweis, rector of Aldwinkle, in Northamptonshire. There can be little, if any doubt, that the above mentioned volume was in part digested by him; and I believe the articles of faith were of his manufacturing. At all events, his connection with the society, his attending with the committee to present their book to the King, and his frequent harangues in meeting houses to set forth the state of the mission, are indubitable evidences, that the articles so properly exposed by your cor-

* Vol. I. p. 26.

respondent, and the ordinations of missionaries, have met with the fullest approbation and concurrence of the rector of Aldwinckle. Now in comparison of him I have no scruple in holding up Mr. Theophilus Lindsey and Dr. Disney, the leaders of the Socinian conventicle, as more commendable and consistent characters. These men have renounced their church preferments, and have freely seceded from the establishment; but the rector of Aldwinckle holds fast his living, while he stands at the head of a sect, and draws up, or assists in drawing up a plan of government, and articles of faith for its missionaries, directly repugnant to the faith and discipline of the established church. Whether he has actually gone to the length of laying his hands upon the heads of these preachers, I will not take upon me to pronounce: but there can be no doubt of his having commissioned many of them to officiate in the chapels of the Conventicles of Huntingdon.

It is a fact that these lay preachers assume the canonical vestments in his presence, as well as in that of several other beneficed clergymen, who occasionally officiate in those conventicles. I scruple not to call these places conventicles, for they are not regular chapels acknowledged by the establishment, nor are they regular meeting-houses. The readers are not in orders, and many, if not most of the preachers are mechanics.

Lately the public attention was roused to the expectation of a conversion of the Jews, and a forward conceited boy was set up by the sectaries to preach to them in Duke's Place. But this project fell to the ground, and the puppet after being exhibited by the Doctor and his party, sunk into contempt. They have since formed a society for propagating the gospel at home: itinerant missionaries are sent into the villages to draw people from the parish churches, and thus confusion is engendered where peace and uniformity were wont to dwell.

The spread of schism is lamentable, and it is still more afflicting to consider that the present relaxed state of ecclesiastical discipline is one great cause of its spreading*.

L. T. A.

BISHOP HORNE'S LETTERS ON INFIDELITY.

LETTER V.

I SHALL not pursue any farther, at present, the wild ramblings of the spirit of scepticism in the *Dialogues on Natural Religion*. If your disorder should return hereafter, dear sir, we may take another handful or two of the hasty-pudding. Let us advert in the mean time to something more mischievous than the *dialogues*, because more intelligible to the generality of readers, I mean an *Essay on Suicide*, in which that practice is vindicated, and recommended to his majesty's liege subjects, not only as lawful and innocent, but as containing and comprehending, in many cases, almost the whole duty of man.

The *Essay* opens with a panegyric on philosophy, as the only remedy for superstition. But may not the remedy prove worse than the disease? A young gentleman, some years ago, suffered himself to be seduced to Poperly. His friends sent him to the sage of Ferney, † for a cure: and a most effectual one indeed was wrought. He came home a confirmed infidel.

* This letter should have appeared long since, according to promise, but that it was mislaid.

† Gibbon.

EDITORS.

and

and has employed himself ever since in writing against Christianity. Poverty may be bad; but irreligion is not better.

P. 1. Mr. H. Jaments that "men endowed with the strongest capacity for business and affairs erouch all their lives under slavery to the grossest superstition."

Superstition surely is not the failing of the present age, in Great Britain. We have reason to wish there was a little more of it than there is; since by "the grossest superstition," philosophers often mean neither more nor less than the Christian Religion.

P. 2. "The fair sex feel many of their joys blasted by this importunate intruder."

And lo, Mr. H. in his panoply of "sound philosophy," sallies forth as their champion, to slay the giant, and deliver the captive damsels.—But of what kind are the female "joys" here alluded to? Innocent ones are heightened by religion; and those that are otherwise ought to be "blasted." Mr. H. we have been told, delighted much in the company of women that were modest, though the system of morals, with which he favoured the world, was by no means calculated to make, or to keep them such. If they were edified by his conversation, I am heartily glad of it—"I do rejoice, yea and will rejoice."

P. 2. "Superstition being founded on false opinion, must immediately vanish, when true philosophy has inspired juster sentiments of superior powers."

But where is this same "inspiring true philosophy" to be found? In the writings of the ancient heathens? Assuredly not. They were not agreed whether there were many Gods, one God, or no God. In the writings of Mr. H? Alas, his famous Dialogues on Natural Religion shew, that, by studying their works, he had brought himself, and wished to bring his readers, into the very same uncertainty. "Just sentiments of superior powers" can be "inspired" only by those powers. From the apostacy of the nations to the coming of Christ, philosophy laboured at the task in vain; and if she has succeeded in any respect better since, it is because she has borrowed light from revelation, and not been honest enough to own it. Christianity is founded not upon "false opinions," but facts, the truth of which all Mr. H.—'s philosophy has never been able to disprove.

P. 3. To the direful effects of superstition, enumerated by Cicero, Mr. H. adds one still more direful; that a man under it's dominion, "though death alone can put a full period to his misery, dares not fly to this refuge, but still prolongs a miserable existence, from a vain fear lest he offend his Maker, by using the power with which that beneficent Being has endowed him. The presence of God and nature are ravished from us by this cruel enemy, and notwithstanding that one step would remove us from the regions of pain and sorrow, her menaces still chain him down to a hated being, which she herself chiefly contributes to render miserable."

The superstition intended by Cicero is pagan superstition. But what is that superstition which in these times is understood to prohibit suicide? Evidently it is the Christian Religion. It is this therefore which by Mr. H. is called "the modern European superstition." This is the "virulent poison;" the "cruel enemy," the "inhuman tyrant," that "chiefly contributes to render life miserable;" and the Deity is complimented by him as a "beneficent Being," because he has "endowed a man with power" to cut

cut his throat, or blow out his brains, in order to escape. The same beneficent Being has endowed a man with "power" (if that be all which is wanted) to cut the throat, or blow out the brains of his neighbour, should he judge that neighbour to be the cause of his misery. Upon the principles advanced by Mr. H. it is no easy matter to give a good and sufficient reason why he should not do so. For if he has a right to kill himself when any great evil befalls him, or when he is under the apprehension of it, why may he not have an equal right to kill another, who, as he apprehends, has brought evil upon him, or who, as he fears, will do it?—So again, if he may kill himself because he seems no longer of any use to society, why not, out of charity, kill another, whom he finds or fancies to be in the same predicament? If such be Mr. H.—'s philosophy, the Lord defend us from it, and bless us with a little common sense, and common honesty!

P. 5. Mr. H. undertakes to prove that suicide is no breach of our duty to God: and now let us attend to him.

"In order to govern the material world, the Almighty Creator has established general and immutable laws, by which all bodies are "maintained in their proper sphere and function."

Without doubt he has established an agency of second causes, which we call the course of nature, operating, under his own superintendency, regularly and uniformly, unless when, for special reasons, he sees fit to alter or suspend it, as on many occasions he has done—Very well; now to proceed.

"To govern the animal world, he has endowed all living creatures with bodily and mental powers; with senses, passions, appetites, memory, and judgement, by which they are impelled or regulated in that course of life to which they are destined."

Here we must stop a little. And first, we will dismiss the other "animals" from their attendance, because the question proceeds solely upon man. This done, we ask, whether there be really no difference between the two cases; whether man be not endowed with a will to chuse and refuse; and whether he be not accountable for his actions? If not—if he be necessarily "impelled and regulated in his course," as a planet is in that marked out for it, by "general and immutable laws," there is at once an end of the morality of human actions, and neither suicide nor any thing else can be a crime. You will judge from what follows, how far it is Mr. H.—'s intention to inculcate this idea.

P. 7. "All events, in one sense, may be pronounced the action of the Almighty; they all proceed from those powers with which he has endowed his creatures."

The murder of Abel "proceeded from those powers with which God had endowed his creature" Cain; since if Cain had not possessed such powers, he could not have exerted them. But what is the "one sense," in which "that event may be pronounced the action of the Almighty?"—The power is from God: but let man be answerable for the use and abuse of it.

P. 7. "When the passions play, when the judgement dictates, when the limbs obey; this is all the operation of God."

The same fallacy. That the passions can play, the judgement can dictate, and the limbs can obey, is of God; but that these several faculties operate by righteousness unto life, and not by sin unto death, man, assisted by divine grace, is competent to provide; and it is at his peril that he do provide. Otherwise, God is made the author of all the evil in the world.

P. 8.

P. 8. "Men are entrusted to their own judgment and discretion; and may employ every faculty with which they are endowed to provide for their ease, happiness, or preservation"—

In subordination to the laws of God, and the duties he has enjoined; not *per fas atque nefas*. There are cases in which we ought to give up our own ease, happiness, and even preservation, for the benefit of others, our friends, our country, our religion; and we shall in no wise lose our reward.

P. 9. We are now coming to the point—

"What is the meaning then of this principle, that a man who puts an end to his own life to avoid pain and misery, has incurred the indignation of his Creator by encroaching on the office of divine providence, and disturbing the order of the universe?"

Mr. H. has been careful to insinuate repeatedly in the course of his argument, "that the providence of the Deity appears not *immediately* in any operation, but governs every thing by the general and immutable laws above mentioned; that there is no event exempted from them, or peculiarly reserved for his own *immediate* action and operation; and that if general laws be ever broken by particular volitions of the Deity, tis after a manner which entirely escapes human observation."—But God may act *mediately*, though not *immediately*; he may *direct*, though he does not *controul*. The agency of second causes proceeds not by chance, or a blind impulse; it was created by God's power, framed by his wisdom, and is guided by his providence. We have better authority for affirming, than Mr. H. can have for denying, that not a sparrow falls to the ground without our heavenly Father. If he regards the life of a bird, he cannot be indifferent to that of a man. The inference is made by the same authority—"how much *more*, O ye of little faith"—quite contrary to another favourite position of Mr. H. that in the sight of God "every event is alike important, and that the life of a man is of no greater importance to the universe than that of an oyster."

If God be not inattentive to inferior animals, it must be because he had some view in giving them existence. And shall we suppose that man, the noblest of his creatures, the lord of this lower world, was formed without any view or design at all? No, surely; he is sent upon earth, for a certain time, to perform a certain part; to act, or to suffer, as God for wise and just reasons shall be pleased to ordain, till the part shall be finished, and he shall be released and dismissed by the same hand. The Lord of nature gives, and takes away. It is the glory of a man to resign himself to the divine dispensations, and to wait his discharge in faith and patience. There is something more rational and manly and comfortable in all this, than in the notion of our being subjected only to the "general laws of matter and motion," and whenever we happen to be out of humour with the world and ourselves, flying at once for relief to the sword or the pistol.—But in this case, says Mr. H.

P. 11. "It would be equally criminal to act for the preservation of life, as for its destruction."

By no means. God has implanted in every creature an instinct for the preservation of life, and great pains must be taken to overcome that instinct, before we can bring ourselves to effect it's destruction.

The reason assigned is, that in one case, as well the other, "we disturb the course of nature, and infringe the general laws of matter and motion."

My dear philosopher, let us obey the law of God, and leave the laws of matter and motion to themselves. I am afraid it is impossible you should
have

have imposed upon your own understanding, when you misquod this argument.

P. 12. "A hair, a fly, an insect is able to destroy this mighty being; whose life is of such importance"—Undoubtedly—now for the inference—"Is it an absurdity to suppose that *human prudence* may lawfully dispose of what depends on such insignificant causes?"

But is life of less importance while it continues, because by insignificant causes it may be taken away? Or because it may be so taken away, are we therefore authorized to extinguish it by our own act and deed? The consideration of its frailty can only render it more precious, inciting us to make the best use of it while we have it, and to take all possible care lest we lose it.

P. 12. "It would be no crime in me to divert the Nile or Danube from its course."

None at all. Some opposition might arise from the inhabitants of certain countries perhaps, when they found they were likely to lose their rivers. But I wish you had been so employed, instead of writing Essays in defence of suicide.

P. 12. "Where then is the crime of turning a few ounces of blood from their natural channel?"

The public prints informed us some time ago of a man who killed his wife and children, as well as himself, to prevent them from being unhappy. And where was the crime? It was only "turning so many more ounces of blood from their natural channel."—This, it seems, is the *philosophical* idea of murder, somewhat similar to the notion once entertained of perjury by an Irish evidence—"Who would not *smack the calve'skin* (said he) for a friend?"

But more curiosities await us. We are now to be informed that resignation and gratitude are with the suicide; and that it belongs to the poor foolish Christian only to murmur, and be thankless.

P. 12. "Do you imagine that I repine at Providence, or curse my creation, because I go out of life, and put a period to a being, which, were it to continue, would render me miserable?"

I do really imagine, from all that I have observed and heard, that this is the disposition of mind in which many of those leave the world, who become their own executioners. Suicide is the refuge most frequently resorted to by pride, lust, and ambition, when disappointed in their schemes, or reduced to beggary by their own folly and extravagance. Sour, gloomy, and desperate, they put themselves upon the forlorn hope of atheism and annihilation, dash from the world, and plunge into eternity, at a venture. Melancholy, if it proceed from the abovementioned causes, partakes of their criminality. If it be constitutional, it is a disease, and must be judged of accordingly. As to the supposed instances of suicide, committed to escape from pain and sickness, they very seldom happen. In that school of affliction men learn patience, and with patience, many other good lessons. But from whatever cause such a resolution may proceed, he who throws back his life, the gift of God, in the face of the donor, and in effect says, he will have no more of it, most certainly "repines at Providence." and cannot be far from "cursing his creation." How would the despised christian virtues of humility, repentance, faith, and charity, in every trial, set all right, and reconcile us to our sufferings and our duty!—But let us hear Mr. H.

P. 12. "Far be such sentiments from me—I thank Providence both for the good which I have already enjoyed, and for the power with which I am endowed of escaping the ill that threatens me."

A very fine piece of still life, for one about to commit such an act of violence upon himself! A most amiable and gracious portrait of self murder, after the manner of the Stoics! Suppose, instead of thanking Providence for a "power," which you are going to employ in a manner never intended by your Maker, when you are upon your knees, you should intreat for grace to bear your misfortunes like a man, and improve them to the purpose for which they were sent—Would not this conduct display more piety and resignation than cutting your throat to escape them?—Mr. H. is of a different opinion.

P. 13. "To you it belongs to repine at Providence, who foolishly imagine that you have no such power, and who must still prolong a hated life, though loaded with pain and sickness, with shame and poverty."

Pardon me, Sir; the accents of a Christian in such circumstances are very different indeed—"Thou hast sent me sickness, and I have borne it with patience, without murmuring; great losses, and I have blessed thy holy name; calamities and afflictions, and I have received them with thanksgiving."

P. 13. "Do not you teach, that when any ill befalls me, though by the malice of mine enemies, I ought to be resigned to Providence, and that the actions of men are the operations of the Almighty as much as the actions of inanimate beings?"

Certainly they are all under his direction—and now again for the inference—

"When I fall upon my own sword, THEREFORE, I receive my death equally from the hands of the Deity, as if it had proceeded from a lion, a precipice, or a fever."

That is, because I must be resigned to God's Providence, when, in the course of his dispensations, my life is taken from me, therefore—I may kill myself. This is an *argal* that would have disgraced the gravedigger in Hamlet—In the one instance we employ our utmost exertions to preserve life; in the other, we ourselves destroy it—But it is said,

P. 13. "If my life be not my own, it were criminal for me to put it in danger, as well as to dispose of it."

When it pleases God to call for life, in the way of duty, it must willingly be sacrificed. But suicide never lies in the way of duty. And no two cases can be more essentially different, than that of the *hero* who dies in the cause of his country, his king, or his God, and that of the *wretch* who through pride, impatience, and cowardice, lays violent hands upon himself. Attempt not, for the credit of philosophy, to confound the two characters; for heaven and hell are not farther asunder.

P. 14. "There is no being—which by ever so irregular an action can encroach upon the plan of the Creator's Providence, or disorder the universe. It's operations are his works equally with that chain of events which it invades, and whichever principle prevails, we may for that very reason conclude it to be most favoured by him."

Rare news for pickpockets, profligates, and cut-throats!—A lady has paid a visit to a neighbour, and in the evening is returning to her home, peace, according to the natural "chain of events," she should reach in peace and quietness. But a man, "exercising the powers with which his

Creator has invested him," ravishes, robs, and murders her. This is the "irregular action, which invades the chain." Be of good courage, my boy! "Its operations are equally the works of God with the chain of events invaded by it, and whichever principle prevails, we may for that very reason conclude it to be the most favoured by him."—"God sees no sin in his elect," says the fanatic: but according to the new philosophy, God sees no sin, (for if this mode of reasoning be just, there neither is nor can be sin) in any man.

P. 14. "When the horror of pain prevails over the love of life; when a voluntary action anticipates the effects of blind causes, it is only in consequence of those powers and principles which he (the supreme Creator) has implanted in his creatures."

Does not the argument prove too much? May not the same be said of numberless desires which arise in the heart of man, as at present circumstanced, and which, according to all the rules of true philosophy, as well as true religion, ought to be controuled and overruled by a superior principle? Will not the same plea be as valid in the case of him who finds himself strongly excited to revenge, to intemperance, to lust, &c. &c. as of him who is tempted to destroy himself? All, it may be said, happens in consequence of those powers and principles implanted in us." The truth is, that human actions must be directed, because they will be judged, by other measures than our pains or our pleasures. On one side is my propensity; on the other, the law of God. Can it be a matter of indifference, which of the two prevails? According to these arguments, as Rousseau has justly observed, "there can be no crimes which may not be justified by the temptation to perpetrate them; and as soon as the impetuosity of passion shall prevail over the horror of guilt, a disposition to do evil shall be considered as a right to do it." See *Eloisa*, Lett. cxv.

P. 15. "Divine Providence is still inviolate, and placed far beyond the reach of human injuries."

Certainly. When Judas betrayed his Master, it was foreseen that he would do so, and all things were ordered accordingly; "Providence was still inviolate"—But Judas was not therefore guiltless.

P. 15. It is affirmed that "to divert rivers from their course, to inoculate for the small pox, to put a period to our own life, to build houses, cultivate the ground, or sail upon the ocean, are actions equally innocent, or equally criminal." Why? Because "in all of them we employ our powers of mind and body, to produce some innovation in the course of nature; and in none of them do we any more."

1. As to the actions of "diverting rivers, building houses, cultivating the ground, and sailing upon the ocean," there is no occasion to discuss their legality,

2. The intention of inoculation is to *preserve* life, that of suicide can be only to *destroy* it; so that there is a material difference between them.

3. No one ever rested the morality of human actions merely on the circumstance here stated of "producing some innovation in the course of nature." Otherwise, one might argue, after the manner of Mr. H. "Jack kills a hog, and Dick kills a man. They must be equally innocent, or equally criminal. Jack employs his powers to produce some innovation in the course of nature; and Dick does no more. Each turns a few ounces of blood out of their natural channel; and the blood of a hog makes as good puddings as that of a man."

P. 15. "But you are placed by Providence, like a centinel, in a particular station, and when you desert it without being recalled, you are equally guilty of rebellion against your almighty sovereign, and have incurred his displeasure."

This is an argument urged against suicide by heathen as well as Christian writers. How does Mr. H. overthrow it?

P. 16. "I ask, why do you conclude that Providence has placed me in this station? For my part, I find that I owe my birth to a long chain of causes, of which many depended on the voluntary actions of men."

Here we should answer, but that Mr. H. like the wife of Sifera, returns answer to himself.

P. 16. "But Providence guided all these causes, and nothing happens in the universe, without its consent and co-operation."

Now comes Mr. H.—'s reply.

"If so, then neither does my death, however voluntary, happen without its consent."

If by *consent* Mr. H. means *permission*, all the evil ever perpetrated on earth has been perpetrated by God's permission; for otherwise it could not have been perpetrated at all. But if he means *approbation*, we must deny the proposition. Many things are *permitted* which are not *approved* of. Of his approbation or disapprobation we have other rules by which to judge.

P. 16.—"And whenever pain or sorrow so far overcome my patience, as to make me tired of life, I may conclude that I am recalled from my station in the clearest and most express terms."

Then may every man put an end to his own life when he thinks proper. The "patience" of some people is soon "overcome;" and perhaps there are few Englishmen, who have not found themselves "tired of life," in one part or other of the month of November; but happily prevented from hanging themselves by a sense of higher obligation, they have returned to business, and done excellent service to their country, in the month of January. The station of a centinel is not, nor is it supposed to be, a station of ease, but of duty. A good soldier endures hardship; and a good Christian must do the same. Affliction is "a call, in the most clear and express terms," not to sullenness and suicide, but to the exercise of patience, resignation, and fortitude. "For even hereunto are we called;" and our commander himself has set us the example. Let us follow him with alacrity and cheerfulness, and we shall one day sit down with him at the right hand of the Majesty in the heavens—This is a philosophy that has some comfort in it, and is worth cultivating.

P. 16. "Tis Providence surely that has placed me at this present in this chamber: but may I not leave it when I think proper, without being liable to the imputation of having deserted my post or station?"

Is there no difference, then, between your walking out of life, and your walking out of one room into another?

P. 16. "When I shall be dead, the principles of which I am composed will still perform their part in the universe, and will be equally useful in the grand fabric, as when they composed this individual creature."

They may be so. Your clay, like that of Alexander may stop a bung-hole.

"The difference to the whole will be no greater than betwixt my being

in a chamber and the open air. The one change is of more importance to me than the other; but not more so to the universe."

This is the old argument, that "the life of man is of no greater importance to the universe than that of an oyster."

As far as this argument goes, then, there would be no harm done, if the whole species were to take arms, and, like Bayes's troops in the Rehearſal, "all kill one another." But we know that the life of man is no insignificant matter in the eye of God: and Mr. H. himſelf ſeems to think it of *ſome* importance, to the perſon concerned.

GLEANINGS. No. VI.

OR SELECT THOUGHTS, ANECDOTES AND EXTRACTS.

Gather up the fragments that remain, that nothing be loſt. John vi, 12.

SIR PHILIP SIDNEY.

AFTER this accompliſhed gentleman was wounded, near the walls of Zutphen, the horſe he rode being rather furiously choleric than bravely proud, forced him to forſake the field. In this ſad progreſs, paſſing along by the reſt of the army where his uncle Robert, Earl of Lei-ceſter, the general was, and being thirſty with exceſs of bleeding, he called for ſome drink, which was brought him. But, as he was putting the bottle to his mouth, he ſaw a poor ſoldier carried along, who had been wounded at the ſame time, and who haſtily caſt up his eyes at the bottle: Sir Philip perceiving this, took it from his mouth without drinking any himſelf, and delivered it to the poor man, with theſe words: "*Thy neceſſity is yet greater than mine.*"

This generous behaviour of our gallant knight ought not to paſs without a panegyrick. All his deeds of bravery, his politeneſs, his learning, his courtly accompliſhments, do not reflect ſo much honour upon him, as this heroic action. It diſcovered ſo tender and benevolent a nature: a mind ſo fortified againſt pain: a heart ſo overflowing with generous ſentiments to relieve, in oppoſition to the violent call of his own neceſſities, a poor man languiſhing in the ſame diſtreſs before himſelf, that none can read it without admiration.—Bravery is often conſtitutional; fame may be the motive to feats of arms; a ſtateſman and a courtier may act from intereſt; but a ſacrifice ſo generous as this, can be made by none but ſuch as are truly good as well as great; who are noble minded, and gloriouſly compaſſionate like SIDNEY.

AVARICE PUNISHED.

Monſieur Foſcue, one of the farmers general of Languedoc, by grind- ing the faces of the poor within his province, had amaffed an immenſe ſum of money, which being known to the government, he was ordered to raiſe a conſiderable ſum. But not being inclined to comply with this de- mand, he pleaded extreme poverty. And left the inhabitants of the pro- vince ſhould give information to the contrary, he reſolved to hide his treaſure in ſuch a manner as to eſcape the moſt rigid examination. He dug a kind of cave in his cellar, ſo large and deep that he could go down by a ladder. At the entrance was a door with a ſpring lock, which on ſhutting would faſten of itſelf. One day Monſieur Foſcue was miſſing— diligent ſearch was made after him every where, but to no purpoſe; at laſt

last the house was sold. The purchaser beginning to rebuild it, discovered a door in the cellar, and going down found Monf. Fofcæ lying dead with a candlestick near him, and on searching farther, they found the vast wealth which he had amassed. The purchaser supposed that he had gone down into the cave, and the door by some accident shutting after him, he was out of the hearing of any person, and perished for want of food. He had eat the candle, and gnawed the flesh off both his arms. Thus died this miser, in the midst of his beloved gold, to the scandal of himself and the prejudice of the state.

A HINT TO ARIANS AND SOCINIANS.

Theodosius, the Emperor, having by an edict given liberty to the Arians to preach, Amphilochns, bishop of Iconium, took the following method to prevail with him to recall that permission. As Theodosius had made Arcadius, his son, co-emperor and Cæsar with him, several bishops came to salute the emperor, to congratulate Arcadius, and to express their consent to the measure. Among others came this Amphilochns, who, after he had done obeisance very submissively to Theodosius, was going away without taking the least notice of Arcadius, who sat next to his father, arrayed in the royal robes.

Theodosius, surprized at this behaviour, called to Amphilochns, saying, "Do you not know that I have made Arcadius, my son, emperor with me?" On this Amphilochns went to Arcadius, and putting his hand upon his head, said "he was a hopeful boy."

Theodosius being irritated at this rude behaviour, ordered the guards to take the bishop to prison. Amphilochns, after he had gone a little way, turned back, saying, "O Theodosius, you are angry because I gave not your son the same honour which I paid to you, since you have made him equal in majesty to yourself: and think you God will be well pleased that you suffer the Arians to abuse Christ, whom he hath set at his right hand in glory, and will have *all men honour the Son, even as they honour the Father.*" Theodosius, like Felix, trembled, and the edict was reversed.

WILLIAM WHISTON.

This eccentric but ingenious man, affected a more than ordinary skill in expounding the dark prophecies of scripture; and by his mathematical knowledge, thought he had discovered the precise time of the commencement of the Millennium, and the calling of the Jews; which period having nicely computed, he himself happily outlived, and having reviewed his calculation and corrected his error, outlived this prediction also; at length upon another review, he fixed it for the year 1766, which he was not likely to live to see. About the time of his uttering this prophecy, he offered a small estate for sale, to a gentleman who was well acquainted with the obstinacy with which he maintained his opinion in these matters: and having asked the gentleman *thirty years* purchase for it, he appeared astonished. Mr. Whiston demanded the reason of his surprize, as he had asked no more than other people gave? *I don't wonder at other people,* said the gentleman, *because they know no better; but I am surprized that you should ask thirty years purchase, when you know*

know that in half that time all mens properties will be in common, and no man's estate will be worth a groat.

ASSEMBLY OF DIVINES.

This motley junto, which was formed on the ruins of episcopacy, to establish the Presbyterian discipline and Calvinistic doctrine, consisted for the most part of ignorant fanaticks. The famous Selden was one of the lay-members, but he attended their meetings rather to laugh at and puzzle, than to assist them in their labours. Of this we have the following proof. The sapient divines were one day at a great loss, how to ascertain the exact distance between Jerusalem and Jericho; one said it was twenty, another ten miles, and at last the conclusion was, that it could not be above seven, for this reason, that *fish* was brought from Jericho to Jerusalem for sale. Mr. Selden smiled and said, "perhaps the *fish* was *sent fish*;" and so they were as much at a loss as before.

KING CHARLES THE FIRST.

When this excellent and persecuted prince was at Newcastle, a Scotch minister preached before him in all the impudent cant of the party to which he belonged; after which he had the baseness to call for the fifty-second psalm, which begins thus: "Why dost thou tyrant boast thyself, thy wicked works to praise?"—This was too much for insulted majesty to bear, and therefore he got up and called for the fifty-sixth psalm, which begins, "Have mercy Lord, on me I pray, for man would me devour." The congregation were struck with the King's circumstances and piety, and sung the psalm which he had called for.

Fanaticism, impudence, and rebellion, are in close alliance.

REVIEW OF NEW PUBLICATIONS.

Elements of general Knowledge, introductory to useful Books in the principal Branches of Literature and Science, with Lists of the most approved Authors. Designed chiefly for the junior Students in the Universities and the higher Classes in Schools. By HENRY KETT, B. D. Fellow and Tutor of Trinity College, Oxford. 2 vols. 8vo.

MR. Kett is already well known to the world as a very learned and ingenious divine. The present work will considerably add to his reputation as a very able tutor. It contains "the substance of a course of lectures which he has occasionally read to his pupils during the last twelve years." And "the satisfaction which they expressed on hearing them, has encouraged the author to hope that they will not prove unacceptable to those for whose use they are now made public." We are perfectly satisfied that the author's hope will be abundantly gratified, and we have no scruple in saying that the public are under great obligations to Mr. Kett for these volumes, in which there is not only a perspicuous view of almost every branch of knowledge, but likewise such rules and directions as must materially assist not only the student, but the tutor. Such a work has long been a desideratum in our language, and we are happy, at last, to see the chasm so excellently filled up. The catalogue of books appended to the

second

second volume is exceedingly judicious, nor do we see any recommended to which an objection can be made.

The following picture is so beautiful and so instructive, that we cannot resist the inclination of extracting it for the pleasure of our readers.

“ A pious, learned, and diligent divine is one of the strongest supports and brightest ornaments of his country. In his general intercourse with mankind, while he maintains his dignity, he is free from formality or moroseness; enjoys society, but avoids its dissipation and its follies, and knows the value of time too well to sacrifice any very considerable share of it to mere amusements. To those who differ from him in religious opinions, he shows firmness of principle without asperity of conduct, as he is ever mild, gentle, and tolerant. He warms the hearts of his flock, by his fervent and unaffected piety, and he enlightens their understandings, confirms their faith, and invigorates their practice by his judicious and impressive discourses. In his private admonitions, he is diligent in giving advice, and delicate in his manner of doing it; always considering whether the means he employs of reconciling animosities and reproofing vice, are best calculated to answer the proposed ends. He maintains a proper intercourse with all classes of his parishioners, but he is neither arrogant to the poor, nor servile to the rich. To the indigent and deserving he is a constant friend, and protects them from the oppression of their superiors; he relieves their wants as far as it is in his power, and reconciles them to their laborious and humble stations, by the most earnest exhortations to patience and contentment. He is the composer of strife, and the soother of outrageous passions, and no less the temporal than the spiritual minister of peace. His family is the model for all others, in their attention to private and public duties; he is the general object of esteem to all, except the malignant and the envious; and he has the happiness to observe, that as he advances in life, the respectability of his character gives additional efficacy to his instructions, and both increases the honor, and promotes the diffusion of his holy religion.”

The following observations are very striking and important :

“ To preserve this spirit of our *established* institutions in its most energetic and active state, is more particularly necessary at a crisis like the present, when the PEACE, beneficial as it may prove in many respects to the empire, is likely to expose the young and the inexperienced to *new* temptations. Britain, peculiarly calculated by nature, and highly improved by the industry of its inhabitants, for widely-extended commerce, will, in consequence of this auspicious event, obtain new supplies of wealth, and new means of luxury. The communication with our Gallic neighbours is likely to be free and unreserved; and multitudes of our countrymen will be led by the most eager curiosity to visit the banks of the Seine. The thoughtless votary of pleasure may smile at the assertion, but the true friend of Britain will be sensible of its important truth, that more fatal and extensive mischief is to be apprehended from the insidious arts of those natives of France, with whom our young travellers are most likely to converse,—from their soft allurements to luxury, their specious arguments in favor of their own government, and their zeal to make converts to their new opinion, than we have ever had reason to fear would result from the menaces of Gallic vengeance, and the power of Gallic arms. What encouragement to persevere in the pursuit of virtue, and what approbation of *our* system of education can we expect to find in a *Metropolis*, perhaps the most luxurious in the world, where we are told, that, at this moment, a taste for vicious pleasures, a rage for public amusements, a licentious intercourse between the sexes, and a systematic plan of gaming, prevail in a degree unequalled during the most licentious periods of the French monarchy? If the recent negotiation of the First Consul with the papal power, and the ceremony of restoring the papal religion, were capable of producing an *instantaneous* change of opinion among the infidel part of the French nation;—if the sovereign Pontiff could by his spiritual edicts obliterate the deep stains of apostasy and atheism, no mischief would result from our intercourse with his purified protegés: but while moral, as well as natural causes operate with sure and un-

changing

changing effect, the surest method to escape the consequences of the prevailing contagion, is not to expose ourselves to its influence. Should however the British youth determine to visit the palace of Circe, let him, like the prudent Ulysses, make use of suitable precautions against the power of the enchantress: he ought to explore her dwelling rather as a hasty spectator, than a lingering guest; and not give her time to fascinate him with her spells, and intoxicate him with her draughts of pleasure.

After giving these extracts, we presume no more need be said by us in favour of these Elements, which may justly be styled a library of useful knowledge.

A Sermon preached in the Chapel of the Magdalen Hospital, before the Rt. Hon. Jacob Earl of Radnor, President, &c. on Tuesday, May 4th, 1802; and published at the Request of the Audience;—by C. P. LAYARD, D. D. F. R. S. F. S. A. Dean of Bristol.—4to. pp. 24.

THE very able and most exemplary divine who composed and preached this sermon, has published it for the benefit of the Magdalen Hospital. The author, in his advertisement prefixed to the discourse, speaks of it with that degree of modesty which always accompanies superior genius and real learning. It is our part to give its true character, which is that it is an excellent sermon. The text is, St. James, v. 20. "He which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." These are the concluding words of St. James's epistle. The dean of Bristol, after a very appropriate exordium, enters elaborately into the meaning of his text, and establishes, on firm grounds, his point of doctrine. Ordinary preachers content themselves with taking the words of any text, as they occur in our English version, and going into a string of hortatory periods;—this pack-horse rate of going, this mill-horse round so often trodden by blind leaders of the blind, does not satisfy the dean of Bristol. He sets out like a scholar, and chuses a path for himself, not an out-of-the-way path;—yet not such a one as every body could find out, and pursue, without losing himself in intricacies, or puzzling those who attend him in his career.

He shews us what is meant by "the error of the sinner's way;"—and combats successfully that distich of Mr. Pope which he unwarily penned; and the fascinating versification of which, added to "the fame of the poet," has procured to it a kind of popular celebrity, which too often resembles universal approbation;—

"For modes of faith let graceless zealots fight,
His can't be wrong, whose life is in the right."

The dean argues, that "no doctrine was ever more false or mischievous than this, that a man may think erroneously, and yet act correctly." He concludes "that the error of the sinner's way, mentioned in the text, relates to conduct, as well as to opinions."

He takes "the Greek word here translated *soul* (Ψυχη,) in its most extended acceptation;" and thence appreciates the "value of an human soul."

He then considers what is intended by the expression—"shall hide a multitude of sins;"—and contends, unanswerably in our opinion, that the sins so hidden, or covered, are "the converter's own sins." He supports this interpretation by the authority of that most accomplished divine Bp.

ATTERBURY

ATTERBURY, and the Syriac and Arabic versions. He observes, that if we suppose this covering of sins "to be meant of the *penitent's* sins, it was (as *Bishop Atterbury* has well argued,) included in the former promise, for if a soul is saved from death, most assuredly its sins are covered. It is in truth an *additional and powerful motive* proposed" to engage us in this pious work and most christian labour of love. *The dean* strongly recommends to his hearers the perusal of *Bp. Atterbury's* sermon; from which he gives an interesting quotation. We are glad to observe that *Bp. Atterbury* is an authority to which he appeals. We may judge of the scholar from the school in which he has studied.

He says—"it is no inconsiderable argument, in support of the interpretation I contend for, that the authors of the Syriack translation of the N. T. which was indisputably made in, or very near, the apostle's time (as it was natural it should, that being the current language of the country in which Christ's miracles were wrought, and his glorious gospel first preached) have rendered this text—*he shall hide the multitude of his own sins.*" *Ju-nius* and *Tremellius* accordingly give the passage—"et operit multitudinem peccatorum suorum." This shews how it "was understood at the time and in the place (*Judæa*) where the epistle of St. James was written." *The dean*, here, maintains the authority of the Syriac version by stating the opinion of the late venerable *Mr. Jones* in its behalf.

Having thus settled the text, and laid down his doctrine, the preacher enters into his subject, and investigates the causes of the most dangerous and most prevailing errors, which as guardians of the piety and virtue of women, the governors of the Magdalen charity are more peculiarly called upon to counteract. He notices, in eloquent and glowing language, the increase of errors, fraught with mischief towards females, which "the conspiracy against the Christian religion" has occasioned. He speaks, with an indignation which becomes him, of "the impious contempt of marriage and the degradation of that holy rite, into an interested, intolerable, yet dissoluble contract," which the new philosophy has inspired. He says that a general contempt for women manifested itself amongst the philosophers, "not indeed universal; for those were exempt from it, *who alone deserved it*; those who abandoned every virtue, every delicacy, and real sensibility of their sex, to prostitute their talents as priestesses of idolized licentiousness; to disseminate doctrines, which, wherever they prevail, annihilate the peculiar excellencies and profane the purity of the female character; and, notwithstanding their affected pretensions to sensibility, to exhibit, in their own conduct, examples of ferocity, from which the hardiest man would turn away with disgust." Here the *Fernigs*, who fought along with *Dumouriez*, the *Talliens*, the *Beauharnois*, the *Williamses*, the *Woolstoncrafts*, &c. are pourtrayed with the hand of a master.

After this, he takes up a fresh topic—and occupies, what is to us, *new ground*. Says he, "there is too much reason to fear that too many who are virtuous themselves, jealous of their own character, and inattentive to virtue and character in others, have yet, *by their general conduct*, contributed *inadvertently* to increase the dangers of both. *These errors* it is my duty to specify." He then speaks of the evils flowing from the fatal and irrational mistake of preferring "the ornamental to the essential branches of female education."

He shews "THE CHRISTIAN MATRON" how necessary it is "to keep
Vol. III. Churchm. Mag. July 1802. F a strict

a strict guard, not only upon *her own* conversation, but over *any that is held before those in whose purity and safety she is interested.*"

He introduces a most interesting observation on the situation of *the female dependent* in great families; an observation which does equal honor to the perspicacity of his understanding, and the liberality of his heart.

He then touches, in very appropriate terms, (mentioning its seeming want of importance, but lamenting its destructive effects,) on the decorum to be observed in *the dress and decoration of females.*

Next he reprobates that habit so prevalent amongst the opulent, of "*continual dissipation and amusement.*"

The indirect address to the penitents which follows, is well conceived; the pathetic conclusion of the sermon must have had a powerful effect upon all who heard it; and we cannot wonder that the dean was *requested by the audience to publish his discourse.*

Lectures on the Gospel of St. Matthew, delivered in the Parish Church of St. James, Westminster, in the years 1798, 1799, 1800, 1801. By the Right Reverend BILBY PORTEUS, D. D. Bishop of London. 2 vols. 8vo.
(Continued from Vol. II. p. 334.)

THE fourth lecture is upon a subject of high importance, and which has been most wantonly treated by those writers who have been displeased with mysteries in the Bible. This subject is no other than the awful one of Christ's temptation in the wilderness, and we remember to have been uncommonly delighted with the bishop's consideration of it in the pulpit; —that pleasure certainly has not been lessened by the perusal of the present lecture. The late Mr. Farmer, a dissenting minister of considerable ingenuity, resolved the whole transaction into a mere vision, and we believe the entire body of those who affectedly call themselves *rational Christians* either consider the narration in the same light, or treat it as an allegory. The bishop of London has satisfactorily established the *reality* of the circumstance, and has combated the wire-drawn hypotheses of these anti-scripturists in the most convincing manner. In addition to his own cogent arguments on this point, he has given in a note, the opinion of a learned friend, which as being exceedingly acute and striking, we shall here extract.

"It is an observation of a learned friend of mine (says his lordship) that the temptation of Christ in the Wilderness bears an evident analogy to the trial of Adam in Paradise, and elucidates the nature of that trial in which the tempter prevailed and man fell. The *second Adam*, who undertook the cause of fallen man, was subjected to temptation by the same apostate spirit. Herein the tempter failed, and the second Adam in consequence became the restorer of the fallen race of the first. St. Paul in more places than one, points out the resemblance between the first Adam and the second; and the temptation in the wilderness exhibits a most interesting transaction, where the second Adam was actually placed in a situation very similar to that of the first. The secrets of the Most High are unfathomable to short-sighted mortals; but it would appear from what may be humbly learnt and inferred from this transaction, that our blessed Lord's temptation by Satan, was a necessary part in the divine economy towards accomplishing the redemption of mankind."

After going over the particulars of this mysterious contest, his lordship makes some excellent reflections upon temptation in general, and closes with a direction to his hearers to "acquire an early habit of self government and an early intercourse with their heavenly protector and comforter" as the only sure means of repelling "the most powerful temptations."

The next lecture considers the entrance of our blessed Lord upon his public

public ministry, and among other weighty observations, we meet with a condensed but very powerful vindication of the miracles recorded in the Gospel.

The fifth and sixth lectures contain a beautiful and most evangelical exposition of the sermon on the mount, in which sermon is contained the whole essence of Christian morality. But lest any objection be taken at our adopting the word *morality*, let us hear what the bishop of London says upon the subject.

“The morality he [i. e. Jesus Christ] taught, was the purest, the soundest, the sublimest, the most perfect that had ever before entered into the imagination, or proceeded from the lips of man. And this he delivered in a manner the most striking and impressive; in short, sententious, solemn, important, ponderous, rules and maxims, or in familiar, natural, affecting similitudes and parables. He shewed also a most consummate knowledge of the human heart, and dragged to light all its artifices, subtleties, and evasions. He discovered every thought, as it arose in the mind; he detected every irregular desire before it ripened into action. He manifested at the same time the most perfect impartiality. He had no respect of persons. He reprov'd vice in every station wherever he found it with the same freedom and boldness; and he added to the whole, the weight, the irresistible weight of his own example. He, and he only of all the sons of men, acted up in every, the minutest instance to what he taught; and his life exhibited a perfect portrait of his religion. But what completed the whole was, that he taught, as the evangelist expresses it, *with authority*, with the authority of a divine teacher.

“The ancient philosophers could do nothing more than give good advice to their followers; they had no means of enforcing that advice but our great Lawgiver's precepts are all **DIVINE COMMANDS**. He spoke in the name of God; he called himself the Son of God. He spoke in a tone of superiority and authority, which no one before had the courage or the right to assume: and finally he enforced every thing he taught by the most solemn and awful sanctions, by a promise of eternal felicity to those who obeyed him, and a denunciation of the most tremendous punishment to those who rejected him.

“These were the circumstances which gave our blessed Lord the authority *with which he spake*. No wonder then that the people “were astonished at his doctriⁿe, and that they all declared he spake as never man spake.”

(To be continued.)

A Candid Enquiry into the Democratic Schemes of the Dissenters, during these troublesome Times. Tending to shew, that under the Cloak of Religion, they disseminate their Political Principles against the Church and State. 8vo. pp. 96. Bradford, Yorkshire, 1801.

A Letter to the REVEREND AUTHOR of a Candid Enquiry into the Democratic Schemes of the Dissenters. 8vo. pp. 96. Leeds, 1801.

The Guilt of Democratic Scheming fully proved against the Dissenters. At the particular Request of Mr. PARSONS, Dissenting Minister, at Leeds. By the ENQUIRER. 8vo. pp. 94. Bradford, 1802.

THESE three pamphlets being connected together, we shall consider them in one point of view. But let us premise, that though we are decidedly attached to the interests of the established Church, and though we consider separation from her as nothing less than *schism*, yet we would not by any means wish to abridge the liberty of the dissenters, nor would we give any countenance to unjust aspersions upon them. Certain it is, however, and a lamentable truth it is, that notwithstanding the favour they have received from the government, and the liberality they have ex-

† John vii, 46.

perienced from the Church, their return (generally speaking) has been insidious and ungrateful. To charge them as a body with being democrats, we are not inclined, but we are not uncharitable nor unjust in saying, that the great body of them cherish an implacable hatred to the Church established. Nor can it be denied, that among the most eminent of the jacobinical party, the principal part have been dissenters. Those publications which are most distinguished by the leaven of democracy, are known to be under the management of dissenting teachers, from the ponderous *Cyclopædia*, down to the *Critical Review*.

The author of the first of these tracts, has brought forward some notable proofs of the prevalence of democracy among the dissenters. What he has advanced upon the subjects of county associations, itinerant societies, reading societies, &c. is of serious importance; and we are well persuaded, that these practices have not been set on foot by the sectaries, but with a hostile design against the Church of England.

This "Enquiry" has called forth Mr. Parsons, a dissenting teacher, at Leeds, under the assumed name of Vindex, to vindicate himself and his brethren from the heavy charges brought against them. He begins his epistle by sarcastically thanking the Enquirer for his publication, on the ground, that it is likely to subvert the dissenting cause. But truth obliges us to say, that there is more of invective and sarcasm in this letter than argument or fact. Mr. Parsons has been most unsuccessful in repelling the charges alledged; and what is worse, he has been guilty of wilful falsehood. This is a serious accusation, but we shall now proceed to prove it. At page 8, he says, "*With the Methodists I have no connexion.*" Now it is well known, that this same Mr. Parsons, who was no other than a butcher's servant in Whitechapel, came out as a preacher under the wing of the *Methodists*, and that now when he visits London, he regularly preaches at the Tabernacle in Moorfields, and occasionally at the chapel in Tottenham-court-road, and other methodistical conventicles.

The Enquirer having taken some pains to examine into the principles of that curious vehicle of nonsense and schism, the *Evangelical Magazine*, Mr. Parsons enters into a defence of it; and well he may, when he is one of the doers of that publication. He says, that "the materials of this periodical publication are supplied by CHURCHMEN and NON-CONFORMISTS: its profits, as may be seen by the half-yearly distributions, are applied to the needy widows of the clergy, without respect of denomination; and for their sakes, I am peculiarly happy to inform a charitable public, upon good authority, that its monthly circulation exceeds 10,000 numbers."

This paragraph deserves some particular notice.

1. It is too true that some clergymen of the Church of England, to their eternal disgrace, are concerned in that work; the very tendency of which is to undermine the foundations of that Church. While they are eating the bread of the Establishment, they are associating with her inveterate enemies, and leaving their own flocks, are proud to sit at the head of an heterogeneous board, assembled for the express purpose of disseminating schism throughout the land! Alas! what is become of our Church-discipline!

2. With regard to the boasted distribution of the profits of this famed miscellany, we should be glad to know, whether the poor widow of an humble

humble curate, stands an equal chance of gaining the paltry pittance of *five pounds*, with the widow of a self-created methodist preacher! We have run over these pompous lists oftener than once, but rarely, very rarely, have we seen the initials of a widow of a *clergyman*. But farther, if the sale of the magazine is so great as is pretended, we ask what becomes of the remainder of the profits? for as we have not forgot the good old rules of *Cocker*, we can, without much trouble of calculation, prove, that upon the sale of a less number than 10,000, the profits (after deducting all expences) must far exceed this boasted distribution.

To this letter the Enquirer has condescended to make a witty reply, and, indeed, we cannot help saying, that we could have wished the ingenious author had been less witty. Though the pompous stile and affected humour of the letter writer may, in some measure, plead an excuse for some sportive sallies, yet, perhaps, a more sober, and dispassionate consideration of the subject, would have been likely to produce more good. The Enquirer, however, has blended some strong facts to prove the main position, with his drollery, and while we have been entertained with his pleasantry, we have also been convinced, that the preponderance of the argument rests entirely on his side. The prevalence of methodism, in Yorkshire, may be guessed at, from this statement of the sums annually subscribed at four places, for the support of their preachers:

“ At Wakefield, 500l.—At Halifax, 600l.—At Bradford, 400l.—And at Leeds, the emporium, 1000l.”

MEMOIRS OF JOHN BACON, Esq. R. A. By R. CECIL, A. M.

(Concluded from page 216. Vol. II.)

HAVING given a sketch of the life of this great sculptor, Mr. Cecil next proceeds to delineate his character, which, upon the whole, exhibits many traits both amiable and captivating.—Generous encouragement of dawning merit, affectionate regard for the welfare and reputation of those of his own profession, inviolable regard to the cause of justice and truth, besides the sincerest attachment to his relatives and friends, were striking features strongly portrayed in the mind of Mr. Bacon; whose modest diffidence of his own merit, enhanced its real value.—Few will deny, that as an artist, he possessed considerable abilities.—His works in Westminster-abbey, rank him amongst the first of his profession.—The monument of Lord Chatham alone, would immortalize his name.—As a man, we find him, from the account before us, to have been strictly religious. Perhaps of that cast which some may disapprove of. The religion of Jesus Christ was certainly never intended to throw a gloom over the countenance of its professors, nor to embitter the enjoyments of life, Nor do we think, that Christianity excludes the use of reason.

The letters written to Miss Bacon, by her father, and annexed to this account, might have been left out, without doing injury to the memory of the author of them.

The zeal of friendship often exceeds the bounds of propriety, and private letters, which were thought unworthy of publication during the lifetime of the writer of them, ought not to have been exhibited to the public
after

after his death; unless from their superior excellence, the suppression of them might have been deemed a crime.

Perhaps Mr. Cecil published them from conscientious motives.—They seem to us to be appended merely to eke out a volume.

LITERARY INTELLIGENCE.

PROFESSOR White's *Diateffarôn*, in the Latin of Castellio, is ready for the press. This work is meant in *Usum Scholarum*. The Latin Idiom of Castellio is unexceptionable; and the arrangement of the professor is admirable. The ingenious editor of this useful work combines these excellencies in one.

LIST OF BOOKS IN DIVINITY.

A COMMENTARY on the Revelation of St. John; accompanied with historical testimony of it's accomplishment to the present day. By the Rev. E. W. Whittaker, Rector of St. Mildred, Canterbury. 8vo. 497. pp.

A Sermon preached in the Parish Church of Witham, Essex, on Tuesday the 1st of June 1802, being the day appointed for a General Thanksgiving to Almighty God, for putting an end to the late bloody and extended and expensive war. By the Rev. William Aislabe, M. A. late of Pembroke Hall, Cambridge. 8vo. 16 pp.

Remarks on the Controversy subsisting, or supposed to subsist, between the Arminian and Calvinistic Ministers of the Church of England, in a second letter to the Rev. John Overton, A. B. author of the "True Churchman Ascertained." By Edward Pearson, B. D. Rector of Rempstead, Nottinghamshire. 8vo. 102 pp.

A Sermon preached before the honourable House of Commons, at the church of St. Margaret, Westminster, on Tuesday, June 1, 1802, being the day appointed for a General Thanksgiving. By William Vincent, D. D. Sub-Almoner to his Majesty, and Prebendary of Westminster. 4to. pp. 33.

Reflections and Exhortations adapted to the state of the times, a Sermon preached to the Unitarian Society at Hackney on the thanksgiving day. By Thomas Belsham. 8vo.

An affectionate Address to the Clergy on the theological Writings of the Hon. Emanuel Swedenborg. By a Clergyman of the Church of England. 8vo.

Reflections on War, a Sermon at Cambridge on the thanksgiving day, by Robert Hall, A. M. 8vo.

The evidence for the authenticity and divine inspiration of the apocalypse stated and vindicated from the objection of the late professor, F. D. Michaelis, in a letter addressed to the Rev. Herbert Marsh, 8vo. 92 pp.

A Letter to a sound Member of the Church, with a Supplement, containing two letters, sent to the Editors of the Christian Observer, with an Address to the readers of that miscellany, on a gross misrepresentation of a passage in the Appendix to the Guide to the Church, by the Rev. Charles Daubeney, author of the Guide and Appendix, &c. Fellow of Winchester college, and Minister of Christ Church, Bath. 8vo. pp. 66.

A Charge delivered to the Clergy of the diocese of Oxford, by John Lord Bishop of that diocese at his primary visitation in June 1802, published at the request of the clergy. 8vo. pp. 25.

No. I. of the Churchman's Memorial; being a Biographical Register and Historical Account of those eminent Divines and other Persons who were deprived of their Preferments and Situations, and otherwise persecuted, for their Loyalty to their King, and for their conformity to the Church of England, during the Great Rebellion; with a copious Introduction, containing a View of the Progress of Puritanism from the Reformation to 1641. By the present Editors of the Orthodox Churchman's Magazine. London, Spragg.

The Christian Guide or an attempt to explain in a series of connected discourses the leading articles of Christianity, designed principally for the use of families and young persons. By Charles Plumptre, M. A. Rector of Long Newton in the county of Durham, 8vo. pp. 347.

POETRY

P O E T R Y.

The HYMN of St. AMBROSE,
commonly called *TE DEUM*.

By Mr. DUNCOMBE.

THEE, sovereign God! our grateful
accents praise;

We own thee, Lord, and bless thy won-
drous ways.

To thee, eternal Father, earth's whole
frame

With loudest trumpets sound's immortal
fame.

Lord God of hosts, to thee the heav'nly
pow'rs

With pealing anthems fill thy vaulted
tow'rs.

Thy cherubim thrice holy, holy, }
holy, cry,

Thrice holy, all the seraphim reply, }
And thrice-returning echoes endless

songs supply.

Both heav'n and earth thy majesty dis-
play;

They owe their beauty to thy glorious
ray,

Thy praises fill the loud Apostles' choir;
The train of prophets in the song con-
spire;

Legions of martyrs in the chorus thine,
And vocal blood with vocal music join.

Thy holy church, inspir'd with heav'nly
art,

Around the world maintains a sacred part,
And tunes her sweetest notes, O God,
to thee,

The Father of unbounded majesty:
The Son, ador'd co-partner of thy seat,
And equal, everlasting Paraclete!

Thou, king of glory, Christ; of the
Most High

Thou co-eternal, filial Deity;

Thou who, to save the world's impend-
ing doom,

Did'st deign to dwell within a virgin's
womb,

(Old Tyrant death disarm'd, before thee
flew

The bolts of heav'n, and back the fold-
ings drew

To give access, and make the faithful
way;)

From God's right hand thy filial beams
display!

Thou art to judge the living and the dead;
Then spare those souls for whom thy veins

have bled!

O take us up among the bless'd above,
To share with them thy everlasting love!

Preserve, O Lord, thy people, and en-
hance

Thy blessing on thy own inheritance;
For ever raise their hearts and rule their

ways;

Each day we bless thee, and proclaim thy
praise.

No age shall fail to celebrate thy name;
No hour neglect thy everlasting fame.

Preserve our souls, O Lord, this day from
ill;

Have mercy on us, Lord, have mercy still;
As we have hop'd, do thou reward our

pain;
In thee we trust, let not our trust be vain!

A SOLILOQUY.

Written in a Country Church Yard.

By the Rev. Mr. MOORE, of
Cornwall.

STRUCK with religious awe and so-
lemn dread,

I view these gloomy mansions of the dead;
Around me, tombs in mix'd disorder rise,

And in mute language teach me to be
wise.

Time was, these ashes liv'd — a time
must be

When others thus may stand — and look
at me;

Alarming thought! no wonder 'tis we
dread

O'er these uncomfortable vaults to tread,
Where blended lie the aged and the

young,

The rich and poor, an undistinguish'd
throng:

Death conquers all, and Time's subdu-
ing hand

Nor tombs nor marble statues can with-
stand.

Mark yonder ashes, in confusion spread!
Compare earth's living tenants with her

dead!
How striking the resemblance, yet how
just!

Once life and soul inform'd this mass of
dust;

Around these bones, now broken and
decay'd,

The streams of life in various channels
play'd.

Perhaps that skull, so horrible to view,
Was some fair maid's, ye belles, as fair

as you:

These.

These hollow sockets two bright orbs
 contain'd,
 Where the Loves sported, and in tri-
 umph reign'd:
 Here glow'd the lips; there, white as Pa-
 rian stone,
 The teeth, dispos'd in beauteous order,
 shone.
 This is Life's goal—no farther can we
 view,
 Beyond it, all is wonderful and new.
 Oh deign, some courteous ghost! to let
 us know
 What we must shortly be—and you are
 now!
 Sometimes you warn us of approaching
 fate;
 Why hide the knowledge of your pre-
 sent state?
 With joy behold us tremblingly explore
 The unknown gulph, that you can fear
 no more!
 The Grave has eloquence—its lectures
 teach,
 In silence, louder than divines can preach:
 Hear what it says—ye sons of folly, hear!
 It speaks to you—O give it then your ear!
 It bids you lay all vanity aside:
 O what a lecture this, for human pride!
 The clock strikes twelve—how solemn
 is the sound!
 Hark how the strokes from hollow vaults
 rebound!
 They bid us hasten to be wife, and show
 How rapid in their course the minutes
 flow.
 See yonder yew—how high it lifts its
 head!
 Around their gloomy shade the branches
 spread.
 Old and decay'd, it still retains a grace,
 And adds more solemn horror to the
 place.
 Whose tomb is this? it says, 'tis My-
 ra's tomb;
 Pluck'd from the world in beauty's fairest
 bloom;
 Attend, ye fair! ye thoughtless, and ye
 gay!
 For Myra dy'd upon her nuptial day!
 The grave, cold bridegroom! clasp'd
 her in its arms,
 And the worm rioted upon her charms.
 In yonder tomb the old Avaro lies;
 Once he was rich—the world esteem'd
 him wise:
 Schemes unaccomplish'd labour'd in his
 mind,
 And all his thoughts were to the world
 confin'd;
 Death came unlook'd for—from his
 grasping hand
 Down dropt his bags, and mortgages of
 land.

Beneath that sculptur'd pompous mar-
 ble stone
 Lies youthful Florio, aged twenty-one;
 Cropt like a flow'r, he wither'd in his
 bloom,
 Tho' flatt'ring life had promis'd years to
 come:
 Ye silken sons! ye Florios of the age,
 Who tread in giddy maze life's flow'ry
 stage!
 Mark here the end of man, in Florio see
 What you, and all the sons of earth,
 shall be!
 There, low in dust, the vain Hortensio
 lies,
 Whose splendour once we viewed with
 envious eyes;
 Titles and arms his pompous marble
 grace,
 With a long hist'ry of his noble race:
 Still after death his vanity survives,
 And on his tomb all of Hortensio lives.
 Around me as I turn my wand'ring
 eyes,
 Unnumber'd graves in awful prospect
 rise,
 Whose stones say only when their owners
 dy'd,
 If young, or aged, and to whom ally'd.
 On others, pompous epitaphs are spread,
 In mem'ry of the virtues of the dead;
 Vain waste of praise, since flatt'ring or
 sincere,
 The judgment-day alone will make ap-
 pear.
 How silent is this little spot of ground!
 How melancholy looks each object round!
 Here man dissolv'd in shatter'd ruin lies
 So fast asleep—as if no more to rise;
 'Tis strange to think how these dead
 bones can live,
 Leap into form and with new heat re-
 vive!
 Or how this trodden earth to life shall
 wake,
 Know its old place, its former figure take!
 But whence these fears? when the last
 trumpet sounds
 Thro' heav'n's expanse, to earth's re-
 motest bounds,
 The dead shall quit these tenements of
 clay,
 And view again the long-extinguish'd
 day:
 It must be so—the same Almighty Pow'r
 From dust who form'd us, can from dust
 restore.
 Hear'd with this pleasing hope, I
 safely trust
 JEHOVAH'S pow'r, to raise me from
 the dust;
 On his unfailling promises rely,
 And all the horrors of the grave defy.

HIS-

HISTORICAL REGISTER

OF FOREIGN AND DOMESTIC AFFAIRS.

FRANCE

NOT only remains tranquil at home, but seems to be making slow but sure strides towards the increase and establishment of her power abroad. The business of the indemnities, new and unprecedented as it is, our readers will perceive has been acceded to by the principal of the German powers; and some other measures of partition have most probably been agreed to at Memel, where the conference which we hinted in our last, has taken place between the King of Prussia and the Emperor of Russia; and the latter has ordered the circumstance to be recorded in the Petersburg Gazette, there said to have taken place *on the occasion of a review*. The French expedition from the Italian ports in the Mediterranean, first thought to have been intended to take possession of the Morea, it now appears was destined to the West Indies, where the climate, as well as the war, has destroyed great numbers of officers and men. Leclerc, the Commandant, is said to be unwell, young Dampiere, dead, and Benezeth, the Maritime Prefect, at the last gasp.

Against Toussaint, it appears a charge of perfidy to the French Government has been brought, and the person of that unfortunate man seized and sent home to France. But at Guadaloupe, the opposition which General Richepanse has met with from the Blacks, has been much more sanguinary and obstinate than at St. Domingo; the latter were prodigal of their lives, even to desperation, and the French accounts acknowledge the loss of great numbers of men, and the utmost difficulty in carrying their point. Respecting the issue of this war against the slaves, and if they are now generally disposed to submission and obedience, a long period must elapse before the ravages of nine years are repaired. A number of years must elapse before the Colony can be rendered permanently substantially beneficial to the Mother Country.

With respect to the designs of the First Consul upon Turkey, reports are various, as letters both from France and Holland continue to assert, that a treaty has been negotiated by the Turkish Envoy now at Paris, by which a free

Vol. III. Churchm. Mag. July, 1802.

navigation to the Black Sea is secured to the French for a limited time; and in consideration of this, it is added, that France has guaranteed the integrity of the Turkish Empire, or rather consented to the extirpation of Pashwan Oglou, the supposed ally of the First Consul; thus the latest accounts from Wallachia and Vienna, make it appear that the Austrian forces have been compelled to resist the inroads made by the troops of Pashwan Oglou; and also that the Russians are marching for their assistance. If these reports are well-founded, it is easy to foresee that both these powers will indemnify themselves for their interference with the rebellious subjects of the Porte.

The news from Egypt are of a still more serious and alarming kind. Notwithstanding the treacherous massacre of the Beys, their party has been by no means subdued. A partial engagement with a division of the Grand Vizier's army has terminated to the advantage of the Beys, and large reinforcements will be necessary to re-establish the authority of the Porte. At present a partial insubordination or actual rebellion prevails through Egypt; and, distracted as the European provinces of the Turkish Empire are, few troops can be spared to quell the disturbances of the more distant provinces. What means the Porte may resort to under such difficult circumstances, we shall not pretend to determine; though, in all probability, the Beys, unless overcome by foreign force, will succeed in gaining a temporary independence. A new field is opened to the cupidity of the great Continental Powers. An easy prey is presented to their ambition. How long they may think it consistent with policy to look on as inactive spectators, it is impossible to decide. After the experience of the last twenty years, much cannot be expected from their forbearance or their moderation.

Hostilities, it appears, have broken out between the Russians and Persians, and the Russian forces have already made their way into the province of Ghelan. The origin of these hostilities was some violence offered to the Russians at Asterabat. Persia opens a rich prospect

G

prospect to the ambitious views of Russia, and, in all probability, some other European powers will not be disposed to look on with complete indifference.

Minorca, in obedience to the stipulations of the Definitive Treaty of Peace, was given up to the Spaniards, on the 27th of May, and Porto Ferrajo to the French, on the 11th of June. The English evacuated it on the preceding evening. A Consular decree of the 25th ult. has directed an *entrepot* for foreign merchandize, to be established in the port of Marseilles. Yet in proportion as the state of France and Europe assumes a more settled and pacific form, the French funds droop.

The English, agreeably to the terms of the Treaty of Amiens, evacuated Porto Ferrajo (Isle of Elba) in the night of the 10th of June, on which occasion some compliments passed between the British and French Commanders.

Bonaparte's Legion of Honour, or of Nobles, notwithstanding all the opposition it has met with, seems to be already organized, and an arrete has been published, dividing the Republic into sixteen parts, each of which is to have a company of the Legion. This establishment is of such a nature, that the members will have all the weight and consequence of a Military Order of Nobility.

Lucien Bonaparte has sold, for three millions and a half of livres, the diamonds presented to him by the Court of Lisbon, in consequence of the peace which he negotiated with Portugal. They were so numerous, and of such value, that had he disposed of them separately, it is calculated they would have sold at a much higher price.

ITALY

Still affords an example of a revolutionizing country, and shews with what difficulty order is restored when the bonds that keep society together are once broken. It would be difficult to ascertain whether the situation of the Princes or the people be the worst in those fine countries. The King of Naples, confined to a corner, without an ally, is a sort of prisoner to the French, who possess the whole of the North of Italy; his subjects despise his authority, and disobey his orders; the navy and army are ineffectual, and the finances in confusion. The King of Sardinia, disgusted with a mock and mutilated Sovereignty, has retired to a convent; and the King of Etruria is in a state of splendid bondage; while the Sovereign Pontiff, actuated by the motives of a good Christian, sacri-

fices all his temporal advantages in order to keep the religion he professes from being utterly destroyed. Though the Pope submits like a Christian, he feels like the Israelites when they hanged their harps upon the willow trees by the streams of Babylon.

The Emperor of Germany has congratulated Bonaparte, on the prospect of his being elected First Consul for life; and such greetings are expected to be very general. Circumstances have proved, that France enjoys less of what is generally denominated *freedom*, than she did fourteen years ago; and Holland is in a similar situation.

Relative to a prohibition of the trade with England, it appears by a recent article from Flushing, that nothing but the interference of the French troops prevented the populace from exercising summary vengeance on the French Custom House Officers, who had made the seizure, for which there appears no plausible pretext. It is absurd for a moment to suppose, that with the views which the Dutch have for ages possessed, as a commercial people, they should favour the narrow policy of the French Government, in opposition to their obvious interest. Bonaparte may attempt to overawe them for a while, but interest will at length prevail over terror, and if British goods are excluded by positive regulations, new facilities will necessarily be opened to their introduction, in defiance of a law which never can be permanently carried into effect.

The expected arrival of the French Ambassador, General Andreossi, is still delayed, neither is it known when Lord Whitworth will leave this country for France. The preparations which were making for his departure for Paris, are entirely discontinued, and it is said to have been settled, that the two Plenipotentiaries shall leave their respective capitals as nearly as possible at the same time. It is very probable that they will not commence their diplomatic career until all the difficulties now existing, in a commercial view, between both countries, shall be removed by the Treaty, which is actually under discussion. Still it is not less remarkable than true, that all the foreign embassies, both to and from this country, are still kept open; and it is said they will remain so until after the commercial treaty now pending between France and this country is concluded; also it is said, that neither General Andreossi nor Lord Whitworth will set out on their respective embassies till

till the month of September; and that the other diplomatic arrangements will probably remain over till the autumn.

Amongst many regulations of the *new* Gallican church, it is ordered by the Consuls, that no Cure shall have the benefice he enjoyed before the Revolution; that the Vicars of parishes shall have only 4*l.* sterling per annum each; and those who are presented to chapels of ease, only 2*l.* each—what a wretched provision. In several places the Bishops newly appointed, have been very ill received, and some of them treated with extreme ridicule, by the enemies of all religion, who are still numerous in France.

The Italian Republic has established the Law of Conscriptio, and every youth from 18 to 30 years of age, is liable to be called upon. This law differs from that of France, inasmuch as it tolerates an exemption, in case the Conscript shall provide a substitute. This circumstance is only deserving of notice, as far as it shews an unhappy disposition to render the military state predominant throughout the Continent of Europe.

A Royal Edict has been issued in Spain, forbidding, on the severest penalties, the introduction or sale in Spain of any foreign work, on any subject, without a special licence from the Council of Castile.

GERMANY.

An edict of a very extraordinary kind has lately been issued by the Emperor of Germany. It ordains, that no merchant, who shall become bankrupt, shall be allowed to recommence commercial speculations, if it shall be proved that the loss which his creditors sustained exceeds eleven per cent.

Letters from Northern Germany, state positively, that Prince Adolphus, of England, lately created Duke of Cambridge, will be immediately proclaimed Sovereign of the States of Brunswick Lunenburg, and Elector of Hanover. The King of England, his father, will cede to him all his possessions in Germany. The inhabitants of the Electorate of Hanover applaud this change in their government, which will establish a splendid court in the city of Hanover. It will not, however, be carried into execution until the affairs of the Germanic Empire will be finally decided.

By letters from Berlin we learn, that the States in Germany, which have fallen to the share of Prussia, as indemnifications for the possessions she has lost on the other side of the Rhine, are exactly as follow:

1st. The Bishopric of Hildesheim, in Lower Saxony, which contains eight cities, four towns, and two hundred and thirty-four villages. Its revenues are 1,040,000 livres of France (43,300*l.* sterling.)

2d. The Bishopric of Paderborn, in Westphalia, containing 60,000 inhabitants, the revenues of which at present badly administered, amount annually to 60,000 rix dollars (10,000*l.* sterling).

3d. A part of the Bishopric of Munster, amounting to near a third of that Bishopric, and containing 40,000 inhabitants.

4th. Eischfeld, in Thuringia, which has hitherto belonged to the Elector of Mayence, and contains 74,000 inhabitants; its revenues are 300,000 Imperial florins (17,000*l.* sterling).

5th. The city and territory of Erfort, containing a population of 41,677.

6th. The Imperial city of Goslar, in Lower Saxony, containing 6000 inhabitants.

7th. The Imperial cities of Mulhausen and Nordhausen; the first of those cities has a population of 13,000; the second of 9000 inhabitants.

On the 25th ult. at seven in the evening, the city of Berlin and its neighbourhood were surprized by a most dreadful hail-storm, which has done great damage. The hail-stones were of the size of a pigeon's egg, and fell in such quantities, that the streets were covered to a very considerable depth. It made such a rattle on the copper roof of the National Theatre, that the performers were obliged to interrupt the representation, it being impossible to hear a single word.

Before his departure from Copenhagen, Prince William of Gloucester visited the Academy of Painting, by which he was presented with a diploma of honorary member.

Extract of a letter from Munich, June 12.
—“Fanaticism, in its fury against the salutary reforms of our elector, has lately been the occasion of a bloody scene. A procession, conducted by the Ex-Jesuit Schmidt, was returning from a pilgrimage without the town, when some journeymen, women, and other persons of the lower class, who formed part of the procession, committed various irregularities, by ringing the bells, &c. contrary to the express orders of the police, and of those even who were at the head of the procession. The inspector of the police, having attempted to put a stop to these tumultuous scenes, was maltreated, and a workman threw a stone at the offi-

cer of the guard, This man was cut down with sabres, and a combat took place, in which the bearer of the cross made use of that sacred sign to strike those who opposed his march, crying out, 'It is the cause of religion!' Next day the journeymen made an agreement among themselves not to work until all the festivals and processions, abolished by Government in concert with the Holy See, should be re-established. They assembled in bands of 50 or 100 persons, and paraded the streets. The Elector, accompanied by only one domestic, rode through the streets on horseback, and exhorted the elderly people to retire peaceably, and to persuade the rest to do the same; but this exhortation was attended with only a momentary success. The Prince then ordered the garrison out under arms, caused these fanatic bands to be surrounded, and to be conducted to the riding-house, at the entrance of which he ordered cannon, loaded with grape-shot, to be planted. Next day those who promised to return to their duty were set at liberty; but the chiefs were detained, that they might be punished according to their desert.

Letters from Mentz affirm, that processions and pilgrimages are recommencing, with a species of madness, in every quarter of the four departments of the left bank of the Rhine. The rage has come to such a pitch, that the curates themselves have solicited the civil authorities to take measures for repressing this abuse, which leaves whole districts vacant for a number of days at a time, and induces habits of indolence, and almost every species of debauchery.

GREAT BRITAIN.

Respecting our internal situation, we have as yet seen none of those direful effects that some political writers prognosticated, as the consequence of the peace; but the late elections, the particulars of which are too long for our limits, have exhibited a very strong degree of that revolutionary spirit, which was thought by many to have been nearly extinct—a spirit manifestly encouraged by too many persons of property, if not of character and rank. In the mean while, Government are by no means inattentive to the amelioration of our internal affairs; besides the encouragement of plans for new docks, canals, &c. We are told that the advantages of the Union begin to be felt and acknowledged in that part of the United Kingdom where it experienced so much opposition. A spirit of industry and agricultural improvement has been lately disseminated in Ireland, from which the happiest effects are likely to

result, not only to that country, but to the Empire at large. The establishment of Farming Societies has already produced a most laudable and general emulation: the importance of agriculture is sufficiently understood, and this first of the useful arts is cultivated with zeal and perseverance.

It is also said, that the attention of Government has been directed to the fisheries on the Irish coast; an important source of our national wealth, and one of the best nurseries for our seamen. The public are indebted to the representations of the Right Hon. Mr. Abbott, for this salutary measure. That extensive fishing ground, the Nymph Bank, situated at the distance of from ten to fifteen leagues from the southern coast of Ireland, has been lately surveyed by Captain Frazer. A number of vessels have lately sailed from Waterford, under the directions of Captain Frazer, to fish on this bank, which there is good reason to suppose is not less prolific than those of Newfoundland, and the result will be made as public as possible.

In the principal manufacturing towns in Scotland trade is rapidly reviving. The return of peace has happily brought along with it a large increase in the demand for muslins, &c. and, with every exertion, it is almost impossible to execute the numerous commissions which the great manufacturing houses have received.

POSTSCRIPT.

July 26.—In the Paris Journals to the 24th, the fate of Piedmont appears to be decided beyond all doubt. It is officially announced, that the King of Sardinia has absolved his subjects from their allegiance, and in a decree signed by Bonaparte himself, the Piedmontese are ordered to take the Oath of Fidelity to the French Constitution. The rumour of the Porte having granted to France the freedom of navigation on the Black Sea, continues to gain credit all over the Continent. Such was the panic at Constantinople, when the last accounts came away, in consequence of the alarming movements of the rebels, under Paswan Oglou and other Chiefs, that the Foreign Ambassadors, doubtful of the safety of their persons, had vessels in readiness for leaving the place.

Several French and other vessels having lately been taken in the Mediterranean, according to the Paris papers, the First Consul has threatened dreadful retaliation, and if this can be effected by a land force, there can be little doubt of its being executed.

PROVINCIAL

PROVINCIAL INTELLIGENCE.

LANCASHIRE.

THE editor of the Cumberland Packet judiciously observes, that besides taking up arms to defend the country in time of danger, there is another way in which gentlemen of fortune may render their country essential service, in time of peace.—He was prompted to this observation from a recent establishment at *Quermore Park*, near Lancaster, the seat of Charles Gibson, Esq.—Since the disbanding of the *Loyal Lancaster Volunteers*, of which that gentleman was commandant, he has instituted a school for thirty children, in the neighbourhood; which is open two evenings in the week. They meet also every Sunday morning, go to church, return to Quermore park, and remain there till evening.

Books, and a master and mistress, are provided: and a certain number of these pupils are to be clothed yearly. Mr. and Mrs. Gibson are equally attentive to the conduct of this laudable seminary:

- “ Delightful task! to rear the tender thought,
 “ To pour the fresh instruction o’er the mind,
 “ To breathe th’ enlivening spirit, and to fix
 “ The generous purpose in the glowing breast.”

Every care is taken to give their young minds the habit of keeping holy the Sabbath Day.—What return for the blessings of peace can be more acceptable than this endeavour to lead the rising generation into the paths of religion and virtue!—Let every private family of fortune thus apportion part of it, thus be employed on the Lord’s Day, and they will, indeed, prove themselves friends to their country—*real patriots*.

The Associated Clergy of the towns

of Manchester and Salford have published an address to the inhabitants of those places, on the blessings of peace, and on the necessity of a reformation in their morals, which breathes throughout a spirit of Christian liberality and meekness very creditable to their feelings and worthy of imitation. It is much too long to insert, but the following extract will not, we apprehend, be unacceptable to our readers:

“ We tremble no longer at the threats of an insulting foe, but we tremble lest we ourselves should become that foe, by insulting Heaven with our vices and follies: our apprehensions have indeed ceased concerning the extent and the success of our trade and our commerce, but if that extent and success should nourish our pride, our luxury, or our covetousness; if they should lead us to forget the maxims of eternal justice and judgment, which are the laws of the MOST HIGH GOD, by rendering us inattentive to his revealed word, neglectful of his sabbath, careless about divine duties, more intent on gain than godliness, and studious rather to lay up treasures on earth, than to provide for our eternal well-being by laying up treasures in heaven:—if we should thus be found amongst the foolish ones of old, crying—peace, peace, whilst we are opposing the only true peace, which is the peace of God in our own minds and consciences and lives—how plain is it to see, in such case, that we have only exchanged a lesser evil for a greater, and that our alarms therefore, so far from suffering abatement, must of necessity increase, under the painful sensation that whilst we are planting the olive, we shall reap the thorn; and whilst we are fondling a dove with our hands, we shall be cherishing a viper in our bosom!”

LONDON NEWS.

From the London Gazette of June 29.
 NARLES, June 9, 1802.

CHARLES Emanuel the Fourth, King of Sardinia, having by an instrument, dated at Rome the 4th of this month, resigned his crown and dominions in favour of his brother the Duke

de Aost, his Royal Highness has acceded to the resignation, under the name of Victor Emanuel.

PARIS, June 17. The Ottoman Minister at this residence has this day received from Constantinople the Act of Accession, on the part of the Sublime Porte,

Porte, to the Definitive Treaty of Peace between his Majesty and the French Republic, the King of Spain, and the Batavian Republic, signed at Amiens the 17th of March last.

DOWNING-STREET, June 29. Accounts have been received here, that his Majesty's ratification of his acceptance of the King of Sweden's Act of Accession to the Convention, signed at St. Petersburg the 17th of June, 1801, had reached Stockholm.

A dispatch has been received from his Excellency Lord St. Helens, his Majesty's Ambassador Extraordinary at the Court of St. Petersburg, dated June 3d, containing the particulars of what passed between the Count de Kotschoubey and Baron Stedingk, the King of Sweden's Ambassador at St. Petersburg, on the occasion of the latter's acceding, in the name of his Swedish Majesty, to the Convention between his Majesty and the Emperor of Russia, signed at St. Petersburg the 17th of June, 1801.

This dispatch states, "That he, (the Count,) after endeavouring to refute the various objections that had been urged by the Baron de Stedingk against the tenor of the Convention of the 17th of June 1801, and to demonstrate to him that that Treaty presented to the Northern Powers all the advantages that it had been found possible to obtain, had proceeded to observe, that the antecedent Convention between Russia and Sweden having been in some sort broken by that which had since been concluded between Russia and England, and to which Denmark had also acceded, it certainly would be adviseable for Sweden to accede likewise to that Treaty, in order that she might not remain in a manner insulated, and that some common pact might still continue to exist between the Powers of the North."

THE LONDON DOCKS.—The principal proprietors and projectors of this great undertaking met on Saturday, July 3, at the London Tavern, and went in procession to Wapping, where the Chancellor of the Exchequer, Lord Hawkebury, Lord Hobart, Sir Richard Neave, Birt, and Edward Foster, laid the first stone in the entrance basin. In the stone were placed two bottles, containing the gold and silver coins, and the medals of the present reign, and over

them an inscription, with the date, &c. of the foundation. The foundation stone of the new building for warehousing tobacco was next laid: this will be the largest building in the world; the roof will cover an area of near six acres of ground, and government has covenanted to pay the proprietors a rental of 15,500*l.* a year, for 20 years, free of every deduction, the use of it being for warehousing all the tobacco imported, on which great losses have hitherto annually accrued, both to the merchant and the revenue. Lastly, the first stone was laid for a range of warehouses for general merchandise, altogether of immense extent, suited to the trade they are intended to accommodate. The company, including upwards of a hundred noblemen and gentlemen of the first rank, afterwards dined together at the London Tavern.

Dreadful Accident at the New Dock.—

The last mound of which only reserved to keep the water out till the whole was finished, gave way about seven o'clock on Thursday the 22d in the evening, and the water suddenly rushed in, with a noise resembling thunder. It is impossible to describe the consternation and horror which so fatal an event produced. The excavation, which was thirty feet deep, instantly filled, and the unfortunate men were overwhelmed by the destructive element. Every possible effort was made to save them, but unhappily not with complete success—five men were drowned. The bodies of four of them were discovered in the course of the evening: the fifth was found next day, and proves to have been a person of the name of Buff, brother to the gentleman who has undertaken to excavate the ground. They were all conveyed to the Fishing Smack public house, and the coroner issued his precept to summon a Jury to enquire into the cause of their deaths. It appeared that the pressure of the water had not only blown up part of the bank, but had also forced away a number of large piles placed to prevent its entrance; these continue floating within the basin.

The dock, now nearly ready to be opened, is an oblong square, communicating with the river by a lock at each end, and extending across the Isle of Dogs. The bottom of the dock, and of the lock leading into it, is about 20 feet

feet under the surface of the river at high water.

The whole of this dock, and the locks, were dug and built round with masonry and brick work, before any communication was opened to the river; but as it is ultimately necessary to cut an opening, by which ships may arrive at the locks, piles were driven in, and a dyke formed, like those dykes which keep the sea from Holland, made of wood and earth, about eight or nine feet in thickness, which were built across the mouth of the opening, that the workmen might follow their operations without being interrupted by the water.

The space behind this dyke, and between it and a temporary bridge that crosses the mouth of the lock, was the scene of the unfortunate accident. Men, to the number of 38, were employed in that space to deepen it, and prepare for opening the dock in the course of a very short time; and the ground on which they were working was about 20 feet under the level of the water. The bottom is of sand, and the piles in the dyke had not been driven to a sufficient depth; so that when the workmen got under the level of the lower points, the tide broke in a little before seven o'clock on Thursday evening. The breach made is about 18 feet wide; and it appears that it did not break down, as dykes usually do, at the top first, and gradually getting lower as washed away by the current, but the whole went at once from top to bottom, and the water rushed in, by a square column of 20 feet by 18, or about 4000 cubic feet in a second of time. The whole space to be filled was about 250,000 cubic feet; so that it must have been full three parts filled in one minute.

Mr. Buff, the overseer, was in the act of climbing up an inclined plane of wood, that served for a sort of sand box, with wheels for towing up the sand and gravel, when the water floated the lower end of the boards, and down he fell. The foreman also of the gang, for so they are termed, was amongst the sufferers, and four others who were common labourers. The men killed were dashed with great violence against a barricade of wooden planks that goes across the mouth of the lock under the bridge, which fortunately resisted the shock, otherwise the whole dock would have

been filled, with an impetuosity that might have greatly injured the masonry. The two flood-gates are made to resist pressure from within, therefore they could not have prevented any damage; besides which they were open.

The water now oozes in considerable quantity through the wooden barricade, which is not perfectly safe, and the steam engine will be necessary to empty the docks previous to their final opening.

As to the part into which the water burst on Thursday, the breach must be repaired; and after it is pumped dry, the work that was going on when so abruptly interrupted, must be completed.

The work that gave way was then no part of the docks themselves, but merely a temporary dam or dyke, in constructing of which it is clear that sufficient care had not been taken. The piles are said not have been shod or pointed with iron, and, when that is the case, the depth to which they penetrate is always more or less uncertain, as they sometimes spread out in a manner similar to a walking stick without a ferril.

The sides of the place in which the workmen were, are all perpendicular, and built with brick, except the dyke itself, which broke; and it was by climbing upon that the greater number of workmen were saved.

Five of the six unfortunate sufferers were married, and four of them had families; but we know that the gentlemen interested in the concern have already given directions to afford all the aid that can be given in similar circumstances; and we hope that, if necessary, British generosity will not be found in default.

The names of the sufferers are—

Richard Buff, Overseer; James Wood, Henry Piddington, Michael Fox, Thomas Butcher, William Gaskin, labourers.

The body of Mr. Buff has not been found, but his coat with the rule he had in his pocket, floated on the water. Of those who were saved many were severely wounded, and have been carried to the hospital.

Three out of the five unfortunate sufferers that have been found, were decently interred on the following Sunday in the ground belonging to Poplar chapel.

Another

Another New Canal.—A level has been lately taken to prove the practicability of making a canal, which may effect a junction between Paddington and the West India Docks. This canal is, we hear, intended to be brought in a direct line from Paddington to the field below the New River Head; then to proceed across the City Road and skirt Shoreditch and Spitalfields parishes, through the centre of the parish of Bethnal Green, and then to cross Whitechapel parish at the Mount, and to communicate with the Commercial Road, and likewise with the London Docks, in the parish of St. George in the East. By this a safe, easy, and expeditious conveyance, will be afforded by inland navigation, for every species of merchandize, from London to almost any part of the island.

The foundation of a New School for the Charter-house has been laid in the presence of Dr. Ramsden, Dr. Raine, the Assistant Masters, and the principal part of the Scholars. The building is to be on a very improved scale.

On Wednesday, July 7, we witnessed a scene infinitely more gratifying than

the ascent of the balloon, or the descent of a parachute. It was the children of the parish school of industry belonging to St. James's, Westminster, proceeding to their anniversary dinner at the Yorkshire Stingo, accompanied by several of the Board of Governors and Directors of the Poor. There appeared to be about 300, and their clean and orderly appearance does much credit to the very laudable management of that institution. It was an increased satisfaction to hear that the children were all healthy, and not one prevented by illness, or other cause, from partaking of their annual amusement.

MONDAY, June 28. This day his Majesty went, in the usual state, to the House of Peers; where, in a short but excellent Speech (which will be given in due course in a future number) he was pleased to prorogue the Parliament.

The Speaker also addressed an admirable Speech to the sovereign; which we shall not fail to preserve hereafter.

TUESDAY, June 29. This day was issued the Royal Proclamation for dissolving the Parliament.

SUMMARY OF PARLIAMENTARY PROCEEDINGS.

HOUSE OF COMMONS.

TREATY OF PEACE.

MONDAY, May 3.—Mr. Windham called the attention of the house to the Articles of the Treaty of Peace, in consequence of its having been intimated by his Majesty's Ministers that it was not their intention to move any discussion on that subject. Those even who approved of the preliminaries might have good and solid ground for not approving of the Definitive Treaty, if it should appear that the latter, either in spirit or in fact, differed from the former.

With respect to the boundaries of French Guiana, that was a measure marked with the deepest fraud and duplicity. By a flagrant breach of faith, France, after guaranteeing the integrity of the Portuguese dominions, seized upon a portion of those dominions, which producing remonstrances on our part, they did not relinquish their usurpation, but

beguiled us, with decreeing a new boundary. On this occasion his Majesty's Ministers were pleased to take great credit to themselves, as though they had achieved marvellous things; whereas in fact, France only compromised one breach of faith by committing another. Another still more flagrant violation of faith was the cession of Louisiana; the manner of obtaining which evidently proved that France was determined to recognise no bounds, no limits but her own will, and insatiable ambition. With respect to the second head, namely, transactions which took place subsequent to the signing of the preliminaries, he need only mention the creation of the Italian Republic, and the formidable armament sent to the West Indies. Respecting the first of these transactions, he was justified in stating, that on the supposition of an event of that magnitude taking place, it would be equitable on either

tither part to demur at ratifying the preliminaries; and to plead that the preliminaries were not calculated upon the change which had subsequently occurred, and that the question was thereby become a new one. As to the armament in the West Indies, we are now assisting our enemy to do that which we had ourselves attempted, but in vain, with the loss of several thousand lives. By the preliminaries, it was agreed that the charge of the keep of the French prisoners should be defrayed by the French Government; and as this amounted to a very large sum, it was for some time rumoured that we were to have certain West India Islands given up to us, either as an equivalent or as a security for the payment. During the discussion, however, of the Definitive Treaty, France had contrived to jockey us completely out of our claim, by inserting a clause, which required that we should pay for the equipment of the Russian troops, which the First Consul had armed and equipped with the express view of seducing the late ill-fated Emperor of Russia to desert our alliance, and to have those very troops, the equipment of which was now to be made a set-off against the debt due for the maintenance of French prisoners of war employed against us. This was an act so completely unjust, that it subjected us to the ridicule of all Europe, and brought disgrace upon our national character. Nor was the conduct of France less insidious, with respect to Malta. By the treaty, it was agreed that the island should be restored to the order, and its independence guaranteed by a third power, which was generally understood to mean Russia. France, however, had contrived to mix and confound the ancient order of things, and to introduce a kind of democratical nobility, after having confiscated the greater part of the revenues by which the order was to be supported. Thus circumstanced, the fate of Malta was easily to be foreseen. He had no doubt in his own mind, but it would soon become an appendage of France.—There was likewise something very remarkable in the manner in which the Cape was given over to Holland. The words “in full sovereignty,” appeared to him to be of deep and momentous import. What security had we that Holland, being now put in full sovereignty of the Cape, might not make it over to France, or

garrison it with French troops? Respecting the total abolition of all commercial treaties. We were now placed exactly in the same predicament in which we stood before the Convention in 1783. France was now acting upon those maxims which formerly guided the councils of this country. We on the other hand had discarded them, and divested ourselves of the principles of our ancestors. France pursued a system which secured her the alliance of all the minor Continental Powers, both from a principle of fear and hope. In short we had totally compromised our national character, and no longer stood on that proud pinnacle we formerly maintained. He wished the country to awake from its delusive dream, to recover from the effect of the cordial drop of peace, which palled upon their stomach, and, whilst there yet was time, to analyse what remained in the cup, that they might know whether they had partaken of wholesome or unwholesome beverage. In this point of view, he should name a day, not too near to preclude obtaining the necessary means of information, nor yet too far distant to answer the purpose. He should conclude, therefore, with moving, that the House do, to morrow fortnight, go into an enquiry on the Definitive Treaty of Peace with France, Spain, and the Batavian Republic.

Mr. Elliot seconded the motion.

The Chancellor of the Exchequer rose to reply, and began by remarking that though his Majesty's Ministers had not thought it their duty to depart from the constant practice observed on such occasions, by proposing any discussion on the Definitive Treaty of Peace, he yet owed to his Right Hon. Friend nothing but thanks for the opportunity which would be afforded them of explaining every part of their conduct throughout the whole negotiation, and stating the grounds on which they advised his Majesty to conclude that Definitive Treaty which was now on the table. Under the first general head his Right Hon. Friend had insisted on the cession of the island of Eiba to France. Was it a cause of just reproach to his Majesty's Ministers that this cession was made to the French Government by the King of Etruria, a sovereign perfectly competent to make such disposal of a part of his own territories; or did it impose on them the necessity

cessity of considering this arrangement as a ground for renewing the war? Unless his Right Hon. Friend was, however, disposed to go this length, it was impossible to attach blame to his Majesty's Ministers. With regard to the limits of French Guiana, the fact was, that their confines were to be regulated by the treaty of Badajos; the precise limits which the Portuguese had expressly declared they would think themselves fortunate by the influence of England to obtain.

In the establishment of the French in Louisiana, his Right Hon. Friend had seen much ground for alarm. Unquestionably, this was a subject not to be seen without anxiety in the view of affording to the French new means of annoying the American Continent: as to the Italian Republic, he was ready fairly to admit that it was a matter calculated to excite great solicitude and anxiety when viewed as annexing a vast accession of strength to France, and affecting the independence of Europe. But this solicitude and anxiety forced back the mind to the consideration of the circumstances under which the preliminaries had been settled, and the question recurred, whether this event, striking as it was, would have justified Ministers in breaking off the pending negotiations for the Definitive Treaty? Great stress had been laid on the sailing of the French fleet to St. Domingo, but he thought he might safely ask whether, when the connection betwixt the two interests—the tranquillity of our West India Islands, and the subversion of the government of the Blacks in St. Domingo, was fairly and soberly considered, it could be viewed as a cause for regret? Relative to the article respecting prisoners, for his part he was unable to see in what, as far as regarded this article, this departure from the preliminaries consisted. Much had been said of our paying for the support of the Russian prisoners. When, however, it was considered that these troops were not merely in our pay, but wholly under our direction and controul, he saw no just ground for objecting to their being placed on the same footing, in the situation of prisoners of war as our own. As to Malta, the Maltese, who had the greatest interest in having the article allowed to carried into effect, did not par-

take in the feelings expressed by his Right Hon. Friend, but had received the arrangement formed for their independence with satisfaction and gratitude.—The arrangement respecting the Cape had been condemned. True it was that this article differed from that in the preliminaries, by including the ships of Spain, and by altering the regulation about the description of ships to be admitted. It was, however, a matter of doubt how far the last change would be at all disadvantageous to the interests of this country. He was aware that an opinion was prevalent, and was even circulated with the greatest industry, that his Majesty's Ministers had exposed themselves to censure, by overlooking so very important an arrangement as the renewal of existing treaties. That the subject was overlooked he must unequivocally deny, and to assure the House that it was not till after the maturest consideration that his Majesty's Ministers had, under the present circumstances of this country and of Europe, made no proposition of the renewal of these treaties. No less falsely was it asserted that a proposition had actually been made for the renewal, and had been rejected by the French Government. The arrangement for the indemnification of the illustrious House of Orange had been condemned as illusory, and the mode in which it was designated in the treaty, had been a topic of censure. He was willing to confess that the stipulation for this indemnification was not so binding as could be wished, but he must be allowed to contend that the stipulation for ample indemnity was as explicitly stated as language could convey. Though it was impossible not to lament that the provision for our Allies was not more extensive, he had satisfaction in stating that our exertions in their behalf were gratefully acknowledged, and that this was an object which his Majesty's Ministers had omitted no exertion to obtain. He concluded therefore by moving, that instead of to-morrow fortnight, the words to-morrow se'nnight, be introduced.

This amendment being seconded,

Mr. Thomas Grenville expressed the utmost astonishment, that professing, as the Right Hon. Gentleman did, that the subject was one highly worthy of the consideration of the House, he should consider

consider fourteen days as a period too long for obtaining that degree of information, without which, that consideration could not be fairly or profitably conducted. He was clearly for adhering to the time which his Right Hon. Friend had called for.

Lord Hawkesbury thought, that the subjects to be discussed, and which Mr. Windham had classed in his speech, did not appear to him to require any such delay. The appointment of Bonaparte to the presidentship of the Italian Republic, and the cession of the island of Elba to France, were not things which had taken place a few days ago, but had been notorious for several months; they were points on which every man who thought at all on political subjects, had necessarily made up his mind. The Definitive Treaty itself had, by the practice adopted in another country, been in the hands of the public during a month.

Mr. Windham allowed that the interval proposed would be sufficient for asking the questions he meant to propose, and specifying the papers necessary to guide his judgment; but would it be sufficient for answering these questions, or preparing the papers moved for? In his opinion it would be totally inadequate.

The Chancellor of the Exchequer expressed a wish that the Right Honorable

Gentleman would explain his object more definitely to the House.

Mr. Windham stated generally, that he wished to have such information as would enable him to judge of the effect of the non-renewal of treaties. Among other treaties of which he was anxious to obtain information, was that by which Louisiana was ceded by Spain to France. Of every circumstance connected with this treaty he was at present wholly ignorant, and he believed that he might safely apply the same observation to the House in general.

Mr. Pitt could not allow himself to believe that any man was substantially in doubt respecting the real character of the Treaty, and that he was confident that his Right Hon. Friend was much too discreet to have made the statement which he had this evening done, if he had really wanted information to satisfy his mind. He could not so long have viewed the subject in its various relations, and still be at a loss about the questions which he might judge it expedient to ask in the way of procuring the explanation which he professed so strong a wish to obtain. He appealed therefore to the candor of his Right Hon. Friend not to delay beyond to-morrow, stating to the House what the points were on which he wanted information.—Adjourned,

MONTHLY OBITUARY, WITH ANECDOTES OF DISTINGUISHED PERSONS.

DIED, on the 24th of June at Buxton, in the 58th year of his age, Thomas Butterworth Bayley, Esq. of Hope, near Manchester. By his death the public is deprived of one whose whole time and talents were devoted to its service. He was an active magistrate for 35 years, during which period he uniformly distinguished himself by great and zealous exertions in the various duties of his situation. His attention to the town and police of Manchester was unremitting; and his care of the health and morals of the *poor*, ever watchful and affectionate. The contemplation of his private character, as it will be a subject of admiration and regret to a large circle of friends, so to his widow and eleven children it will remain a chief source of comfort; whilst they humbly trust that his constant and cheerful practice of every religious duty will not be in vain.

Monday, 28th June, at Abbots Rip-

ton, Huntingdonshire, universally, regretted, after two days illness, of a scarlet fever and sore throat, the lady of the Rev. T. D. Trollope, rector of that parish.—She was the most affectionate of wives and the tenderest of mothers, and has left a disconsolate husband and six small children to bewail her loss.

At Huntingdon, John Rowe, jun. attorney at law, in the 26th year of his age.—He was a young man of the most promising abilities; and to the closest attention to the duties of his profession was united the strictest integrity. It is almost unnecessary to add, he died universally respected and lamented.

In London, aged 65, Stanhope Pedley, Esq. of Tetworth, in Bedfordshire, and fellow of Trinity-hall, where he proceeded LL. B. in 1760.

In London, the Rev. Colin Roope, of Pulham Market.

Aged 27, Mrs. Eliz. Wilson, the wife of Mr. John Wilson, of Gazely, near Newmarket. She is, from her truly philanthropic benevolence, greatly missed by the indigent of her late abode. She lived among a large circle of her acquaintance universally beloved, and died amidst the universal regret of the surrounding relatives and poor.

At Bury, in the 50th year of his age, the Rev. Robert Gurnham, M. A. one of the senior Fellows of Trinity College. He was possessed of considerable property, which he bequeathed to several relations of the second and third degree of kindred, and also handsome legacies to his executors, and intimate friends; among whom his apothecary, servants, and even his barber, have not been forgotten.

On Monday the 28th of June, much lamented, Mr. Rob. Slow of Huntingdon, whose amiable disposition endeared him to all his friends and acquaintance.

The Rev. Mr. Turnough, vicar of Gamlingay and formerly of Catherine Hall.

At Bungay, Suffolk, in the 77th year of his age, the Rev. Peter Routh, 49 years rector of the consolidated parishes of St. Margaret and Peter's, South Elmham, in Suffolk, and 50 years vicar of Wicklewood, in Norfolk.—He was formerly of Caius College.

At Castleacre, much respected, the Rev. and learned James Thorn, rector of Southacre, in Norfolk.

Aged 66, the Rev. T. Hindmarsh, vicar of Hayton near Pocklington.

Mr. Thomas Gurney, of Peole's coffee-house, Fleet-street.

In May last, at Mount Vernon, Mrs. Martha Washington, relict of the President Washington.

At Richmond, Surrey, John Towers, aged 77 years. He was born at Winsham, near Bathot, in the year 1725; by his first wife he had 15 children, the youngest of whom is 26 years old; by his second 7, the youngest of whom is 3 years old; he was a great grand'father, he had worked in the farming business the whole of his life, and had been an useful member of society.

Mr. Oliver Gower, aged 85, one of the oldest inhabitants of Portsmouth, and formerly a very eminent bookseller and stationer.

At Church Lawford, near Rugby, on Saturday the 26th ult. of an inflammation in his bowels, after a few days illness, the Rev. Mr. Powell, rector of Church Lawford, vicar of Buckingham, and chaplain to the Dukes of Buccleugh.

At the rectory house, in Appleton, Berks, William John Brickenden, D. D. rector of Appleton and Eaton, vicar of Minety, in Wiltshire, and formerly fellow of Magdalen College, in this university.

Rev. Mr. Norton, vicar of Poleworth, in Warwickshire, who unfortunately fell from his horse, and broke his neck.

At Allerthorpe, Yorkshire, the Rev. Mr. Clarke, rector of Goodmanham, near Market Weighton.

Mr. John Heptinstall, of Walsall, a man endowed by nature with an excellent understanding, and a warm and benevolent heart. The various powers of his mind were a source of instruction and entertainment to his friends, and his readiness to relieve the distresses of the afflicted his greatest delight. But as a father, surrounded by a numerous progeny, his virtues shone conspicuous; and the excess of his parental attachment, can only be equalled by the heartfelt grief experienced by the relatives he has left to bemoan his loss.

Aged 70, Charles Brandling, Esq. formerly one of the representatives for Newcastle, and father of C. J. Brandling, Esq. M. P. proprietor of the extensive collieries at Middleton.

At the rectory house, Wanstead, of a deep decline, Miss Glasse, daughter of the Rev. Henry George Glasse, rector of Hanwell, in Middlesex—a most amiable young lady. She met death with the fortitude of a saint, and expired in a sweet sleep, without a struggle or a groan.

At Thornhill, near Sunderland, in the 83d year of his age, universally lamented, John Thornhill, Esq. He was the founder of St. John's chapel about 40 years ago; and was interred in a vault therein of his own construction.

The right rev. Doctor Marlay, bishop of Waterford, aged 69.—The hon. Frances Ann Davey, wife of Eleazer Davey, Esq. and aunt to Lord Carberry. At Brompton, the Hon. Mrs. Allen.—Mrs. Lucas, wife of Mr. Richard Lucas,

ses, and Mrs. White, wife of Mr. W. White of Salisbury.—In the island of Jersey, the Rev. Francis Le Breton, A. M. dean of Jersey, and rector of St. Saviour's parish in that island.—Mrs. Ainsworth, wife of Mr. Ainsworth, of Clarendon Park, near Salisbury,

At Andover, Mr. Fennell, the senior member of that corporation.—At Hanoock-house, near Monmouth, in his 62d year, the rev. Philip Griffin, L. I. D. vicar of Warnford, Hants, and son of the late admiral Griffin.—Mrs Catharine Hutchinson, wife of Mr. Hutchinson, portrait painter at Bath.—At Builth, Breconshire, in the 92d year of her age, dame Mary Rudd, relict of Howell Gwynne, Esq. of Gwuth, near Builth.

Lately, in South Anne-street, Dublin, of the complicated miseries of disease and poverty, Henry Lucas, M. A. son of Dr. Charles Lucas, formerly representative of that city in parliament. The fate of this unhappy man is a melancholy warning to those who put their trust in popular affection. Had Dr. Lucas, who was a man of sterling ability, applied himself to the pursuit of his profession, he might have raised an ample fortune to his family; but he became the leader of a party, and left that family to perdition: It is too true that the unhappy gentleman, whose death we now record, has for many years been sustained chiefly by those who had been hostile to his father's politics, and that half the sum, which is at this moment wantonly waiving in decorations of the statue of Dr. Lucas, in the Royal Exchange, would have saved his son from perishing for want.

At his house in Great Marlborough-street, Dr. Garnett. The scientific world has sustained great loss by the death of this gentleman, who was endowed by nature with great talents,

which he had cultivated with unremitting assiduity. He was well acquainted with most branches of natural history, but he had particularly turned his attention towards chemistry, and was profoundly skilled in all its modern improvements.

Thomas Harrington, Esq. of Waltham Hall, Essex. Walking in the Green Park, he suddenly dropt down in a fit of apoplexy, and in a few minutes after expired in the arms of a gentleman whose humanity led him to his assistance. Mr. Harrington was the author of several medical tracts.

At Brompton, near London, by a rapid decline, aged 27, Miss Sophia Colston, daughter of the late rev. Mr. Colstan, of Finkin's-hall, in Oxfordshire, a lady truly beloved and regretted. She has left the bulk of her fortune to her steady friend Miss Rosé. This lovely and amiable pair had for years some secluded themselves from the deleterious dissipation of public life, and the empty phantom of adulation, for a beautiful retreat in Wales, becoming the elegant cultivators of simple nature, and the strict votaries of her attendant handmaids.—Truth and virtue—

“The world forgetting, by the world forgot.”

On Tuesday, July 22, at Sampson-Hall, Kerley, in Suffolk, Mrs. Katherine Thorowgood, a maiden lady, only child and heiress of the late Sir Thomas Thorowgood, Knight, and the last of that name and family. We hear that she has left the Rev. Mr. Tennant, of Higham an estate of upwards of 600l. per annum; she wrote her own will, and had no particular acquaintance with Mr. Tennant, but bequeathed him the legacy; as it is supposed, in consequence of his family and situation in life.

CHURCH PREFERMENTS, GRADUATIONS, &c.

OXFORD.

June 23.] ON Monday was instituted to the rectory of St. Aldate's, in this city, upon the presentation of the Master and Fellows of Pembroke college, the Rev. Sam. Pitt Stockford, A. M. and Fellow of that society.

July 10.] Yesterday the Rev. Robert Gray, Bachelor in Divinity, of St. Mary Hall, was admitted Doctor in Divinity,

Grand Compounder. The Rev. William Farish, Master of Arts, of Magdalen college, Cambridge, and reader in Chemistry, in that University, was admitted ad eundem. The Rev. Thomas Thorp, Student in Civil Law, of St. John's college, was admitted Bachelor in Civil Law. Mr. William Henry Moseley, of St. Mary Hall; the Rev. Brownlow Yorke, of Christ Church; Mr.

Mr. C. Garth of Merton college; the Rev. William Jocelyn Palmer, of Brasenose college; Evan Williams, Lewis Anwyl, and John Hughes, of Jesus college; and Thomas Winchester Lewis, of St. John's college, Bachelors of Arts, were admitted Masters of Arts.

On Tuesday the 13th inst. the Rev. Charles Pryce, of Merton college, and Henry Taylor of Lincoln college, Bachelors of Arts, were admitted Masters of Arts.

Saturday the 17th, the last day of Act Term, Messrs. William Henry Moseley, of St. Mary Hall, and Peter Rainier, of Oriel college; Masters of Arts, were admitted Bachelors and to practise in Medicine. The Rev. Samuel James Goodenough, and the Hon. and Rev. Pierce Meade, Bachelors of Arts, of Wadham college, were admitted Masters of Arts. Mr. Frederick Hamilton Carrington, of the same college, was admitted Bachelor of Arts. The number of Regent Masters this year was one hundred and ten.

On Friday morning last, in full convocation, the honorary degree of Doctor in Civil Law was conferred on the Right Honourable Viscount Nelson of the Nile, Duke of Bronti, and on the Right Honourable Sir William Hamilton, Knight of the Bath, to which they were severally presented by Dr. Blackstone, Vinerian Professor of Law. And at the same time, the Rev. William Nelson, of Christ's college, and Doctor of Divinity in the University of Cambridge, was admitted to the same degree in this University, to which he was presented by Doctor Collinson, Lady Margaret's Professor of Divinity.

The freedom of this city was presented in a gold box to his Lordship on the preceding day.

On the 27th ult. was instituted to the vicarage of Chepstow, the Rev. William Morgan, on the presentation of Edward Beavan, Esq. void by the death of the late incumbent, the Rev. W. Sayse.

Last week were elected the Rev. Griffith Griffith, M. A. Fellow, and Mr. Thomas Davies, Scholar of Jesus college.

The Rev. H. Bassett, of Glentworth, in Lincolnshire, was on the 13th ult. instituted, and on the 18th and 26th inducted to the livings of Glentworth and Thoresby, by the Right Rev. the Lord Bishop of Lincoln.

On Friday last John King, Bachelor in Medicine, of Christ Church, was admitted Doctor in Medicine; J. Erskine, Esq. Master of Arts, and Student in Civil Law, of Christ Church; and the Rev. John Dampier, Student in Civil Law, of Balliol college, were admitted Bachelors in Civil Law.—Charles Price, Master of Arts, and Student in Medicine, of Wadham college, was admitted Bachelor, and to practise in Medicine.—The Rev. John Mousley, of Trinity college; John Hume Spry, of Oriel college; Robert Williams, and William Cowley, of Christ Church, Bachelors of Arts, were admitted Masters of Arts.—Mess. Thomas Harrison, William Stamper, and Joshua Richardson, of Queen's college; Richard Jebb, of Oriel college; Thomas Davies, of Worcester college; and Samuel Mence, of Trinity college, were admitted Bachelors of Arts.

On Saturday the Rev. Thomas Grove, of St. Mary Hall; Thomas Thompson, Esq. of University college, and the Rev. John Trefusis of Oriel college, Bachelors of Arts, and Grand Compounders, were admitted Masters of Arts; and the Rev. Edward Griffiths, Bachelor of Arts, of Jesus College, was admitted Master of Arts.

Thursday the Rev. William Lloyd, vicar of Aylesbury, Bucks, Master of Arts, of University college, was admitted Bachelor and Doctor of Divinity.—John Erskine, Esq. Bachelor in Civil Law, of Christ Church, was admitted Doctor in Civil Law.—The Rev. Rowland Hill, Bachelor of Arts, of Brasenose college, was admitted Master of Arts.

CAMBRIDGE.

July 2.] Upon an application to the court of Chancery to set aside the charter of Downing college, as having been unduly obtained, after a hearing of three days, on Tuesday last the validity of that charter was established.

The Rev. Thomas Toke, M. A. of Christ's college, is elected into a fellowship of that society, in the room of Henry Bertram Ogle, Esq.

The Rev. Mr. Warter, Mr. Charles Grant, Mr. Robert Grant, of Magdalen, and Mr. Samuel Lowe, of Trinity college, were on Wednesday elected Fellows of Magdalen.

The

The four prizes of 15 guineas each, given annually by the Representatives in Parliament for this University, for the best dissertations in Latin prose, are this year adjudged as follows: for the Senior Bachelors, to Mr. Henry Vincent Bayley, and Mr. Charles Le Bas of Trinity college; and for the Middle Bachelors, to Mr. Henry Martyn of St. John's, and Mr. Charles Grant, of Magdalen college.

The Rev. George Stevenson, rector of the Union of Callan, and formerly Fellow of King's college, is presented to the deanry of Kilfenora, in Ireland.

A dispensation has passed the Great Seal to enable the Rev. Henry Harrison, A. M. of Magdalen college, Oxford, and Chaplain to the Earl of Romney, to hold the rectory of Warmington, in Warwickshire, with the rectory of Bug-look, in Northamptonshire.

The sermon on Commencement Sunday, at Great St. Mary's church, was preached in the morning by the Rev. Dr. Nelson, brother of Adm. Lord Visc. Nelson, Duke of Bronti, from Matthew, chap. 14. v. 18. The afternoon sermon was preached by the Rev. Dr. Strong, Archdeacon of Northampton, from Romans, chap. 1. v. 17.

Tuesday last being Commencement Day, several noblemen and gentlemen were admitted to their different degrees.

Earl Percy, son of his Grace the Duke of Northumberland, is admitted of St. John's college.

The Lord Bishop of London has been pleased to present the Rev. Professor Wollaston to the place and dignity of a Prebendary, in the cathedral church of St. Paul.

The Rev. J. H. Renouard, one of the Junior Fellows of Trinity college, is elected Senior Fellow, in the room of the late Mr. Garnham.

July 9.] On Tuesday last being Commencement Day, the following Noblemen and Gentlemen were admitted to the several degrees undermentioned.

Four Doctors in Divinity.

Doctors William Nelson of Christ college, brother to Admiral Lord Viscount Nelson, Duke of Bronti; William Strong of Queen's college; Eli Morgan Price, of Trinity college; William Boulton Sleath, of Emmanuel college.

One Doctor in Civil Law.—ad eundem.

Dr. Dealtree, of the University of Oxford.

Two Doctors in Medicine.

Doctors William Lambe of St. John's college; James Franck, of Pembroke college.

Nine Bachelors in Divinity.

The Rev. Robert Jones, the Rev. Thomas Holden Gawthrop, the Rev. Richard Cockburn, the Rev. William Cooper and the Rev. John Palmer, Fellows of St. John's college; the Rev. James Currey, Fellow and Tutor of Bene't college; the Rev. Thomas Allsopp, fellow of Emanuel college; the Rev. James Manistree, and the Rev. Thomas Wilkinson, of Trinity college.

Five Bachelors in Civil Law.

William Marke Farmer of Emmanuel college; John Buller, of Bene't college; Tho. Corne Miller, of St. John's college; William Hockin, of Jesus college; and Knight Mitchell, of Trinity hall.

Six Honorary Masters of Arts.

Lord Lilford, of St. John's college; Hon. Mr. Leslie, of St. John's college, son of the Countess of Rothes; the Hon. Mr. Robinson, of St. John's college, brother to Lord Grantham; the Hon. Littleton and Frederick Powis, of Trinity college, brothers to Lord Lilford; Lord Althorpe of Trinity college, son of Earl Spencer.

Eighty-two Masters of Arts.

King's College.—Messrs. Carter, Smith, Taylor, Tippet, Willson, Wright. 6.

Trinity College.—Messrs. Ainslie, Batten, Brown, Brooks, Childers, Clark, Coltman, Fell, Foord, Heald, Hornby, Jeffreys, Lees, Mair, Malkin, Moore, Peyps, ten. Robinson, Smedley, Tindal. 20.

St. John's college.—Messrs. Bouchier, Browne, Cooper, John Eyton, Thomas Eyton, Hawksworth, Hunter, Larpent, Maddison, Newell, Pawsey, Stannard, Thornton, Wainwright, Wood. 15.

Peter-house.—Messrs. Blucke, Boteler, Nowell, Wilkinson. 4.

Clare-hall.—Messrs. Dornford, Slye, Wardale. 3.

Pembroke-hall.—Messrs. Bailey, Cul- lum, Senhouse. 3.

Catus college.—Messrs. Eyre, Sir Tho. Hewett, Bart. Wellhead. 3.

Queen's college.—Messrs. Price, Sanders. 2. *Catbarine*

Catharine-hall.—Mr. Pearce. 1.
Jesus college.—Messrs. Apherpe, Hooper, Rogers, Salmon, Whalley. 3.
Christ's college.—Messrs. Barlow, Bennett, Burford, Holt, Maife, Spry. 6.
Magdalen college.—Messrs. Barrs, Bird, Harvey, Lowe. 4.
Emmanuel college.—Messrs. Cage, Goforth, Lloyd, Manners, Pickwood, Poflethwaite, Sanders. 7.
Sizney college.—Messrs. Cruttenden, Davie, Jackson. 3.

July 15.] The Rev. G. Belgrave, D. D. has been empowered, by a dispensation, to hold the vicarage of Seebing, in the county of Essex, together with the rectory of Cockfield, in Suffolk.

The Rev. Marmaduke Wilkinfon, B. A. is presented to the rectory of Redgrave with Beldale, in Suffolk, vacant by the death of the Rev. Morgan Graves.

On Saturday last the Rev. Wm. Carey, A. M. was installed prebendary of Barnby-on-the-Moor, Yorkshire, void by the resignation of the Hon. and Rev. Mr. Cathcart.

The Rev. John Watts, master of the academy in College-lane, Northampton, is instituted by the Lord Bishop of Peterborough, to the rectory of Collingtree, Northamptonshire, on the presentation of the Rev. Mr. Hill.

July 16.] We understand that the following Grace has passed the Senate with only three dissentient voices.

Quum sacris Concionibus in templo Academice habendis haud satis provisum videatur:

Placeat Vobis, ut ii, qui pro ratione Senioritatis diebus Dominicis post meridiem conciones habere tenentur, nemi-

nem sibi vicarium ab initio Octobris proximè sequentis usque ad finem Junii adfiscant, nisi aliquem è Selectis Concionatoribus mox designandis.

Placeat etiam Vobis, ut novem Selecti Concionatores a Pro-Cancellario, Regio Theologice Professore, Professore Norrifsiano, et Procuratoribus, aut eorum vices gerentibus, siqui sint, vel saltem tribus eorum consentientibus, quorum unus semper sit Procancellarius, singuli in singulos menses prædictos eligantur. Ita tamen ut dictis Concionatoribus vices suas, inter sese, pro arbitrio, permutare liceat.

Atque ut Electio fiat ante finem instantis Terminii. Denique ut siquis hoc munus sibi delatum detestaverit, alius quam primum fieri possit, in ejus locum subrogetur.

In consequence of the above Grace, the following gentlemen of the highest respect in the university have been elected preachers for the first year; and we trust that none of them will refuse an appointment so honourable to themselves, and so important to the public.

Rev. Dr. Pearce, Master of Jesus college; Rev. Mr. Fawcet, Norrifsian Professor; Rev. Mr. King, Fellow of Trinity; Rev. Mr. Holden, Tutor of Sidney; Rev. Mr. Creswell, Tutor of Clare-hall; Rev. Mr. Outram, Public Orator; Rev. Mr. Vickers, Tutor of Trinity-hall; Rev. Mr. Otter, Tutor of Jesus; Rev. Mr. Wordsworth, Fellow of Trinity.

July 23.] The Rev. Mr. Comyn, chaplain to Viscount Nelson, is instituted to the rectory of Bridgham, in Norfolk.

ADDRESS TO CORRESPONDENTS.

WE have been reluctantly obliged this month to divide the valuable Critique on the Second Psalm, on account of its extreme length. We trust that the learned author will readily excuse us for so doing, assuring him, that the remainder shall certainly appear in our next Number.

The Queries by A. V. C. will have a place next month.

Observer's Remarks preparatory to the General Election, would be now out of season.—Mr. Pearson's Letters in our next.

We again entreat Communications for the Churchman's Memorial. The resident Clergy can very easily, by searching their respective registers, furnish the Editors with the names of the persons who were deprived of their preferments, in the time of the Civil War, and with the names of their successors; also whether the former recovered their livings at the Restoration.

THE
O R T H O D O X
CHURCHMAN'S MAGAZINE,
For AUGUST, 1802.

*Ye are no more STRANGERS and FOREIGNERS, but fellow citizens with
the Saints and of the HOUSEHOLD of GOD.* Ephes. ii. 19.

LIFE OF DR. ANTHONY HORNECK.

THIS excellent man was born, anno 1641, at Bacchatach, in the Lower Palatinate. His father, Recorder of that place, was a very strict protestant, and a person of great reputation; and devoting his son to the ministry from the womb, gave him such an education as might fit him for that sacred office. He was first sent to Heidelberg, where he applied himself, with great diligence, to the study of divinity, under the direction and care of the learned Dr. Spanheim, and, at 19 years of age, came over to England, and was even then very eminent, both for learning and piety.

He was entered in Queen's College in Oxford, Dec. 24, 1663, where he was in great esteem with Dr. Barlow, then Provost of that house, who valued him highly for his great learning, and more particularly for his skill in the eastern languages. By his favour, he was made Chaplain of the said college soon after his entrance, and incorporated Master of Arts from the university of Wittemberg. Not long after, he was made Vicar of All Hallows in Oxford, which was in the gift of Lincoln College, where he continued a most constant and painful preacher, about two years. Thence he removed into the family of the Duke of Albemarle, and was received as tutor to his son, Lord Torrington. The Duke bestowed upon him a living in the diocese of Exeter*, and also procured him, from Dr. Sparrow, a Prebend in that Church.

Before he married, he went over into Germany, 1669, to see his friends, where he preached with great acceptance, and was entertained with much respect, at the court of Charles Lodowick, Elector Palatine, who shewed him particular kindness. After his return he was chosen Preacher at the Savoy, anno 1671, where he continued about twenty-six years, till he died, a blessing both to the inhabitants of that place, and, indeed, to the whole city. He was constant in the discharge of the duties of his station; preached with great vehemence and ardour, and also with mighty force and conviction. Speaking the sense of his soul, he entered into the hearts of his peo-

* The rectory of Doulton in Devonshire.

people, and soon convinced them that he was in earnest, and that he had a true sense of the worth of souls, and of the vast importance of those truths which he delivered to them. Convinced that he was a man of God, and sent by him for the public good, such a vast number of very devout and pious persons, and some of the highest rank and quality, were his constant auditors, that it was no easy matter to get through the crowd to the pulpit.

He administered the sacrament twice on the first Sunday of every month, (in the morning at eight o'clock, and at the usual time, after the morning service) and preached a preparation sermon on the Friday preceding; at both which times the number of the communicants, whose devotion was very exemplary, held a great proportion to that of his hearers. On these occasions the Doctor took indefatigable pains, being encouraged thereto from the great success his labours met with.

He was not only very diligent in preaching and administering the holy sacraments, but in all other parts of his duty. He took great pains in catechising and instructing the youth, in visiting the sick, and directing and satisfying the doubtful and scrupulous, in encouraging good beginnings, promoting worthy designs, and provoking those he conversed with to love and good works. He spent also much time, with his own family, in constant prayers, morning and evening, in reading the holy scriptures, singing of psalms, in holy conferences, and in all the duties incumbent upon him as the master of it. No weariness, no weighty business abroad, excused him from the discharge of these duties, which he performed, not slightly and formally, but shewed a very great concern and ardour in them: he would rise early in the morning to these exercises, and not spare his pains, even after the great and wearisome labours of the day. Nor did he forbear his studies and closet devotions, but spent much time therein. It appears, by a diary which he kept for a long time, that he called himself to an account every night, for the words and actions of the day past; and, perhaps, few men were more strict and severe in the matter than he was: if he had done any good that day, he gave God the praise of it before he slept; but, when any words or thoughts escaped, which he judged to have wanted due care, he animadverted upon himself in a severe manner, before he went to rest. Besides the constant care that was upon him from his parish, his family, his closet, and studies, he employed himself in doing good to those who were more remote. He encouraged piety wherever he came, particularly in the younger sort, having several societies of religious and devout young men under his government and inspection.

The Doctor had generally so much business upon his hands that he had hardly time to eat his meat. He was often sent for to sick and dying people; frequently consulted by those who were doubtful and scrupulous, and addressed to with cases of conscience, and with those that were sometimes very extraordinary: he was also, beyond all measure, followed by the poor and needy, by them who wanted money, or his interest to procure them some favour from others. His labours were increased by the great efforts made use of to introduce popery. No man was more stout and diligent, at that time, than the Doctor. He preached most vigorously against that corrupt doctrine, and prepared his auditors against the day of trial. He declined no labour, shunned no conference with the popish priests, and used his utmost endeavours to stem the tide. These labours, indeed, ceased,

ceased, upon King William's coming to the crown, as the fear of popery then vanished; but he had a trial of another nature. His maintenance at the Savoy, the only preferment he now had, excepting a prebend in the church of Exeter, of about 20l. per annum, was small, very small indeed for the support of a wife and four children, especially as the latter were now so far grown as to require a more chargeable maintenance than formerly, and as those, likewise, who before contributed to him, withdrew their kindneses, because he submitted to the then present government. Though thus cramped and mean in his circumstances for many years after the revolution, he prosecuted his labours with equal ardor, cheerfully pursuing the great end of his ministry, and the purpose for which he was sent into the world, when it pleased God to raise him up a friend in Lord Ruffel, at whose solicitation he was made prebend of Westminster by the Queen.

He was now in easier circumstances, and provided with an house, at a small distance from his people, among whom he constantly preached, and discharged other ministerial duties. He kept in his hands some part of the house he formerly rented, and was there a day or two in a week, besides his other occasional times, on purpose to attend on those poor afflicted, and scrupulous people who resorted thither for his help and advice; and he very often staid all night, that he might be in readiness to assist those who expected him there.

His prebend of Exeter he now resigned, on account of its great distance from him, and had another given him by the Bishop of Bath and Wells, which, though little better as to its annual rent, yet was much more convenient, requiring no residence, and being much nearer than that of Exeter. He was admitted to it September 28, 1694, and enjoyed it to the day of his death. His circumstances, as to the world, were now, indeed, better than they had been, but he was no less diligent and laborious: he went on in his master's work with the most unwearied labour, spending his whole time and strength in it. It was thought, by those about him, that the pains he took were more than he could long bear; and so it came to pass, for soon after he grew sickly and very infirm, and fell into dangerous fits of the stone, making but little water, and that bloody. He now walked with difficulty, and could hardly bear a coach. He was often told that he could not long continue under the fatigues he underwent, and, though convinced of it himself, yet he went on in his accustomed labours to Christmas, 1696. His work then increased upon him. He had more frequent communions, besides an incredible number of applications from poor people, who then expected relief and assistance. He went through this trouble with as great cheerfulness as was possible, but soon after altered for the worse. On the 24th of January he was to preach at the Savoy, which being thought not safe for him, he was earnestly solicited to spare himself that day, but to no purpose. He did preach, but it was the last sermon he ever delivered. In the evening he was in great disorder, from which time his illness increased. His urine, in a manner, stopping, he was in pain, and greatly indisposed, all that week, and being asked if he was not in racking torture, only answered, that *the pain he felt was tolerable*. Nothing was wanting that could be thought of to give him ease. The ablest physicians were consulted, who advised upon his case, and attended him with great diligence and tenderness, but without success. On Sunday morning, January 31, he was very bad, and about

eleven o'clock thought to be dying. A clergyman, an intimate friend of his, was sent for to pray with him. He asked him if he was sensible that he was dying;—he said that he was;—also, if he was resigned, and willing to die; when he readily answered, that he was willing; and, likewise, if he had considered the words Heb. ii. ver. 14, 15, and whether or not he found himself delivered from all the slavish *fear of death*; when, looking up to Heaven, he replied, that he was delivered from that fear. He was in an excellent frame, and joined with the prayers, which the church appoints on such occasions, with great expressions of devotion. Some time after this he grew delirious, and then speechless, and expired at eight o'clock that evening, being then about the 56th year of his age. His body was interred, February 4th, in the Abbey church of Westminster, with great solemnity, and a vast number of attendants; several of the Bishops, many of the most eminent clergy about the city, and an incredible number of other persons, were present upon that occasion: and it must be said, that the church of Westminster shewed the great kindness they had for him, by the care they took of his very decent and solemn interment.

Dr. Horneck was eminently and truly pious. He devoted himself entirely, and without reservation, to the service of his God; it was not only his business but his choice and delight, his meat and drink. He had an ardent love of God, great faith in him, and was resigned to his will: he had an unspeakable zeal for his honour, and a profound regard to his word and worship. He lived under a most grateful sense of God's mercies; was governed by his fear, and had a lively regard for his care, and providence: he had that sense of God's mercy, in giving us his son to die for us, that it was observed of him that when he discoursed of that argument, he used no measure, bounds, or limits; his heart was so affected that he could not put a stop to himself: *Jesus* was his Lord and Master, and he had his life before him, as an example for him to imitate. His religion was unaffected and substantial, genuine and primitive; and he was so great a pattern, that he might have passed for a saint, even in the first and best times of Christianity.

He was of the Church of England, and gave evident proofs of his being a true son of it: far was he from the innovations of the *Roman church* on the one hand, and from enthusiasm on the other, as his writings sufficiently prove. He shewed his zeal for the church of England, when she was in danger from many enemies, especially from the church of Rome; at that time when some were so wicked as to change their profession, and others so tame as to sit still, unconcerned, when the enemies were at the gates, then did this good man bestir himself: he *lifted up his voice like a trumpet*, and undauntedly defended her when she had most need. The Doctor believed the doctrines of the church, obeyed her injunctions, and conformed to her constitutions: he admonished, and diligently instructed his charge, kept multitudes in her communion, lived up to her holy rules, and was ready to sacrifice all that was dear to him in the world to promote her true interest.

He was a man of very good learning, had great skill both in the Arabic and Hebrew languages, and was a most diligent reader of the holy scriptures in the languages in which they were originally written. Dr. Spanheim says of him in his youth, *that he was indefatigable in the study of the holy scriptures*; and adds, likewise, that he was then one of an *elevated wit, of a mind that was chearful, and covetous of making substantial proficiency*;

ciency; and also that he gave a specimen of it about the year 1659, when he was very young, by publicly defending a dissertation concerning the vow of *Jepthah*, touching the sacrificing of his own daughter, and that with great presence of mind. He was well skilled in ecclesiastical history, in controversial divinity, and casuistical also. He kept a correspondence with learned men beyond the seas, and was often visited by them; and this preserved in him that readiness which he had in speaking the Latin tongue, with ease and freedom.

As for his pastoral care and diligence, he was an exemplary pattern to those of the ministry, whom they might securely follow. He well understood not only the *dignity*, but the *duty* and *charge* of his holy function; had a mighty sense of the worth of souls, and of the care that ought to be had of them. Hence it was that he laboured, indefatigably, night and day; was so very painful a preacher, and so very hard a student. Hence it was that he was so very diligent in catechising the youth, in visiting the sick, and in all the other parts of his holy office. His heart was wholly set upon gaining souls to God: in this work he laboured incessantly, and greatly honoured those among the clergy who were thus disposed; a considerable number of such ministers were well known to him, some of which, who were not provided for, he occasionally recommended to cures and employments, as opportunity offered, from persons of quality, who frequently applied to the Doctor on these occasions: and happy were they who took this course: they might securely rely on his recommendation, for nothing could bribe him to commend that person to a place of trust, whom he did not know to be fit for it.

His charity was divine, and a lively imitation of the love of God and of Christ. He sought not his own, but, with great industry, pursued the good of others. He did not spend his time in visiting great persons, and hunting after preferment and applause. *He went about doing good*, and in this he was indefatigable; his heart was set upon it, and this made him despise the difficulties which lay in his way. His charity was large and diffusive, extending to the bodies, estates, and souls of men: he fed and taught; he instructed, comforted, and relieved those who wanted help. One piece of charity deserves to be remembered to his honour, and that was, the telling men of their faults, not only publicly, but privately. His reproofs may well be reckoned among his charities, for it may be said of him, as Libanius said of Socrates, *he made those better whom he did bite*. He bit and healed at once; there was no gall or venom in him, but all proceeded from unfeigned charity to the souls of men. He could not suffer sin upon his brother, but durst, and therefore did, admonish and reprove the greatest. Never was any person more stout in reproving vice, and in appearing for the truth, than this good man, or farther removed from flattery.

He was temperate to the greatest degree, almost to a fault. Considering his great and constant labours, he hardly gave himself that refreshment which was necessary. He drank very little wine at any time, and, in the latter part of life, wholly refrained from it. After the fatigues of the day, he would sup with an apple or two, with a little bread, and small ale, or milk and water: always receiving the meanest provision or the smallest morsel, with the greatest gratitude and thankfulness to Almighty God. Though he denied himself, he was open handed to others, and, whenever he entertained his friends, did it liberally. Rather than the poor should want

want bread, he would fast himself. He led an ascetic life; kept under his body, and, with great industry, advanced in holiness and the spiritual life.

He was a most humble and heavenly Christian; of great patience and resignation to the will of God; mortified to the world, and to all the glory and pageantry of it. He led an innocent, inoffensive and useful life. He spent his hours well, and lived many years in a preparation for death and judgment.

One thing must not be forgotten, viz. his great meekness under obloquies and reproaches, as also his great exemplariness in forgiving injuries.

He wrote and published many books: he left also many excellent sermons in MS. upon the most weighty subjects; particularly on our blessed Saviour's sermon on the mount, two volumes of which are since printed; also upon the parable of the ten virgins; of Dives and Lazarus, besides several sacramental discourses. There is a great vein of piety and devotion, runs through his writings: they favour of the primitive simplicity and zeal, and are well fitted to make the reader serious and devout.

We may say of this good man, as Pliny did of Virginius Rufus: "His mortality is ended rather than his life. He lives, and will live for ever: and now, that he is withdrawn out of our sight, he will, more than ever, continue in the remembrance and discourses of men."

SACRED CRITICISM, No. X.

A CRITIQUE, ON PSALM II.

(Continued from page 16.)

REMARKS.

THIS illustrious prophecy of the royal psalmist, furnishes a third link to that noble chain, descriptive of the MESSIAH's august character; begun through *Nathan*, seconded, through *Ethan*, and "in divers degrees and sundry ways," extended and completed through the succeeding prophets, *Isaiah*, *Micah*, *Hosea*, *Jeremiah*, *Daniel*, &c. "until vision and prophecy were sealed," by our LORD and his apostles. This, seems designed more particularly to illustrate the nature of his *Sonship*, and also of his *rejection* and *persecution*, which were briefly, obscurely, and as it were incidentally, noticed in the first prophecy of *Nathan*. "He shall be to me a Son"—"whosoever [shall be concerned] in injuring Him, &c." and not fully unfolded in the second, of *Ethan*.

Most providentially, in interpreting this prophecy, we are not left to surmise or conjecture touching its real meaning and application. The HOLY SPIRIT himself, has furnished the true and infallible key to both, in that admirable commentary of the apostles thereon, Acts, 4, 24—31. suggested by his immediate influence: during which, "with one accord, they lifted up their voice to GOD, and said LORD (Δεσποτα) Thou art THE GOD who madest the heaven and the earth and the sea, and all things therein: who, through the mouth of David thy servant didst say:

" Why did the GENTILES rage,
And THE PEOPLES imagine vanity?
The KINGS of the land confederated,
And THE RULERS were assembled together,
Against THE LORD and against his CHRIST".

"For, in truth, both HEROD and PONTIUS PILATE, with the GENTILES, and PEOPLES OF ISRAEL, were assembled together against thy holy child JESUS, whom Thou didst ANOINT: to do, whatsoever thy council pre-determined to happen, &c.

"And when they had prayed, the place wherein they were assembled together, was shaken, and all were filled with THE HOLY GHOST, &c.

In this clear, distinct, and authoritative commentary, "the Gentiles," are intimated to be the Romans; "the peoples," the peoples of Israel, or the Jews; "the kings of the land," Herod and Pontius Pilate; "the rulers" the Jewish sanhedrim or council; and "the Lord's CHRIST"—His Holy Child JESUS, whom He anointed, or ordained, to be MESSIAH, REGENT, or KING.

Following this admirable clue, we shall be the better enabled to understand and explain the Hebrew text:

Verse, 1.—"The Gentiles" or Heathen Nations (גוים) are here contrasted with "the peoples," (לְאֻמִּים) or tribes of Israel; as in many parts of the Old Testament, especially in the Divine Ode, usually called *Moses's Song*, Deut. 32, 8—(The following translation is taken from THE INSPECTOR, p. 155.)

"When THE MOST HIGH divided to the nations* their settlements,
When he separated the sons of Adam:
He assigned the boundaries of the peoples† [of Israel]
According to the numbers of the sons of Israel;
For the portion of THE LORD is his people,‡
Jacob, the survey of his inheritance."

"Where, the settlements of the Gentiles, are finely contrasted with those of "the peoples" or tribes of Israel: each tribe, on account of their immense population being considered as a people in itself; while the aggregate of the twelve tribes—"According to the number of the sons of Israel,"—composed collectively "his people," whom THE LORD chose to be a peculiar treasure unto Himself"—"though all the earth be his"—for Abraham their Father's sake."—But עַמִּים and לְאֻמִּים, are often taken as synonymous. See Gen. 27, 29. Isa. 51, 4, &c.

On the authority of the Septuagint version, sanctioned by the apostles, I have rendered the Hebrew verbs, in the past rather than the present tense,—"Why did the Gentiles rage," &c.—which is their grammatical import, and also more conformable to the context; this most noble and highly poetical composition of the inspired psalmist representing "the transcendent exaltation" of the SON OF GOD, on the day of his resurrection; after his persecution by the impotent rage and idle machinations of all his foes.—So minutely and circumstantially foretold by OUR LORD himself, and described by the Evangelists:

1. When Simon Peter, in the name of all the apostles, had acknowledged "JESUS, to be THE CHRIST, THE SON OF THE LIVING GOD;" "from thenceforth began JESUS to shew unto his disciples, that he must needs go to Jerusalem, and suffer many things from the elders, and chief priests, and scribes, and be killed, and be raised, the third day? Matt. 16. 21. Compare Mark, 8. 31. Luke. 9, 22.

2. Soon after his transfiguration, while they abode in Galilee; Jesus said

* גוים.

† עַמִּים.

‡ עַמּוֹ.

unto them, "THE SON OF MAN is going to be *betrayed* into the hands of men, and they shall *kill* him; and he shall *be raised, the third day*" Matt. 17, 22. Compare Mark, 9, 31. and Luke, 9, 44.

3. On his way from the coasts of *Jordan to Jerusalem*, "He took the twelve disciples apart and said unto them, lo, we are going up to *Jerusalem*, and THE SON OF MAN shall be *betrayed* to the *chief priests* and *elders* and they shall *condemn Him to death*, and shall deliver him to the *Gentiles*, to *mock* and to *scourge* and to *crucify*; and he shall *rise again, the third day*. Matt. 20, 17. Compare Mark 10, 33. Luke, 18, 31.

4. When the Pharisees, to intimidate him, said "get thee out and depart hence, for *Herod meaneth to kill thee*," He answered, go and tell that fox; lo, to day and to morrow, I cast out demons and perform cures; and the *third day* I shall be perfected: nevertheless, *I must needs [stay] to day and to morrow, and depart the next day*; for it is not possible that a prophet perijh out of *Jerusalem!*" Luke 14, 31—33.

5. Two days before the Passover, He said unto his disciples, "THE SON OF MAN is *betrayed to be crucified*"—while the *chief priests* and *elders* were actually conspiring against him. Matt. 26, 2. Compare Mark, 14, 1. Luke, 22, 1.

6. The same night in which he was betrayed, He said, during supper, "verily one of you shall *betray* me"—and he marked the traitor, "he that dippeth his hand with me in the dish, the same shall *betray* me"—when Judas asked, *Is it I, Master?* He answered, *thou speakest [truth].*"—And He also pointed him out to the beloved disciple John:—"The same is he to whom, when I have dipped, I shall give a sop: and when He had dipped the sop, he gave it to *Judas Iscariot*—(and after the sop, *Satan entered into him*:) Then said JESUS unto him, *what thou doest, do quickly*. But none of the guests knew for what intent he spake [thus] to him." Matt. 26, 23, &c. Mark 14, 20, &c. Luke 22, 21, &c. John 13, 21, &c.

7. Shortly after, during his agony in the garden of *Bethsemane*, after he had prayed thrice, he said to his disciples, still slumbering and sleeping for sorrow:—"Lo! *the hour is at hand*, and THE SON OF MAN is *betrayed* into the hands of *sinners*:—*Rise, let us be going, lo, my betrayer is at hand*: And while He was yet speaking, lo, *Judas*—came, &c. Matt. 26, 45, &c. Mark 14, 41, &c. Luke 22, 46.

8. JESUS thus knowing all things that were to come upon him, went forth and said unto them, *whom seek ye?* &c. John 18, 4.

9. On the day of his resurrection, He reminded his disciples, of these his predictions;—"That all things written concerning him, in the *Law of Moses*, and the *prophets*, and the *Psalms*, must needs be fulfilled."—"Thus it is written, and thus it behoved THE CHRIST to *suffer*, and to *rise from the dead, the third day*."—"Ought not THE CHRIST to *suffer these things* [first, and then] to *enter into his glory?*" Luke 24, 26—46.

Verse 2. "The kings of the land confederated"

The Hebrew term ארץ, and the Greek Γαλιλα or Γη, ambiguously denote either "the earth" in general or "the land" in particular. The apostles comment, limits it to the latter sense; "Herod" being then tetrarch of Galilee; and "Pontius Pilate" procurator or governor of Judea, which with Samaria, was then attached to the Roman province of Syria. And in this limited sense, the phrase, οἱ βασιλεῖς τῆς γῆς. "The kings of the land"

land" seems to be understood in that signal miracle of supplying the capitation tax, for OUR LORD and his disciple Peter, Matt. 17, 24—27.* From the reason assigned:—"But that we might not offend them;" meaning plainly, the imposers of the tax in question, the Roman governor, and Herod:—not "the kings of the earth" at large, as usually but irrelevantly understood.

In the same limited sense also, is to be understood, that remarkable decree issued by Augustus Cæsar, ἀπογραφῆσαι πάντα τὴν οὐμανήν†

* This stupendous miracle of supplying the tribute money, evincing OUR LORD'S prescience and his power over all nature, which for its minuteness and frugality is perhaps more wonderful than the superfluity of the loaves and fishes; has been greatly obscured by translators, for want of retaining or paraphrasing the technical terms of the original; and mistaken by most commentators, supposing that it was the capitation tax of half a shekel, for each of the congregation of Israel above twenty years of age, prescribed by the Law of Moses, for sacred uses. Exod. 30. 13. οἱ τὰ δίδραχμα λαμβανόντες, "the receivers of the two drachmas," were the τέλωνες or "publicans;"—tax gatherers employed by Herod in Galilee, and by the Roman governor, in Judea and Samaria:—And the two drachmas, or two Roman denarii, (worth about seven pence halfpenny of our currency, each) was the amount of the "census" or capitation tax, paid to "Cæsar," Matt. 22. 17. which was the same as the sacred. The stater, thus miraculously supplied, was equal in value, to the sacred shekel, or four drachmas or four denarii; and the exact amount therefore of the capitation tax for JESUS and his disciple Peter. Why OUR LORD chose to pay the tribute money, rather in this Grecian coin, than in the Roman or Jewish, may perhaps, not idly, be conjectured to have arisen from a curious circumstance, preserved by Hesychius, under the article Παλλαδος προσωπον—where he thus describes the Grecian coin: Στατήρ· ἐπὶ μὲν ἑνὸς μέρους, ΑΘΗΝΑΣ προσωπον· ἐπὶ δ' ἄλλου, τὴν γαλακίαν. "The stater had, on one side, Minerva's face; on the other, her owl." But ΑΘΗΝΑ or Minerva, was the Heathen Goddess of WISDOM; the spurious representative of OUR LORD himself. The stater therefore bore "his image; and He reclaimed it as his own coin.

It is strange how such a respectable commentator as Gilpin, could so greatly under-rate this miracle in his note, as to rank it "among those of the lowest class—a miracle adapted to fishermen!—or thus fancifully and irreverently account for it:—"It would be difficult to say, how JESUS could with more propriety have obtained a supply:—If he had created it on the spot, it might have had the appearance of a sort of legerdemain; or it might have laid him open to the accusation of counterfeiting the current coin of the country!!"

And this note of his, may serve to illustrate the following excellent advice to sacred critics, given by Gilpin himself: Pref. p. xvii. quarto.

"No doubt, as THE SCRIPTURES have been more commented on than any other books, and as people of all professions, and opinions, and under prejudices of every kind, have laboured in this work, there will, of course, be many things said on the subject, which had been better unsaid: Nay even the best commentators, may have their particular opinions, which may often mislead their interpretations: Let the student therefore, with his best judgement, endeavour to find out where the commentator trifles, where he refines; or above all things, where he deviates from COMMON SENSE, which should always guide our interpretations of Scripture.

† The word, Οὐμανήν, was anciently used in the limited sense of "inhabited;" "thus Canaan, is styled ארץ נושבת ומושב, "an inhabited land" as distinguished from the wilderness. Exod. 16, 35. and also by a first rate classical authority, Xenophon:—οὐμανήν χώρα "an inhabited country" distinguished from ἔρημος "a desert.

Vol. III. Churchm. Mag. Aug. 1802. K

"that

"that all the inhabited [land] should be enrolled," Luke 2, 1.—Meaning Herod the Great's dominions of Judea and Galilee; with whom the emperor had been offended for redressing himself by force of arms, in a quarrel with Syllæus, a neighbouring prince, without the emperor's permission;—At that time, the decree proceeded no further than the enrollment of persons; by Cyrenius (or Quirinius) the emperor's procurator (as we learn from Justin Martyr) or commissioner of his revenues, in the imperial provinces; acting under Saturninus, president of Syria; (as we learn from Tertullian). Herod having contrived to appease the emperor's anger: Nor did the assessment of incomes (ἐπισημωσις) take place till ten years after the death of Herod, when Archelaus his son was deposed, on the complaint of the Jews and Samaritans; and the trusty Cyrenius sent again in quality of president of Syria; to complete the Census, and enforce or levy the capitation tax: as we learn from Josephus, Tacitus, and Luke 2, 2. Ἀπὸ τῆς ἀπογραφῆς πρώτης ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου—"The taxing itself, was first made, while Cyrenius was president of Syria" and not without considerable opposition indeed on the part of the Pharisees, and of the insurgents under "Judas of Galilee, ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς—"in the days of the taxing" Acts 5, 37. As more fully explained by Josephus.—And this will, I trust, be found a simple and satisfactory solution of the greatest historical difficulty perhaps in the whole range of the New Testament:—(namely, how to reconcile the Evangelist, with the partial and varying accounts of Justin Martyr, Tertullian, Josephus and Tacitus:†—by only altering the present aspirated pointing of ἄρνη, "this" into the unspirated αὐτὴν, "itself"—as warranted by the repetition of same phraseology, soon after, Luke 2, 38, Καὶ ἄρνη, αὐτὴν τῆ ἄρρα, ἐπισάσα—"And this [Anna] at the same instant, coming in," &c.

"The confederacy" of Pontius Pilate and Herod, is also thus described by the Evangelist: "The same day, (ἐν αὐτῇ τῇ ἡμέρᾳ) were Pilate and Herod made friends together: for before they were at enmity with each other." Luke 23, 12.

"And the Rulers were assembled together"—

The MESSIAH is introduced, Pf. 31, 14. thus complaining of the railings and threatenings of his foes, "while they conspired together, and plotted to take away my life."—Where the force of the verb, נוטר, from (יטר) is well expressed by the Alexandrine copy of the Septuagint: ἐπισυνήχθησαν:—And how admirably has the Evangelist also, expressed its full import: Matt. 26, 2—4.

"Then were the chief priests and the scribes and the elders of the people, assembled together (συνήχθησαν) at the palace of the high priest, called Caiaphas: and they consulted together, (συνεβουλευσαντο) to seize JESUS by subtilty, and put him to death."

Chrysostom, in his Homily on this chapter, conjectures, that the chief priests put off the celebration of the Passover, a day later than they ought, through eagerness to destroy JESUS."—Whatever might have been their

† See Lardner's prolix dissertation on this subject, Vol. I. p. 248—329. In which he has successfully applied "the method of execution," to refute others; but has failed in establishing his own hypothesis.

intention

intention; the fact itself, that they celebrated it irregularly, is deducible from the Evangelists:—OUR LORD celebrated it on *Thursday*,—"the day—on which the *Passover ought to be sacrificed*" (ἐν ἡ. ΕΔΕΙ θυσῆσαι το πασχα) Luke 22, 7. And which was the *usual* day, with the generality of the people, "when they sacrificed the *Passover*" (ὅτε το πασχα ἔθον) Mark 14, 12. as further appeared from the disciples enquiry of JESUS: (not doubting the *fitness* of the day) "Where wilt thou, that we go and prepare, that thou mayest eat the *Passover*?" Whereas the chief priests and their faction, did not celebrate it till *Friday*; for, when they brought our Lord to receive sentence of * death from *Pilate*, it was their "*preparation day*" Luke 23, 54. and "they themselves entered not into the *prætorium* (or tribunal) lest they should be defiled; but that they might eat the *Passover*." Compare Matt. 26, 17. and Luke 22, 15. with John 18, 28 and 19, 14. And this I trust, satisfactorily solves a material difficulty in harmonizing the several Evangelists accounts of the crucifixion. The regular time prescribed by the Law of *Moses* for sacrificing the *Passover*, (or the *Pascal Lamb*;) was on the *fourteenth* day of the first month, "between the evenings," Exod. 12, 6. Levit. 23, 5. i. e. between the first evening, or *ninth* hour; (when the daily evening service of the temple began) and the second evening, or *eleventh* hour, at sun set. Deut. 16, 6. But "CHRIST our *Passover*," (of whom the *Pascal Lamb* was only a type) expired at the first evening, and was interred at the second, and his funeral obsequies finished, at the beginning of evening twilight, "when the sabbath was going to dawn." Matt. 27, 45—50. Mark 15, 42—45. Luke 23, 54. See THE INSPECTOR, p. 125, where this *Syriasm* is explained.

Verse 3. *Let us break, &c.* These words express the rebellion and apostacy of the *Jews*, in rejecting the *Theocracy*, or the dominion of THE LORD and his Regent or Vice Gerent THE MESSIAH: so remarkably fulfilled in the declaration of the chief priests to *Pilate*: "*We have no king but Cæsar*." John 19, 15. And in the imprecation of all the people, infigated by the chief priests: "*His blood be on us and on our children!*" Matt. 27, 25.

To this passage of the Psalmist, the prophet *Hosea* seems to allude, in the following description of *Israel's* ingratitude. 11, 1.

"When *Israel* was a child, I did love him,
And out of *Egypt* did I call my son.†
I called to them, but they went from my presence,
They sacrificed to false Gods, and burned incense
To graven Images:
Nevertheless, I taught *Ephraim* to walk;
I took them up in my arms:
But they knew not that I cured them:

* This is vouched by respectable *Jewish* evidence: the *Sabbat*, p. 104, 6. declares, "And so they did to the son of *Satla* (JESUS) in *Lud*, and banged him [on the cross] ON THE EVENING OF THE PASSOVER." (בערב חספה)

† This passage, seems to be applied to JESUS, Matt. 2, 15. rather by way of accommodation, or illustration, than of the formal accomplishment of prophecy.—It being here stated as a past transaction, fulfilled in the deliverance of the *Israelites* from *Egyptian* bondage. See *Syke's Connexion*, &c. p. 230. And *Bishop Chandler's* Excellent Defence of Christianity, p. 218—276.

With cords of humanity I drew them,
 With bands of affection.
 And I was to them as [a kind master]
 That eased the yoke from their jaws."

The Chaldee Paraphrase on this passage, is eminently just and beautiful:

"When Israel was a child, I did love him,
 And out of Egypt did I call my sons.
 I sent my prophets to teach them, but they shunned their sight,
 Sacrificing to idols and burning incense to images:
 Nevertheless, I led Israel, by the angel sent from my presence,
 In the right way; and I carried them as it were in my arms:
 But they knew not that from my presence, compassion
 Yearned upon them; as dear children are usually drawn,
 I drew them by force of affection: And my Oracle
 Was unto them as a kind husbandman,
 Who easeth the shoulder of his oxen, [from the yoke]
 And looseth the bridle in their jaws."

And accordingly, OUR LORD's gracious invitation to all that were oppressed with the load of their sins, was couched in familiar imagery: Matt. 11, 28—30.

"Come unto ME all ye that toil and are burdened,
 And I will give you rest: Take my yoke upon you,
 And learn of Me, (for I am meek and lowly in heart)
 And ye shall find rest to your souls:
 For my yoke is easy, and my burden, light"

Verse 4. "He that fitteth in the Heavens shall smile."

The permanent majesty of THE SUPREME LORD is here finely described; by *sitting in the Heavens*; who "smiles" contemptuously, at the impotent rage and vain rebellion of his Foes, without deigning to speak.

This imagery is customary in sacred and profane classics:—As in the following comment of Prov. 1, 24.

1. "Because, I called, and ye refused—
 I stretched out my hand, and none regarded:—
 I also, will smile at your calamity,
 And deride, when your consternation cometh."

2. Γελα δ' ὁ Δαιμων ἐπ' ἀνδρῶν θερμύργω.

"THE DEITY smiles at a passionate man."

Æschylus.

3. ——" [JUPITER] IPSE furentem
 Risit."—

Statius.

And THE REGENT shall deride them:

Verse 5. Then shall HE speak, &c.

THE REGENT, (which in my last communication, was shewn to be the import of, רִבֵּן,) is represented as the speaker in this and the following verses: to suppose as usually, THE SUPREME LORD to speak on this occasion, miserably embarrasses the connexion of this admirable Ode; and seems to

to have originated from that unfortunate confounding of the significations of יהוה and, ארני, by the same ambiguous rendering, Κυριος LORD, throughout the *Septuagint* and following versions; for want of "acquiring clear, distinct, and correct ideas, of these most important elementary terms," see p. 179.—And this, led no less than 61 MSS. of *Kennicot's*, and 81 of *De Rossi's* collations, to substitute here a false reading יהוה, for the true ארני; which are contrasted in this Psalm, as well as in the parallel Psalm, 110, 1. "THE LORD (יהוה) said TO THE REGENT (ארני)" where there can be no doubt of the distinction; and of the application of the latter to JESUS CHRIST, Matt. 22, 44.

Verse 6. Nevertheless, I was ordained KING—
On SION my Holy Mount.

—i. e. Notwithstanding your rejection of me for your King, I was ordained or consecrated KING, and my holy mount Calvary (a part of Sion) the scene of my crucifixion, was made the scene of my exaltation.

This rejection and subsequent exaltation, is finely allegorized by OUR LORD, in the parable of "A certain man OF NOBLE BIRTH (αγαθης) who travelled into a far country, to acquire for himself a KINGDOM, and then to return: but his citizens hated him, and sent after him a message, saying, We will not that this man should reign over us, &c. Luk. 19, 12—27.

According to the *Masoretic* punctuation, the verb נִסְכַּחִי (*Nasachtî*) is active, "I ordained" my king, &c. supposing THE SUPREME LORD to be the speaker; and this is followed by the *Chaldee*, *Syriac*, and *Arabic*, and almost all the modern translations: but according to the foregoing translation, the verb should be pointed passively, נִסְכַּחִי (*Nisachtî*), "I was ordained," supposing the Regent to declare his ordination to the regal dignity by the supreme Lord: for the *Septuagint*, (whose authority in this Psalm is of the highest weight, because, sanctioned by the New Testament) renders: Εγωθηκατεβασιλεως τω Αυτω. "But I was appointed King by Him. And is followed by the *Vulgate*, and the *Arabic* copy of *Guy-crus*. And all these, judiciously consider the *Iod* final in, מלכי, (*Melchi*) not as the affix of the first person, "my King", but merely as *paragoric* or redundant: or it rather expresses the word as taken not absolutely, but in *regimen*, or relatively, denoting, as in the parallel psalm, 110, 4. מלכי-צדק, (*Melchi-zedek*) "King of Righteousness."

The same verb is used passively, *Nisachtî*, in that sublime description of the primæval birth of WISDOM personified, Prov. 8, 22; (and no where actively, *Nasachtî*, in the whole range of the Old Testament)

THE LORD got ME, the beginning of his way,
Before his works of Old;
From eternity was I ordained*, from first,
Long before the earth;
When as yet there were no depths [of the sea],
I was born."

When as yet there were no fountains teeming with water,
Before the mountains were established, before the hills,
Was I born."

* נִסְכַּחִי

With

With infinite propriety therefore, is the same term repeated, at the *New Birth* or *resurrection* of JESUS CHRIST, and in the same sense.

Professor *Dathe*, endeavors to support the common translation founded on the *Masoretic* punctuation, by the authority of the *Chaldee* paraphrase followed by *Aquila* and *Symmachus*; and also by that of the *New Testament*, *Acts*, 4, 27. But these versions are greatly inferior to the Septuagint, in this case; and the expression of the Evangelist "Thy holy child JESUS whom thou didst anoint"—is plainly equivalent to, "who was anointed by thee."—As will appear from two parallel passages: *Act*. 17, 31. God hath appointed a day, in which he will judge the world in righteousness, by a Man, for whom He ordained it; (ω ω ρισε) affording assurance to all, by having raised him from the Dead." (*αναστησας αυτον εκ νεκρων.*) and *Rom*. 1, 3—4. "HIS SON, JESUS CHRIST OUR LORD who was born of *David's* seed, according to the flesh; but who was ordained ($\tau\upsilon$ ω ρισθησας) SON OF GOD in power, according to the spirit of holiness, from the time of his resurrection from the dead." ($\epsilon\zeta$ *αναστασεως νεκρων.*) In these two masterly comments, our great myttagogue *Paul*, has given the appropriate rendering of $\tau\omega\sigma$, in the same verb, ω ριζω; which is nearly synonymous with the rendering of the Septuagint, $\kappa\alpha\theta$: ϵ στημι, but rather more apposite; while the import of the active and passive constructions thereof, are the same:—both evidently dictated by one and the same SPIRIT.

The present state of *Sion* and *Calvary*, is curious and awfully instructive, as described by the most intelligent modern travellers, *Sandys*, *Maundrell*, and *Hasselquist*.

According to *Maundrell*, "The Church of the *Holy Sepulchre* is founded upon *Mount Calvary*, which is a small eminency, or hill, upon the greater mount of *Moriah*, [*2 Chron*. 3, 1. *Pf*. 48, 2.] It was anciently appropriated to the execution of malefactors, and therefore shut out of the walls of the city, as an execrable and polluted place. But since it was made the Altar on which was offered up the precious and all-sufficient sacrifice for the sins of the whole world, it has recovered itself from that infamy; and has always been revered and resorted to, with such devotion by all Christians, that it has attracted the city round it, and stands now in the midst of *Jerusalem*: a great part of the hill of *Sion* being shut out of the walls, to make room for the admission of *Calvary*."

And now by a most disastrous reverse, the once "*Holy hill of Sion*," that "*pleasant place*," "*the delight of the whole Earth*," as it is filed in scripture, "Is now (as we learn from *Hasselquist*) a desert, flat and level; situated immediately without the ramparts. It is occupied by, and left to the Christians for a burial place, where all denominations of them bury their dead!"—by a most righteous retribution!—and *Hasselquist* himself, "botanized on the dry and poor *Sion*, and found some common herbs there: *Garlick*, *Buckler-Mustard*, *Trefoil*, and *Shrubby Horsetail*." So completely has OUR LORD's sentence of demolition been verified, *Luk*. 19, 44. "And when JESUS approached, and saw the city, he wept over it, saying, O that thou hadst known, even thou, at least in this thy day [of respite] the things concerning thy peace! but now are they hidden from thine eyes: for the days will come upon thee, when thine enemies shall cast a trench about thee, and shall compass thee round, and hem thee in on every side, and shall level thee to the ground, and thy children within thee, and shall not leave in thee one stone upon another; because thou knowest not the season

feason of thy visitation!"—so often foretold, Deut. 28, 52. Pf. 79, 1. Isa. 6, 11. Dan. 9, 26, &c.

In this most pathetic apostrophe, there seems to be an elegant allusion to the name of the city *Jerusalem*, (ירושלם) compounded of ירא-שלם "they shall see peace" Pf. 128, 6. which OUR LORD here declares, was *hidden from their eyes*." Its most ancient quarter was *Salem*, Gen. 14, 18, founded by *Melchizedek*, according to *Josephus*, p. 1292, where there was "a tabernacle," in *David's* days, Pf. 76, 2. And when the *City of David*, in *Mount Zion*, was added thereto, the whole was called *Jerusalem*, 1 Chron. 11, 4, in allusion to the name given by *Abraham*, Gen. 22, 14, to *Mount Calvary*, the appointed scene of his intended sacrifice, of his only genuine son *Isaac*; typical of the great expiatory sacrifice of the SON OF GOD, in the fulness of time, on the same spot: for, according to tradition, the altar of *Isaac*, was only a few yards distant from the foot of the Cross; see *Sandys's Travels*, p. 126. "And *Abraham* called the name of that place, יְרוּחַ יְיָ (IAHOH IREH) "THE LORD WILL PROVIDE," according as he had said *that day*, on the *Mount*; "THE LORD WILL PROVIDE," &c. alluding to vers. 8, אֱלֹהִים יְרָאָה, (ELOHIM IREH) "GOD WILL PROVIDE *himself* THE LAMB for sacrifice, my son." For this was his ambiguous answer to the natural enquiry of *Isaac*, "Where is THE LAMB for sacrifice?" And that this is the correct translation and meaning of that important Text, Gen. 22, 14. (so miserably and unintelligibly rendered in our *English Bible*!) will further appear from a manifest illusion thereto, by the prophet *Isaiah*, 25, 7—8.

"And (THE LORD) will destroy on *this Mount*, the face
Of the covering, which covered all the peoples,
And the veil which was spread over all the Gentiles:
Death shall be swallowed up in victory.
And the REGENT LORD will wipe off the tear from all faces,
And will remove the reproach of *his people* off the whole earth;
For THE LORD hath spoken."

And as שלם, *Salem*, signifies not only "peace," but a "peace-offering," or expiatory sacrifice, Exod. 20, 24, and 24, 5. Amos 5, 22. (whence CHRIST "himself" is called "our peace," Ephes. 2, 14.) the phrase, יְרוּחַ-שָׁלֵם, (*Ireh-Salem*) "He will provide peace," is plainly equivalent to *Abraham's* ambiguous prophecy—"God will provide himself the Lamb for sacrifice," and is admirably contrasted with the name of the city, "They shall see peace;" to which OUR LORD again seems to allude and predict, Matt. 23, 39.

For the clue to these etymological and topographical remarks, I was indebted to the following curious passage in *Josippon*, or the *Pseudo-Josephus*, B. 6. Chap. 82, p. 362, of *Gagnier's* Latin translation.

"O *Jerusalem*, City of the Great King, by what name shall I call thee this day! Was not thy name first called יְבוּס (*Iebus*) from the name of the *Jebusite*, who began to inhabit a city in thy land? Next, thy name was called צֶדֶק (*Tsedek*); and from thy name יְהוּרָם *Iehuram*, was thy king called, מֶלְכִי-צֶדֶק *Melchi-Tsedek*, for he was a "just king," who reigned over thee with justice. In his days also, thy name was called, שָׁלֵם (*Salem*), as is written in the Law. (Gen. 14, 18) And *Abraham* our father, (on whom be peace) chose to possess thee by inheritance, and to plant in thee the plant of his good works. Therefore the Tabernacle of God,

even

even then was settled in thee, when He revealed himself to Abraham our Father, (on whom be peace). In thee was the place of his Sanctuary, because he bound his son, his only son, on the summit of one of thy mounts, which indeed is the Holy and sanctified Mount Moriah. Still further wast thou enlarged, when thou wert called by the name, ירושלים (Jerusalem) from the name, by which Abraham our Father, (on whom be peace) called the place of thy Sanctuary ירוח יראח, *Iahoh Ireh* "The Lord will see". Already then, was thy name Salem; and therefore thy name signifies, ירא שלם, *He will see peace*; because GOD will see (or regard) the place of thy sanctuary, so long as it shall be perfect and without spot; but He will hide his face from it, when it shall be stained with spot, as it is this day!"

From this excellent Jewish commentary, it appears that in Abraham's days, and long after, Calvary was the holiest part of the whole Mount of Moriah, until the Temple was built; and even then, the Sanctuary or Holy of Holies, was by divine appointment, placed at the West end of Solomon's Temple, pointing to Calvary; but the Temple Hill, Pf. 48, 2, which was the Northern summit of Zion, (Jebus, or the City of David, occupying the Southern, or highest summit) gradually assumed to itself the name of the whole Mount, Moriah; 2 Chron. 3, 1, and Calvary fell into strange and unmerited neglect and contempt, until it recovered and improved its pristine sanctity after the Resurrection; being crowned with the magnificent and spacious Temple of the Holy Sepulchre, covering its whole Area, and including part of Golgotha, built by the piety and munificence of the Empress Helena, mother of Constantine the great. "On this Holy Hill of Calvary" therefore, (the true Zion) "was OUR LORD ordained KING."

Verf. 7. "I will declare God's decree
THE LORD said unto me"—

The MESSIAH still proceeds to speak in continuation, to inform the world of the validity and unlimited extent of his sway; by reciting the divine decree promulgated at his Ordination: the word, לֵא, may ambiguously denote either the noun, לֵא, "GOD," or the preposition לֵא "To, concerning," &c. In the latter acceptation, the passage may be rendered "I will declare, concerning the decree" as in Pf. 69, 27, where the verb סַפֵּר, is so connected:

"For they persecute him, whom Thou hast smitten,
And talk concerning the grief of those whom Thou hast wounded."

i. e. they debate how to grieve"—But the former is more authoritative, and is supported by the Septuagint version, Διαγγελων[Διαγγελω το προσαγμα Κυριου. It is strange, how the author of the anonymous notes in Merrick's Annotations, could propose rendering, "I will declare, O God, the decree" when followed by, "THE LORD said unto me"—more especially, as the declaration was plainly made to the Kings and Judges of the Earth", verf. 10, to warn them of the danger of disobedience; or, how he, (who is supposed to be Archbishop Secker) and also Professor Dathe, could confound, לֵא "To" and, לֵא "The" or represent them as equivalent:—not a single MSS, according to De Rossi, reads לֵא, for לֵא.

Verf.

Verf. 8. "Thou art MY SON, this day have I begotten Thee."

Here is a fuller and more absolute declaration of CHRIST'S peculiar sonship, than was given in the original prophecy, by *Nathan*, 2 Sam. 7, 14, as well remarked by the *Midrash Tallin*, before. And accordingly, the profound apostle to the *Hebrews*, 1, 5, citing both texts, places this foremost, as the strongest and most unequivocal, explanatory of the latter:—"I will be to Him A FATHER, and He shall be to me A SON." And as his argument requires the exclusive application of both texts to THE SON OF GOD, whom HE appointed HEIR OF ALL," verf. 1, 2. It cannot possibly relate to *David*, according to *Kimchi's* misrepresentation; himself unwittingly overturns his own Hypothesis, by adducing as a parallel instance of sonship, "He shall be to me A SON," which, even by the confession of the *Jews*, is utterly inapplicable to *David* himself, clearly relating to one of his descendants.

And that this luminous text, was so understood by *David* himself, may be collected from his sublime thanksgiving, (more correctly translated) on the communication of the original prophecy of the descent of THE MESSIAH, from his loins, according to the flesh, by *Nathan*: 2 Sam. 7, 17—29.—"According to all these words, and according to all this vision, I spake *Nathan* unto *David*."

"Then *David* the king went, and fate before THE LORD: And he said, who am I, O REGENT LORD, and what is my house, that thou hast brought me to this [elevation]: and even this, was yet little in thine eyes, O REGENT LORD, since thou hast spoken also concerning thy servant's house, to a remote [period]: Surely this is the law of the Adam, O REGENT LORD. And what can *David* proceed to say unto thee further? For thou knowest thy servant, [i. e. the fullness of his heart] O REGENT LORD. For the sake of thy oracle, and according to thine own heart, hast thou made thy servant to know all this great [mystery].

"And now, LORD OF GODS, establish for ever the oracle which thou hast spoken, touching thy servant, and touching his house; and do according as thou hast spoken, and let thy name be magnified for ever; saying, THE LORD OF HOSTS IS GOD OVER ISRAEL; and let the house of thy servant *David* be established before Thee: For Thou LORD OF HOSTS, THE GOD OF ISRAEL, hast opened the ear of [revealed to] thy servant, saying, I will build thee a house: Therefore hath thy servant found in his heart to pray this prayer unto thee. And now, REGENT LORD, Thou art THE GOD, and thy words are truth, and thou hast spoken to thy servant, this good [promise]: Now, therefore, let it please thee to bless the house of thy servant, that it may abide for ever before Thee; for thou REGENT LORD hast spoken: and with thy blessing let the house of thy servant be blessed for ever."

According to the sagacious explanation of *Peters* on *Job*, Preface, p. lxi. that mysterious expression, וואת תורת האדם "and this [is] the law of the Adam," intimates "this surely, can be no other than "the law," or fixed decree, concerning the second Adam, or blessed Redeemer, so long promised to us: that "seed of the woman" who is "to crush the serpent's head:" that "seed of Abraham," in whom all the nations of the earth are to be blessed:" that "seed of Isaac, Jacob, Judah" the "SHILOH" spoken of, to whom "the gathering of peoples is to be," and now declared to be the son of *David*, "whose kingdom shall be established for ever."

Vol. III. Churchm. Mag. Aug. 1802.

L

And

And this is supported, by the parallel passage. 1 Chron. 17, 17.—*וראיתני כחור האדם החקלקל* “*And Thou hast regarded me, according to the law of the Adam from above*”—And accordingly, our blessed LORD explains,—“*No one hath ascended into heaven, except He that descended from heaven, THE SON OF MAN, who was in heaven.*” John 3, 13. “*Ye are from below, I am from above*” John 8, 23. And the Baptist: “*He that cometh from above, is above all*” John 3, 31. And Paul: “*the first Adam was a type of the future*” Rom. 5, 14. being both immediately, *Sons of God*: But, “*the first man Adam was born a living soul; the last Adam, a quickening spirit*:—The first man, is of the earth, earthy; the second man, is THE LORD from heaven.” 1 Cor. 15, 45—47. Nothing indeed, can more strongly express the infinite superiority of CHRIST’s nature above that of Adam and all his race: Who often styles himself “*THE SON OF MAN*;” not out of humility, (as sometimes mistakenly supposed) but to mark himself as the VICEGERENT of THE DEITY, destined to appear in *human form*; according to Daniel’s magnificent description, 7, 13—14. explanatory of Pf. 8, 4. And accordingly, our Saviour assumes the title, where he authoritatively asserts his divine dignity: to his disciples, Matt. 16, 19. and to the Jewish high priest, Matt. 26, 64. and as judge of all, John 5, 22—27.

How well the title of THE SON OF GOD was understood by the Jews appears, 1. From Agur’s enquiry, Prov. 30, 4. “*What is His name, and what is HIS SON’S name?*” 2. From the signal confessions of faith; John 1, 50. “*Rabbi, Thou art THE CHRIST, THE KING OF ISRAEL.*” Matt. 16, 16. John 6, 69. “*Thou art THE CHRIST, THE SON OF THE LIVING GOD.*” 3. From the solemn charge of the high priest, on his iniquitous trial, urging him, when the false witnesses failed* to criminate himself, Matt. 26, 69. *I adjure thee by THE LIVING GOD, to tell us whether thou be THE CHRIST, THE SON OF GOD.*” 4. From the ground of their requisition for his condemnation to Pilate, John 19, 7. “*We have a law, and by our law he ought to die, because he made himself THE SON OF GOD;*” and 5. from the Roman centurion’s confession seeing the awful signs that accompanied his crucifixion, Matt. 27, 54. “*Truly this was THE SON OF GOD*” where we may incidentally remark, that the phrase is indiscriminately used in these places, with and without the article: *וִיֵּשׁוּעַ הוּא בְּרֵאשִׁית הָעוֹלָם*,—and *וִיֵּשׁוּעַ*, or *הוּא בְּרֵאשִׁית הָעוֹלָם*.—and throughout the New Testament.

The day of our Lord’s new birth, or investiture in the highest privileges of divine Sonship, as before observed, was the day of his resurrection. It was then, that, “*GOD made Him HEIR OF ALL*—after he had, through [the sacrifice of] *himself*, made purification of our sins.” Heb. 1, 3. It was then, “*when He again introduced the FIRST BORN into the world, He said, and let all the angels of God worship him.*” Heb. 1, 5. Whence John expressly styles him, “*THE FIRST BORN from the dead,*” Rev. 1, 5. explaining Ethan’s epithet: Pf. 89, 27. “*I will make him MY FIRST BORN, higher than the kings of the earth.*”

INSPECTOR.

* See a most curious confession of the Jews, touching these false witnesses, in *Sharp’s Defence of Christianity*. Part I. p. 42.

(To be concluded in our next.)

BISHOP HORNE'S LETTERS ON INFIDELITY.

LETTER VI.

WE are next to enquire, whether suicide be any breach of our duty towards our *neighbour*.

P. 17. "How does it appear that the Almighty is displeas'd with those actions which disturb society? By the principles which he has implanted in human nature; and which inspire us with a sentiment of remorse if we ourselves have been guilty of such actions, and with that of blame and disapprobation, if we ever observe them in others. Let us now examine whether suicide be of this kind of actions."

Before we enter upon the examination here propos'd, it is obvious to remark, that there is no instinct, or "principle implanted" in human nature, which seems to be more universal and more forcible than that of an aversion to suicide. For a man to destroy himself is directly against the voice and the very prime inclination of nature. Every thing desires to preserve itself. "No man hateth his own flesh, but nourisheth and cherisheth it." And therefore, nations in general, as taught by the immediate voice of nature, by the very first accents which she utters to all, have abhorred men's laying violent hands upon themselves: and to shew their abhorrence, have decreed to pursue self-murderers, after their death, with the highest marks of ignominy.* The argument from implanted principle, therefore, militates very powerfully against suicide.

But however, the truth is, that in this, as in many other cases, these implanted principles, by due labour and pains, may be over-ruled and suppressed. On which account, it becomes necessary for us to have some other criterion of moral rectitude evident to all, and to be eluded by none; lest obduracy should be deemed a proof of innocence, and because a man feels no remorse, he should apprehend no guilt.

For us Christians this matter is settled by a law, which we esteem to be wise, and just, and good, and most friendly to the interests of society. By the leave of the new philosophers, we will take it with us; and I am apt to think, it will appear to great advantage, on this part of our subject. Holding this light in our hands, then, let us enter the dark labyrinth of Mr. H—'s sophistry, and it will bring us safely out again.

P. 18. "A man who retires from life, does no harm to society."

There are two ways of imposing upon mankind through the abuse of words; when a good thing is disgraced by a bad name, or a bad thing dignified with a good one. Mr. H. in this Essay affords us a striking instance of the latter mode of deception. The *self-murderer* is sometimes said by him to "dispose of life," as a pedlar would sell two pennyworth of inkle; at others, to "retire from life," as a gentleman, when he has a mind to leave company, makes his bow, steps gracefully out of the room, and shuts the door.—It may be urged, perhaps, that as we understand Mr. H—'s meaning, it is needless to dispute any further about his language.—Be it so. Proceed we then to consider the *sentiment*.

"A man who retires from life does no harm to society."

Aristotle thought otherwise, and, as it should seem, better, upon this point. It was his opinion, that they who destroy themselves (without the command of God or the public) are injurious to the commonwealth;

* See Bp. Taylor's *Duct. Dubitant.* B. 111. Ch. 11. Rule 111.

from whose service they withdraw themselves if they be innocent, and whose justice they evade, if they be guilty.*

But surely the suicide "does harm to society," by setting a detestable example, which, if generally followed in times of calamity and distress, would desolate a country, instead of defending it. Suicide originates in despair, of all evils, political or moral, the greatest, as cutting off every resource of help and deliverance. Wisely, therefore, as well as bravely, did the Romans return public thanks to their general, who had been vanquished in a dreadful battle by the enemy, because he had nevertheless NOT DESPAIRED of the commonwealth. In the instance before us, example is particularly contagious. Once, as history relates, it became a fashion among the young women of a certain city of Greece to make away with themselves; nor could the magistrates put an end to the horrid practice, till having ordered the dead bodies of the culprits to be dragged naked through the streets, they overcame this most unnatural love of death by the dread of shame. In our own country, and, it is said, of late, upon the continent, partly by the examples of profligates, and partly by the writings of philosophers, the same fashion is more and more diffusing itself among all ranks of people, and the state is continually losing numbers, who might otherwise have lived long to serve it, and then have died in the faith and fear of God. It is not true, therefore, that the suicide "does no harm to society." He does irremediable harm, and may continue to do so, to the years of many generations.

P. 18. "He only ceases to do good; which, if it is an injury, is of the lowest kind."

To cease to do good is not so criminal as to do harm; but it is criminal, notwithstanding. We were sent into the world to do good; and we should do it to the end. The portion of the "unprofitable servant" is not to be envied.

P. 18. "But when I withdraw myself altogether from society, can I be bound any longer?"

It is not possible to "withdraw yourself altogether from society." There always will be some about you, whom you may improve by your conversation and example, and who may improve others by the relation of them.

P. 18. "I am not obliged to do a small good to society, at the expence of a great harm to myself."

Be not afraid, where no fear is. The "harm" is not "great" of bearing your afflictions as God requires you to bear them, who sends the trial, and will send the strength: and in a stage of our existence where so large a part of our duty lies in suffering, the "good" is not "small," of shewing your companions in tribulation (and such more or less are all mankind) what it is to suffer and die like a Christian, in piety and patience, cheerfulness and resignation.

P. 19. "If upon account of age and infirmities, I may lawfully resign any office, and employ my time altogether in fencing against these calamities, and alleviating, as much as possible, the miseries of my future life: why may I not cut short these miseries at once by an action which is no more prejudicial to society?"

* See Bp. Taylor, ubi supra.

Suicide is in reality far "more prejudicial to society," as we have already shewn, because it exhibits a bad example of impatience and despair, which may be copied by any man, who, in the hour of gloom and melancholy (he being always the judge of his own case) shall fancy himself in circumstances which will justify the action. How many have still contrived to the last in various ways to do service to their families and to the public, during the intervals of pain and sickness? And when they could no longer teach their friends how to live and act, have taught them (as before mentioned, but it cannot be mentioned too often) that other equally necessary and important lesson—to suffer, and to die?

Mr. H. is resolved to *die hard*.

P. 19. "But suppose it is no longer in my power to promote the interest of society"—

I repeat it once more, that while you have breath, it *will* be in your power to do so.

—"Suppose that I am a burden to it"—

If the society be Christian, it will readily, charitably, and kindly support the burden.

—"Suppose that my life hinders some person from being much more useful to society."

As it is your duty to bear your afflictions, it is that of others to assist, and minister to you in your necessities; and they cannot be "more useful to society," than while so employed.

"In such cases, my resignation of life must not only be innocent, but laudable."

Neither "laudable," nor "innocent," believe me, if by "resignation of life" you mean *suicide*, for the reasons many and good, above assigned.

P. 19. "Most people who lie under any temptation to abandon existence, are in some such situation: those who have health, or power, or authority, have commonly better reason to be in humour with the world."

Yet this is by no means always so. There are seasons when the world, with all its pleasures, and all its glories, will fail him who has nothing else to depend upon. Accordingly, we have had instances, where, for want of the religious principle, "health, power, and authority," have proved insufficient to keep their possessors "in humour;" and through the prevalence of pride, avarice, intemperance, caprice, and spleen, men have dispatched themselves, some, because they had taken a wrong step, and were blamed for it; some, because they had eaten too much, and therefore life was insupportable; some, to defraud their creditors; some, because they were tired of buckling and unbuckling their shoes; and some, to save charges. Poor unhappy MAN! How art thou tossed upon the ocean of life, when once driven from the helm, which should direct thy course through time to eternity!

P. 20. "Mr. H. states the following case—

"A man is engaged in a conspiracy for the public interest; is seized upon suspicion; is threatened with the rack; and knows from his own weakness that the secret will be extorted from him: could such an one consult the public interest better than by putting a quick period to a miserable life?"

1. To avoid so untoward a situation, before a man "engages in a conspiracy,"

spiracy," let him be very well assured that it is *indeed* "for the public interest;" that he is in the way of his duty; and that the law of his God will bear him out in the undertaking.

2. This point being secured, and the action of suicide supposed to be (as we apprehend) *malum in se*, then the resolution of the question is clear; we are not to "do evil that good may come;" it were better the conspiracy should be discovered than that the man should commit a sin, for the reason assigned elsewhere by Mr. H. himself, that "the damnation of one man is an infinitely greater evil than the subversion of a thousand millions of kingdoms."* Let the man therefore continue in his integrity, and trust God for the event.

3. He who is invited to take a part in a dangerous and desperate enterprise, should consider consequences possible and probable, and weigh well his own strength, beforehand; and if he suspects himself likely to fail in the day of trial, let him by no means engage.

A case of this kind may doubtless be imagined, which will seem extremely hard; and mankind will be disposed not only to excuse, but even to honour him who thus falls by his own hand, to save his companions, and his country. The behaviour of some Christian virgins in the early ages, who chose rather to inflict death upon themselves, than suffer the violation of their purity by their ruffian persecutors, has obtained in its favour the suffrage of the Fathers, as a case excepted from the general rule; and we cannot readily blame those, who, to preserve their honour, despised their life. They committed one sin, to escape another which they deemed greater; (though, as their will would not have been concerned, they were perhaps mistaken;) and destroyed the temple, to avoid its prophanation. But these extraordinary instances, whatever may be thought of them, cannot prove that to be lawful, which is in itself unlawful.†

As to the other case stated by Mr. H. in the same P. 20. that of "a malefactor justly condemned to a shameful death," there can be no difficulty. It is the duty of him who has transgressed the laws of his country to make the satisfaction they require. The virtues, called forth upon the sad occasion, of repentance, and faith in the divine mercy, consequent thereupon, are of the highest benefit to himself in his most important concerns; while his example at his death undoes, as far as in him lies, the evil perpetrated in his life, and by warning others not to offend, is of eminent service to the community.—I am astonished that Mr. H. should ask, "can any reason be imagined why he may not anticipate his punishment?" and assert, that "he invades the business of Providence no more than the magistrate did who ordered his execution;" and that "his voluntary death is equally advantageous to society."—It is an unparalleled outrage at once upon common sense, the laws, and the religion of his country.

We may now, I believe, venture to conclude, notwithstanding all which Mr. H. has said to the contrary, that suicide is a breach of our duty to our neighbour.

* *Essay on the Immortality of the Soul*, P. 33.

† See Bp. Taylor, *ubi supra*.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

FROM the brief account which has been published in your useful miscellany, of the Scotch Episcopal Church, it will, it is hoped, appear to the *discerning*, that the same purity of principles, the same excellent liturgy, and the same divine authority of the priesthood, which distinguish so happily the Church of England, distinguish also the Scotch Episcopal Church. The cause therefore of these two churches is, in reality, the same. And to lead your readers thus to regard it, and to be assured that, when the Episcopal Church in Scotland is supported, the Church of England is at the same time supported: this was my motive in sending you what is now before the public on the subject of the former, and actuates me in giving this supplementary detail, on the general accuracy of which you may rely.

In the diocese of Edinburgh there are seven presbyters, and six congregations; in the diocese of Dunblane and Fife there are five presbyters, and six congregations; in the diocese of Dunkeld there are five presbyters, and six congregations; in the diocese of Brechin there are eight presbyters, and seven congregations; in the diocese of Aberdeen there are nineteen presbyters, and nineteen congregations; in the diocese of Moray there are three presbyters, and six congregations; and in the diocese of Ross, which includes the Highland districts, there are two presbyters, and about eight congregations.

There are then in Scotland, 6 bishops, 49 presbyters; and, if we take in the congregations, which belong more immediately to the bishops themselves, and which are not comprehended in the above list, 64 congregations.

These congregations are, by no means, all equally numerous. What the precise number of communicants in each is, I am unable to say; but taken altogether, they are supposed to consist of 30,000.

In Scotland there is another body of episcopalians, whom it is not easy to characterize. To these, clergymen ordained by English or Irish bishops officiate according to the liturgy of the Church of England, without, however, submitting, as *episcopal principles* require, to the spiritual authority of the Scotch bishops, in whose dioceses they officiate. Of such clergymen there are, I think, two and twenty in Scotland.—And supposing each of their congregations to comprize 200 communicants, which is not too low a calculation, there are 4,400 episcopalians, communicants of this description: which number, added to that of such as are of a *consistent behaviour*, makes the episcopalians, who are communicants, or of an age to approach the altar, amount in this part of the united kingdom, to 34,400.

Before this subject of the Scotch Episcopal Church is dismissed, it may not be improper to mention, as a fit conclusion of it, that she may be said to be just emerging from that dark cloud in which she has been more or less enveloped, since she was deprived of a legal establishment at the revolution. The success attending the labours of her bishops and clergy, though not inconsiderable in some places, is yet, upon the whole, not such as might be expected. The causes which I would assign for this matter of just regret are, the indifference with respect to religion in general, which distinguishes unfortunately the age—the diffusion of enthusiasm

thufiasm among the lower ranks by itinerant and *disloyal* preachers—and what I muft call the *unprincipled* conduct of the Epifcopal Clergymen, already noticed. This laft caufe, however, which has operated againft the proſperity of the Scotch Epifcopal Church, will, I expect, in a ſhort time ceaſe, ſince ſome of theſe gentlemen have acceded to the propoſals of union held forth to them by the Scotch biſhops; and others I would fain believe are diſpoſed to follow an example, ſo commendable in itſelf, and ſo creditable to their ſenſe of duty, and love of order and unanimity, who ſet it. The proſpect of a termination of the fatal effects produced by indifference, and a ſectarian ſpirit, which threaten the overthrow, even of the Church of England herſelf, and the extinction of true religion in this iſland, is not, it is to be feared, ſo near. If ever brought near, it muſt be by a continuance of ſuch labours as thoſe in which you are engaged—by the zealous inculcation of ſound principles, by all who are clothed with the epifcopal character, and their clergy—and by a life and converſation becoming their ſacred function, and commanding the reſpect of the enemies of the church themſelves.

That the church of England may enjoy, till time is no more, the bleſſings which God has beſtowed on her; that ſhe may always evince herſelf deſerving the glorious title of the bulwark of the reformation; that ſhe may be the ſucceſſful champion of the truth againſt the ſons of eccleſiaſtical republicaniſm, fanaticiſm, and civil diſcord; and that ſhe may never be ſo far unmindful of her own intereſts, as to forget her ſiſter churches in Scotland and America; theſe are the ſentiments which animate the breaſts, theſe the prayers which ariſe from the hearts of all true Scotch Epifcopalians.

A SCOTCH EPISCOPALIAN.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

IF no other perſon has answered the queries of an “English Epifcopalian, the following remarks are offered reſpecting the Epifcopal Church of Scotland.

History.—The regular epifcopacy given to Scotland by King James in 1610, and detailed by Spottewood, fell a ſacrifice to *fanaticism* in the following reign. No care was taken during the rebellion, and uſurpation of Cromwell, as was the caſe in England, to keep alive the ſucceſſion; and at the Reſtoration none of the Scotch biſhops were in life, except *Thomas Lydſerf*, biſhop of *Galloway*. Epifcopacy was reſtored a *ſecond* time to Scotland, by the Church of England, in 1661. Two Archbiſhops (Sharp of St. Andrews, and Fairfowl of Glasgow) and two biſhops (Hamilton of Galloway, and Leighton of Dunblane) were conſecrated by the biſhop of *Wincheſter*, aſſiſted by two other English biſhops; the two English archbiſhops being expreſſly excluded, that no pretext might be given for any claim of ſpiritual authority over Scotland. The jealousy of the Scotch church, in that reſpect, will be found amply related by Spottewood. The prelates thus conſecrated filled the other vacant ſees on their return to Scotland; and at that period the Scotch Epifcopate ſtood thus:

Archbiſhopricks. 2.
St. Andrews. Glasgow.

Biſhopricks

Bishopricks. 12.

Edinburg (erected by King Charles I. September 29, 1633. with precedence next to the two archbishops.)

Dunkeld.

Aberdeen.

Moray.

Brechin.

Dunblane,

Ross.

Caithefs.

Orkney.

Galloway.

Argyle.

Isles.

The succession of bishops has been carefully and canonically continued from the Restoration to the present time. The Scotch church, so greatly obliged by the Church of England, regards her with the highest respect, and warmest affection; and I trust there is no want of good-will on the other side. Indeed, considering the state of the world, they cannot be too closely connected, nor too zealous to support each others interests. The Scotch church, it is true, has not the splendour of an *establishment* to recommend her to the notice of the world, but the Church of England knows, from contemplating such an example, and from reflecting on her own history, and on that of other churches, even in these days, that no establishment, however well it may be defended, is unaffailable, and may not be broken up; but to hers the Scotch episcopalians say with one heart, and one voice, *Esto perpetua!*—It has been considered an unfortunate event, that the Scotch bishops did not recognize the title of William III. The church would doubtless have preserved her establishment, but perhaps some important views of Divine Providence have been better promoted by her sufferings.

The refusal of the bishops, to swear allegiance to King William, gave the covenanting party all the advantage it wished for. In 1689 episcopacy was abolished by act of parliament; and such cruel outrages were committed against bishops and clergy, by the triumphing Presbyterians, as were disgraceful to humanity. Some of these scenes are given in *Leslie's* "Rehearfals."

The bishops and clergy displayed the fortitude of martyrs, and continued in the most prudent manner to administer the sacred offices of religion; but another act was passed in 1695, prohibiting them from performing baptism, or solemnizing marriage. The treatment they continued to receive appeared at last so scandalous in the eye of the world, that King William thought fit to interfere, by recommending a more Christian temper to the Presbyterians; but as that was a thing quite new to them, and lay entirely out of their way, the recommendation had no effect. But relief was granted to the church in 1712, by Queen Anne, who repealed the act against baptisms and marriages, and favoured the episcopalians with a complete toleration, allowing them to exercise their religion in all places without molestation, the parish churches alone excepted; and inflicting severe penalties on those who should disturb them.

Between the revolution, and the passing of the act of toleration, six bishops had been consecrated in the *non-juring* church; but in those "perilous times" it was done very privately, and the persons, promoted, known to be bishops only to their own communion, as it was nearly as dangerous then to be a bishop, as it had been in the primitive times. All episcopal titles were dropt, and no more sees were filled up, as they became

Vol. III. Churchm. Mag. Aug. 1802.

M

vacant,

vacant, than were sufficient to preserve the succession, and to perform the sacred offices peculiar to the episcopate. Since the revolution there has been no person promoted to the rank of *archbishop*; the only distinction known among the Scotch prelates being that of *primus*, a title much older in Scotland than the other. The dignity of *primus* is conferred by election among the bishops, commonly on the senior bishop; but he has no more power than the rest, except that of convoking and presiding in synods. As this arrangement was merely prudential, adopted to suit a particular emergency, it is not to be considered as permanent, the constitution of the church, as it was unalterably fixed after the restoration, being very different.

The act of toleration afforded peace and security to the church. Meeting-houses were built, and the members of the church increased considerably; but the attempt made in 1715, to restore the Stuart family, brought fresh calamities upon them. Disaffection was naturally implied from a refusal to qualify according to law; and an act was passed in 1719, declaring that no episcopal clergyman should perform divine service in the presence of more than *nine* persons, without being qualified, under certain penalties. This was a great grievance upon the clergy; but it was in some measure conquered by their great labour, going about from house to house, *more apostolico*, reading the service, and administering the sacrament.

In a few years the church, through courtesy, obtained greater liberty; but the troubles, which threw the kingdom into confusion in 1745, involved the church in greater misfortunes than ever. The clergy were restricted by an act passed in 1746, to *four* hearers, unless they qualified, and registered their letters of orders, by a given day; and every offence was punishable with extreme rigour. But another act, passed in 1748, declared that, though the Scotch clergy had complied with the former act, it would not avail them, unless they had, or would receive their letters of orders from an English or Irish bishop: And it deprived the laity of all their civil privileges if they attended the ministrations of unqualified clergymen. Under the authority of these laws the clergy suffered many hardships—their congregations were broken to pieces—religion was proscribed, and a schism established by law, which has been more fatal to religious and moral principle in Scotland than all the former sufferings of the church. Attempts have been made to heal this schism, by inviting the English and Irish ordained clergy to join communion with the Scotch bishops, but they have hitherto resisted, except in two cases, in which the clergy and their congregations cordially united. For this schism no apology can be made. Both communions hold the same principles, and no reason can be assigned but that, insensible of their ordination vows, the English-ordained clergy choose to resist episcopal authority from a spirit of pride and independence; the evil of which, and the influence it has had, and must continue to have upon religion, may in some measure be conceived from the effects of those chapels in England which are *extra-parochial*, or built and conducted by *subscription*.

When our present gracious king ascended the throne, the episcopal clergy “found favour in his sight,” and never were again disturbed under the authority of government; though in some instances private malice, or party-spirit, proved very troublesome to individual clergymen. The voluntary tender of their allegiance to his majesty in 1788, put an end to these vexations; and in 1792 the penal statutes were repealed, and both clergy

Clergy and laity restored to the benefit of the act of toleration. The oath of abjuration is still a bar to their *entire* compliance with the formal qualification required of them; but they are ready to swear allegiance, and they punctually, and fervently pray for his majesty and the royal family by name, as the law has prescribed. It is a great pity that the abjuration oath is not laid aside. It is completely useless; but it still remains a yoke about the consciences of many of his majesty's most loyal and most affectionate subjects.

I had almost forgot to mention that, on the 14th of November 1784, the Scotch Episcopal Church, by the consecration of Dr. Samuel Seabury, for the province of Connecticut, in North America, had the honour to give the first protestant bishop to the new world. The other bishops, afterwards consecrated in England for the united states, formed an union with Bishop Seabury; and thus Scotch and English episcopacy became blended. Why should not this be the case in Scotland?

Worship.—The Church of Scotland had no Liturgy of her own, but used that of the Church of England (though I believe not universally) from the Reformation, till the reign of Charles I. A book of Common Prayer was then composed, with a communion office after the model of that used in England under Edward VI. The fate of the Scotch Liturgy is well known; being laid aside almost as soon as it was introduced, to please the covenanters. From that period, till the reign of Queen Anne, the worship of the church was universally conducted on the present Presbyterian plan, by prayers seemingly *extempore*; but the episcopal clergy introduced the *Creed*, the *Lord's prayer*, and the *decalogue*, and the *doxology* at the end of every Psalm or Hymn. About the year 1708 the use of the book of Common Prayer of the Church of England began to be revived; "being considered as more decent, more intelligible, and better calculated for public devotion, than the *extempore* method, which, though the people could *hear*, they scarcely could be said to join in." The use of this Liturgy received considerable encouragement from the act of Toleration, and it by degrees became universally read throughout the church. It was never adopted by this church by any formal act; but it has been received among bishops and clergy under such solemn and sacred pledges, as must render its use indefeasible; unless the departure from its communion office may be called a proof to the contrary. But the Scotch communion office was an exception, at least among a considerable part of the bishops and clergy, from the time the Prayer Book was last introduced, and must therefore be considered as having as strong a claim, in point of prescription, upon the favour of this church, as the Liturgy of the Church of England. The difference between the Scotch communion office, and that in the book of Common Prayer, lies in what are called, by some persons, the *usages*; that is *water* added to the wine in the Eucharistic cup; the *oblation* of the elements; *invocation* of the Holy Spirit to make them the spiritual Body and Blood of Christ; and the *commemoration* of the *faithful departed*. These *peculiarities*, as they may be now called, form the substance of the reformed Liturgy of King Edward VI. as well as of *all* the *ancient* Liturgies; and the *oblation* and *invocation* have been introduced into the Liturgy of the American Church. In 1792 a collation of the present, and former, communion offices of the Church of England, with those of the Scotch church (for the one now in use differs a little in expression, and arrangement, from the other in the Scotch Prayer Book 1683) was made by an eminent

English prelate, who decidedly approved of the office now used in Scotland.

The communion is administered as frequently as possible. Besides the festivals of *Christmas*, *Easter*, and *Whitsuntide*, it is given in Edinburgh on the first Sunday of every month; and in the country two or three times, at the most convenient seasons.

The sign of the *Cross* is used universally, and the *trine immersion* (sprinkling) generally, in baptism. Confirmation is administered regularly every third year, when the bishops make their visitations. On these occasions the bishops always deliver a discourse to the candidates, and then go through the office as it stands in the book of Common Prayer, with this difference: When the bishop lays on his hands, which he does on the head of every individual, and over whom he pronounces the benediction, he begins with this action and address, "I sign thee with the sign of the cross" (crossing the person on the forehead) "and I lay mine hands upon thee, in the name of the Father, and of the Son, and of the Holy Ghost. Defend, O Lord, &c."

Discipline.—Although the government must be the same in the Scotch, as in the English church, both having the same priesthood, yet discipline has varied a little in point of form. Discipline, it is true, has not been regularly practised since the revolution, at least not openly and avowedly; but when the church enjoyed perfect liberty before that period, it was administered under forms nearly the same with those now observed in the *kirk*s. Every clergyman, with his church-wardens (*elders* as they were called) constituted a church, or parochial session; in which all the matters connected with the congregation were judged. From that lay an appeal to the Presbytery, a judicatory consisting of all the ministers within a certain district (several of which districts were in a diocese) and an elder, or church-warden, from each parish. An appeal likewise lay from the Presbytery to the bishop in synod, which was composed of all the clergy of the diocese. Above all was a *national* assembly, or synod, which seldom or never met after the Restoration. There were no arch-deacons, but a clergyman, chosen by the bishop, presided in each presbytery under the name of *moderator*. All this has continued dormant from the revolution to the present time.

The book of canons composed, and introduced with the Liturgy, in 1633, was also laid aside with the Prayer Book; and the Scotch church may be said to have no peculiar canons, till the old ones be revived, or others, perhaps better adapted to her state, shall be regularly agreed upon. A few rules indeed, under the name of public canons, were drawn up by the bishops about 60 years ago, to meet a special emergency; but they regard entirely the conduct of the bishops themselves, without reaching the general conduct of clergy and people.

Candidates for Holy Orders.—Candidates are educated in the manner usually observed in the Scotch universities, except with regard to *theology*. Four *sessions*, consisting of the winter and spring months, complete their course, and entitle them to the degree of-master of arts. After leaving the university, they study theology privately, under the inspection of some of the bishops or clergy, and, when found qualified, are admitted to deacons orders. It is a great *defideratum* in the establishment of the Scotch church, that she has no regular seminary for instructing candidates in this important branch of their education. Much inconvenience arises from it. One

or

or two small sums have been bequeathed for that important purpose, but they must accumulate many years before they can answer the end. Indeed, unless extraordinary aid be found, it will never be accomplished; while this church has the mortification to see some of the sectaries able to support, and to profit by a similar institution.

Revenues and Funds.—The word *revenue* may be truly said to be ridiculous when applied to this church. The subsistence of both bishops and clergy depends entirely upon voluntary contributions; no regular salary being paid to any of them, except in one or two instances. The contributions consist of collections at the church door every Sunday, offertories made at the communion, and rents paid for pews, which in many cases are very trifling. Out of these emoluments the clergy have, in general, to pay every expence attending their congregations. Hence the living of a clergyman is extremely fluctuating and precarious, and for the most part exceedingly scanty. Yet the clergy have uniformly preserved a very decent appearance in the world, and are treated with much respect; and they have never failed to impart from their small store, with an hearty good will, when there was any claim upon their hospitality.

The clergy in general have always died very poor, leaving their families in indigence and distress. A fund was begun for their relief very soon after the revolution, but there were so many claims upon it, that it never accumulated. At present it may amount to about 1000*l.* the interest of which, divided into small portions, is distributed yearly to the widows of such poor clergymen as died prior to 1793. At that period a clergyman brought forward a scheme for providing a permanent annuity for widows, and giving relief to orphan children, of such of the clergy as should incline to join in it. The scheme was adopted, and established under the authority of the Act for Relief of "Friendly Societies." Every member pays 40*s.* yearly, and the like sum when he is married. The plan, by God's blessing, and the aid of many kind and liberal benefactors, has prospered beyond expectation. Already it is opened. Several widows receive 10*l.* yearly, which will increase gradually, with the funds, till the annuity reaches 20*l.* when it becomes stationary. If a member leaves no widow, but children, they receive a sum among them equal to ten years annuity of a widow; and if a widow dies before she has received ten years annuity, the balance is given to her children.

This letter is too long to add more; but I believe nothing very material is omitted; or, if so, it can be communicated hereafter.*

I am, Gentlemen, your most humble servant, E. S. P.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

THE letters, of which the following are copies, were addressed to a young man, who was a candidate for the office of Schoolmaster in my parish. It was an objection to his appointment to that office, that he had been accustomed to frequent the Meeting-houses of the *Methodists*; in which custom he wished still to be indulged, tho' he did not refuse to attend the service of the Church. As the letters produced the desired effect, it has occurred to me, that the arguments employed in them may have a beneficial

* Further communications will be very acceptable. We shall be glad to promote *unity* in the Episcopal Church in Scotland.

EDITORS.

influence

influence on others. I present them to you, therefore, with a view to their being inserted in your useful miscellany.

I am, GENTLEMEN, yours, &c.

E. PEARSON.

LETTER I.

Mr. J. R.

Rempton, April 4, 1801.

It has given me great pleasure to hear a favorable account of your character, and I should be glad to have a person, so well recommended, chosen the instructor of our youth. There is, however, one material objection. Since I saw you here, I have taken into serious consideration what you said on the subject of your religion; namely, "that, though you do not dissent from the established Church on account of your disapproving either of its doctrines or mode of worship, you wish to be at liberty to attend the Meeting-house as well as the Church." By a perusal of my sermon, On the Sin of Schism, which I send you with this, you will perceive what a heinous offence I judge it to be, to break the unity of the Church of Christ unnecessarily, and more especially by attending the ministry of those, who are not regularly appointed to minister, and who, not having made any public declaration of their opinions, or any promise of abiding by the doctrines of the Church, think themselves at liberty to propagate any doctrines, that is, any interpretations of scripture, which they may happen to think right.

Tho' those, who frequent conventicles, may call themselves members of the Church of England, the Church of England does not allow them to be such. This is clear from the nature of the thing itself, and it is expressly declared in the 9th Canon, where it is said, "Whosoever shall hereafter separate themselves from the communion of Saints, as it is approved by the apostles' rules in the Church of England, and combine themselves together in a new brotherhood, accounting the Christians, who are conformable to the doctrine, government, rites, and ceremonies of the Church of England to be prophane and unmeet for them to join with in Christian profession, let them be excommunicated." For, tho' the *Toleration Act*, as it is called, has since taken away the legal penalties of separation, it is evident, from this Canon, in what light separatists must ever be considered by the Church; namely, as not worthy to be reckoned members of it. Many persons, I doubt not, separate themselves from the establishment, or continue in the state of separation from it, in which they were brought up, on a principle of conscience; that is, because they think the doctrines or discipline of the establishment less agreeable to Scripture than those of some other Christian congregations. Tho' I conceive such persons to be wrong, both in entertaining this opinion, and in separating on account of it, I consider them as having a plausible reason for their separation: whereas you, according to your own statement, separate yourself from the establishment, and enlist under the banners of unauthorized teachers, for no reason whatever; or at least for no other reason than because some of your neighbours, who probably have not considered the matter more than yourself, have done the same. Most of these, I fear, if they were asked the reason of their separation, could give no better one, than that it pleased their fancy to do so. But we ought all to recollect, that to please God, and to please our own fancy, are very different things.

As I consider the matter in this light, and as I cannot but imagine, that a Schoolmaster would have a great influence over the minds of the young people entrusted to his care, you will easily see, that I cannot give the promise

of my support to any one in that situation, who would be likely to lead them wrong in a point of so great importance. I can give the promise of my support only on condition, that the Schoolmaster attends the service of the Church, and the service of the Church *only*. You must be the judge, whether you can conscientiously comply with this condition. Had you professed yourself a *dissenter*, I should not have invited you to comply with it, nor indeed have thought it right for you hastily to comply with it; because it would have seemed like a sacrifice of your *duty* to your immediate *interest*. Before a *dissenter*, that is, one, who separates on a principle of conscience, is called upon to come over to the Church, proper arguments should be offered to his consideration, by which, if possible, his objections to the Church may be removed. If they cannot be removed, he ought to abide where he is. Yours is quite a different case. I do not, according to your own confession, call upon you to renounce your *principles*; but to change a conduct, which, tho' unhappily pursued by so many people of the present day, is inconsistent, as I conceive, with *any* principles, and cannot on any just grounds be defended,

I am, &c.

E. P.

LETTER II.

Mr. J. R.,

Rempstone, April 11, 1801.

I do not take it at all amiss, that you attempt to defend your opinions and conduct, by assigning what you think to be reasons for them. You have an undoubted right to do so; and your mode of doing it, so far as your style and hand-writing are concerned, is much to your credit. I write a few lines to you again, not so much with the hope of being able to convince you of your errors, as because you request a positive answer. It seemed to me, however, that a positive answer was contained in my first letter; and you will easily see, on a little consideration, that the same regard to conscience, which hinders you from being a member of the Church of England, ought to hinder me from giving you my support as a Schoolmaster; since, as I told you before, I consider a Schoolmaster as the guide of those young persons, whom it is my duty and my wish to bring up to be true members of the Church of England, which you, who openly disobey her injunctions, cannot pretend to be. While the persuasion of your conscience is such as you now state it to be, you are right in acting as you do; for it is our duty to act according to the present persuasion of our conscience, whether it be rightly informed or not. There is, however, a previous obligation upon us to take care, that our conscience be rightly informed. In time, it may please God to convince you of your errors. I doubt not, indeed, that he will do so, if you be careful to do what is necessary on your part. You ought, on your part, to seek after the right way with sincerity and diligence, to keep your mind open to conviction, and to be ready to be guided by the voice of reason, truth, and Scripture. Scripture, indeed, when rightly understood, comprehends both reason and truth; but then, as you may learn from 2 Peter, III, 16, Scripture is liable to be mis-interpreted. We ought not, indeed, to expect, that we can interpret it rightly, without making use of the proper and appointed helps. One help to the understanding of Scripture we are to look for in that order of men, which Christ appointed to preach the gospel. From this help you have, in a great measure, withdrawn yourself, and sought out teachers of your own. The Church of England, if it were disposed to do so, might, on such occasions, adopt

adopt the language of Jerem. II. 13, with sufficient propriety; nor can it, I think, be deemed a breach of charity to make a direct application of 2 Tim. IV, 8, to your case, and to every case of a similar nature. As you once were a member of the Church of England, it behoved you, before you left it, to lay before the particular minister, under whose care Providence had seen good to place you, the difficulties you felt, and the reasons, which seemed to call upon you to withdraw yourself. Had you done this, and he had been unable to remove your objections, you would have stood clearer from the charge of *schism*, than you now do.

The three reasons, which you give for your separation, confirm me in the opinion, that you have no good reason to give; for the first two are founded on a mis-representation of facts, and the third is founded only on your own imagination. In your first reason, you apply 2 Cor. vi. 17, "Come out from among them, and be ye separate, &c." to the Church of England. It is probable, that, in the Meeting-house, this text is often so applied; but, if you think it rightly applied, I do not see how you can, with a safe conscience, attend the service of the Church of England at all. It is, however, a sad and uncharitable perversion of the Apostle's meaning. He is speaking of the intercourse, which the early Christians had with the heathens, and is warning his converts against the danger, into which such intercourse led them, of being carried back again to the worship of idols, which were the gods of the heathens. If this text were rightly applied to the Church of England, you would be no more justified in attending her service, than the early Christians would have been justified in worshipping in the heathen temples. It is very proper to avoid associating with ungodly people, who, by their example, &c. may lead you into wrong conduct; but this is a very different thing from leaving their worship. Their worship may be right, though their general conduct is wrong. You cannot say, that the *worship* of the Church of England is *ungodly*. Some of the professed members of the Church of England may be ungodly. It must be acknowledged, that too many of them are so. "They are not all *Israel*, which are of *Israel*." But then you should remember, that you cannot know who are ungodly in their hearts. There is another, who judgeth. See Rom. xiv. 4, 10, 13. See also Jam. iv. 11, 12. Your business is with the *worship* of the Church of England, not with the character of its particular *members*. Heb. x. 25, which you quote as a justification of your assembling together for worship, does not come up to the purpose. I not only *allow*, but I *insist* upon it, that it is a duty to assemble for public worship; but then I contend, that the mode of assembling for this purpose ought to be such as is justified by reason and scripture, and sanctioned by public authority. If this passage justified every mode of assembling for public worship, there could be no such thing as *schism*; at least, schism could not be a *sin*; and we know, that the Apostle earnestly contends against *schism* as a *sin*.

With respect to your second reason, namely, that "some of the ministers of the Church of England deny, that there is any such thing as the pardon of sin in this world," I only ask, whether the particular minister, under whom you were placed, denied this? and whether he omitted to read the *absolution*? If so, you had reason to complain. If not, I can only say, that you have been sadly mis-informed. Before you suffered yourself to act upon such a supposition, you ought to have been well as-
sured

stated of its truth, and to have experienced some real spiritual inconvenience from it; neither of which you can pretend. The private opinions of some clergymen of the Church of England, who live you know not where, could be no good reason for your separation from the Church, even if their opinions had been as you state. What could that be to you, unless they had hindered you from the benefit of absolution?

Your third reason, namely, that "you have found more benefit to your soul under the Methodist ministry than any other," being, as I said, founded only on your own imagination, does not admit of any answer on the grounds of reason. You alone can be a judge of it. I can only say, respecting it, that our imaginations are very deceitful things to build on, and that I wish to rest upon a firmer foundation.

I send you a little book,* which I hope you will read with candour and attention. It is my wish, that you may receive benefit from it, and pursue such a conduct as may be satisfactory to yourself, and most promote your happiness. I again express my sorrow, that you did not at first, consult with the minister of your parish, as in duty you were bound to do. I fear you are in the hands of teachers, who may find it flattering to themselves to keep you among them, and it can hardly be expected, that they will give you disinterested advice. They are, however, so inconsistent with themselves, that you may, in time, when you come to think for yourself, see their inconsistency. I happen to be able to give you an instance. A Methodist teacher wrote to me, not long since, requesting me to explain to him a difficult passage of scripture, on which, he said, he had preached the Sunday before to a crowded audience; and he was afraid, that he had mis-interpreted the passage, and incurred the guilt of leading the people into dangerous errors. He told me, in the same letter, that the Spirit of Christ had called him to preach the Gospel. Now, what inconsistency is here! Can we believe, that the Spirit of Christ should call a person to preach the Gospel, and yet allow him, in his preaching, to lead the people into dangerous error? This letter I have now by me, and I consider it as a signal proof, as well as specimen, of the inconsistencies, into which preachers of that description must frequently fall.

I am, &c.

E. P.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

I Am a new correspondent, but we may, perhaps, in time be better acquainted, as I shall be happy to assist your excellent undertaking, not only as a purchaser, but a contributor.

Though no one is more ready to join in the merited compliment of "Gloria Vincenti!" yet I must own, I think the Vincentian Controversy has been, and may be, productive of much good, and ought not to be concluded prematurely. Other masters, at least of the largest seminaries, should also give the same satisfaction to the public respecting their principles and modes of instruction, that their illustrious leader has done. The new master of Eton in particular, Dr. Goodall, might be expected not to be far behind hand. I mean not, however, to suggest anything respecting this gentleman, whom I do not know, but I have introduced the sub-

* Address to the people called Methodists.

ject merely for the sake of asking the following plain and open questions: Is there, or is there not, at Eton, at this very time, a book-society composed of young pupil-mongers, who take in the Monthly Magazine, and other publications of that sort? And has not the British Critic, Peter Porcupine, &c. been unanimously voted out by them, with marks of derision and contempt, such as "Ah, poor Peter, not one vote for him, he! he! he! &c.?" This I look upon as an enquiry of the utmost importance; for, if the youth of our very first families be consigned for education to persons of such principles, what can we expect, but that whig-clubs will be recruited and multiplied, 'till our religion and government, and every thing that is dear to us, be swallowed up in the barathrum of jacobinical liberty, and

The Dev'l, and Bonaparte divide the prize?

I am, gentlemen, your's, &c.

OBSCURUS.

P. S. When a young man at College, 40 years ago, I noted in my Common-place Book, St. Paul's *τας μεθοδικας τε Διαβολας*, (see p. 326 of your last Vol.) as the probable and appropriate definition of Methodism, The propriety has not since been lessened.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

London, 4th August, 1802.

I feel myself under particular obligations for the honor you have done me, by inserting the letters I have heretofore taken the liberty of writing. I must now beg leave, through the medium of your excellent Miscellany, to make a remark on the subject of monumental inscriptions, which I am sorry to observe are too frequently, either by the badness of the grammar, or quaintness or ludicrousness of the expressions, more calculated to raise a smile, than inspire that seriousness, which such subjects ought to excite. I would, therefore, with submission propose, that no epitaph (where there is any more than the name and age of the parties) should be permitted to be placed in any church or church-yard, until it had been revised and approved of by the Rector or Vicar of the parish; a small compensation to whom for his trouble, as might be deemed reasonable, would not, I trust, be thought exorbitant by those who wish to pay that tribute of respect, to the memory of their departed friends.

I am, gentlemen, your's, &c.

THEODOSIUS.

ON THE CRITICAL REVIEW OF MR. BASELEY'S SERMONS.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

THOUGH it does not appear to make any part of your plan to notice the erroneous principles and improper conduct of the periodical critics, yet I think an occasional animadversion upon them, would be satisfactory to many of your readers. Whether this hint meets with your approbation or not, you will, I trust, allow an old correspondent to occupy an early page of your useful Miscellany, in remarking upon a criticism which appeared in the CRITICAL REVIEW for June last, of Mr. Baseley's Volume of Sermons, recently published, and mentioned with due commendation in the critical department of your work.

The

The critic pecks in the outset, at the two discourses on Liberty and Necessity, the reasoning on which he says, "he is not sure that he rightly apprehends." This wears the face of candour, but it would have been more good-natured, and certainly it would have been more consistent with the rules of sound criticism, to have stated the positions which are so extremely involved, as to have perplexed a sagacious reviewer "in the silence of his closet." It is very easy to charge a discourse or treatise with obscurity and absurdity, but the impartial bystander will naturally enquire for proofs of this obscurity and absurdity, else the critic will fall under the just accusation of malice or ignorance. But why should there be a studied endeavour to set a volume of sermons in an unfavourable light, by slightly observing, that there are positions and conclusions in them which the reviewer does not rightly understand? It was his business to have studied the subject and the reasoning upon it, with a little more closeness before he issued forth his judicial opinion; and if he was not competent to the task, which it is pretty evident he was not, his temerity proves his disgrace.

But I waive this point, and proceed to another. The Critical Reviewer was certainly in a very ill-natured humour, when this Volume of Discourses lay before him: and the bile on his stomach must have had a very pernicious influence upon his pericranium. Unfortunately Mr. Bafeley has chosen as a text for his Sermon on Religious Mysteries, the famous passage 1 John v, 7. concerning the interpolation of which, so much has been written and so little proved.

The critic wonders that any man should venture to quote this text as genuine, and he wonders more, that a chaplain of the Bishop of Lincoln should preach upon it; and the reason why he wonders is, because the bishop has given up the authenticity of the verse. And so, because his lordship has yielded, and in my opinion too easily, to certain mathematical critics, who have been applying their scale of proportions to the scriptures, we are to follow his example. Much as I revere and respect this excellent prelate, I am bold enough to assert my liberty in this instance, and on the solid footing of antiquity and the analogy of faith, I will not yield a particle of scripture verity to any man whatever. If this application of the proportional scale is to be admitted on all occasions of scripture criticisms, I tremble for the consequences. As to the text's being wanting in more of the Greek MSS. than in the Latin, it is not sufficient to overthrow its authority even upon a mathematical mode of reasoning. For as the opposition to the Catholic doctrine of the Trinity began in the *Eastern Churches*, the probability is, that the guilt of leaving out the passage in question lies with them; and not the *guilt* of foisting it in upon the Latins.

I am glad to see that Mr. Bafeley has had the spirit to preach and print too upon this famous text, notwithstanding the concessions made to the adversaries of our faith, by writers of sound orthodoxy and piety. But it is curious to see a Critical Reviewer, who generally clamours about freedom of thought, liberty of private judgment, and independence of principle, blaming our author for not pinning, part at least, of his faith upon the sleeve of the Bishop of Lincoln, to whom he is chaplain.

I know not whether this reviewer be, as I have heard it whispered, a clergyman of the Established Church, or whether he is a sectary of the Socinian class. What makes me inclined to believe the former is, that

the Report is marked with somewhat more of decent clothing, than usually distinguishes the critiques of the Unitarian faction. But at all events, the article betrays an enmity to the corner stone of Christianity, I mean the eternal godhead of our blessed Saviour. I am, gentlemen, &c.

August 9th, 1802.

IOTA.

ADMONITIONS IN TIME OF HARVEST.

Let us now fear the Lord our God, who giveth rain both the former and the latter, in his season: he reserveth unto us the appointed weeks of harvest. Jerem. v. 24.

TIME and circumstances enhance the laudableness or the guilt of men's tempers and actions.—To offend a *benefactor* openly and notoriously, at the time He is bestowing His *LARGESS*, would be condemned by all men, as the *wilest ingratitude*. To apply this:

In *Harvest* the *supreme benefactor*, *Almighty God*, is giving us his bounty largely, therefore at such seasons if the *ingatherers* not only rob God of his due tribute of thankfulness and praise, but also profane His name, abuse the gifts of His providence to drunkenness, and excess, and affront him to His face, by words and ways too many to be expressed; this is to sin with *crimson and scarlet dye*, and with higher aggravations than at other times.

We speak as to reasonable persons; *are not these things so?* Be persuaded, then, to stand in awe, and beg of God, for Christ's sake, you may not *thus sin*. Watch and remember, that *impiety* in this season is *threefold impiety*. Therefore,

I. Let masters and servants bear in mind the bright examples recorded of that wealthy and honourable husbandman *Boaz* and his reapers, *Ruth* ii. 4. *And Behold Boaz came from Bethlehem, and said unto his reapers, the Lord be with you; and they answered him, the Lord bless thee.* May you do so, and be blessed!

II. Let it be considered, that all the plenty on the earth is the *Lord's*: He is the proprietor, *Pf. xxiv. 1.* *The earth is the Lord's and the fulness thereof, the world, and they who dwell therein.* *Pf. civ. 13, 14, 15, 27, et seq.*

III. Consider also, it is at his pleasure whether there shall be *weeks of Harvest* or not. When He pleaseth He saith to the *Snow*, *be thou upon the earth: likewise to the small rain, and to the great rain of His strength.* *He sealeth up every man's hand, that all men may know His work.* *Job xxxvii. 6, 7.*—Surely they deserve the marks of His high displeasure to whom it might be said as in *Jeremiah v. 24.* *Neither say they in their hearts, let us now fear the Lord our God, who giveth rain, both the former and the latter in His season: He reserveth unto us the appointed weeks of HARVEST.* May it not be expected He will say in his anger as in *Hosea ii. 8, 9.* *For she did not know (i. e. did not consider) that I gave her corn and wine and oil, and multiplied her silver and gold, which they prepared for Baal. Therefore will I return and take away my corn in the time thereof, &c.*

IV. Further consider, your health, strength, and life are in His hand. He can send upon you *curfing, vexation, and rebuke* in all you set your hand unto. He can smite you with *consumption, and with a fever, and with an inflammation, and extreme burning, with the burning ague, and with the sword, &c.* *Deuter. xxviii. 20. 22. Levit. xxvi. 16.* Oh! reverence the Almighty speaking, *Deuter. xxxii. 39.* *See now that I, even I, am He, and there is no God with me: I kill, and I make alive: I wound and I heal: neither*

neither is there any that can deliver out of my Hand. Alas! to be cut off thus in his wrath would be followed with the *second death*, the torments of hell for ever, *Rev. x. 14. 15. Mark ix. 43 to the end, there to lament, that the Harvest is passed, the summer is ended, and we are not saved. Jer. viii. 20.*

V. Therefore once more consider, *Harvest* is an emblem of the end of the world, as connected with the judgment day. While you are employed in this work, think, think often of the parable of the *tares* and the wheat, *Matt. xiii. 24—31—36—44. He answered and said unto them—The Harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of His kingdom all things that offend, and them who do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their father. Who hath ears to hear, let him hear.*

May you entertain such thoughts amidst the labours and the joys of harvest! May you pray often, through the *only mediator*, for grace in your heart, and a blessing on your work, that instead of being daring offenders while you are filling your bosom with the sheaves of God's fatherly goodness; instead of being doomed at last to everlasting burnings, you may be learning of Christ, and ripening for the eternal HARVEST of heavenly joys, through His merits. *Amen!*

THE DYING CONFESSION.

THE minister of — parish, in this metropolis, was sent for during the course of this month, to attend the couch of a man at the point of death; after some previous conversation, and many fruitless efforts to speak distinctly, the patient began as follows:—"I took the liberty of sending for you, Sir, that I might consult you on a subject that lies heavy on my heart, and which is the only circumstance that makes my present situation painful to me. By the care of my parents, I was educated a Christian, and imbued at an early age with religious principles—the duties I owed to my Creator and Redeemer were for many years my delight as well as my study; and I cannot charge myself with any great offence or wilful neglect for the first thirty years of my life. At that period I became butler in a nobleman's family, and have since served several different families in the same capacity:—my situations have been good,—my profits have been great,—and my lot, as I always thought, until very lately, fortunate; but, Sir, it gives me no little disquietude to recollect, that I have not for more than twenty-five years once attended the service of God in his church—that I have neglected his sacrament,—and almost forgot to pray to him in private. At first my conscience cried out against such disrespect to the service of God; but I was not my own master—and what could I do—*Sunday was always my busy day*, and the duties of my station engaged me entirely in preparations for *dinners, concerts, and card parties*, on that day which God appointed for *other purposes*. How far then is my neglect to be charged on myself? and in what degree are my employers answerable for the fatal consequences of it? for sorry am I to confess, that when the image of God and futurity was no longer presented to my mind, my morals became relaxed, and my habits depraved; and had it not pleased the Almighty to visit me with a
lingering

lingering disorder, and thereby given me some time to recollect, and, as I hope, to recover myself—I had assuredly been lost; and must have dated my destruction to that heathenish depravity which has fixed on God's holy day as a day of intemperate mirth or scandalous levity."

Reader, the name of this man was *Barrett*; should that name meet the eye of any masters he served, it may convey a useful lesson to them: if the great and the wealthy think themselves in no need of instruction, and despise a duty which their God has ordained,—they should at least recollect that their dependants may require reproof and exhortation, to prevent their lapse into evil; and that if they encourage or authorise their servants to neglect their duties, either by business, by influence, or by example, they must expect the reverse of that blessing which is promised to such as "convert a sinner from the error of his way." T. T.

REVIEW OF NEW PUBLICATIONS.

Lectures on the Gospel of St. Matthew, delivered in the Parish Church of St. James, Westminster, in the years 1798, 1799, 1800, and 1801, by the Right Rev. BEILBY PORTEUS, D. D. Bishop of London.

(Continued from page 48.)

IN the seventh lecture, we meet with a paraphrase of the Lord's prayer, so expressive and beautiful, that we should be guilty of injustice to our readers if we were not to extract it.

The full meaning of this admirable prayer, (says his Lordship) and of the several petitions contained in it, may perhaps be not improperly expressed in the following manner:

"O thou great parent of the universe, our creator, our preserver, and continual benefactor, grant that we and all reasonable creatures may entertain just and worthy notions of thy nature and attributes; may fear thy power, admire thy wisdom, adore thy goodness, rely upon thy truth; may reverence thy holy name; may bless and praise thee; may worship and obey thee.

"Grant that all the nations of the earth may come to the knowledge and belief of thy holy religion; that it may every where produce the blessed fruits of piety, righteousness, charity, and sobriety; that by a constant endeavour to obey thy holy laws, we may approach, as near as the infirmity of our nature will allow, to the more perfect obedience of the angels that are in heaven; and thus qualify ourselves for entering into thy kingdom of glory hereafter.

"Feed us, we beseech thee, with food convenient for us: we ask not for riches and honours; give us only what is necessary for our comfortable subsistence in the several stations which thy providence has allotted to us; and, above all, give us contented minds.

"We are all, O Lord, the very best of us, miserable sinners. Be not extreme, we beseech thee, to mark what we have done amiss, but pity our infirmities, and pardon our offences. Yet let us not dare to implore forgiveness from thee, unless we also from our hearts forgive our offending brethren.

"We are surrounded on every side with temptations to sin; and such is the corruption and frailty of our nature, that without thy powerful succour we cannot always stand upright. Take us then, O gracious God, under thy almighty protection, and amidst all the dangers and difficulties of our Christian warfare, be thou our refuge and support. Suffer us not to be tempted above what we are able to bear, but send thy Holy Spirit to strengthen our own weak endeavours, and enable us to escape, or to subdue all the enemies of our salvation.

"Preserve us also, if it be thy blessed will, not only from spiritual, but from temporal evil. Keep us ever by thy watchful providence, both outwardly in our bodies, and inwardly in our souls; that thou, being in all cases our ruler and guide,

guide, we may so pass through things temporal, as finally to lose not the things eternal.

“Hear us O, Lord our governor, from heaven, thy dwelling place; and when thou hearest, have regard to our petitions. They are offered up to thee in the fullest confidence that thy goodness will dispose, and thy power enable thee to grant whatever thy wisdom seest to be convenient for us, and conducive to our final happiness.”

In the eighth lecture are considered the miraculous cure of the leper, as related in Matthew viii.—and the character of the Centurion, whose servant our Lord healed of the palsy. On the occasion of mentioning the generous conduct of this worthy Roman, in building a synagogue for the Jews, the bishop subjoins the following note on the necessity of erecting places of worship where they are wanted.

“There is a most dreadful want of this nature in the western part of this great metropolis. From St. Martin’s in the Fields to Mary-le-bone church inclusive, a space containing perhaps 200,000 souls, there are only five parish churches, St. Martin’s, St. Anne’s Soho, St. James’s, St. George’s, Hanover-square, and the very small church of Mary-le-bone. There are, it is true, a few chapels interspersed in this space, but what they can contain is a mere trifle, compared to the whole number of inhabitants in those parts, and the lowest classes are almost entirely excluded from them. The only measure that can be of any essential service, is the erection of several spacious parish churches, capable of receiving very large congregations, and affording decent accommodations for the lower and inferior, as well as the higher orders of the people. In the reign of Queen Anne, a considerable sum of money was voted by parliament for fifty new churches. It is most devoutly to be wished that the present parliament would, to a certain extent at least, follow so honourable an example. It is, I am sure, in every point of view, political, moral, and religious, well worthy the attention of the British legislature. A sufficient number of new parish churches, erected both in the capital, and in other parts of the kingdom where they are wanted, for the use of the members of the church of England of all conditions, would very essentially conduce to the interests of religion, and the security and welfare of the established church.”

The ninth lecture is principally taken up in considering the commission given by our Lord to his disciples; and here we have a most admirable illustration of the comfortable doctrine of a particular providence.

Various subjects are discussed in a perspicuous manner in the fourth lecture, which embraces the whole twelfth chapter of St. Matthew. The first is the sanctity of the Sabbath; the second is on the casting out of devils, in which the literal meaning of the gospel narratives in opposition to those who suppose that mere terrifying diseases only are to be understood, is strongly maintained; the next point considered is, that obscure and alarming passage respecting the *sin* against the Holy Ghost, on which, however, we find nothing new. On the subject of *idle words* there are many striking and excellent remarks; and this subject closes the lecture.

Lecture eleventh is occupied by a variety of curious and very instructive observations on the parabolical mode of teaching, introductory to a particular discussion of the parables of the Sower and of the Tares, which are the subjects of the two following lectures: in the last, is a very sound and satisfactory consideration of that much agitated question—“How came moral evil into the world?”

This closes the first volume; and in our next number we shall take a brief view of the contents of the second.

THANKS-

THANKSGIVING SERMONS.

A Sermon preached before the Lords Spiritual and Temporal, in the Abbey Church of Westminster, on Tuesday, June 1, 1802, By HENRY WILLIAM, Lord Bishop of Chester.

FROM the history of David, and the interpositions of Providence in favour of the children of Israel, the right reverend prelate observes—

“ That at whatever time, and in whatever country it shall please the Almighty Ruler of the universe, although not by miraculous interpositions of power, yet by the concurrence of his blessing on secondary causes, to establish the security and happiness of a people, to subdue the angry animosities of contending powers, and to restore public tranquility, the first application of the mind which duty and gratitude enjoin is to *seek God*, not by a single effusion of Praise and Thanksgiving, but by an earnest dedication of the faculties, and a constant submission of the will and conduct to his holy laws. And to this duty the mind will apply itself more zealously in proportion as it is impressed with a sense of the importance of the blessings derived from the bounty of Heaven.”

He then proceeds to consider, from a retrospect of some of the principal features in the history of this country in general, and a more particular attention to the circumstances in which we have been lately involved and now stand, whether there result not abundant proofs of God's providential care and favour towards us. In the retrospect, and in the enumerations of these proofs, he first notices the special favour of God towards this country, by the establishment of the faith in the Gospel of Jesus Christ; by the vindication of spiritual freedom among us from papal tyranny; by the causes, apparently foreign to the effect produced, of the reformation of our religion from the errors and superstition of the church of Rome; by abundant additional instances of the gracious agency of the Supreme Being, at subsequent periods, of important public benefits, and surprising deliverances vouchsafed to us;—such as the re-establishment of our ancient, civil, and religious constitution, after the great intestine war and usurpations, the peaceable establishment of the throne of the British empire in a line of protestant princes; and though last to be enumerated, what every good subject in this kingdom will devoutly and affectionately acknowledge, by the preservation of the life of our most exemplary and most beloved monarch.

The Bishop then speaks of the late most critical state of our public affairs, and argues, from the events which have happened, that by his agency on secondary causes, there is sufficient evidence of God's interposition in our behalf.

“ We know that, during half a century, there existed on the Continent a systematic and impious design of employing the press for the destruction of the faith in Christ Jesus. Sophistry and ridicule were indefatigably engaged to overthrow or to invalidate the evidences of Divine Revelation; to remove the apprehension of a future state; to set the mind free from the obligations of morality. What engine could be devised more fatally successful than the dissemination of such principles? What cause more efficient for the destruction of every civil constitution? What more fruitful parent of anarchy and bloodshed? The nation with whom we are now at peace look back with horror, it is presumed, on the excesses to which these infidel opinions had hurried them: The delirium of apostacy and revolutionary disease has subsided: Ten years experience of their desolating effects has at length taught this people that, without religion, neither private happiness, nor public order

der can exist, and urged them to endeavour to counteract the poison of their former principles on the rising generation: But while they were eager to propagate these principles, and threatened subjugation to those who opposed them, from the good sense and spirit of this country they could not but meet with the most magnanimous and inflexible opposition. We felt the value of our pure religion and excellent constitution, not the less, probably, on account of the convulsions we had ourselves experienced in former ages. We engaged in the war for the defence and preservation of these, which, on the strictest Christian principles, are justifiable, and even commendable motives of warfare; and it has pleased the Supreme Ruler of kingdoms to bless us in the prosecution of it by several especial marks of his favour.*

His Lordship concludes with a suitable exhortation, seriously reminding us of the duty of thankfulness, and amendment of life; guarding us against the destructive effects of irreligion and impiety, of the prevailing neglect of the public worship of God, the disuse of private and family prayers, and of domestic religious instruction.

To the truth contained in the following quotation we shall readily subscribe, and heartily join our prayers in the petition with which it concludes.

“ For the noble defence, then, this country has made in the cause of Christianity and social order, and for the honourable condition of security in which it is now placed, we look with gratitude to those heroic men, who, with an unexampled ardor, hazarded their lives in the contest; to that numerous body among us, who most beneficially combined commercial engagements with military service; to the order of the Clergy, who, on the late trying occasion, both by their lives and doctrines, were eminently instrumental in exciting to public virtue on Christian principles.—But, in a more especial manner, and next to *the King of Kings and Lord of Lords*, let our thanks be referred to the beloved monarch whom God, in his great mercy, hath long continued the Protector of our Church and State. To his piety and magnanimity, to his approved love of our Civil Constitution, and his inflexible determination to preserve the Protestant Establishment as it was solemnly committed to his care, are we deeply indebted for the happiness we now enjoy. May the rest of his reign be undisturbed by hostile aggression or intestine discontent! Protect him, O Lord, from all dangers! *Keep him as the apple of an eye; bide him under the shadow of thy wings!* Sooth all his cares, and prosper his benevolent exertions for the welfare of his people! And, when it shall be thy good pleasure to remove him from his earthly throne, grant that, full of years and good works, he may receive a *crown of glory, incorruptible, that fadeth not away, eternal in the Heavens!*”

A Sermon preached before the Honourable House of Commons, at the Church of St. Margaret, Westminster, on Tuesday, June 1, 1802, being the day appointed for a general Thanksgiving. By WILLIAM VINCENT, D. D. Sub-Almoner to his Majesty, and Prebendary of Westminster.

THE DOCTOR sets out with observing, that the late war was a war of principles, and not of the sword, and that in the issue of it we have been completely successful. He then proceeds to examine those principles as they affect the religion, the morals, and the political existence of society.

“ And if in point of religion, the same nation which tolerated Atheism, has been forced to acknowledge that there is a God that judgeth the earth; if in regard to morals, they have been compelled to recal the law of divorce: if in their political capacity, they have been driven to declare in one of their last public documents, that an equality of rights is an equality of misery; what farther evidence can be

* Dupuy, counsellor of State, in his address to the legislative body on the state of the Negroes, May 17th, 1802.

required, than they themselves furnish against those extravagancies of theory; which confounded all the established maxims of reason, wisdom, and experience; which alarmed the whole civilized world with the dread of barbarism, convulsion, and dissolution."

To finish the work which the philosophers of France had principally in view, and to consummate that happy æra, when heathenism should ride triumphant over the ruins of Christianity, and by so doing, completely verify the prediction of Voltaire, the prince of infidelity; the Calendar was changed, the sabbath was abolished, many of the churches were shut up, others were transformed to civil uses; and toleration given to all religions, for the purpose, by an oblique method, of degrading Christianity.

"Such was the mild spirit of philosophy, as it was styled by some of their writers, who reproached Christianity with intolerance and persecution. Yet, if they will enter upon the argument, we will prove that more blood was shed in France during seven years under the mild dominion of philosophy than in the last seven hundred years of Christianity."

But the Doctor allows, and very properly too, that a whole nation ought not to be reproached for the crimes of individuals; he, however, takes occasion to observe, for the instruction of this country, that every principle by which those excesses have been excited and continued, has been abandoned. The French overturned monarchy, and substituted anarchy in its place; they have subdued anarchy, and submitted to the government of a single person.

They endeavoured to suppress a sense of moral and religious sentiment, and for a time, unfortunately for themselves, were successful. The consequences of this depravity they have, however, severely felt, without being able to accomplish the blessed purpose, which was the object of their anxious desires.

"The people, however corrupt in morals, were not without a sense of God, without reverence for the religion of their fathers; the government saw and felt this, and has acknowledged it; and the government saw likewise, that society cannot exist without religion."

"Religion has been adopted again, the experiment of rejecting it has been tried and failed: and what is the conclusion we must now draw? but that all the imagination of man has been exerted in vain to find a substitute for the Gospel, and that if a nation cannot subsist without virtue and morals, as well as law, it is to the Gospel they must revert; for those who have once seen the light of the Gospel, cannot discover God in any other system, and will never submit to the invention of men."

Having taken a view of the old government of France, and contrasted it with what it might have been made by a temperate amelioration; and having glanced at the present system of imperial sway in that country, and happily drawn a just and admirable portrait of our own constitution, government, and laws, he concludes the whole with the following animated, eloquent, and impressive language.

"Such is the condition of France, and such is the situation of England at the termination of a war, which has ended on our side with victory, and the undoubted sovereignty of the sea. On theirs, with the accession of territory, and the aggrandizement of their empire. Both have cause to exult, and both have wounds to heal. May they be healed! and may the God of peace heal all the animosities which they have caused! We have upon many occasions had reason to be persuaded, that the special interposition of Providence had been visible in the preservation of this kingdom, but never more than in the present instance. Open war is a calamity; but the

the dissolution of society, the perversion of the human mind, the delusion of the people, the abolition of religion, the destruction of moral principles, are evils which the world knew not how to combat; but if these notions have been exploded, if those who have renounced all religion, have been compelled to acknowledge "that there is a God who judgeth the world;" if those who denied the Gospel, have been obliged to assume it once more as the only true foundation of morality; if those who dissolved monarchy, have again taken refuge under the dominion of a single person; if we have escaped the contagion of their example; if the example itself has perished in the folly that conceived it, then have we more reason to thank God at the present instant, than at the issue of any war in which this nation was ever engaged. Thine O Lord, is the praise, and the glory, and the victory, and the majesty; in Thy hand is the power and the might; it is Thou that givest strength, and makest us to stand alone among the nations; it is Thou that savest us, and not we ourselves; to Thy name be the praise, now and evermore, world without end."

Of this sermon we say in a few words, that it is worthy of Dr. Vincent, was well adapted to the occasion for which it was composed, and highly deserving of that honour which the honourable the House of Commons, before whom it was preached, conferred upon it, by desiring its publication.

The text (Psalm lviii. v. 10.) is exceedingly apposite, and the subject discussed with great force of reasoning, and strength of argument.

A Sermon preached on the day appointed for a public Thanksgiving for the Restoration of Peace, 1st of June, 1802, by the Rev. JOHN CLARKE, L.L.B. 4to. pp. 19.

THIS is an excellent discourse from 2 Chronicles xx. 29, 30. "And the fear of God was on all the kingdoms of those countries, when they had heard that the Lord fought against the enemies of Israel. So the realm of Jehosaphat was quiet, for his God gave him rest round about."

With much address, and yet with perfect ease, the preacher draws a parallel between the circumstances of Judea in the time alluded to in the text, and those of Great Britain. The piety of both monarchs certainly forms no small portion of the picture: but Mr. Clarke dwells principally upon the great national events; he goes back to the origin of the late arduous contest, and he proves clearly enough to every honest mind, that this was an insulted country, menaced in the most barefaced manner by a proud and sanguinary foe.

The following remarks with respect to the due improvement of national blessings, will afford a favourable specimen of the author's manner.

"It is truly observed, that the fear of the Lord is the beginning of wisdom: if we be deterred from the breach of duties by that fear, the exercise of the virtues will soon win our judgment to approve their excellency; and what was no more than a negative virtue through fear, will be kindled into the most active one through estimation. The fear of the Lord will be succeeded by the deepest love and veneration. The observance of integrity, one of the earliest of the divine commands, will illustrate the inseparable connexion between justice and utility. The habits of obedience and restraint necessary to society, and best to be cultivated and confirmed by the precepts of religion, and the forbearance which she imposes upon the passions, will give conviction of their expediency, strength to the mind, and moderation to the desires. The excitements to benevolence from the same principle will gradually be enlarged, by the growing feelings of humanity. In fine, it is the religion of Christ, adding irresistible motives to virtue, by bringing life and immortality to light; and securing these inexpressible blessings, by the consummation of inestimable love; which in the highest degree will effect whatever is most excellent in sentiment

ment and practice; which has already brought the sword to the anvil; and in the course of time will complete its conversion. But this cannot take place till the shall be professed in deed, as well as in word. When faith shall have accomplished this sublime work, then will commence the reign of piety and benevolence;—then will glory be given to GOD in the highest;—then will peace and good will be established on the earth.”

A Sermon preached at the Parish Church of St. Andrew, in the City of Norwich, upon June 1, being the Day of General Thanksgiving for Peace. By the Rev. LANCASTER ADKIN, A. M. and published at the Request of the Parishioners. 4to. pp. 16.

THIS is an animated discourse, from that appropriate passage, Psalm cxlvii. 14. “He maketh peace in thy borders, and filleth thee with the flour of wheat.”

The following just encomium upon the late ministers, particularly the “Pilot who weathered the storm,” does credit to the integrity and boldness* of the preacher, as the request to have the sermon printed, does to the good sense and virtuous principles of the parishioners.

“We have not only been protected from well concerted assaults, but the attention of the foe has been directed *from ourselves* to other objects, to other quarters from whence the true religion has been long since banished; from whence the seeds of infidelity ripened in the hot-bed of modern philosophy and earthly wisdom, of vain conceit and human pride, have been dispersed over the civilized world, to confound and punish the apostatizing nations. Here, after bowing with reverence to the all-directing Power above us, let us pay the tribute of *grateful* respect so justly due to THAT ASTONISHING MAN, that persevering Statesman, and to his ABLE ASSISTANTS, who, having guided the helm with so much steadiness and skill when the vessel was in danger, (even to the sight of the haven whither she was bound,) resigned the fruit of their hard labours with a virtuous self denial, and from a disinterested attachment to their country’s wishes, that there might be no obstacle to the desired rest from bloodshed, and from increasing burthens. The revengeful enemy, prodigal alike of human life, as smarting from his powerful exertions, *acknowledged his merit*, by refusing seriously to negotiate till his ostensible influence was removed.”

One extract more, and we will close our report of this energetic composition, in the perusal of which we have been greatly delighted.

“Religion! what a glorious theme to dwell upon! What an opportunity to celebrate! Thou hast been trampled upon and despised, but *retainest still* thy loveliness and perfection! Gigantic have been the efforts to root thee out of the land, but the *gates of hell* have not prevailed, and shall NEVER prevail against thee! Thy ministers have been reviled, insulted, and oppressed, but they have been supported by their gracious Master, and have proved themselves to be the truest friends of those whom they are appointed to instruct. Look at bleeding *France*, and ask (the inhabitants) how they have succeeded;—without a revealed God—without the acknowledgment of a Saviour—without the declaration of an eternal sleep after death! Have they been happy? Have they received the promised REWARDS from their REFORMS and ALTERATIONS? I will not attempt to describe the miseries which they have endured—they are sufficiently known. *But see how joyfully they return to the GOD OF CHRISTIANS!* How eagerly *they fill his opened temples!* In vain did the all-destroying sword cut down the ranks of mankind—IT COULD NOT MURDER RELIGION. In vain they sought for obligations to bind man one to another, to unite their jarring interests! *They could not do it without RELIGION.*

* We use this word in reference to the place where the discourse was delivered.

From her they trace the strongest cement of society—its advantages and comforts; and rejoice at her return. *May she return to that lately suffering people more free from error, and feel them more disposed to embrace THE TRUTH.*"

Divine Authority, conferred by Episcopal Ordination, necessary to a legitimate Discharge of the Christian Ministry; a Sermon preached before the University of Oxford, May 16, 1802. By GEORGE STANLEY FABER, A. M. Fellow of Lincoln College. 8vo. pp. 37.

WE are glad to see the divine right of Episcopacy frequently brought forwards and defended from the pulpit and pews. For many years it was seldom, or ever touched upon, though the clergy saw schism spreading its poisonous and distracting streams in every direction. The common people, and indeed many pious and tolerably-well informed persons too, had no clear or correct notions of Ecclesiastical Unity, or of Apostolical Authority. They were led to think, that mere Spiritual Religion was all that God required, and that an obedience of his positive institutions, with respect to the order and discipline of the Church, was a matter of indifference. The sectaries, cunningly enough, represented SCHISM as an Ecclesiastical bug-bear, and a word of no meaning, unless connected with bigotry and superstition. But the same sectaries have been always free enough to inveigh against any breach in their own congregations as a "rending of the body of Christ;" that is, in plain terms, as a "Schismatical Division." It is necessary, therefore, that men should frequently be reminded, that it is their duty to obey Christ IN THE CHURCH, as well as in their private relations, or in their peaceful deportment, as subjects of the state. In other words it seems, that the only effectual means of stopping the alarming progress of schism and enthusiasm is, to convince the people, at large, that the Almighty requires obedience to the Apostolical Institution of the Christian Ministry, as much as he does to the Civil Magistracy, and that as resistance to the latter is REBELLION, so a disregard of the former is SCHISM. We thank Mr. Faber for this sound defence of EPISCOPACY (from Ephes. vi. 19, 20.) which well deserves the perusal of every one who has any regard for Christianity, or the slightest wish to follow the precepts of Christ in all things. We never saw the vain pretensions of *self-created teachers* more powerfully, and yet with more gravity, exposed, than in this truly argumentative and Christian discourse.

An Essay on the Method of Illustrating Scripture, from the Relations of Modern Travellers in Palestine and the neighbouring Countries. Published, in pursuance of the Will of the late Mr. NORRIS, as having gained the Annual Prize, instituted by him in the University of Cambridge. By JOHN FOSTER, A. B. Scholar of Trinity College. 8vo.

THE first person, we believe, who properly took the hint of comparing the language and descriptions of the scripture, with the existing scenery and customs of the eastern nations, was Mr. Maundrell, whose very entertaining and faithful "Journey from Aleppo to Jerusalem," is, in many respects, an excellent guide to the understanding of the Bible. The late Mr. Harmer, in his "Observations on the Scripture," has followed up the idea to a still greater extent, and with more variety; and the

the author of an "Essay towards a New Translation of the Bible," judiciously availed himself of all that information which the accounts of travellers into those countries, down to his time, afforded him. Mr. Norris's trustees, we think, could not have adopted a fitter subject, to exercise the ingenuity of students, than that which is discussed in this compendious, but really excellent Essay. To the elaborate works of Mr. Maurice and Sir William Jones, Mr. Foster makes frequent reference; and he very happily illustrates many obscure passages of Sacred Writ, by striking quotations from some modern travellers. We shall quote the following as a specimen:

"Surely the serpent will bite without enchantment, and a babbler is no better."* "They are like the deaf adder that stoppeth her ear, which will not hearken to the voice of the charmer, charming ever so wisely."† "Who will pity a charmer, that is bitten with a serpent?"‡ It is an established fact, that serpents may be charmed, and rendered perfectly harmless by musical sounds.§ But our two last quotations seem to allude to certain persons, who made a profession of charming serpents, not by music particularly, but by words. "The charmers of serpents," says Mr. Browne, "seem worthy of remark, their powers appearing extraordinary. The serpent most common at Kahira, is of the viper class, and undoubtedly poisonous. If one of them enters a house, they send for a charmer, who uses a certain form of words. I have seen three serpents enticed out of the cabin of a ship, lying near the shore. The operator handled them, and then put them into a bag. At other times I have seen the serpents twist round the bodies of these psylli, in all directions, without having their fangs extracted or broken, and without doing them any injury."||

We should be glad to see a much larger work on the same plan, convinced that it would prove of great utility.

* Eccles. x. 11.

† Psalm lviii. 4, 5. and Jer. viii. 17.

‡ Eccles. xiii. 13.

§ Compare Shaw's Supplem. to his Travels, p. 64, with the authorities in Parkhurst's Heb. Lex. at the word שרף Art. 2.

|| Browne's Travels, p. 84.

LIST OF BOOKS IN DIVINITY.

THE Triumphs of Christianity over Infidelity displayed; being a full Answer to the Objection of Mr. Gibbon, that our Lord and his Apostles foretold the near Approach of the End of the World in their own Time, by N. Nisbett, A. M. 8vo. pp. 276.

A Sermon, preached at the Parish Church of St. Andrew, in the City of Norwich, on the 1st of June, being the day of General Thanksgiving for the Peace, by the Rev. Lancaster Adkin, A. M. and published at the request of the Parishioners, pp.

Performance of Vows, the True Thanksgiving. A Sermon preached at

Christ Church, Surry, on Tuesday, the 1st of June, 1802, the day of General Thanksgiving for the Peace, by Thomas Ackland, M. A. rector of Christ Church, Surry, and Chaplain to the Fishmonger's Company. 4to. pp. 19.

A Thanksgiving Sermon for the Peace, preached in the Parish Church of Stockton upon Tees, June 1, 1802, by John Brewster, M. A. Vicar of that place; published by request, pp. 8vo. 27.

Natural Theology; or Evidences of the Existence of the Attributes of the Deity, collected from the Appearances of Nature. By W. Paley, D. D. Archdeacon of Carlisle.

HISTORICAL REGISTER

OF FOREIGN AND DOMESTIC AFFAIRS.

FRANCE,

SINCE our last, seems to have assumed a confidence which has increased and is increasing.—She seems to talk of the future destination of empires and nations, as if she had the disposal of them all at her will.

The *Moniteur* of the 31st ult. contains, under the head of *Hamburgh*, some severe and personal reflections upon the *Sublime Sultan*. After detailing with minuteness, the well-known circumstances of what it calls the approaching dissolution of the *Ottoman empire*, this extraordinary paper concludes with asserting, that if the *Sultan* were a great Prince, and would appear at the head of his armies, the *Pachas* would be subdued, the *Russians* repressed, and the *House of Austria* obliged to defend *Transylvania*, &c. &c. These reflections were problematical,—and tended to increase more rapidly than before, the various reports that France was to be a principal in the meditated design of seizing and partitioning of the *Turkish empire*, till the *Moniteur* of August the 11th, equally as dark and oraculous as the first, published another official declaration as follows:

“All that the papers publish upon the pretended present state of the *Turkish empire* is extremely exaggerated.* The plans that are imputed to the great continental powers, of wishing to divide its states, are inventions. The fury of conquest does not animate the *Emperor Alexander*: and it is not at the moment in which, without being impelled by any power and of his own accord, the *First Consul* is about to evacuate *Holland* and the *Genoese state*, as he has already evacuated the states of the *Pope* and the *King of Naples*; it is not at a moment in which he shews so much disinterestedness and so little ambition, that he will occupy himself with projects of invasion and of conquest.”

“So far from this, all the relations with the *Sublime Porte* have been renewed, and it is not necessary to be a great politician, to see the interest that France has in the re-establishment of the *Ottoman empire* in all its force and all its power.”

Vol. III. Churchm. Mag. Aug. 1802.

Strange as it may appear, the conclusion of a commercial treaty between this country and France, seems to meet with the strongest opposition from the French merchants: a late *Moniteur*, in answer to their complaints on this head, retorts upon them their want of discernment, and asks,—

“How is it that they do not see that the restoration of our manufactures ought to be, and is the constant object of the cares and thoughts of government, and that it never can remove out of its sight that the grandeur of the French name will be truly the result of a good colonial system, and of the prosperity of our manufactures? Let the manufacturers then be without any uneasiness. If the nation be great and powerful, if the army be brave and disciplined, the chief advantage which the government draws from it is to insure them, both in the interior and exterior, sale, security and prosperity.”

And it is not less remarkable, that to some reiterated insinuations of this nature, the *Paris papers* of the 16th contain a letter from the *Minister of the Interior* to the merchants of *Rouen*, telling them and the public that no treaty of commerce will be concluded, but after mature deliberation, and after consulting with all the leading commercial interests.

With respect to our own situation, as it relates to Turkey, and a representation made to government by the *Turkish merchants*, *Lord Hawkesbury* informed the deputation, that his Majesty's ministers had no reason to suppose that attempts would be made from any quarter to violate the integrity of the *Turkish empire*. With regard to the concession which the *Port* is reported to have made to France, of the free navigation of the *Black Sea*, his lordship observed, that government had no knowledge of any agreement to that effect having taken place; but if the *Turkish government* should think it proper to make an arrangement of this nature with the *French Republic*, the deputation might rest assured that no privilege would be granted

to the French traders, which would not be equally enjoyed by the subjects of his Britannic Majesty.

Holland and Switzerland have both been evacuated by the French troops, and the docility with which these infant republics have lately adopted the measures of the fountain of power at Paris, together with the prospect of new alliances, have probably been the motive of the late extraordinary encomiums pronounced by the French government upon its own stability.

THE ESTABLISHMENT OF THE CONSULSHIP FOR LIFE.

It will be seen, that Bonaparte has now, with very considerable solemnity, been invested with the consulship of France for life. Scarcely any political arrangement there ever passed without some of those purposed coincidences, which bring shew and momentary eclat to the assistance of the main design, in a manner resembling what is called *stagé effect*, and, therefore, suitable to the genius of a people, who are truly the most theatrical in the world. We thus find, that the President of the Conservatory Senate, chosen to read the decree of inauguration, was Barthelemy, once a member of the Directory, who by this act may now be held legally to have renounced the power of which he was certainly not legally deprived; and the Senate received at the Palace of Government, exactly at the moment, when the whole of the Diplomatic Corps were assembled to present an unusually numerous company of visitors from their different nations.

The audience of the Diplomatic Body took place at Paris on the 3d of August, and to the decree of inauguration read by Barthelemy, the First Consul answered in these terms;

“ Senators,

“ The life of a citizen belongs to his country. The French people wish that the whole of mine should be consecrated to them.—I obey their will.—

“ In giving me a new pledge, a permanent pledge of their confidence, they impose upon me the duty of supporting the system of their laws by prospective institutions.

“ By my efforts, by your assistance, Citizens Senators, by the concurrence of all the authorities, by the confidence

and the will of this immense people, liberty, equality, and the prosperity of France will be placed above the caprices of fortune, and the uncertainty of the future.—The best of people will be the happiest, as they are the most worthy of being so, and their felicity will contribute to that of all Europe.

“ Content, then, with having been called by the order of him, from whom all power emanates, to bring back upon earth justice, order, and equality, I shall hear my last hour sound without regret—and without uneasiness for the opinion of future generations.

“ Senators, receive my thanks for a conduct thus solemn. The Senate has desired what the French people have wished, and by this is more closely connected with all that remains to be done for the welfare of the country.

“ It is very welcome to me to find the certainty of that in the discourse of so distinguished a President.”

The Members of the Senate then retired, and the Diplomatic Audience continued.

The birth-day of Bonaparte, Aug. 15, was chosen for the proclamation of his investiture throughout the republic, and the Minister of the Interior announced the concurrence of another circumstance to be then commemorated—the anniversary of the signature of the Concordat. Since the art of coincidences appear to be so well studied, we may henceforward always expect some considerable event on the birth-day of the First Consul.

By a letter from St. Petersburg, dated July 20, we are informed that, “a treaty of commerce between Russia and France, equally advantageous to both nations, is concluded; it has for its foundation the convention of neutrality formed between the northern nations during the late war.” This information comes in shape tolerably authentic, and, should it be true, the measure must deeply affect the interests of this country. It will be disagreeable indeed if, at the moment when France and Russia are professing a pacific disposition towards this country, they should enter into a compact to support those principles of neutrality, as they are called, which produced the battle of Copenhagen. Bonaparte, it should seem, has completely won over the Emperor

pinor Alexander, and therefore he has undertaken to answer for him with respect to Turkey.

ON ECCLESIASTICAL AFFAIRS, FROM A FRENCH PAPER.

Of all the acts prerogative of the public fortune, which have signalized the consular government, since its establishment, none have been more glorious for it than that, which re-uniting the scattered branches of the Christian religion, has suddenly raised the altar of the gospel, dethroned by ten years of barbarities.

This eternal moral of nations regains its ancient country, returning into its bosom, like a long absent mother amongst her children to receive her.

The Christians of Rome and those of Augsburg are become again brothers, at the voice of the Chief of France, and the sectaries embrace under the standard of patriotism. Religious and political fanaticism, by turns, executioners and victims, have disappeared for ever, with the conspiracies and sacrileges of revolutionary times.

The law, which protects, and the gospel, that consoles, have joined hands for the happiness of France. The peace of nations, which destroys war; the peace of consciences, which destroys hatred, are the works of the same man. Painful remembrances lose themselves in the bosom of religion, as a corrupted water loses itself in the course of a limpid spring.

True philosophy has found its natural auxiliary, and atheism, driven from the temple, yet has repentance for it. False philosophy has no longer an empire, and the system of abstractions has fled before truth.

“If I had a province to punish,” said the great Frederic, “I would let it be governed by philosophers.”—The philosophers of whom this great man speaks, will no longer punish France, because she also has a great man, who is charged with her destinies.—(Moniteur.)

A SUPPLEMENT TO THE FRENCH CONSTITUTION.

THIS document, which by several of the daily papers has been miscalled, a new Constitution, appears in the Moniteur of the 5th inst. being there brought forward in the shape of a *Senatus Consultum*, which surrenders the whole power

of the state, in all its various branches, to the will of the First Consul! The government of the Chief Consul, which before was purely military, is now made despotic by the Civil Constitution; he has the power of augmenting the number of his Senators to create a majority, as suits his convenience, and he can fill up the vacancies to the second and third consulship; for it will be seen that he presents them to the Senate, who can only chuse upon his nomination, and if they twice refuse, the third time they *must* chuse the person whom he presents. The Senate can suspend the trial by jury, and fix the time when persons can be carried before the tribunals; and it can declare any place or district out of the protection of the constitution. In short, national representation is a mere chimerica; and as to taxation, it is left at the complete discretion of the Chief Magistrate.

The First Consul may also name his successor whenever he sees the fit opportunity to do so, either during his own life, or by will. If the nomination is during his own life time, and he should choose afterwards to refuse him his protection, he may withdraw his recommendation, and appoint another person. If the appointment is by will, and the person whom he recommends is not approved, the Second and Third Consuls are to nominate candidates: the appointment must be completed in twenty-four hours after the First Consul's death.

A VIOLENT PHILIPPIC, AGAINST THE BRITISH GOVERNMENT.

AS the following paper may probably become the subject of future animadversion, we have given it at length from the Moniteur of the 3th instant. It is a formal complaint of the freedom which the English press exercises in commenting on the proceedings of the French government, though only two papers are mentioned; of the protection given to the emigrants, &c. It threatens reprisals, and exhibits more of a spirit of hostility towards this country than has appeared in Bonaparte's Official Gazette since the peace. This article, which will be read with much interest, is in the following terms:—

“The Times, which is said to be under ministerial inspection, is constantly filled with long invectives against France.—

Two of its four dull pages are daily employed in giving credit to stupid calumnies. Every base, vile and wicked act that the imagination can suggest, this wretched paper attributes to the French government. What is the object of all this?—Who pays for it?—Against whom is it directed?

“A French journal, conducted by miserable emigrants, the most impure dregs, the vile refuse of that class, without a country, without honour, and stained with crimes of every kind, which no amnesty can wash away, goes still farther than *The Times*.

Eleven bishops, presided by the atrocious Bishop of Arras, rebels to their country and the church, are assembled in London. They print libels against the bishops of the French clergy; they insult the government and the Pope, because they have established evangelical peace among forty millions of Christians.

“The island of Jersey is full of banditti condemned to death by our tribunals, for crimes committed since the conclusion of peace, for assassinations, rapes, burning of houses, &c.

“The treaty of Amiens stipulates, that persons accused of crimes, of murders, shall be respectively given up. The assassins at Jersey are on the contrary received. They put to sea unexpectedly on board of fishing-boats, land on our coasts, assassinate the most wealthy proprietors, and burn down the corn mills and granaries.

“Georges wears openly in London his red ribbon, as a recompence for the infernal machine, which destroyed one quarter of Paris, and killed thirty women, children, and peaceable citizens. Does not this special protection afford good reason to suppose, that if he had succeeded, he would have obtained the Order of the Garter.

“Let us make a few reflections on this strange conduct of our neighbours.

“When two great nations conclude a peace, is it for the purpose of reciprocally fomenting troubles?—For hiring and paying crimes?—or for giving money and protection to all men who wish to trouble the state? Does the liberty of the press in a country extend to the power of saying, of a friendly and newly-reconciled nation, things which ought not

to be said even of another government, when engaged with it in a war for existence?

“Is not one nation responsible to the another for all the acts, and all the conduct of its citizens? Do not the Bills of Parliament prohibit insults to allied governments, and even to their Ambassadors.

“It is said that Richelieu, under Louis XIII. aided the English revolution, and contributed to precipitate Charles I. to the scaffold. M. de Choiseul, and afterwards the minister of Louis XVI. doubtless excited insurrections in America. The old English ministry knew well how to avenge this conduct. They promoted the massacres of September, and influenced in more than one manner the movements which made Louis XVI. perish on the scaffold; which burnt and destroyed our finest manufacturing towns, Lyons, &c.

“Is it wished, then, still to prolong this series of movements and influence, which has proved so disastrous to both countries during so many ages? Would it not be more reasonable, and more conformable to the lessons of experience, to exercise a reciprocal influence in useful commercial relations, in a respective vigilance for the protection of trade, in preventing forgeries, and in refusing a refuge to criminals.

“Besides what result can the English government expect from fomenting troubles in the church, from collecting and revomiting on our coast the brigands of the Cotes-du-Nord, and the Morbihan, covered with the blood of the principal and richest proprietors of those departments.

“What would be the effect of an exchange of these injuries; of this influence of insurrectional committees? of this protection and encouragement given to different assassins? What would the civilization, the commerce, and the well-being of both nations gain by such proceedings?

“Either the English government authorises and tolerates these crimes, both public and private—in that case they may be told, that such conduct is not worthy of British honour, British generosity, or British civilization;—or they cannot prevent them, in which case they may be told, that there is no longer any govern-

government, wherein there are the means and of protecting the social order of Europe." of repressing assassination and calumny,

PROVINCIAL INTELLIGENCE.

Extract of a Letter from a Northumbrian Clergyman, to his Friend in Cumberland.

"N—C—, 3 July, 1802.

—" I THANK you for a sight of the Book of Hymns, &c. printed for the use of the congregation at St. C—'s, in the city of Carlisle.—You ask my sentiments of them, well knowing that I shall give them very freely and very honestly.

" I think then, *that* fulsome enthusiastic canting in many of those hymns, is subversive of all manly rational devotion; and as such, ought to be discouraged.

" Many years ago, before *Methodism* was in vogue, at Bishop Chandler's visitation, at Alnwick, a new singing master had taught the congregation some anthems, with one of which they pretended to entertain his lordship, instead of a psalm. But his lordship, who approved not of any innovations, was, by this attempt, raised into some warmth; and, in the midst of the anthem, called out aloud. "*Give me one of David's psalms, I will have one of David's psalms.*"—This example deserves well to be followed by all the rulers of our church; the venerable guardians of the Church of England.

" Alas! my friend, where will all this Puritanical canting end?—I foresee, and deprecate the event. R—H— and his followers are equally disaffected to Church and State; and I am afraid, some designing persons want to make their enthusiasm subservient to, and an instrument of Republicanism; and to restore the times and principles of Oliver Cromwell, and subvert the government, as the *Illuminati* have done in France."

Bath, July 28. We listened with horror and astonishment, on Monday se'night, to evidence adduced before the magistrates, of the atrocious cruelty of two inhuman wretches, a man by the name of George, and his wife, straw-hat manufacturers, toward their parish apprentices, William and Betty Beere,

the former twelve, the latter thirteen years of age. The labours of these infants had been excessive and unremitted; their diet abominable; and the punishments inflicted upon them for fancied offences, such as a negro driver would not have had the cruelty to perpetrate. The execrable master has incurred the penalty of the law by his conduct: and the overseers of Walcot are determined to pursue him with its inflictions to their utmost extent. While we applaud their humane activity on this occasion, however, we cannot but recommend future caution, both to the officers of that and other parishes, in apprenticing pauper children; and begging them to consider, that their duty does not terminate in finding them masters and mistresses, but should be extended to an occasional inspection of the conduct of these people to their unprotected dependants.

Northampton, July 31. On Monday last, at a petty sessions at Hinckley, Samuel Jennings, frame-work-knitter, was summoned before the magistrates on the complaint of his female apprentice, Hannah Tookey, for ill-treatment, and not properly providing for her, and the same being fully proved, she was not only discharged from her apprenticeship, but the master was ordered to pay to the overseers of Hinckley five guineas, for the re-binding her to another master, being the sum he received from the parish of Long Lawford, from whence the girl was first put out at the age of seven years. We are sincerely glad, for the sake of humanity and example, that the master, as well as losing his apprentice, was ordered to repay the whole of the premium, as we think when the above is publicly known, it may be a check to masters ill-using their apprentices, and we hope a caution to parish officers in placing them out at so young an age, to persons whose only intent in taking them must appear to be possessing themselves of the money, without the least prospect of contributing to their future support or welfare.

LON.

LONDON NEWS.

FATE OF PEROUSE,
The French Navigator.

AFTER the lapse of years some glimmerings of information has reached Europe with respect to the fate of the French Navigator, Prouse.—Our readers may recollect that he sailed on a voyage of discovery with two frigates, and that after performing part of his voyage, he touched at Botany Bay.—From the period of his sailing from New South Wales, no account was ever received from him. A vessel was sent from France, under the command D'Entrecasteaux, in search of him, but the search was ineffectual. At length an American ship, which had traversed the South Sea, brought to the Mauritius, in February last, some information, which gives strength to the conjectures that have been formed of the unfortunate Navigator's having been massacred, with all his crew.

The following article on this subject appears in a *Moniteur* received yesterday.

EXTRACT FROM A JOURNAL ENTITLED THE NOUVELLISTE LES ISLES DE FRANCE AND DE LA REUNION.

“*Mauritius*, Feb. 14.

“ Captain Ingenold, commander of the American ship the *Charlotte*, arrived from China, says, that he learnt, in his voyage in the South sea, at the Sandwich Isles, and on the north west coast, that before the revolution of France, without being able to determine precisely the year, a vessel from Brest had, in the month of April, anchored in the Bay of Comshervar, a bay which is 53 degrees 13 minutes north, opposite Englefield Bay, in the island called Queen Charlotte's Island.

“ That this vessel having a great quantity of sick, was attacked by the islanders, who got on board at the moment the crew were employed in reefing the sails; that they massacred the captain, who was on the deck, and the whole crew, with the exception of a young man, whose fate is unknown.

“ It is added, that the islanders destroyed the vessel, after having unloaded it. It is to be presumed that this vessel is *M. La Perouse's*, or her companion.”

OBSCENE BOOKS AND PRINTS.
Court of King's Bench.

THE KING V. AITKIN,

The defendant was brought up to receive judgment, for the publication of a libel, contained in a book of shocking and scandalous obscenity, of which he was found guilty.

Mr. Park observed, on the part of the prosecution, that in this case, his public duty required that he should say a few words: he owed it as a duty, not only as an advocate in the cause, but as a member of society. General sentiments of compassion for the defendant, he had no difficulty in feeling; but this was one of those cases which called for indignation. The publication for which the defendant stood for judgment, was of such an infamous kind, that the reading of the whole of it was spared at the trial, it being admitted to be such as ought not to be uttered in any language. It was also proper to state, that this very defendant had been under the sentence of the court, for a publication similar to the present—part of which sentence was, “That he should pay a fine of 200*l.*” He had obtained from the fountain of mercy a remission of his punishment as to the fine; and this, he said, was an aggravation of the defendant's guilt. He wished it to be taken as a notice, that there was a society now established, having for its object the suppression of such publications as this, and that they were determined never to slacken in their efforts.

The judgment of the court was pronounced by Mr. Justice Lawrence, who expatiated with great propriety on the enormity of the defendant's case, and then said, that the sentence of the court upon him was, “That he be imprisoned in Newgate for six calendar months; that, during that time, he do stand in and upon the pillory for one hour, in Leicester Fields, near the north-east corner of that place; that at the expiration of that time, he do enter into his own recognizance of 500*l.* for his good behaviour for seven years; and that he be further imprisoned until such security be given.”

LITTLE

BETTER GOLS.

The statute against this species of gaming was put in force on Friday July 30, for the first time, at the Mansion-house, before Mr. Alderman Boydell. Two women were brought there, for receiving three-pence of a third person, and agreeing to return five shillings if a ticket, No. 58, in the Little Go, or private lottery, should be drawn at a certain time; and also sixpence, to return half a guinea, if another ticket, No. 30, in the same Go, or lottery, should be drawn at another time. The case being made out to the satisfaction of the Magistrate, the prisoners were sent to the Compter, to afford them an opportunity of turning King's evidence, and giving up their principal; in default of which they will be sent to the House of Correction, as the act directs, unless they pay the fine of 100l. one-third of which goes to the informer, one-third to the constable that apprehended them, and the other third to the crown.

A very curious stone has been presented to the Antiquarian Society by Captain Turner, who lately arrived from Egypt; it is one that was taken from the French at the famous battle of Alexandria, in which the brave Abercrombie signalized himself so much. It measures seven feet long, and five feet square, and has three inscriptions in different languages, the Egyptian, Greek, and Hieroglyphics; the Greek has been decyphered, and proves to be an edict of their priests for deifying one of their Ptolemys, for his great and good deeds done for the welfare of his country; the inscription in the Egyptian and Hieroglyphics are supposed to be on the same subjects.

A number of other great curiosities have been sent to the British Museum within these few days, which were brought over in the same vessel. They consist of an immense stone bath, covered on the inside and out with hieroglyphics. The latter measures about 10 feet long, and five feet deep and over; a second bath, of smaller dimensions, likewise covered with hieroglyphics; a massy stone coffin, inscribed with hieroglyphics; a prodigious hand in stone, part of a statue, which must have been one hundred and fifty feet in height; two fine marble statues, in Roman habits;

a number of monsters and heads, several pillars and other curious stones, a deified ram's head, which measures about four feet, from the nose to the crown of the head, and in every other way proportionate: the right horn is broken off. Two pyramidal obelisks, the four sides of which are full of hieroglyphics; a large cylindrical pillar, about 12 feet long, three and a half in diameter, and a great variety of ancient Egyptian sculptures, highly curious, but much defaced from the ravages of time. They were brought by land from Blackwall on sledges, and many of them being so extremely massy, they were obliged to have temporary wooden frames made for them, or they could not have been got on shore. One of the baths weighed about eleven tons; eleven horses were obliged to be had to draw it. The other weighed about nine tons, and nine horses drew that. The whole of them that were deposited in the Museum weighed about fifty tons.

The following is the amended clause in the police act, empowering magistrates to apprehend reputed thieves, and we have no hesitation in saying, that if police officers were to pay a strict and proper attention to it, the desperate gangs of plunderers which at present infest the metropolis, would be speedily annihilated.

“ And whereas divers ill-disposed and suspected persons, and reputed thieves, frequent the avenues to places of public resort, and the streets and highways, with intent to commit felony on the persons and property of his majesty's subjects there being; and although their evil purposes are sufficiently manifest, the power of his majesty's justices of the peace to demand of them sureties for their good behaviour, hath not been of sufficient effect to prevent them from carrying their evil purposes into execution; be it enacted, that from and after the passing of this act, it shall and may be lawful for any constable, headborough, patrol, or watchman, to apprehend every such person, and convey him or them before any justice of the peace; and if it shall appear before the said justice, upon the oath of one or more credible witness or witnesses, that such person or persons is or are a person or persons of evil fame, and a reputed thief or thieves,

thieves, and such person or persons shall not be able to give a satisfactory account of himself or themselves, and of his or their way of living, and it shall also appear to the satisfaction of the said justice, that there is just ground to believe that such person or persons was or were in

such avenue, street, or highway aforesaid, with such intent as aforesaid, every such person shall be demed a rogue and vagabond, within the meaning of the statute made in the 17th of George II. and as such liable to imprisonment for six months.

POSTSCRIPT.

August 26.

THE late depredations of the Dey of Algiers are still the subjects of complaint in the French official papers; they enumerate the sums paid the barbarians by the various European powers, and record the outrages they have perpetrated during the last six months.—This repetition of grievances may be looked upon as a justification of the intended attack by the French upon the piratical states; and we accordingly find by the Paris papers received on the 25th, that one or two French squadrons which have sailed from Toulon, are in the first instance to visit the Bey of Tunis and the Dey of Algiers, perhaps to make a shew at least, of a disposition to accommodate differences: but should the French have recourse to hostilities, there is little doubt of their intention to establish themselves in Africa, secure both sides of the Mediterranean, and carry their connection as near as possible to Egypt, their ultimate view being manifestly directed to a participation in the trade to the East Indies, which is also a point to which they will direct the attention of their allies as much as possible, but with no *friendly eye to this rival country.*

Complaints against the English newspapers occupy the last Paris Journals received, couched in strong and bitter terms; and which on the part of the French Government have been followed up by a seizure of all the English newspapers in the Parisian coffee-houses, &c. and a prohibition of their introduction in future.

On the subject of *protected emigrants*, as they term them, we are sorry to see that the *Moniteur* of the 22d contains an article from St. Brieux, dated Aug. 10, stating, "that a person of the name of Desjardins, one of the most ferocious of the Brigands of the Cotes du Nord, has established his residence at Jersey, and

that thirteen individuals condemned to death as contumacious, for having assassinated several wealthy proprietors of national property, are with him, and appear to enjoy special protection."

We have nothing to say to the truth or falsehood of these assertions, only, that coming through the channel of the official French papers, they shew that an uncommon degree of rancour continues to actuate the French government against this country.

The Paris papers of the 24th contain the important *declaration of the Emperor of Russia and Bonaparte*, concerning the indemnities of Germany, in which, the cause assigned for the interposition of the former is, "the fulfilment of the treaty of Luneville." Thus it cannot escape the notice of the most indifferent observer, that the Emperor of Russia and Bonaparte are the only powers which give a tone, a vigour, and a command to the *new arrangements*, and that the Emperor of Germany, our most faithful ally, as a bye-stander, is obliged to pass over the plan, uttering no sentiments but the complaint, "that the agreement between Russia and Bonaparte was without his knowledge or assent." And, as if France meant to improve the humiliation of this once great power, friendly to Britain, by crushing another of our allies, we have just learnt from Lisbon, that the French General Lafes, ambassador to the court of Portugal, had suddenly quitted that city on the 10th, a circumstance which is said to have delayed the sailing of the packet two days, and to have been occasioned by the court of Portugal's refusal to dismiss the minister of police, upon the demand of General Lafes, for searching his baggage in the discharge of his duty.—The depression of the stocks is now imputed to the above intelligence.

SUMMARY

SUMMARY OF PARLIAMENTARY PROCEEDINGS.

HOUSE OF LORDS.

WEDNESDAY, *April 28.*—The Bill for repealing the Income Tax, the London Port, and Exchequer Bills Bill, and seven Private Bills, were brought up from the Commons, and read a first time.

The order for the second reading of Lane's Divorce Bill, which stood for tomorrow, was ordered to be discharged, and Tuesday next appointed in its stead.

A Petition was presented from certain Insolvent Debtors confined in Devonshire, which was ordered to lie upon the table.

Counsel were heard further in the Scotch Appeal between the Incorporation of Fleethers in Edinburgh, and the Provofts and other Magistrates of that City.—Ordered to proceed on Tuesday next.

FRIDAY, *April 30.*—The Royal Assent was given by Commission to the additional Assessed Tax, and to the Malt and Beer Duty Bills; and also to several Private Bills which had passed the two Houses of Parliament.

May 4.—Lord Grenville brought forward the motion respecting the Peace, of which he had given notice.

The speech of his Lordship was long, animated, and full of argument. It occupied nearly two hours and a half. To him, the Definitive Treaty appeared to depart most importantly from the Preliminary Articles. It could excite in his breast no feelings but those of disgust, of regret, and humiliation. It presented to the world, on the very first view, the picture of national honour sacrificed, of national good faith broken. By the Preliminaries, we were to maintain the integrity of Portugal. Instead of this, we had confirmed the cession of a territory to Spain; and what was more, had given to France new boundaries in Guiana, which would enable her with ease to attain in that country any objects of her ambition. Let us now turn to another ally, the Prince of Orange. He too had been shamefully abandoned. We had, indeed, stipulated for his indemnification, but had omitted to notice when, how, or by whom, it was to be furnished. It was scarcely necessary to mention the juggle by which France

Vol. III, Churchm. Mag. Aug. 1802.

exonerated Holland from supplying any part of it. He would now call the attention of the House to the Cape of Good Hope. By a something called economy, this valuable possession had been surrendered to the enemy in full sovereignty. In periods of war, this cession would be felt severely. The noble Lord then turned to Malta; and entering at considerable length into the history of the Order, he contended that it was now degraded, that great part of its estates out of the Island was confiscated, and that the remainder would soon share the same fate. To place the island under the guarantee of Naples, was, in effect, to give it to France.

By the present Treaty, no provision, he urged, was made for enforcing the claims of British creditors; the inhabitants of the ceded countries were abandoned; and, by the article which related to prisoners, we were made to pay for cloathing and arming the Russian troops against ourselves. But the circumstance which appeared to him more fraught with danger than any he had just mentioned, was the non-renewal of ancient treaties: a principle equally new and dangerous: thus we had abolished the old public law. The gum trade, and right of cutting logwood, would also be injured or lost; the safety of our East-Indian possessions endangered, and the honour of the British flag impaired. He then entered into a review of the recent acquisitions of France in America and Italy; and concluded by moving, that the House should take the Definitive Treaty into consideration on Friday se'nnight.

Lord Pelham declared, that he should reserve his answers till the day on which the question would be debated. That day, he thought, should be Tuesday or Wednesday, instead of the day moved by the noble Lord. His Majesty's ministers, he said, had made as good conditions as they were able; and, inadequate as they might be held to be, he flattered himself, that, could the sense of the people be taken, they would rather have the peace, such as it was, than a continuance of the war.

The Treaty was also defended by the Lord Chancellor, Lord Thurlow, and

Q

Lord

Lord Auckland; the latter of whom pledged himself to prove that our Indian rights could not be injured by the omission to renew ancient treaties.

The Treaty was strongly objected to by the Earl of Carlisle.

After some conversation, the amendment, that the Treaty be taken into consideration on Wednesday se'nnight, was put and carried.

May 7.—Lord Spencer, after expatiating on the importance of Malta, and the evil which might result from its falling into the hands of the French, concluded by moving for an Account of the Territorial Revenues and Commercial Duties of Malta, from its surrender to England to the present time.

The question was put and carried.

May 10.—Lord Minto brought forward a motion for the production of Papers relative to the Italian Republic, and the cession of the Island of Elba.

In a speech of some length, his Lordship stated, that on the Continent, so disgraceful were the terms of peace considered, that when the preliminaries arrived at Vienna, they were believed to be the fabrication of France. His Lordship next adverted to the Establishment of the Italian Republic; the Cession of Elba; and concluded by moving an Address to his Majesty for such Official Documents as related to these transactions.

The motion was opposed by Lord Pelham, on the grounds that no such documents were in possession of government. The formation of the Italian Republic had, he allowed, excited a great degree of alarm in ministers; but it had been thought imprudent and impolitic to break off the negotiation on that account.

HOUSE OF COMMONS.

May 5.—Mr. Elliot moved for different Papers connected with the Definitive Treaty, viz. the Treaty of Badajos, that between Portugal and Spain, and Copies of any Conventions or Armistices concluded between Portugal and Spain in the year 1801, and communicated to the British government.

Lord Hawkesbury declared, that to the first motion he had no objection, nor to the second, if confined to the Treaty of Madrid; and as to the third, no

communication had been made to the British government.

After some observations, the first and second motions were agreed to, and the third was negatived.

May 6.—Lord Temple moved for certain Papers relative to the island of Malta. His Lordship stated as his reasons, the change which had been made in the constitution of the order; the loss of the revenues of the knights; the imperfect guarantee which was obtained for the island; and the intrigues which were, and would be carried on by France to obtain possession of Malta. His Lordship then proceeded to consider the usurpation of the Italian Republic, and the cession of Elba! on both which subjects he dwelt for some time. His Lordship then moved for an Account of the Revenues of Malta; a copy of the Laws of the Island referred to in the tenth Article of the Treaty; and a copy of the Treaty of Luneville.

The first motion was agreed to, but the second and third were negatived.

May 7.—Mr. Nicholls brought forward his motion relative to Mr. Pitt.

Tracing his measures from the commencement of the war, to the time of his leaving office, he contended that they were all equally censurable. The war had been undertaken to protect Holland, and deliver the Low Countries; these objects were not attained. A peace was now concluded, which placed France in an alarming situation. At home, the liberties of the subject had been destroyed; and the strength of the country reduced. Every mode of corruption had also been employed. The Honourable Gentleman concluded by moving an Address of Thanks to his Majesty for having removed the Right Honourable William Pitt from his councils.

He was followed by Lord Belgrave, who entered into a warm panegyric of the late minister, and in conclusion moved, that the House should pass a Vote of Approbation of those measures which had been held forth as the objects of censure.

This motion was seconded by Mr. S. Thornton, and gave rise to a long debate.

Sir H. Mildmay moved, as an Amendment,

ment, that the Thanks of the House be given to the Right Honourable William Pitt, for his pre- eminent services.

These motions were attacked by Mr. Erskine, who descanted on the conduct of the late ministers, in terms of strong indignation. The same side of the question was taken by Mr. Grey and Mr. Fox. Their defence was undertaken by Mr. Wilberforce, Sir Robert Peel, Mr. Cartwright, Lord Hawkesbury, Sir H. Mildmay, and other members; who contended that the country owed the preservation of its laws and religion, and the king that of his crown, to the measures of Mr. Pitt; that his conduct had displayed the highest integrity and political wisdom, and that he had been, in every sense, the benefactor of his country.

The original motion was negatived by 224 against 52. The two amendments were then withdrawn, and formed into separate motions, which were carried by the same majority. It was proposed by Mr. Fox to include the names of Mr. Dundas, Mr. Windham, Lord Spencer, and Lord Rossin. With this Mr. Wilberforce concurred. It was, however, negatived. Mr. Grey moved to add the words, "by which means the present administration were enabled to conclude a safe, honourable, and glorious peace!" This also was negatived.

The House did not rise till half past six in the morning.

May 11.—General Gascoyne moved for several Papers relative to our West-India possessions. By the non-renewal of treaties, he urged that we were precluded from that trade on the coasts of Honduras and of Senegal, which was necessary for our manufactures. He then adverted to that article of the Treaty by which British subjects were empowered to withdraw themselves from the possessions restored to the enemy. This he asserted to be ineffectual. He therefore should move for a copy of any explanation which might have taken place between the two governments on this subject.

Lord Hawkesbury contended that every thing had been done by his Majesty's ministers that was possible, but that it was necessary in negotiating to consider the whole, and on that ground it might sometimes be necessary to concede a part; that those British subjects who invested property in conquered colonies were not entitled to a high degree of consideration, since they vested their property under all risks. He therefore, opposed the motion, which was negatived.

A second and third motion, for an account of dying woods, gums, and mahogany, imported into Great Britain, was carried.

MONTHLY OBITUARY, WITH ANECDOTES OF DISTINGUISHED PERSONS.

DIED.] On the 22d ult. at his house in Piccadilly, the Rev. William Parker, D. D. rector of St. James's, Westminster, (said to be worth 1600l. per annum), vicar of Catharine Cree church, London, chaplain in ordinary to his Majesty, and F.R.S. He was of Baliol college, Oxford, M. A. 1738; B. D. 1751; D. D. 1754; presented to St. James's by Bishop Ferrick, 17...; to St. Catharine Cree, 17... He married Mary, sister of the late lord Howard of Walden, born 1728, died on the 18th of November, 1799, at Bath, of a very short illness, aged seventy. He printed sixteen sermons: Matth. ix. 38; 1746, an ordination; Isa. xxxvi. 9, 1748, before the Lord Mayor; Mark xvi. 17, 28, 1749; two sermons on miraculous powers; 2 Cor. xi. 3, 1750, two sermons Mosaic history of the fall consi-

dered. Isa. xlv. 28, 1752, accession; Psa. cxlvii. 1, 1753, at meeting of three choirs; John xviii. 38, 1754, nature and importance of truth; Phil. iv. 8, 1755, on academical education; Prov. xvii. 4, 1757, before the House of Commons; Rom. viii. 30, 1758, two sermons; Isa. xl. 12, 1762, consecration of Bishop Lyttelton; 2 Cor. viii. 3, 1771, before the sons of the clergy; Prov. xi. 25, 1781, annual-meeting of charity schools. Dr. P. is supposed to have died very rich; as 6000l. per annum came to him in consequence of his marriage, which now goes to Lord Braybrooke.—St. James's church was built by Henry Earl of St. Alban's; whose nephew and executor, Thomas Lord Jermine, baron of St. Edmundsbury, assigned it and two parcels of ground over to Sir Walter Charges, Bart. and other trustees; which

Q 2

trust

trust-deed was confirmed by Charles II. in the 36th year of his reign, 1684; and the church and church-yard were consecrated by Bishop Compton. By an act of parliament, 1 James II. Dr. Tenison, vicar of St. Martin's, was constituted first rector: and the advowson, after the first avoidance, was vested in the Bishop of London and his successors, and Thomas Lord Jermine, and his heirs for ever; the first rector to be collated by the bishop for the time being, the next by Lord Jermine and his heirs; and after that, two turns to be in the bishop and his successor, and one in the Lord Jermine and his heirs in succession, for all time to come. Dr. Tenison, the first rector, was promoted to the see of Lincoln, November 1691, and held the profits of this church seven months by commendam; which though deemed by the Bishop of London to be a fulfilling of his turn, yet by the King's Bench the right of presentation was adjudged to the King. Dr. Peter Birch, whom the King presented 1692, was removed, and succeeded by Dr. William Wake, afterwards Archbishop of Canterbury; and he, 1696, by Dr. Charles Trimmell, afterwards Bishop of Winchester; whose successor, in 1709, was the well-known and learned Dr. Samuel Clarke, who died 1729. The next rector was Dr. Tyrwhit, (son-in-law to Bishop Gibson), who died in 1742, and was succeeded, we believe, by Dr. John Eaton; however Dr. Nichols immediately preceded the late Dr. Parker.

In July last the Right Reverend Richard Marlay, D. D. Bishop of Waterford and Lismore, in Ireland, so consecrated in 1787: his remains were interred in the family vault in St. Mary's church, Dublin.—The half of his fortune is bequeathed to Lord Tyrawley, who is by marriage his nephew. Mr. Sheffington acquires by his death a considerable legacy.

Lately in an advanced age, at Seathwaite, near Ulverston, the Rev. George Walker, upwards of 60 years curate of that chapel. This venerable man continued to discharge the duties of his function, till within the last four years; when his sight failed.

On the 20th ult. in the 76th year of his age, the Right Hon. Isaac Barré, Clerk of the Pells, formerly a very emi-

nent opposition orator. He had been blind for near 20 years: he held the office of Clerk of the Pells in England, about 15 or 16 years, it having been granted to him during the early part of Mr. Pitt's administration, in order to save the country the expence of a pension, which had been previously granted to the colonel, and which was in consequence relinquished.

On the 2d instant, advice reached Berlin, of the death of Prince Henry of Prussia, brother to Frederick the Great, and grand uncle to the present king, at the age of 77. His death was occasioned by a paralytic stroke. Prince Henry greatly distinguished himself in the seven years war, and constantly retrieved the losses to which the indiscreet ardour of his brother subjected him. He used to be often at court, and much consulted, till the treaty of Pilsnitz, in 1791, which he disapproved, and was never after looked upon with a favourable eye at court. He was a prince of a philosophic mind, with which he had the happiness of blending a moderation of opinion, that enabled him to live quietly and retired, while all Europe was in a ferment.

The prince's remains were interred on the 5th instant, in the chapel of the palace of Rheinsberg.

On Thursday, August 5, Lord Grosvenor, after an illness of two months. Although his lordship had been ill, his death was unexpected, he appearing in tolerable health, but weakly. By his death, one of the largest properties in the country descends to his eldest son, Lord Belgrave, who will go up to the House of Peers, and leave a vacancy in the representation of the House of Commons. The late earl was a great sportsman, and his loss will be very much regretted on the turf. He was the son of Sir Robert Grosvenor, and the first peer of his family, being raised to that rank in 1761. He was created an earl in 1784. He was born in June 1731, and married, in 1764, Henrietta, daughter of Thomas Vernon, by his wife, daughter of the earl of Strafford.

Monday, August 9, the Rev. Dr. Lewes, at his house in Sloane Street, after a long illness, which he bore with resignation. He was rector of Whippingham, in the isle of Wight, worth about 1,500*l.*, to which he was presented

by

by the late Lord Chancellor Camden, to whom he was chaplain, as well as the late Lord Chancellor Northington. He was likewise rector of Ewell, in Surry, to which he was presented by Sir George Glynn, Bart. who had married his sister. His estates, worth about 1,000*l.* per annum, devolve to his brother, Sir Watkin Lewis, who represented the city of London in three parliaments.

Last month, in London, the person called by the name of M. de Verdion, well known about the streets of the metropolis, for a great number of years, wearing a little bag wig, and a large cocked hat, and carrying an umbrella. This singular character died of a cancer in the breast, being it appears a female, though she always wore a masculine habit. By papers found in her apartments, it seems she was the natural daughter of a former king of Prussia, and came to England with Madame Schwellenberg, mistress of the robes to her majesty. It is somewhat remarkable, that though she was in the constant habit of sacrificing very copiously to Bacchus, she never inadvertently revealed her sex.

At Greenock, Mrs. Elizabeth Gilmour, a maiden lady, in her 81st year. She died in the same house, nay, in the very room in which she first drew breath; and, during the course of her long life, never, it is believed, slept out of it.

On Tuesday the 20th ult. at his family mansion at Caerhun, after a short illness, much lamented by his afflicted family, and a numerous circle of respectable friends, the Rev. Hugh Davies Griffith, rector of Llanbedr, and vicar of Caerhun, in the county of Carnarvon. Resident in a portion of the kingdom, where the exploring eye of science has hitherto made little progress, and where nature, though prominent and forbidding in her features, is rich in the requisites of rational existence, he directed the hours, which his duties as a pastor and a magistrate afforded him, to the improvements of rural life—the investigation of local advantages—their capacities of general application as social resources—and the acceleration of national intercourse. The abode of his ancestors within the limits of the Roman Conovium, and a vicinity eminently classical, probably suggested to him that antiquity

had a peculiar claim to his attention; and what he has already done, as well as the outlines for future operations, sufficiently prove that past times had occasionally engaged his observation and reflection.—The different learned bodies, of which he was an useful member, with the general world of intellect and intelligence, have now, unhappily, to regret an event that has arrested in the prime of life the researches of science, and extinguished the elucidating powers that might have been exerted with effect in pervading the obscurity of ages.

The Rev. Alfred Sanderson, Vicar of Aston Blank, Gloucestershire. He was on his way to church, when he fell down and expired instantly.—In his 33d year, the Rev. Richard D'Aubney, rector of Ibberton, and vicar of Cerne, Dorset, rector of Hardington, and chaplain to the Earl of Westmoreland. He was a descendant of the ancient and noble family of the D'Aubneys, who came into England with William the Conqueror; he was a man universally respected.

In July last, Mrs. Wardell, wife of Mr. John Wardell, butcher. The melancholy circumstances which were the immediate cause of her untimely dissolution, are peculiarly distressing: Mr. W. from too close an attention to the gaming table, had involved himself in some pecuniary embarrassments. A creditor waited on him on Sunday last, when Mr. W. to satisfy his demand, gave him a bill of sale of his effects. In the evening of the same day, the officers attended at his house to take possession of the property. The thoughts of future distress had such an effect upon the spirits of Mrs. W. that she retired to bed, and expired the following afternoon at one o'clock. She has left an infant daughter to lament her loss.

A few days ago, at Roxley, in Hertfordshire, Robert Thew, historical engraver to the Prince of Wales. He was born in Yorkshire, about the year 1758, and was a man of very extraordinary mechanical genius, which had but little cultivation, as his education was almost entirely neglected. He was apprenticed to a cooper, and which trade he afterwards for some time followed; he then applied himself to the study of optics, and made a very curious camera obscura, on a new principle, which gained him the

the patronage of the Marquis of Carmarthen, (afterwards Duke of Leeds); at about the age of 28, happening to see an engraver at work, though he had never practised drawing, he got a copper plate, and engraved an old woman's head, from a painting by Gerard Dowe, which first attempt was so very extraordinary, that he was appointed historical engraver to the Prince of Wales. He has since engraved a great number of capital plates from the paintings of Sir J. Reynolds, Shee, Westall, Smirke, Fuseli, Nothcote, Peters, &c.

In the parish of Chesterton, Oxfordshire, seven children of William Birch, within one week, viz. a boy of six years of age on the 17th of February, a girl of two on the 18th, a girl of nine years, another of twelve, and a third of sixteen on the 19th; a boy of seven on the 21st, and another boy of ten on the 23d.

The Rev. William Griffiths, vicar of St. Isley, near St. Columb; on Saturday morning the 31st ult, he took his horse, and said that he intended to go to Lanherne (a seat of Lord Arundell, about two miles from St. Columb) to see the nuns, and that if he did not return to St. Isley to dinner, he should dine at St. Columb, and return home in the evening. On his not returning to St. Isley as expected, Mrs. Griffiths grew very uneasy, and sent several persons in search of him on Saturday night, but in

vain; and on Sunday morning his horse was found in a field near the cliff at Mawgan, and his whip was stuck up near the cliff. As he had been seen there riding to and fro several times on Saturday afternoon, it was immediately conjectured that he had fallen over the cliff into the sea. On searching the cliff, his body was discovered under water, and was drawn up by ropes; but though the cliff was very high and rugged, he did not appear to be much bruised by the fall; his spurs were found one in each pocket of his coat, and a gold ring in his coat pocket. The coroner, Mr. Hamley of Bodmin) was sent for immediately, and the jury brought in their verdict "accidental death." He is generally lamented by his parishioners, as well as by every person who knew him in the neighbourhood, and has left a widow and five young children to mourn the loss of an affectionate husband and a tender father. The living of St. Isley, about 200l. a year is in the gift of the bishop of Exeter.

The lady of the Rev. Thomas Heathcote, rector of Stone in Kent: she was the daughter of the late Chief Baron Parker.—The Rev. Charles Harward, D.D. dean of Exeter.—The Rev. Mr. Tickell, rector of Gawsworth, in Cheshire, and of East Mersea, in Essex.—At Twickenham, Lady dowager Viscountess Clifden, aged 71.—The Rev. R. Pitt, late of Grosvenor-street.

CHURCH PREFERMENTS, GRADUATIONS, &c.

CAMBRIDGE.

July 29.] THE Archbishop of Canterbury has appointed the Bishop of St. David's to the Rural Deanery of Bockham, in Essex, void by the death of the Rev. Dr. Wakeham.

On Saturday last the Hon. Archibald Hamilton Cathcart, A. M. Clerk, was installed to the Prebend of Langtoft, in the cathedral of York, vacant by the death of the Rev. Edmund Brown.

The rectory of St. James's, vacant by the death of Dr. Parker, is in the patronage of the Bishop of London, and not of the crown, as has been stated; its value is about 1,600l. per annum.

August 6.] The Rev. William Mould, B. A. of Peterhouse, is elected a Fellow of that society.

The Rev. Isaac Leathes, M. A. late of Jesus college, is instituted to the rec-

tory of Mepal cum Sutton, in this county, on the presentation of the Dean and Chapter of Ely.

The Bishop of London has been pleased to appoint the Rev. Samuel Blackall, B. D. and Fellow of Emmanuel college, to be one of the preachers from this University, at his Majesty's chapel in Whitehall.

The Rev. Henry Shield, M. A. is instituted to the rectory of Preston, on his own petition, being empowered, by a dispensation, to hold the same with the rectory of Stoke-Dry, both in the county of Rutland.

The Rev. William Howorth, master of the grammar school, Ipswich, is chosen lecturer of the Tower Church in that town.

The Rev. William Marsh, of Reading, is presented, by Sir Francis Sykes, Bart,

Bart. to the livings of Basildon and Ashampstead, in Berkshire.

The Lord Bishop of Salisbury has collated the Rev. Herbert Hawes, B. D. chaplain to the Earl of Malmesbury, to the rectory of St. Edmund's, Salisbury, vacant by the cession of the late incumbent.

On the 23d of last month was inducted into the rectory of St. Mary Magdalen, Bermondsey, the Rev. Henry Cox Mason, M. A. rendered vacant by the death of the Rev. Thomas Hambly.

The Prince of Wales has been pleased to appoint the Rev. Robert Phillips, M. A. rector of Great Welneatham, to be one of his Royal Highness's chaplains in ordinary.

The Rev. Francis Lee is appointed a chaplain in ordinary to his Royal Highness the Prince of Wales.

The Lord-Lieutenant of Ireland has presented the elegant chandelier that belonged to the Irish House of Commons, to the Hon. and Rev. Dean Hewitt, for the parish church of St. Andrew, Dublin.

August 13.] The Rev. George Waffe is instituted to the rectory of Ibberton, in Dorsetshire, on the presentation of the Right Hon. Lord Rivers, vacated by the death of the Rev. R. D'Aubeny.

The Bishop of Lincoln has collated the Rev. Mr. Illingworth, rector of Scampton in Lincolnshire, to a prebend of Lincoln, vacated by the death of Mr. Gordon; and the Rev. Mr. Clifton, rector of Eastwell, in Leicestershire, to a prebend of Lincoln, vacated by the death of Dr. Parker.

The Rev. Thomas Gresley has been presented by the Lord Chancellor, to the vicarage of Polesworth, in Warwickshire, vacant by the death of the Rev. W. Norton.

The Rev. Dr. Wingfield is appointed Head Master of Westminster School, on the Rev. Dr. Vincent's being promoted to the Deanery of Westminster; and the Rev. Mr. Page, of Christ Church, Oxford, is appointed second Master, in the room of Dr. Wingfield.

The Rev. Dr. Vincent was on Saturday forenoon installed Dean of the Collegiate Church of Westminster; and we most heartily congratulate the members of that venerable Church on Mr. Addington's disengagement in giving them a

superior who has done honour to every situation he has already filled. If sound learning, unaffected piety, and a uniform regard to the moral, social, and relative duties, are recommendations to ecclesiastical dignities, surely Dr. Vincent's claims to attention may be ranked in the first class.—It must be acknowledged that Mr. Addington in his various appointments to the great preferments in the church, has shewn a decided preference to character and abilities.

The Rev. Herbert Hawes, B. D. chaplain to the Earl of Malmesbury, is presented, by the Lord Chancellor, to the rectory of Millis, in Suffolk.

The Rev. Gerard Andrews, a preacher of deserved celebrity in London, is presented by the Bishop of London, to the valuable rectory of St. James, Westminster, vacated by the death of the Rev. Dr. Parker.

August 19.] Saturday last the Rev. Samuel Routh, B. D. was instituted to the vicarage of Wicklewood, in Norfolk, on the presentation of Mrs. E. Vaughan and the Rev. Reginald Heber.

The Rev. Doctor Ridley, Rector of Hambleden, Bucks, is presented, by the Lord High Chancellor to the valuable living of Whippingham, in the Isle of Wight, worth 1,500*l.* per annum, vacant by the death of Dr. Lewes.

The Right Hon. Lord Sherborne has been pleased to appoint the Rev. Wm. Collett, Vicar of Surlingham, to be one of his Domestic Chaplains.

The Right Hon. George Buffy, Earl of Jersey, has appointed the Rev. William Money, late of Christ's College, Vicar of Wigenhall St. Mary, Norfolk, one of his Lordship's Domestic Chaplains.

The following clergymen have been returned members in convocation for the archdeaconries in the diocese of York, viz. the Rev. Francis Henson, Rector of South Kilvington, and the Rev. James Serjeantson, Rector of Kirby Knowle, for the archdeaconry of the north riding.—The Rev. John Gilby, Rector of Barmston, and the Rev. Henry Shepherd, Rector of Bransburton, for the archdeaconry of the east riding.

OXFORD.

July 26.] On Tuesday the 13th inst. the Rev. Charles Pryce, of Merton college;

lege; and Henry Taylor, of Lincoln college, B. A. were admitted M. A.

Saturday the 17th, the last day of Aët Term, Mess. William Henry Moseley, of St. Mary hall, and Peter Rainier, of Oriol college, M. A. were admitted Bachelors and to practise in Medicine. The Rev. Samuel James Goodenough, and the Hon. and Rev. Pierce Meade, B. A. of Wadham college, were admitted M. A. Mr. Frederick Hamilton Carrington, of the same college, was admitted B. A. The number of Regent Masters this year was 110.

On Friday morning last in full convocation the honorary degree of D. C. L. was conferred on the Right Hon. Viscount Nelson of the Nile, Duke of Bronti, and on the Right Hon. Sir William Hamilton, Knight of the Bath, to which they were severally presented by Dr. Blackstone, Vinerian Professor of Law. And at the same time, the Rev. William Nelson, of Christ's college, and D. D. in the university of Cambridge, was admitted to the same degree in this university, to which he was presented by Dr. Collinson, Lady Margaret's Professor of Divinity.

July 31.] On Friday the 23d instant the Right Hon. Lord Francis Almaric Spencer was admitted a Common Council Man of the Borough of New Woodstock, in the room of Lord Viscount Bateman, deceased.—At the same time

James Blackstone, Esq. L. L. D. was elected Recorder of the said Borough, in the room of Francis Burton, Esq. who has resigned.

On Tuesday last the Rev. Capel Whitmore Blackfield, B. A. and Scholar of Jesus College, was elected fellow of that society.

The Lord Bishop of Salisbury has collated the Rev. Herbert Hawes, B. D. chaplain to the Earl of Malmesbury, to the Rectory of St. Edmund's, Salisbury, vacant by the cession of the late incumbent.

Tuesday last came on the election at Merton college, when Mr. John Oglander, A. B. Mr. Thomas Raymond Barker, and Mr. Lawrence Pleydell Bouverie, were elected Fellows of that society.

The Rev. W. Keate, of Laverton, has been presented by the Bishop of Salisbury to the valuable Rectory of Winfrith, near Wareham, Dorset.

The Lord Bishop of Hereford has been pleased to collate the Rev. Richard Valond, A. M. his Lordship's Domestic Chaplain, to the Dignity of Treasurer, founded in that Cathedral Church, vacant by the death of the Rev. Dr. Parker.

The Rev. R. Ellis Aitkins, M. A. of Trinity college, and late Curate of Deritend Chapel, Birmingham, is nominated to the Curacy of Hanley, Staffordshire.

ADDRESS TO CORRESPONDENTS.

IN our next Number—Queries addressed to the Clergy.—A North Briton's Letter.—T. C. S. is under consideration.

We have to acknowledge the receipt of two long Articles from our Friend *Creech St. Michael*, to which proper respect will be paid.

We feel ourselves obliged to the Episcopalians of Scotland, who have answered our enquiries respecting the present state of Episcopacy in North Britain.

Our good Friend the LONDON CURATE, will see that in the present state of affairs, his excellent paper on the *French Revolution*, must, for prudential reasons, be omitted.

The communication on the *Septuagint* does not suit us; besides the compiler lays too much stress upon the authority of *Aristeas*, and consequently magnifies the authority of the version itself, beyond what will be generally allowed.

Our valuable Correspondent INSPECTOR's communication on the 110th Psalm, is come to hand.

Secularis, in our next.

J. S. in defence of the *Theophilanthropists*, must have a wonderful conceit of his abilities, in expecting that we should defile our Magazine, by the insertion of such an impertinent and nonsensical rhapsody as his Letter. He has read Paine's works with much attention, but if he would condescend to take a little humble advice from us, we would recommend him to study the *Proverbs of Solomon*, as good correctives of the poison he has so unhappily imbibed.

THE
ORTHODOX
CHURCHMAN'S MAGAZINE,
For SEPTEMBER, 1802.

The noble Army of MARTYRS praise thee.
TE DEUM.

THE LIFE OF BISHOP LATIMER.

HUGH LATIMER, Bishop of Worcester, was born of mean parents at Thurcaston, in Leicestershire, about the year 1475, who gave him a good education, and sent him to Cambridge; where he shewed himself a zealous Papist, and inveighed much against the Reformers, who began to make some figure in England. But conversing frequently with Thomas Bilney, the most considerable person at Cambridge of all those who favoured the Reformation, he saw the errors of Popery, and became a zealous Protestant. He himself says, "Master Bilney, or rather, St. Bilney, who suffered death for God's word sake, was the instrument whereby God called me to knowledge. For I may thank him, next to God, for that knowledge I have had in the word of God: for I was an obstinate Papist, as any was in England, inasmuch, that when I should be made Bachelor of Divinity, my whole oration went against Philip Melancthon, and his opinions. Bilney heard me at that time, and perceiving that I was zealous without knowledge, came to me in my study, and desired me for God's sake to hear his confession: I did so; and I learned more than afore in many years. So from that time forward, I began to smell the word of God, and forsake the school of doctors, and such fooleries."

Latimer thus converted, laboured both publicly and privately to promote the reformed opinions, and pressed the necessity of a holy life, in opposition to those outward performances, which were then thought the essentials of religion. This rendered him obnoxious at Cambridge, then the seat of ignorance, bigotry, and superstition. However, the unaffected piety of Master Bilney, the cheerfulness and natural eloquence of honest Latimer, wrought greatly upon the junior students, and increased the credit of the Protestants so much, that the Papist clergy were greatly alarmed,

alarmed, and, according to their usual practice, called aloud for the secular arm.

Under this arm Bilney suffered at Norwich. But his sufferings far from shocking the Reformation at Cambridge, inspired the leaders of it with new courage. Latimer began to exert himself more than he had yet done: and succeeded to that credit with his party, which Bilney had so long supported. Among other instances of his zeal and resolution in this cause, he gave one which was very remarkable: He had the courage to write to the King [Henry the VIIIth] against a proclamation, then just published, forbidding the use of the Bible in English, and other books on religious subjects. He had preached before his Majesty once or twice at Windsor; and had been taken notice of by him in a more affable manner, than that Monarch usually indulged towards his subjects. But whatever hopes of preferment his Sovereign's favour might have raised in him, he chose to put all to the hazard, rather than omit what he thought his duty. His letter is the picture of an honest and sincere heart: he concludes in these terms, "Accept, gracious Sovereign, without displeasure, what I have written; I thought it my duty to mention these things to your Majesty. No personal quarrel, as God shall judge me, have I with any man: I wanted only to induce your Majesty to consider well, what kind of persons you have about you, and the ends for which they counsel. Indeed, great prince, many of them, or they are much slandered, have very private ends. God grant your Majesty may see through all the designs of evil men, and be in all things equal to the high office, with which you are intrusted. Wherefore, gracious King, remember yourself; have pity upon your own soul, and think, that the day is at hand, when you shall give account of your office, and the blood which hath been shed by your sword: in the which day, that your Grace may stand stedfastly, and not be ashamed, but be clear and ready in your reckoning, and have your pardon sealed with the blood of our Saviour Christ, which alone serveth at that day, is my daily prayer to him, who suffered death for our sins. The spirit of God preserve you."

Lord Cromwell was now grown up into power, and being a favourer of the Reformation, he obtained a benefice in Wiltshire for Latimer, who immediately went thither and resided, discharging his duty in a very conscientious manner, though persecuted much at the same time, by the Romish clergy; who at length carried their malice so far as to obtain an archiepiscopal citation for his appearance in London. His friends would have had him fly; but their persuasions were in vain. He set out for London in the depth of winter, and under a severe fit of the stone and cholic; but he was most distressed at the thoughts of leaving his parish exposed to the Popish clergy. On his arrival in London, he found a court of Bishops and Canonists ready to receive him; where, instead of being examined, as he expected, about his sermons, a paper was put into his hands, which he was ordered to subscribe, declaring his belief in the efficacy of masses for the souls in purgatory, of prayers to the dead saints, of pilgrimages to their sepulchres and reliques, the Pope's power to forgive sins, the doctrine of merit, the seven sacraments, and the worship of images; which when he refused to sign, the Archbishop, with a frown, begged he would consider what he did. "We intend not, said he, Mr. Latimer to be hard upon you; we dismiss you for the present; take a copy of the articles; examine them carefully, and God grant, that at our next meeting

meeting we may find each other in better temper." The next, and several succeeding meetings, the same scene was acted over again. He continued inflexible, and they continued to distress him. Three times every week they regularly sent for him, with a view either to elicit something from him by captious questions, or to tease him at length into compliance. Tired out with this usage, after he was summoned at last, instead of going, he sent a letter to the Archbishop, in which, with great freedom, he tells him, "That the treatment he had lately met with, had fretted him into such a disorder, as rendered him unfit to attend that day; that in the mean time he could not help taking this opportunity to expostulate with his Grace for detaining him so long from his duty;—that it seemed to him most unaccountable, that they, who never preached themselves, should hinder others;—that, as for their examination of him, he really could not imagine what they aimed at; they pretended one thing in the beginning, and another in the progress;—that if his sermons were what gave offence, which he persuaded himself were neither contrary to the truth, nor to any Canon of the church, he was ready to answer whatever might be thought exceptionable in them;—that he wished a little more regard might be had to the judgment of the people; and that a distinction might be made between the ordinances of God and man;—that if some abuses in religion did prevail, as was then commonly supposed, he thought preaching was the best means to discountenance them;—that he wished all pastors might be obliged to perform their duty; but that, however, liberty might be given to those who *were willing*;—that as to the articles proposed to him, he begged to be excused subscribing them; while he lived, he never would abet superstition; and that, lastly, he hoped the Archbishop would excuse what he had written; he knew his duty to his superiors, and would practise it; but in that case, he thought a stronger obligation laid upon him."

The Bishops, however, continued their persecutions, but their schemes were frustrated in an unexpected manner; Latimer being raised to the see of Worcester, in the year 1533, by the favour of Anna Boleyn, then the favourite wife of Henry, to whom, most probably, he was recommended by Lord Cromwell. And now he had a more extensive field to promote the principles of the Reformation, in which he laboured with the utmost pains and assiduity. All the historians of those times, mention him as a person remarkably zealous in the discharge of his new office; and tell us, that in overlooking the clergy of his diocese, he was uncommonly active, warm, and resolute, and presided in his ecclesiastical court with the same spirit. In visiting, he was frequent and observant; in ordaining, strict and wary; in preaching, indefatigable; and in reproof and exhorting, severe and persuasive.

In 1536 he received a summons to attend the parliament and convocation, which gave him a further opportunity of promoting the work of Reformation, whereon his heart was so much set. Many alterations were made in religious matters, and a few months after the Bible was translated into English, and recommended to a general perusal, in October, 1537.

In the mean while the Bishop of Worcester, highly satisfied with the prospect of the times, repaired to his diocese, having made a longer stay in London than was absolutely necessary. He had no talents, and he pretended to have none for state affairs. His whole ambition was to discharge

charge the pastoral functions of a Bishop, neither aiming to display the abilities of a statesman, nor those of a courtier. How very unqualified he was to support the latter of these characters, the following story will prove.—It was the custom in those days for the Bishops to make presents to the King on New-year's day, and many of them would present very liberally, proportioning their gifts to their expectancies. Among the rest, the Bishop of Worcester, being then in town, waited upon the King, with his offering; but instead of a purse of gold, which was the common oblation, he presented a New Testament, with a leaf doubled down in a very conspicuous manner, to this passage; “Whoremongers and adulterers God will judge.”

In 1539 he was summoned again to attend the parliament: The Bishop of Winchester, Gardiner, was his great enemy; who, upon a particular occasion, when the Bishops were with the King, kneeled down and solemnly accused Bishop Latimer of a seditious sermon preached at court. Being called upon by the King, with some sternness, to vindicate himself, Latimer was so far from denying and palliating what he had said, that he boldly justified it; and turning to the King, with that noble unconcern, which a good conscience inspires, “I never thought myself worthy, said he, nor did I ever sue to be a preacher before your Grace; but I was called to it, and would be willing, if you mislike it, to give place to my betters: for I grant, there may be a great many more worthy the room than I am. And if it be your Grace's pleasure to allow them for preachers, I can be content to bear their books after them. But if your Grace allow me for a preacher, I would desire you to give me leave to discharge my conscience, and to frame my doctrine according to my audience. I had been a very dolt indeed to have preached so at the borders of your realm, as I preach before your Grace.” The greatness of this answer baffled his accuser's malice; the severity of the King's countenance changed into a gracious smile, and the Bishop was dismissed with that obliging freedom, which this Monarch never used but to those he esteemed.

However as the Bishop could not give his vote for the act of the six Papistical articles, drawn up by the Duke of Norfolk, he thought it wrong to hold any office in a church where such terms of communion were required, and therefore he resigned his Bishopric, and retired into the country, where he purposed to live a sequestered life. But in the midst of his security, an unhappy accident carried him again into the tempestuous weather which was abroad: He received a bruise by the fall of a tree, and the contusion was so dangerous, that he was obliged to seek out for better assistance than could be afforded him by the unskilful surgeons of those parts. With this view he repaired to London, where he had the misfortune to see the fall of his patron, the Lord Cromwell; a loss which he was soon made sensible of. For Gardiner's emissaries quickly found him out in his concealment, and something, which he had been heard to say, against the six articles, being alledged against him, he was sent to the Tower; where, without any judicial examination, he suffered through one pretence or another, a cruel imprisonment for the remaining six years of King Henry's reign.

Upon the death of Henry, the Protestant interest revived, under his son Edward; and Latimer, immediately on the change of the government, was set at liberty. An address was made by the parliament to the Protector,

teſtor, to reſtore him to the biſhopric: The Protector was very willing to gratify the parliament, and propoſed the reſumption of his biſhopric to Latimer; who now thinking himſelf unequal to the weight of it, reſuſed to reſume it, chooſing rather to accept an invitation from his friend Archbiſhop Cramer, and to take up his reſidence with him at Lambeth; where his chief employment was to hear the complaints, and redreſs the grievances of the poor people; and his character, for ſervices of this kind, was ſo univerſally known, that ſtrangers from every part of England would reſort to him. In theſe employments he ſpent more than two years, during which time he aſſiſted the Archbiſhop in compoſing the Homilies, which were ſet forth by authority, in the 1ſt year of King Edward. He was alſo appointed to preach the Lent ſermons before his Maſteſty, which office he alſo performed during the three firſt years of his reign.

Upon the revolution, which happened at court after the death of the Duke of Somerſet, he ſeems to have retired into the country, and to have made uſe of the King's licence as a general preacher in thoſe parts, where he thought his labours might be moſt ſerviceable. He was thus employed during the remainder of that reign, and continued in the ſame courſe, for a ſhort time, in the beginning of the next; but as ſoon as the re-introduction of Popery was reſolved on, the firſt ſtep towards it was the prohibition of all preaching, and licenſing only ſuch as were known to be popiſhly inclined. The Biſhop of Wincheſter, who was now prime miniſter, having proſcribed Mr. Latimer from the firſt, ſent a meſſenger to cite him before the council. He had notice of this deſign ſome hours before the meſſenger's arrival, but he made no uſe of the intelligence. The meſſenger found him equipped for his journey, at which, expreſſing his ſurprize, Mr. Latimer told him, that he was ready to attend him to London, thus called upon to anſwer for his faith, as he ever was to take any journey in his life; and that he doubted not but that God, who had enabled him to ſtand before two princes, would enable him to ſtand before a third. The meſſenger then acquainting him, that he had no orders to ſeize his perſon, delivered a letter, and departed. However, opening the letter, and finding it a citation from the council, he reſolved to obey it, and ſet out immediately. As he paſſed through Smithfield, he ſaid cheerfully, This place of burning hath long groaned for me. The next morning he waited upon the council, who having loaded him with many ſevere reproaches, ſent him to the Tower.

This was but a repetition of a former part of his life; only he now met with a harſher treatment, and he had more frequent occaſion to exerciſe his reſignation, which virtue no man poſſeſſed in a larger meaſure; nay, even the uſual cheerfulneſs of his diſpoſition did not forſake him, of which we have an inſtance ſtill remaining. A ſervant leaving his apartment, Latimer called after him, and bid him tell his maſter, that unleſs he took better care of him, he ſhould certainly *eſcape*. Upon this meſſage the Lieutenant, with ſome diſcompoſure, came and deſired an explanation. "Why you expect, I ſuppoſe, ſir, ſaid he, that I ſhould be burnt; but if you do not allow me a little fire this froſty weather, I can tell you, I ſhall firſt be ſtarved."

Cramer and Ridley, were alſo priſoners in the ſame cauſe with Latimer; (ſee Cramer's life in page 5.) and when it was reſolved to have a public diſputation at Oxford, between the moſt eminent of the Popiſh
and

and Protestant divines, these three were appointed on the part of the Protestants. Accordingly they were taken out of the Tower, and sent to Oxford; where they were closely confined in the common prison, and might easily imagine how free the disputation was likely to be, when they found themselves denied the use even of books, pens, and ink.

He behaved with the noblest fortitude throughout the public dispute; wherein, though much artifice was used for that purpose, he never would be drawn into any formal reasoning with his adversaries; full well assured that it would answer no end to be explicit. However, he answered their questions, as far as civility required; and in those answers it is observable, he managed the argument much better, than either Cranmer or Ridley; who, when they were pressed in defence of transubstantiation, with some passages from the fathers, instead of disavowing an insufficient authority, weakly defended a good cause. Whereas when the same proofs were multiplied upon Latimer, he told them plainly, that such proofs had no weight with him; that the fathers no doubt were often deceived, and that he never depended upon them, but when they depended upon scripture. "Then you are not of St. Chrysostom's faith, replied his antagonist, nor of St. Austin's." "I have told you, replied Latimer, I am not, except when they bring scripture for what they say."

The dispute being ended, sentence was passed upon him in the beginning of October, and he and Ridley were martyred the 16th. They were brought to the fire, on a spot of ground on the North side of Baliol College, where, after a sermon, being told by an officer, that they now might make ready for the stake; Latimer, having thrown off his prison attire, appeared in a shroud prepared for the purpose; and "whereas before," says Mr. Fox, he seemed a withered and crooked old man, he now stood bolt upright, as comely a father as one might lightly behold." Being thus ready, he recommended his soul to God, and delivered himself to the executioner, saying to Ridley, "We shall this day, my lord, light such a candle, in England, as shall never be extinguished." He died in the 80th year of his age, A. D. 1555.

Such was the life and death of Hugh Latimer, Bishop of Worcester, one of the leaders of that glorious army of martyrs, who introduced the Reformation into our land. He had a happy temper, formed on the principles of true Christianity. Such was his cheerfulness, that none of the accidents of life could discompose him; such was his fortitude, that not even the severest trials could unman him: he had a collected spirit, and on no occasion wanted a resource: he could retire within himself, and hold the world at defiance.

And as danger could not daunt, so neither could ambition allure him: though convertant in courts, and intimate with princes, he preserved to the last,—a rare instance of moderation!—his primæval plainness: in his profession he was indefatigable; and that he might bestow as much time as possible on the active part of it, he allowed himself only those hours for his private studies, when the busy world is at rest, constantly rising, at all seasons of the year, by two in the morning. How conscientious he was in the discharge of the public parts of his office, we have many examples. No man could persuade more forcibly; no man could exert on proper occasions, a more commanding severity. The wicked, in whatever station, he rebuked with censorian dignity, and awed vice more than the penal laws.

He

He was not esteemed a very learned man, for he cultivated only useful learning, and that he thought lay in a very narrow compass. He never engaged in worldly affairs, thinking that a clergyman ought to employ himself only in his profession. Thus he lived rather a good, than what the world calls a great man. He had not those commanding talents which give superiority in business; but for purity and sincerity of heart, for true simplicity of manners, for apostolic zeal, in the cause of religion, and for every virtue, both of a public and private kind, which should adorn the life of a Christian, he was eminent beyond most men of his own; or of any other time.

As to his sermons, they are indeed far enough from being exact pieces of composition; yet his simplicity and low familiarity, his humour and glib drollery, were well adapted to the times; and his oratory, according to the mode of eloquence at that day, was exceeding popular. His action and manner of preaching too were very affecting, and no wonder, "for he spoke immediately from his heart."—His abilities, however, as an orator, made only an inferior part of his character as a preacher. What particularly recommends him, is that noble and apostolic zeal, which he continually exerted in the cause of truth.

SACRED CRITICISM, No. X.
A CRITIQUE, ON PSALM II.
(Concluded from page 82.)

REMARKS.

THAT great and unfathomable mystery of the successive generations; births or manifestations of the ONLY GENUINE SON OF GOD:—His eternal generation or primæval birth as *Wisdom* personified, or THE ORACLE: and his next, during his incarnation, as *the son* or descendant of *David*; born at *Bethlehem*, the birth place of *David*, and conceived in the chosen *Virgin*; and his future manifestation in glory, are briefly foretold in that most noble and illustrious prophecy of *Micah* 5. 2, 4. "the most fully authenticated" in its application to the MESSIAH, and to *Jesus*, as the MESSIAH, by the concurrent testimony of the primitive *Jewish* and *Christian Churches*, Matt. 2. 1, 6.

- I. And thou *Bethlehem*, territory of *Judah*,
Art by no means least among the captains of *Judah*;
For from thee shall issue forth a LEADER,
Who shall guide my people, *the Israel* [of God].
- II. (But his issuings forth are from old,
From days of eternity).
- III. Therefore He will give them up [for a season],
Until the time that *She which shall bear, have borne*;
Then shall *the residue of thy brethren* return,
Along with *the Sons of Israel*.
And He shall stand [fast], and guide them in the strength of THE
LORD;
In the majesty of the name of THE LORD HIS GOD:
And when they return, He shall be magnified
Unto the ends of the earth. And He shall be THE PEACE [of the
world].

In

In the first part of this wonderful prophecy, I have followed the Evangelist's masterly translation; which is greatly superior to the *Septuagint*, and all the ancient versions, and more full and explicit than the original itself; as I have shewn more particularly, in a letter on the introduction of the *Evangelists* in the GENTLEMAN'S MAGAZINE, for June and July, 1801.—1. Seizing the spirit of *Micah's* interrogation: "And art thou, *Bethlehem Ephrata*, little to be accounted among the thousands of *Judah*?" (See p. 132 foregoing). 2. Supplying the important lesson נגיד (*Nagid*) *ἡγούμενος*, which is wanting in the original, and in the *Septuagint* version, at present: for *Nagid*, is a usual epithet of the MESSIAH, 1 Chron. 5. 2, *Isai.* 55. 4. and *Dan.* 9. 25. and in all these places is rendered *ἡγούμενος*. "LEADER" by the *Septuagint*:—and 3. expressing the nature of his rule (לְשׂוֹרֵת) by *ποιμαίνει* "he shall guide," as "the Shepherd of *Israel*." *Pf.* 80. 1. or "chief Shepherd." 1 Peter, 5. 4. as intimated by *Micah* himself also, in the third part, רָעָה, rendered, *καὶ ποιμαίνει*. by the *Septuagint*. *Matthew* here following the *Septuagint* version of 2 Sam. 5. 2. The second part, incidentally guards against the erroneous opinion, that this was the first or original birth of the MESSIAH, at *Bethlehem*, as a mere man; stating his eternal generation: and so, OUR LORD explicitly declares his own pre-existence, "before the world was"—"before the foundation of the world"—John 17. 5, 24. Assuming to himself the character of WISDOM personified, as we have seen. And as he was then titled, "the beginning of God's way"—so is He termed by *John*, Rev. 3. 14. "The beginning of God's creation;" and by *Paul*, Col. 1. 15. "The first born of all creation."—The prophet then proceeds in the third part, to state THE LEADER's temporary rejection of the tribes of *Judah* and of *Israel*, during their respective captivities, the *Affyrian*, *Babylonian* and *Roman*, and their final deliverance, after THE LEADER's miraculous human birth; intimated in the remarkable expression, יולדה ירדה. *Paritura pariet*, "She that shall bear, have borne"—which corresponds to *Isaiah's* illustrious prophecy of CHRIST's miraculous conception, 7. 14. "THE VIRGIN shall conceive and bear a son"—applied to the *Virgin Mary*, by the *Archangel Gabriel*, Luk. 1. 31. "Thou shalt conceive in thy womb, and bear a son, &c." And as *Micah*, was contemporary with *Isaiah*, and appears to have been intimately conversant with his writings, from many allusions thereto, particularly to that remarkable prophecy of *Isaiah*, 2. 2, 5, descriptive of the conversion of the *Jewish* and *Gentile* world to CHRIST, which *Micah* has copied and improved, 4. 1, 4,—there cannot remain a reasonable doubt of the true import of this mysterious expression.

And that some obscure notices of the *miraculous conception*, were communicated to the earlier prophets, we may collect, from *Prov.* 90. 18, 19, and *Ecclef.* 11. 5, and afterwards from *Jer.* 31. 22.—And the high importance of the subject, induces me to state these notices, in a fuller and clearer light, than I have any where hitherto seen, and to mark their connexion with each other, and with the prophecies in question.

The first of these notices, appears to be contained in the last of the wise *Agur's* mysteries: *Prov.* 90. 19.

* This second part of *Micah's* prophecy is thus excellently explained in the *Pirke* of *R. Elisfar*. "Egressiones ejus sunt ab initio"—h. c. "Quum mundus nondum esset conditus." *Prov.* 8. 22.

These three things are too wonderful for me :
 But the fourth I know not :
 The way of an *eagle* [flying] in the air ;
 The way of a *serpent* [gliding] on a rock ;
 The way of a *ship* [sailing] in the main sea,
 The way of a *male child* [conceived] in a *virgin*.

"The way" in all these cases, signifies "the mode or manner of operation:" in the last, which is represented as the most mysterious, the word, עלוּחָה, used both by *Agur* and *Isaiah*, is appropriated to a *pure virgin*, (like παρθένη, in Greek) in all the other passages in scripture, wherein it occurs; being applied to *Rebecca*, Gen. 24. 43, to *Miriam*, Exod. 2. 8, to *virgins* in religious procession, Pl. 68. 25. And distinguished from *queens* and *concubines*, as *maids of honour*, Canticles, 6. 8.—And the word, גַּבֵּר, signifies a *male child*, in Job, 9. 3, and is there rendered by the Septuagint, ἀσπυ.—A rendering, which seems to be adopted, in the account of the mysterious birth of our REDEEMER, Revel. 12. 5, where he is represented, as, υἱὸς ἀσπυ, "a male child," who is "to rule all the Gentiles with an iron sceptre"—(clearly pointing out THE MESSIAH of *David's* description) but who, until then, "was caught up unto God and his throne"—to protect him from that *Great Dragon*, who stood ready to devour him at his birth.

In the second of these notices, *Solomon* seems to allude to *Agur's*; Ecclef. 11. 5.

"As thou knowest not what is the way of the wind ;
 As [thou knowest not, what is the way of] the bones
 In the womb of the pregnant : 10, thou canst not know
 The work of God, who maketh the universe."

A passage, finely applied by OUR LORD, in his mysterious conversation with *Nicodemus*, to illustrate the unknown nature of *spiritual generation*, John, 3. 8.

"[As] the wind bloweth where it listeth ;
 And thou hearest the sound thereof, but knowest not
 Whence it cometh and whither it goeth :—
 So, is every one that is born of THE SPIRIT."

And *Jeremiah* still more plainly alludes to *Isaiah's* prophecy :

"THE LORD createth a new thing in the earth :—
 A woman shall compass a male child !"

Here the same word, גַּבֵּר is used, as in *Agur's* mystery, and requires, to be rendered, the same way—"a male child." For surely, there could be nothing *new* or *supernatural* in the pregnancy of a *married* woman; therefore, נִקְבָּה, "a woman," must denote an unmarried one, or עלוּחָה, "a virgin," as in *Isaiah*: especially as in both prophets, it is represented as a *sign*, solemnly proposed by THE LORD to a disobedient and gainsaying people.

These interpretations of *Agur's*, *Isaiah's* and *Jeremiah's* mystery, are not novel; they are supported by respectable *Jewish* authority.—The celebrated *R. Judah*, surnamed *Hakkadosh*, or "the Holy," the author of the *Mishna*, allegorizes the whole of *Agur's* mysteries, as relating to THE MESSIAH,
 Vol. III. Churchm. Mag. Sept. 1802. S

MESSIAH, in his Tract *Gali Razia*, or "Revealer of Mysteries."—The last he thus explains: "*Hic quoque est DEUS amans FILIAS JERUSALEM, ut generetur REX MESSIAS ex UNA eorum:*" "*Concipiet autem et pariet,*" remanebitque "*VIRGO.*" Jer. 31. 22.—

Here the Rabbi appeals to *Jeremiah's* prophecy as parallel to *Isaiah's*, which he cites; considering both, as explanatory of *Agur's* last mystery; while with his mystical spectacles, he descends, and adds to the sacred text, a new wonder, of the perpetual virginity of the Highly favoured and Blessed *Mary*; which is exploded by the Evangelist, Matt. 1. 25.—Although, the concurrent testimony of the primitive fathers of the Church—supports the opinion, that "*the First born,*" JESUS, was her only child:—His supposed "*Brothers and Sisters*;"—being his *Cousin Germans*, according to *Jewish* phraseology; extending the expression to *Nephews* and *Nieces* also. Gen. 14. 16, and 20. 12, and 29. 12. Gal. 1. 19. Matt. 13. 55, and Mark, 15. 40.—See the whole of *R. Judah's* curious and ingenious allegory, cited by *Schultens*, in his prolix *philological* comment on *Proverbs*—whose fanciful exposition of *Agur's* mystery, see in *Parkhurst's Heb. Lexicon*, under the word עלרה.

But I cannot pass over unnoticed and uncensored, Professor *Blaney's* strange translation of Jer. 31. 22:

"A woman shall put to the rout a strong man!"

which appears to be peculiarly his own:—"I cannot, says he, at any rate, concur in opinion with those commentators who understand these words [in the original] to relate to the *miraculous conception* of the *Virgin Mary*: they surely cannot by any construction be brought to imply such a thing," &c.

Such incorrigible prejudice against the *Miraculous Conception*, could scarcely have been expected from *Priestly* or *Paine!*—Surely the original words can never be wrested to favour his wondrous exposition: for 1. The verb סבב, to *compass* or *enclose*, is never used, according to his guesses, in the sense of "*to put to the rout or repulse an opposing adversary,*" throughout the whole range of the Hebrew scriptures. But, 2. Suppose it was; that would be no *new thing* in Sacred History: Was not *Abimelech*, "*a strong man*" or great warrior, put to the rout at the siege of *Thebez*, by the woman who fractured his skull by the blow of a piece of a millstone? so that he called to his armour-bearer to slay him, "*that men say not of me, a woman slew him!*"—were not *Sisera*, *Samson* and *Holofernes*, all "*strong men,*" circumvented and destroyed by women?—Such gross ignorance and perversion of Scripture, in a *Hebrew Professor*, and a *Doctor of Divinity*, is highly criminal; and, as tending "*to mislead the blind*"—or to unsettle the Faith of the "*Unlearned and Unstable,*" by such imposing authority, altogether unpardonable.—See *Priestly's* frivolous objections to the *Miraculous Conception* exposed, in THE INSPECTOR, p. 105.

But to return to *Micah*:—As the prophecy is addressed to *Bethlehem*, a part of *Judea*,—"the residue of thy brethren," naturally relates to the unconverted part of the *Jews*, who did not follow THE LEADER, at his first appearance, in a suffering state:—and the *sons of Israel*, to the ten tribes of the *Israelites*, dispersed in the captivity; destined "*to return*" or be converted together, "*to serve THE LORD their God, and THE BELOVED their King*"—Jer. 30. 9.—When "*THE LORD shall assemble the outcasts*"

Outcasts of *Israel* and gather together the dispersed of *Judah*, from the four corners of the earth." *Isa.* 11. 12. *Matt.* 24. 31. And accordingly, the particle *לְי*, is used in the sense of, "with or together with" by *Micah* elsewhere, 7. 13, predicting the desolation of *Judea*.—"And the land shall become a desolation, with its inhabitants; on account of the fruit of their imaginations"—according to the Septuagint rendering, *σὺν*, in the *Vatican* copy. See also *Gen.* 32. 12, where *לְי*, cannot signify any thing else—with many other instances, in *Noldius*, § 9.—The rendering of *לְי*, "to or unto," in this place, followed by the ancient versions and most of the modern, (*Newcome* excepted), is supported by *Micah*, 4. 1. where, *לְי*, is synonymous with *לְאֵל* "to," in the parallel place, *Isa.* 2. 2.—intimating the reconciliation between the *Jews* and *Israelites*.—"when *Ephraim* shall not envy *Judah*; and *Judah* shall not vex *Ephraim*." *Isa.* 11. 13.—But the former interpretation, which includes this, is more full and comprehensive, and more conformable to the tenor of Holy Writ, declaring that "All *Israel* shall be saved—when the fulness of the *Gentiles* [conversion] shall come in." *Rom.* 11. 25, 26.

Instead of the present reading, *וַיֵּשְׁבוּ* *et sedebunt*, rendered in our public Translation, "and they shall abide" I have followed, *וַיֵּשְׁבוּ*, *et revertentur*, "and they shall return," which is furnished by the *Syriac*, *Chaldee*, and *Vulgate*, and by four MSS. of *Kennicott* and *De Rossi*; and adopted by *Jarchi*, the *Bishop's Bible*, *Castalio*, *Newcome*, *Capel*, *Michaelis*, &c. as more agreeable to the context. At the close of the prophecy, THE LEADER, is styled "THE PEACE," corresponding to "THE PRINCE OF PEACE,"—of "whose peace there shall be no end." *Isa.* 9. 6, 7. Intimating that profound and universal peace destined to prevail throughout the earth, at *Christ's* "second coming—without sin (or no longer as a sin-offering)—when He shall be seen by all those who expect Him unto salvation." *Heb.* 9. 26. *Matt.* 23. 39.

This most noble, magnificent, and comprehensive prophecy of *Micah*, which I have endeavoured to set in a fuller and fairer light, on account of its intimate connexion with this Psalm, and *Proverbs*, 8. 22, &c. is perhaps the most important single prophecy in the whole range of the Old Testament: it winds up the whole chain of prophetic evidence, respecting the personal character of *CHRIST*, and the grand design of his successive manifestations, to promote the peace and salvation of mankind;—and accordingly—His human nature and descent from *David*, and birth at *Bethlehem*, and miraculous conception, (intimated therein) form the ground work of the *Introduction* of *Matthew's* and *Luke's* Gospels:—His Divine nature and eternal generation, (intimated in the second part) are unfolded in the sublime *Introduction* of *John's* Gospel:—His desertion of his own people of *Judah* and *Israel*—for a season; and their final conversion with the *Gentiles*—contain that "mystery of the Gospel" which it is the leading object of the *New Testament* (and especially of the *Epistles*,) to unfold and explain. And as its application to the *MESSIAH*, was formally acknowledged by the fullest and most respectable *Jewish Synod* that ever met, at the birth of *JESUS*; so I am fully persuaded, that its gradual and final accomplishment, will principally contribute to work the conversion of learned *Jews*: when that "partial blindness which hath befallen *Israel*"—shall in *God's* own good time be removed:—a time, which (if we may be allowed without presumption, to ex-

plore, "Times and Seasons which THE FATHER OMNISCIENT hath reserved in his own jurisdiction," Acts, 1. 7,) is now drawing near a close; and "the restoration of the kingdom to the ISRAEL [OF GOD]"—or the reign of the *Saints* with CHRIST upon earth; Dan. 7. 27. Rev. 20. 4. Matt. 19. 28.—may perhaps take place not long after the close of the *grand prophetic period*, of 2300 days, Dan. 8. 14, which, according to my computation, will end about A. D. 1880.—A computation, to which I must again and again, intreat and beseech the scrutiny of the *most learned*, both *Christians* and *Jews*.—See Note, p. 77, and its references:—Wishing to rouse a thoughtless, "luke-warm" age, from their lethargy, and to awaken their attention to that signal catastrophe, denounced upon *unbelievers* of every description, before the establishment of CHRIST'S kingdom; as intimated in the following

Vers. 9. "Thou shalt rule them with an iron sceptre,
And crush them, like a potter's vessel."

For GOD declares: "I will execute vengeance in anger and fury, upon the *Gentiles*, such as they have not heard." *Micah* 5. 15.

Instead of the present *Masoretic* reading, תרעם, (*Terōhim*, or more fully תרועתם, *Terōhim*, in 28 MSS. *Kennicot*.) "thou shalt bruise or break them"—from the verb רוע, in the sense of the *Chaldee*, רעע, the *Septuagint* evidently read with different points, תרעם, *Tirhim*, ποιμαίνουσιν, *avrus*, "thou shalt guide or rule them," from the verb, רעה, "to feed" as a shepherd his flock*.—And the word is used in the sense of severe or rigorous rule; in *Jer.* 22. 22. "The wind shall feed on thy pastors."—(compare *Jer.* 4. 12) and in *Ezek.* 11. 7. "I fed the flock of slaughter," or the flock destined for slaughter. In both these cases, the *Septuagint* rendering is ποιμαίνουσιν; which is in the present instance, supported by the *Syriac*, *Vulgate*, and *Arabic*; and established beyond a doubt, by a triple reference to this text, *Rev.* 2. 27, and 12. 5, and 19. 15. And this last passage, *Rev.* 19. 11, 18, (explanatory of *Isa.* 63. 1, 6.) furnishes the fullest and most tremendous commentary on this text, and the parallel, *Pf.* 110. 4, descriptive, of that dreadful havoc and destruction, that will be inflicted, in the day of vengeance, on the adversaries of THE LORD and of HIS CHRIST,—not by *David* himself, to whom it is utterly inapplicable;—but by one of inconceivably greater authority, "THE ROOT and OFFSPRING OF DAVID." *Rev.* 22. 16.

By a striking instance of ominous infatuation, the secret symbol, or watch word of *Voltaire's* Antichristian Conspiracy, was the following blasphemy against CHRIST—EGRASEZ L'INFAME, "Crush the Wretch!!!"—who, by a righteous retaliation, will "crush them like a potter's vessel"—and will "grind them to powder." *Matt.* 21. 44. *Luk.* 20. 18. during the Empire of the rejected stone, *Dan.* 2. 34, 35.

Vers. 10. "Ponder now therefore, O ye kings," &c.

From this, to the end, is the Psalmist's solemn exhortation to "the

* Hence it appears, that however useful the present system of *Masoretic punctuation*, may be in furnishing the sense of the *Jewish Church*, at the time it was made; it is by no means to be relied on, in critical cases, such as the prophecies concerning the MESSIAH.

kings and judges of the earth," to pay the joint worship, or "religious service" and "reverence"* due to **יהוה אלהים**, "the supreme Lord," and **בן** [Chald. for **בן**. Heb.] "THE SON," as they wished to deprecate the judicial vengeance to be inflicted by the latter—who, to his enemies, will be "a consuming fire," Heb. 12. 29; but "the author of eternal life and salvation to those who obey Him," A.C. 3: 15. Heb. 5. 9.—"To the end, that All may honour THE SON, according as they honour THE FATHER: He that honoureth not THE SON, honoureth not THE FATHER who sent Him." John, 5. 22, 23.

Verse 12. "Blessed are all that trust in HIM."

The verb, **אמן**, throughout the Old Testament, signifies religious trust, belief, or faith, here recommended towards THE SON.—And accordingly, OUR LORD declares "Blessed is He, whosoever shall not be offended in ME," Matt. 11. 6, "For GOD so loved the world, that He gave HIS SON, THE ONLY GENUINE, to the end that every believer in Him should not perish, but have eternal life." John, 3. 16. And OUR LORD thus comforts his desponding disciples: "Let not your heart be troubled: Believe in GOD; and believe in ME—In MY FATHER'S HOUSE, are many mansions—I am going away to prepare a place for you—And will come back and take you to my self:—that where I am, there may ye be also." John 14. 1, 3. In the "many mansions" of bliss, therefore, is reserved, the final reward of the tried "patience and faith of the Saints" who shall have been "purified" and "perfected," (in humble imitation of their great MASTER) by sufferings in this life: and who, at his second coming, "in power and great glory" shall be raised at "the first resurrection" or "resurrection of the just," as "the first fruits," thenceforth "to live and reign with CHRIST;" when "the Kingdom of GOD shall come, or prevail on Earth, as in Heaven," during the long prophetic period of "a thousand years;" after which, at the end of the world, they are to be translated (as "the quick") alive in the clouds, to meet the Lord in the air, at the general resurrection of the dead; and so "to be always with THE LORD," in Heaven." Compare Luk. 14. 14. John 5. 24, 29. 1 Theff. 4. 15, 17. Rev. 13. 10, and 14. 12, 13, and 20. 4, 15.—See this momentous distinction of the Two Resurrections, more fully discussed, in THE INSPECTOR, p. 68, 78; and in THE IRISH PURSUITS OF LITERATURE, Art. Second Thoughts, p. 43, 45.

The devout conclusion of this admirable Hymn, "Blessed are all that trust in HIM," is evidently inapplicable to David considered as its object: and aware of this, which is ruinous to his hypothesis, Kimchi wrests it, in defiance of both letter and spirit, from THE SON to THE SUPREME LORD, in the foregoing clause of the sentence: thus misinterpreting it: "Blessed are all, &c.—As I (David) am blessed this day: because I trusted in HIM, and have been saved by his help." &c.

How finely, on the contrary, has our great Myftagogue, John, in the noble and comprehensive conclusion of his Gospel, 20. 31, summed up the whole drift of THIS PSALM; (furnishing also a master-key to the

* "They will reverence MY SON"—Matt. 21. 37.—"Thou gavest me no kiss"—Luk. 7. 45.—"Hail Master! and kissea him"—Matt. 26. 49.—"Nevertheless, when THE SON OF MAN cometh, will he find FAITH upon the Earth?" Luk. 18. 8.

grand and mysterious scheme of THE GOSPEL, revealed for the salvation of mankind) which, at humble distance from the matchless *Originals*, has been my honest, though imperfect endeavour, to unfold, explain, illustrate and vindicate, in these fugitive remarks :

“ These are written, that YE MIGHT BELIEVE
That JESUS IS THE CHRIST, THE SON OF GOD :
And that believ'ing, YE MAY HAVE LIFE,
THROUGH HIS NAME.”

June 27, 1802.

INSPECTOR.

THE TARGUMIM OR CHALDEE PARAPHRASES,
Of ONKELOS, of JONATHAN BEN UZZIEL, (*falsely so called*) and of
JERUSALEM,
ON THE LAW OF MOSES.

Genesis, Chap. 4. v. 1.

Onkelos. AND Adam knew Chavah his wife; and she conceived, and brought forth Kain, for she said, I have acquired a man from before the Lord.

Pseudo-Jonathan. And Adam knew Chavah his wife, who longed for an angel; and she conceived, and bare Kain: for she said, I have acquired for a man the Angel of the Lord.

2.

O. And she* moreover bare his brother Hebel; and Hebel was a keeper of sheep, but Kain was a † tiller of the earth.

P. J. And she* moreover bare, by her husband Adam, his twin, and Hebel also: and Hebel was a feeder of sheep, but Kain was a † tiller of the earth.

3.

O. And it came to pass‡ after some days, that Kain brought of the fruit of the earth, an offering before the Lord.

P. J. And it came to pass‡ in process of time, on the fourteenth of Nisan, that Kain brought of the fruit of the earth, of linseed, an offering of first fruits before the Lord.

4.

O. And Hebel, he also brought of the firstlings of his sheep, and of the fatlings among them, and there was good-will in the sight of the Lord towards Hebel, and towards his offering :

P. J. And Hebel, he also brought of the firstlings of his sheep, and of their fatlings: and there was good-will before the Lord, and acceptance of person towards Hebel and towards his offering :

5.

O. But towards Kain and towards his offering there was not good-will: and Kain was grievously angry, and his countenance was dejected.

P. J. But towards Kain and towards his offering there was not acceptance of person: and Kain was exceedingly angry, and the features of his face were cast down.

* Added to bear.

† A man tilling.

‡ In the end of days.

O. And

6.

O. And the Lord said unto Kain, Why art thou angry, and why is thy countenance dejected?

P. J. And the Lord said unto Kain, Why art thou angry, and why are the features of thy face cast down?

7.

O. If thou doest well thy works, will it not be forgiven thee? and if thou doest not well thy works, thy sin is reserved unto the day of judgment, in which it shall come to pass that vengeance shall be taken on thee, if thou dost not repent; but if thou repent, it shall be forgiven thee.

P. J. If thou doest well thy works, will not thy sin be forgiven thee? and if thou doest not well thy works in this world, thy sin is reserved unto the day of the great judgment: and sin lieth at the doors of thy heart: but into thy hand have I delivered the* power over the evil inclination, and towards thee shall be its desire, and thou shalt be a ruler over it, whether unto righteousness or unto sin.

J. If thou doest well thy works in this world, will it not be pardoned and forgiven thee in the world to come? and if thou doest not well thy works in this world, thy sin is reserved unto the day of the great judgment, and lieth at the door of thy heart: but into thy hand have I delivered* power over the evil inclination, and thou shalt rule over it, whether unto purification or unto sin.

8.

O. And Kain conversed with Hebel his brother. And it came to pass, as they were in the field, that Kain rose up against Hebel his brother, and slew him.

P. J. And Kain said to Hebel his brother: Come, and let us both go into the field: and it came to pass that, when they had both gone into the field, Kain answered and said to Hebel: I perceive that in mercies the world was created, but it is not governed according to the fruits of good works, and there is respect of persons in judgment: for what cause was thy offering accepted, while my offering was not received from me with good will? Hebel answered and said to Kain: In mercies the world was created, and according to the fruits of good works it is governed, and there is no respect of persons in judgment: and because the fruits of my works were better than those from thine hand, and preferable to those of thine hand, my offering was accepted with good-will. Kain answered and said to Hebel: There is no future judgment, neither is there a judge, neither is there another world, neither will there be given a good reward to the just, neither will vengeance be taken on the wicked. Hebel answered and said to Kain: There is a judgment, and there is a judge, and there is another world, and there is good reward to be given to the righteous, and vengeance will be taken on the wicked. And on account of these words they strove upon the face of the field; and Kain rose up against Hebel his brother, and dashed a stone in his forehead and killed him.

J. And Kain said unto Hebel his brother: Come, and let us go upon the face of the field: and it came to pass when they had both of them gone forth upon the face of the field, Kain answered and said to Hebel his

* Its power.

brother:

brother : There is no judgment, neither is there a judge, neither is there another world ; and there is no good recompence to be given to the just, neither is there vengeance to be taken on the wicked : neither was the world created in mercies, neither in mercies is it governed : from what cause was thy offering accepted from thee with good-will, and from me it was not accepted with good-will? Hebel answered and said to Kain : There is a judgment, and there is a judge, and there is another world, and there is a good recompence to be given to the just, and vengeance to be taken on the wicked : and in mercies the world was created, and in mercies it is governed. Surely, according to the fruit of good works it is governed : inasmuch as my works were more pleasing than those from thine hand, my offering was accepted from me with good-will, and from thee it was not received with good-will. And as they two were contending on the face of the field, Kain rose up against Hebel his brother, and slew him.

9.

O. And the Lord said unto Kain : Where is Hebel thy brother? And he said : I know not : am I my brother's keeper?

P. J. And the Lord said unto Kain : Where is Hebel thy brother? And he said, I know not : am I the keeper of my brother?

10.

O. And he said : What hast thou done? the voice of the *blood of the families, that would have proceeded from thy brother, crieth before me out of the earth.

P. J. And he said : What hast thou done? the voice of the *blood of the murder of thy brother, which is absorbed by the dust, crieth before me out of the earth.

J. The voice of the *blood of the congregations of the just, who were to have arisen from Hebel thy brother.

11.

O. And now, cursed art thou of the earth, which hath opened her mouth, and hath received the blood* of thy brother from thy hands.

P. J. And now, in return for thy having killed him, cursed art thou of the earth, which hath opened her mouth, and hath received the blood of thy brother from thine hand.

12.

O. When thou shalt till the earth, it shall not continue to give its wealth to thee; a wanderer and a vagabond shalt thou be upon the earth.

P. J. When thou shalt cultivate the earth, she shall not continue to give unto thee the strength of her fruits : a vagabond and an exile shalt thou be upon the earth.

13.

O. And Kain said before the Lord : My sin is greater than can be forgiven.

P. J. And Kain said before the Lord : My rebellion is much heavier than I am able to bear : but there is power with thee to enable me to bear it.

J. And Kain said before the Lord : These my sins are more than I

* Bloods.

am

am able to bear, but in thy fight there is power to pardon and to forgive me.

14.

O. Behold, thou hast cast me out this day from the face of the earth, and it is not possible for me to hide myself from before thee, and I shall be a wanderer and a vagabond upon the earth, and it shall come to pass, that whosoever shall find me will slay me.

P. J. Behold, thou hast driven me forth this day from the face of the earth: is it possible that I can be concealed from thy presence: and if I shall be a vagabond and an exile upon the earth, every innocent person who shall find me will kill me.

15.

O. And the Lord said unto him: Therefore, whosoever shall slay Kain, vengeance shall be taken upon him, for seven generations: and the Lord set on Kain a mark, in order that whosoever might find him might not slay him.

P. J. And the Lord said unto him: Behold now, whosoever shall kill Kain, vengeance shall be taken on him, for seven generations: and the Lord inscribed a letter from the great and glorious name, upon the face of Kain, in order that whosoever might find him, when he perceived it, should not kill him.

16.

O. And Kain went forth from the presence of the Lord, and dwelt a wanderer and a vagabond in the land which had been made for him, of old time, in the garden of Eden.

P. J. And Kain went forth from the presence of the Lord, and dwelt in the land of the wandering of his exile, which had been cultivated for him, of old time, as the garden of Eden.

J. And Kain went forth from the presence of the Lord, and dwelt in the land a fugitive and a vagabond, towards the East of the garden of Eden. But so it was that, before that Kain had slain his brother Hebel, the earth brought forth unto him fruits as the fruits of the garden of Eden: but from the time of his having sinned and slain his brother, it* caused to spring up unto him thorns and thistles.

17.

O. And Kain knew his wife: and she conceived and bare Hanoch: and he was building a city, and he called the name of the city, after the name of his son, Hanoch.

P. J. And Kain knew his wife: and she conceived and bare Hanoch: and he built a city, and called the name of the city, after the name of his son, Hanoch.

18.

O. And there was born unto Hanoch, Irad: and Irad begat Mehujael; and Mehujael begat Methusael, and Methusael begat Lemech.

P. J. And unto Hanoch was born Irad: and Irad begat Mehujael, and Mehujael begat Methusael, and Methusael begat Lemech.

19.

O. And Lemech took unto him two wives: the name of one was Adah, and the name of the second Zillah.

* It rendered in produce.

P. J. And Lemech took unto him two wives : the name of the one was Adah, and the name of the second Zillah.

20.

O. And Adah bare Jabal : he was the master of all who dwell in tents, and keep cattle.

P. J. And Adah bare Jabal : he was the chief among all them who dwell in tents, and possess cattle.

21.

O. And the name of his brother was Jubal : he was the master of all who presided over the psaltery, who knew how to strike the harp and the organ.

P. J. And the name of his brother was Jubal : he was the chief among all them who are set over the singing to the harp and the organs.

22.

O. And Zillah, she also bare Tubal-Kain, the master of all who know the workmanship of brass and of iron : and the sister of Tubal-Kain was Naemah.

P. J. And Zillah, she also bare Tubal-Kain, the master of every workman who is skilled in the workmanship of brass and iron : and *the sister of Tubal-Kain was Naemah, she was the mistress of lamentations and of songs.

23.

O. And Lemech said to his wives Adah and Zillah : Hear my voice, ye wives of Lemech, hearken to my words : I have not slain a man, that on his account I should bear sin, neither have I hurt a youth, that for his sake my seed should be destroyed.

P. J. And Lemech said unto his wives Adah and Zillah : Hear my voice, ye wives of Lemech, hearken to my words : for I have not killed a man, that we should be killed in his stead, neither have I destroyed a youth, that on his account my seed should perish.

24.

O. If vengeance for seven generations be suspended for Kain, shall it not be for Lemech his son, for seventy and seven ?

P. J. If for Kain, who sinned and returned in repentance, punishment is suspended for seven generations, for Lemech his son's son, who hath not sinned, it is just that it should be suspended unto him for seventy-seven generations ?

25.

O. And Adam again knew his wife, and she bare a son, and she called his name Sheth : for she said : The Lord hath given me another son in the place of Hebel whom Kain slew.

P. J. And Adam again knew his wife, at the end of an hundred and thirty years after Hebel had been slain : and she bare a son, and she called his name Sheth : for she said : The Lord hath given to me another son in the place of Hebel whom Kain slew.

26.

O. And unto Sheth, unto him also was born a son, and he called his name Enosh : then in his days the sons of men desisted from praying in the name of the Lord.

* His.

P. J. And

P. J. And unto Sheth also was born a son, and he called his name Enoch: that was the generation in whose days they began to go astray, and made to themselves idols, and gave names to their idols after the name of the* Lord.

QUERIES ADDRESSED TO THE CLERGY.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

WILL you be so good as insert the following Queries, &c. in your valuable Miscellany? I only offer a few observations now upon them, and hope that you or some of your correspondents, who have better abilities and more leisure than I have, will favour the public with sentiments upon each of them, in the Orthodox Churchman's Magazine.

A. V. C.

QUERIES.

1. IS it not desirable that neighbouring Clergymen would frequently confer, respecting the best mode of promoting Religion in their respective parishes?

2. Would it not tend to the advancement of Religion, if Clergymen, each in his parish, would establish Book Societies, for books only upon religious and moral subjects, among the middle and lower classes of people?

3. Is it not possible to devise a better plan, for Friendly Societies, than that which is generally adopted?

1. With respect to the first Query, I think that the inferior Clergy, in general, are not so sociable among themselves,—in other words, they do not so often visit each other, nor act so unanimously, so much in concert, as the Dissenting Ministers, of every denomination.—A poor Curate may reside in a parish for several years, and not be acquainted with the Clergymen in the adjoining parishes.—A few years ago I mentioned to a brother Clergyman that, it was desirable that the Clergymen in the neighbourhood should establish a Book Society, for books only upon theological subjects, and should meet together once every month in each other's parish alternately. He approved of it, and said that he would endeavour to carry such a plan into execution. But it has not yet been done.

2. My reasons for wishing that Book Societies, under the direction of the Clergy, were established, are, in the first place, because such societies are already among Dissenters, who are very assiduous in circulating publications which are favourable to their opinions: and secondly, because the lower ranks of people (in parishes where Sunday Schools are established) are now able to read; and it is certainly better, that good books should be put into their hands, than that they should run the risk of procuring only such pestilential writings as are too frequently to be seen, in the houses of the poor.—It may not be improper for me to mention, that I and a few others, who generally attend with me at the Sunday Evening School, have, for a considerable time, taken in the Orthodox Churchman's Magazine, &c. and as several more wish to join us, we have agreed to extend our plan, and take in some other publications.—I recommend to young men who have been in the Sunday Schools, and others

* Word of.

of my parishioners, for two or three of them to take in, at their joint expence, your Magazine, as I wish to see it as commonly in the houses of Churchmen, as the Methodist's Magazine is to be seen in the houses of the members of that denomination.

Shall you, gentlemen, who are the editors of this Miscellany. be offended, if I propose a Query for your consideration?—Should there not be, generally, translations of the passages, in the ancient and modern languages, which occur in your Magazine?

You perceive, gentlemen, that I am desirous of having this publication as much as possible, adapted for the perusal of such of my Fellow-Christians, as only understand the vulgar tongue.

3. Respecting the third Query, I must observe, that I was lately informed of several Clubs, or Friendly Societies, in this neighbourhood, which have been broken up in consequence of dividing part of the money, and not leaving a sufficient sum in the club-box to defray their expences.—Perhaps the societies here are nearly upon the same plan, as those in other parts of the kingdom. The members pay each, every month, one shilling to the box, and two-pence to be spent. They allow seven shillings per week to the sick; but if deemed incurable, only five shillings. And forty shillings towards the funeral expences of a member who has been entered two years; and five pounds to his widow, or relation. When the stock amounts to one hundred pounds, they draw out sixty pounds, and each receives a proportionable share, according to the time that he has been entered.—Some societies divide annually the whole of the money excepting ten or twenty pounds.

Would it not be better to increase the weekly allowance, when the stock amounts to one hundred pounds, as seven shillings is not more than one third part of the money which many men here earn in a week; and when the stock is two hundred pounds, then to divide half of it?

I will only now mention the occasion of my proposing this subject to your consideration, and to the consideration of your intelligent correspondents. There are in this parish several men, who are deprived of five shillings per week, in consequence of the dissolution of their society, and who are too old to be admitted into any other Friendly Society!—They consider it as a great hardship, that they can no longer have recourse to that fund, to which they, for many years, contributed; but must be obliged to ask for the paltry pittance of parochial relief, which is given with reluctance, if not with reproaches!

July 17th, 1802.

AGE OF REASON.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

THE wretched Paine denied, in his "*Age of Reason*," that the Holy Scripture is the word of God, and referred us to the works of Creation as his only authentic word. I have not yet seen this audacious folly treated exactly as I could wish; and therefore I would ask the inebriated traitor, who "has blasphemed God and the King," where we are to look for *instruction in righteousness*, or for *moral direction* in the works of creation? Will the orbits of the planets coincide with the circle of social duties? Will the eccentricities of comets explain to us the dreadful consequences

quences of aberration from virtue? Will the attraction of the sensible regulate the affections of the intellectual world? Will the way in which plant lies folded up within plant, and seed inclosed within seed, teach us our duty towards the rising generation? Will the examination of the animalcules that sport in a drop of water, "or the gay motes that people the sun-beam," instruct us how to distinguish between virtues and vices, when they abut upon, or are nearly blended with each other; and to mark where the former cease, and the latter begin? Then ought we to study the virtues through a *spying glass*; and the differential characters of right and wrong by means of a *microscope*;—then ought our way through human life, like the course of a vessel through the waves of the ocean, to be determined by the polarity of a *magnetized needle*. Need I add a word more? Not a word; except that I am,

Gentlemen, your's faithfully,

Sept. 4, 1803.

A LONDON CURATE.

POPISH ARTIFICES AND DISSENTERS TOOLS OF THE PAPISTS.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

THERE is a part of the *Ecclesiastical History of England* which, in my opinion, has not had that attention paid to it which it deserves: there can be no doubt, however, that the *Puritanical Party* in the reigns of *Elizabeth* and the first *James*, was industriously supported, if not first set up by the *Papists*. Our Church has always been honoured with the peculiar hatred of that of Rome. Having laid aside the errors, the foppery, and the frippery of the Romish Church; and having retained the primitive doctrine and discipline; our "adversaries are ashamed, having no evil thing to say of us." They cannot deny that our glorious Church is formed upon the very model of that of the apostolic age: she believes in the HOLY TRINITY; she has a LITURGY which exemplifies all "the beauty of holiness;" and she has EPISCOPACY, and a clear succession of those who alone have power to "send labourers into the vineyard" of our LORD, continued from the Apostles themselves. Whilst her *bulwarks* remained unscathed, and her *towers* without a breach, the *Papists* knew she was impregnable. Our retaining of Episcopacy, so necessary to the form and essence of a church, particularly moved their spleen. *Cardinal Barberini*, as *Bishop Stillingfleet* (then Dean of St. Paul's,) tells us, in the Preface to his Book, intitled "*The Unreasonableness of Separation*," said, in the hearing of a gentleman, who told it the Bishop, that "he could be content there were no Priests in England, so there were no Bishops:"—an horrible expression:—in order to secure a chance of regaining to the Pope that power he had lost in this country, the Cardinal could be content that we should not have even the form of a Church; that we should not have either Sacraments or Clergy! Where there is no Priest there can be no Sacraments. The *Papists* finding themselves unequal to an open attack, (how completely did the English Fathers of the Reformation discomfit them!) went craftily to work: they endeavoured to sow dissention within the Church, and to raise a mutiny within the sacred garrison of our Sion. And thus, "while *Harding*, *Sanders*, and others, attacked our Church on one side," and in one way, "*Coleman*, *Button*, *Hallingham*, *Ben-son*,

son, and others, were as busy on the other; and under the pretence of a purer reformation, opposed the *Discipline, Liturgy, and Calling of our Bishops*, as approaching too near to that of Rome." And thus it appears that our first *Sectaries* were but the tools of the Papists; who, if they did not suggest, cherished attentively all their absurd scruples; and were ever on the watch to foment divisions in the Church of England.

The Rev. T. Lewis, author of "THE SCOURGE, in Vindication of the Church of England, gives "a remarkable history of one Faithful Cummin, a Romish Divine, who came over into England in the reign of Queen Elizabeth, and was generally reputed as a very zealous Protestant. His seeming piety procured him a very great character with the inferior people, who were more particularly pleased with him for his severe raillery against the Church of Rome, and his bitter invectives against the Pope himself: this impostor was at last detected; but by an escape avoided the hands of justice, and returned to Rome. The Pope immediately imprisoned him for the abuses he had spread about him in England; but Cummin writ to his Holiness, and acquainted him that he had something of importance to communicate to him, if he could have the honour to be admitted into his presence. The Pope sent for him next day; and as soon as he saw him, "Sir," said he, "I have heard the character you have bestowed upon me, and my predecessors, among your hereticks in England, by reviling my person, and exposing my Church:—Cummin replied, "I confess my lips have uttered what my heart never thought; but your Holiness little imagines the considerable service I have done you:"—to which the Pope returned, "How, in the name of Jesus, Mary, and all the Saints, hast thou done so?—Sir, said Cummin, "I preached against set forms of prayer, and I called the English Liturgy a translation of the Mass-book; and I have made the people fond of extempore prayer; and by that means the Church of England is become as odious to my proselytes, as mass is to the Church of England, AND THIS WILL BE A STUMBLING BLOCK TO THAT CHURCH WHILE IT IS A CHURCH. Upon which the Pope commended him, and gave him a reward of two thousand ducats for his good service."

Let the Separatist now with confusion blush, and no more stretch his mouth with the outcries of Popery against the ceremonies of our Church; let him observe how this arrow originally came out of the Romish quiver, and be ashamed to sharpen his sword at the forges of the Philistines." Scourge, No. 31, pp. 195-6.

I wish some of my brother Churchmen, who are blessed with *litteratum otium*, would turn over the leaves of the writers of the Elizabethan æra; and throw together the scattered stories of similar artifices which were practised with melancholy success against one of the purest Churches which the world ever saw.

As to *The Scourge*, I have just been favoured with the loan of a copy of that scarce book. Almost every syllable it contains, relative to the dangers which threatened the established Church from the artifices of the Dissenters in the beginning of the reign of George I. is applicable to the hazard it is now put in by the practices of the methodists under Geo. III.

But, *non desperandum est de Ecclesia*. Great is truth, and will prevail over trick. If I, ὁ εὐχριστοτερος παντων των ανων, might presume to give advice to my brethren, I would exhort them to urge upon their congregations points of *Discipline* as well as *Doctrine*. The preachers under the Wesleyan connection have but Presbyterian ordination, and the self-

constituted

constituted ministers of the Whitfieldian faction, have nothing; nor have the most subtle of their apologists any thing to urge against the necessity for episcopal ordination, and submission to the authority of our Apostolic Church. The doctrines of the Methodists are the doctrines of the Church, carried perhaps to a dangerous extreme; but their discipline is schismatical, and therefore sinful, in a very high degree. The Methodists have not the plausible plea for separation which the Dissenters had.

I am, gentlemen, your's faithfully,

Sept. 7, 1802.

A LONDON CURATE.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE:

GENTLEMEN,

I PURCHASED, upon your recommendation, Dr. Rennel's Discourses, even though there was in one of your extracts from them, a clause, which, in my eyes, did not look well. That clause compared with a note annexed to the Discourse (Discourse IV.) which contains it, gives me, I must say, no favourable opinion of the Doctor's principles with regard to Church government. In other respects I readily allow, that he is beyond all praise; but here he appears to me to err exceedingly: my reasons for thinking so, I shall state as briefly as possible.

Dr. Rennel owns, what indeed cannot be denied, that the Episcopal Regimen is a feature of Christian antiquity, permanent, unvaried, and uniform from the earliest Apostolic times, down to the very dawning of the reformation. Yet, in Dean Swift's words, thinking, perhaps, that they would obtain more credit to his assertion, he says, that the Episcopal Regimen is not *absolutely necessary* to the existence of a Christian Church. The reverse, however, I am inclined to believe, is the truth; for, to the existence of a Christian Church, considered as a *society*, the Episcopal Regimen must be absolutely necessary, otherwise Christ appointed in his Church a form of government, which might be changed, as circumstances seemed to require. But where is the evidence that Christ appointed in his Church, a form of government, subject, in this sense, to the influence of circumstances, and so mutable in its nature as such a form of government must be? The Doctor produces no evidence of this: I will be bold to say he *can* produce none. In his affirmation, unsupported by any appearance of proof, that the Episcopal Regimen is not absolutely necessary to the existence of a Christian Church, Dr. Rennel's end is to apologize, in the best way he can, for the want of that Regimen in the Kirk of Scotland: then, in a strain of the highest and most affectionate panegyric, he says, that the Kirk of Scotland is worthy of the *highest respect*; that the Church of England is *proved* to profess the *warmest veneration* to her; and that the Clergy of the Church of England are most ready to express the *most unqualified regard* to her.

The Episcopal Regimen, for a reason already given, I maintain to be absolutely necessary to the existence of a Christian Church, considered under the idea of a *society*. But the Episcopal Regimen, the Kirk of Scotland, not only wants, but pronounces, in her confession of Faith, *Anti-Christian Tyranny*, deserving the abhorrence of all good Christians, and calling for their united efforts for its extirpation. And, with a confidence which ought to teach the Bishops and Clergy of the Church of England an obvious lesson, one of the most learned, and in the general opinion, most candid

candid and moderate Doctors of the Kirk, has, in his Lectures lately published, held up that apostolic, and, therefore, divinely instituted form of Church government, as an object of ridicule, nay, as you have justly observed, has perverted even the sacred text to get rid of it.

The thirty-nine Articles of the Church of England should undoubtedly be ever interpreted in a sense which makes them harmonize with the Liturgy. Interpreted in a Calvinistic sense, it is evident to every one who is not resolved to be blind, that they do not harmonize with the Liturgy, but contradict it most palpably. On this account, Dr. Rennel, I suppose, will not say that the Church of England is Calvinistic in her doctrines. But that the Kirk of Scotland is so, is indisputable.

To this I beg leave to add, that the Kirk of Scotland, in the exercise of public worship, has no Creed, no Ten Commandments, no Lord's Prayer, no Doxology, no reading of the Scriptures: nor does she observe any of the Festivals, so admirably calculated to awaken the devotion, and to refresh the mind of every well disposed Christian. In fact, these things are considered, by the lower ranks of people, *downright popery*: and their ministers care not to rectify their error. There are of them, at the same time, who abstain intentionally, in their public discourses, from *explicit* mention of the peculiar doctrines of the gospel, because they are *disputed*. Which fact, compared with another, namely, that to students of Theology, the works of Clarke and Priestley are not unfrequently recommended, points out pretty clearly what side these gentlemen favour. In the Kirk of Scotland, to speak out the truth, the Unitarians in England, and persons of lax principles, have more friends than is at present generally suspected. Such is the Kirk of Scotland: and is she worthy of the *highest respect*? Is the Church of England indeed *proved* to profess the *warmest veneration to her*? Are the Clergy of the Church of England most ready to express the *most unqualified regard for her*? To these questions Dr. Rennel answers in the affirmative. But I wish the Church of England too well to credit even Dr. Rennel in this. If, besides, the Church of England regard the Kirk of Scotland with all that respect and veneration which Dr. Rennel says she does, where, I would ask, is the sense of the language which the Church of England has always addressed to the Presbyterians in England? The Doctor, in the overflowings of his affection for the Kirk, has, in my judgment, made that language something worse than non-sensical; and has put into the mouth of every Presbyterian Dissenter a plea by which he may justify his continuance in a state of separation from the Church. This, I make no doubt, Bishop Hoadley would have approved; but that it never would have obtained the sanction of Bishop Horne, I am confident.

What Dr. Rennel calls other strong marks of excellence in the Kirk of Scotland, have some of them *no existence* at all; and the rest he has stated in such a manner as to go beyond the *bounds of truth*. May he henceforth avoid the indiscriminate and dangerous praise, which has occasioned the foregoing remarks; and duly consider, that being an Episcopal Divine, he ought to write as such.

July 17, 1802.

A NORTH BRITON.

BISHOP

BISHOP HORNE'S LETTERS ON INFIDELITY.

LETTER VII.

LET us consider, in the last place, whether suicide be not a breach of that duty we owe to *ourselves*. On this head Mr. H. is short, and therefore we need not be long.

The argument lies in a narrow compass. Man is subject to misery, and suicide is the way to escape it.

P. 20. "That suicide may often be consistent with interest, and with our duty to ourselves, no one can question, who allows, that age, sickness, or misfortune, may render life a burthen, and make it worse even than annihilation."

That they "make it worse than annihilation," is not the general opinion, because, however afflicted, few seemed disposed to chuse annihilation, (if they thought they could obtain it) in preference. That the calamities of human life are many and great, there is neither room nor occasion to dispute. They have employed the pens of poets, orators, and historians, from age to age. They are frequently, without doubt, "a burthen." But the burthen has often been borne; and what has been done, may be done again. It is laid upon us by our sins, and is no more than we deserve; therefore it ought to be borne patiently. It will last but for a little while; therefore it should be borne cheerfully. Through the mercies of a Saviour, it will terminate in everlasting felicity; and therefore it should be borne joyfully. This is the ground upon which we stand. These are the principles by which we abide. Admit them, they solve every difficulty, and disperse every cloud. Through the valley of the shadow of death they open a fair and lovely prospect, extending far and wide beyond it. At their presence, sorrow brightens into joy, light arises in darkness, and the mass of human wretchedness melts away before it, like the morning mist upon the mountains.—If the philosophers possess any principles that are better, and better founded, let them be communicative; if not, let them embrace these with us, and not be faithless, but believing.—Whoever they may be of them that read this, Almost, I think, they are, at the moment, persuaded to be Christians:—would to God that every one who reads it, might become not only almost, but altogether such!

If, on the other hand, unhappily seduced by the subtlety and sophistry of Mr. H. men determine to adopt what he calls his philosophy, that is, to doubt concerning the immortality of the soul, the resurrection of the body, and a future state of rewards and punishments; whether there be any providence, concerning itself with human affairs; and whether the world be governed by a good or an evil Being, or by any Being at all—then may they, with Mr. H. esteem suicide "to be no crime, but the only way in which we can be useful to society, by setting an example, which, if imitated, would preserve to every one his chance for happiness in life, and would effectually free him from all danger of misery."

But according to a common saying, we are to look for the business of a letter in the *Postscript*. Subjoined to the Essay is a *Note*, in which Mr. H. asserts, and endeavours to prove, "that suicide is as lawful under the Christian dispensation as it was to the heathens." If this be the case, we must beg his pardon for having supposed that Christianity was glanced at above, as the *superstition* which kept men in bondage, and prevented them

from taking this short method to escape the evils of life. The Gospel, it seems, allows of suicide. It must be the Gospel, not according to St. Matthew, St. Mark, St. Luke, or St. John, but according to Mr. H. I know of no single text that will prove the point, though I once heard of a gentleman who did effectually prove it by two texts judiciously laid together—" " Judas departed, and went, and hanged himself"—" Go, and do thou likewise."

But though there be no text which enjoins it (as, considering the importance of the subject, might have been expected) Mr. H. is clear " there is not a single text which prohibits it."—" That great and infallible rule of faith and practice," continues he very gravely, " which must controul all philosophy and human reasoning, has left us in this particular to our natural liberty."

" The " liberty" of destroying himself cannot be thought very natural" by any one believing in a God who placed him here, and placed him here with some view and design. Much less can a Christian, while he continues in his senses, imagine himself left at this liberty by the Gospel; since above all things it enjoins and exhorts him, after the example of his Saviour, to suffer in patience, that he may reign in glory. Every precept of this sort is a virtual prohibition of suicide, which argues the last degree of impatience.

" Resignation to Providence is indeed recommended in Scripture; but that implies only submission to ills that are unavoidable, not to such as may be remedied by prudence or courage."

" Prudence and courage" are both excellent things: they are two of the cardinal virtues. But that suicide is a display of them, is a proposition hitherto unknown to Reason, Law, and Gospel. There could be no occasion to preach patience under sufferings if it were so, because then no man could be under a necessity of suffering. He might avoid it, at a moment's warning, by the knife or the halter. There could be no such things as " unavoidable ills;" and the Gospel precepts would be almost as absurd as Mr. H—'s Note.

" *Thou shalt not kill*, is evidently meant to exclude only the killing of others, over whose life we have no authority—Magistrates punish criminals capitally, notwithstanding the letter of the law."

Magistrates have authority over the lives of others; but have we authority over our own, to put an end to them when we please? Surely not, and therefore suicide is justly accounted and treated by our laws as one species of murder, forbidden by the commandment.

" But were this commandment ever so express against suicide, it would now have no authority; for all the law of Moses is abolished except so far as it is established by the law of nature. And we have already endeavoured to prove, that suicide is not prohibited by that law."

This is modest—" We have endeavoured to prove." But the endeavour, it is humbly apprehended, has been in vain, and ever will be so while there shall be piety enough left on earth to acknowledge God as the Lord of life and death; for so long men will judge it their duty to adore his power, and wait his pleasure. A trifling alteration in our religious services might perhaps answer Mr. H—'s purpose, without the abolition of any part. Let that little particle NOT be expunged from the *Commandments*, and inserted in the *Creed*.

" In all cases Christians and Heathens are upon the same footing"—

The

They very soon will be so, when Mr. H—'s philosophy shall once become the established religion.

“Cato and Brutus, Arria and Portia acted heroically; those who now imitate their example ought to receive the same praises from posterity.”

Christianity inculcates a far nobler heroism. It teaches us, when we are engaged in a good cause, to die for it like men, but not by our own hands; to “endure the cross, despising the shame.” Cato had not patience to do the one, and Brutus was too proud to do the other. That fortitude is not compleat, which cannot do both. But surely, Cato might have lived, though Cæsar conquered; and Brutus have left the world with a quiet conscience, though he had forborn to stab the Dictator, or himself. Of the Roman ladies *nil nisi bonum*—But there have been martyrs of that sex among us Christians, who could have shewn to them likewise, “a more excellent way.” There cannot be a finer or more just representation of this matter than that given by Mrs. Chapone in the story of FIDELIA, first published in the *Adventurer*, No. 77, &c. and afterwards reprinted in a little volume, entitled, *Miscellanies in prose and verse*. Every female, who, on account of her crimes, her miseries, or both, may be tempted to put a period to her life, should read that story. She may read it again and again, with increasing pleasure and improvement. Nor let me omit this opportunity of recommending to general perusal a charming Ode, published among the Poems of Mr. Warton, styled THE SUICIDE, in which the best of poetry is applied to the best of purposes.

“The power of committing suicide is regarded by Pliny as an advantage which men possess even above the Deity himself.”

Shame upon Pliny for uttering such a sentiment! But more shame upon Mr. H. for retailing it in a Christian country! The thought is equally blasphemous and absurd. Blasphemous, in exalting man above the Deity, on so wretched an account; absurd, because as God is liable to no calamities, he cannot need the means to escape them,

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

YOU indulged me with inserting a letter some time ago on the subject of a Sunday School for the Chimney Sweepers, which I was in hopes would have been noticed by some of your worthy clerical correspondents; and I yet flatter myself it will be taken up at some future period.

Will you permit me now to express a wish that the excellent Bishop of London's Lectures might be printed in a cheaper manner, on inferior paper, and somewhat abridged, that they might be purchased by the mechanic, or those in the lower class, as well as the superior orders. They would be an excellent antidote to the poisonous publications set on foot by the enemies of religion. They contain the substance of many voluminous commentaries, which it is not possible for them to procure or peruse. When a former worthy prelate filled the see of London, (Bishop Sherlock) his admirable Pastoral Letter after the earthquake was printed on coarser paper, that it might be circulated among the poor. Two respectable stationers, Messrs. Vertue and Goadby, petitioned the Bishop for permission to print it in an inferior manner. I think there was a subscription set on foot to defray the charges over what the purchase money arose to: in this case I should suppose the very extensive sale would repay it, as numbers would

would be eager to possess a copy at a moderate rate; no Diocesan being more generally beloved by his flock, or more generally known, having laboured all his life for the good of those souls under his care. I would not wish him any additional or unnecessary trouble, only a little of his judicious advice to the editor, (in case such a plan was to be carried into execution,) what might be retrenched to bring it into a smaller compass: for the unlearned reader, several of the notes might be wholly omitted without any material loss to those who cannot be supposed to understand them.

And now I am on the subject of books, give me leave to point out to the Society for promoting Christian Knowledge, that their bibles are incorrectly printed, to the disgrace of all who have any hand in their publication, when purchased for charity children, (which I believe they generally are,) or indeed for any other poor children, there arises a serious mischief from the frequent mistakes: such children are too much in the habit of reading carelessly; and I fear their masters and mistresses do not always attend so diligently as could be wished to hearing them read correctly, leaving that important branch to the bigger ones, or hearing several at one time, so that when it is *said* they are able to read a chapter, they can scarcely make sense of it. I know this to be the case in several schools which I have had an opportunity of observing. This evil might be obviated in a great measure by the subscribers, or those, who in a more especial manner manage the affairs of such schools, examining what proficiency each child makes, which I believe is better looked into by our Dissenting Brethren in their seminaries, though I know it is practised in some of our own. Indeed I heartily concur with your Correspondent, Theodosius, in wishing catechizing would become general: the benefits may be incalculable,—the instruction of the children is obvious; it will make all masters and mistresses of schools, as well as probably the parents, *attend* to their children, and give them the habit of learning by heart, and reciting *correctly*, which would be an advantage exclusive of the religious instruction: the Clergy would have an opportunity of infilling much advice, which children could not attend to, or understand in a sermon.—Milk (St. Paul says) is for babes, meat for those of full age." It would beget a reverential love in the children to their pastor; and he would know what parents took most pains with their young ones, and kept them decent and clean. I have with pleasure heard the *London Curate* make observations of this sort. What I wish for is a *general* catechizing, not confined to the charity children alone, though that is good. Where there are little rewards, such as a handsome bible for the best, a common one, or a prayer book, for the next in degree, as at St. Bride's and White-chapel, is an excellent plan, inciting the parents, as well as the children, to emulation. I believe catechizing the charity children in Lent is universal in all our London Churches: at Islington and Stoke Newington, I understand a section of Lewis's Exposition of the Catechism is gone through every Sunday afternoon: at Stepney a general catechizing is held every first Wednesday in the month; and I am told the highest people in the parish send their sons and daughters, a truly laudable example; and the communion table from whence it is asked, is encircled five rows deep.

Your's,

C.

Sept. 1, 1802.

To

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

I ONCE supposed that there was a law obliging Clergymen to marry at no time except between the hours of eight and ten; but seeing it not an unrequent practice in this county to marry at every hour in the day, and even by candle-light, I took the trouble of looking into the act, and certainly there is no time fixed for the performance of the ceremony. As, however, the circumstance I allude to, has excited much surprize among the Orthodox; and the supporters of our church have expressed much alarm, lest this appearance of indifference should affect its real interest, I have written to you, to request an answer from some of your correspondents on a subject, which I conceive to be a momentous one.

I am most faithfully your's,

Cambridge, Aug. 24, 1802.

SECULARIS.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

THE sentence in the Memoir of Dr. Mayo, that the proper Presbyterian, who differs from our Church only in matters of discipline, Dr. Mayo knew how to value justly, I called *obnoxious*, because to me it appeared to imply, that a *proper* Presbyterian differs from the Church of England *only* in matters of discipline; and that Episcopacy, as a matter of discipline, is of inferior consideration and importance.

On the last of these points, it seems, I had mistaken the meaning of the writer of the Memoir; for he says in your Number for June now before me, that he deems Episcopacy a *sine quâ non*, that is, a thing absolutely necessary, in any Church, and what gives validity to the administration of the sacrament in the Church of England. These are scriptural and primitive sentiments; as such I avow them to be *my* sentiments: the writer of the Memoir, at the same time, agrees with me, that the Kirk is Calvinistic in her form of government. Indeed, she not only wants Episcopacy, which is absolutely necessary in any Church, and what gives validity to the administration of the sacrament: but, in the solemn league and covenant, she has pronounced it, under the contemptuous name of Prelacy, contrary to sound doctrine and the power of godliness; and has declared, that she will endeavour the extirpation of it, lest she partake of other men's sins, and thereby be in danger to receive their plagues! Considering this *false* assertion and *wicked* purpose, well indeed might a London Curate say, that he cannot communicate with the Kirk.

With regard to the other point, that a *proper* Presbyterian differs from the Church of England *only* in matters of discipline, the writer of the Memoir asserts, that the question about Episcopacy and Presbyterianism is the *only material* difference between the Church of England and the Kirk of Scotland; and, consequently, that I have imputed to a *proper* Presbyterian what he does not believe, and can, therefore, make no part of his character. To this I reply as follows:

The *original* Presbyterians, both in England and in Scotland, were certainly what is called Calvinistic in their doctrines. That the Confession of Faith contains these doctrines of theirs, has, as far as I know, been generally supposed from the moment it was published. That it does contain them, is the common opinion in Scotland at present—the Ministers

of

of the established Kirk do not deny it—and there are seceders who glory in maintaining it, and alledge, as one cause of their secession, departure, on the part of these ministers, from the principles which they profess, as set forth in the Confession of Faith. Let, indeed, any person of a plain understanding but peruse that composition throughout, observing the connection of its most prominent parts, and making passages of clear and indubitable import explain any which occur of an obscure and doubtful nature, and he will, I make no doubt, be convinced, that therein the doctrines denominated Calvinistic, are expressed in language, which no *pre-amble* allows to express, and which no invention can *torture* to express, any thing but, to use Dr. Balguy's words, that system of nonsense, built on the execrable foundation, that God is a tyrant.

In the Confession of Faith it is affirmed, for instance, that by the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others pre-ordained to everlasting death; that these men and angels, thus predestinated and pre-ordained, are *particularly* and *unchangeably* designed; that their number is *so certain* and *definite*, that it cannot be either *increased* or *diminished*; and that the rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice.

In the Confession of Faith it is affirmed, that by original corruption we are *utterly* indisposed, disabled, and made opposite to *all good*, and *wholly* inclined to *all evil*, and bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries, spiritual, temporal, and eternal; that all those whom God hath predestinated unto life, and *those only*, he is pleased, *in his appointed and accepted time*, effectually to call, by his word and spirit, out of this state of sin and death; but that others, who are not of the elect, *although they may be called by the ministry of the word, and may have some common operations of the spirit*, yet never truly come to Christ, and therefore cannot be saved.

In the Confession of Faith it is affirmed, that, when the moment of effectual calling comes, the elect are *altogether passive*, until, by the *determining* power and *effectual* drawing of the spirit, they are enabled to answer this call, and to embrace the grace offered and conveyed in it; and that, when they are thus brought into a state of grace, it is possible for them, without any divine revelation, to arrive at *infallible* assurance of it,—assurance founded not only on consideration of God's promises compared with the obedience of their lives, but arising from *some testimony of the spirit distinct from this*.

Finally, in the Confession of Faith it is affirmed, that the work of sanctification in the elect is still going forward till they arrive at Heaven, where only the will of man is made perfectly and immutably free to good alone; that, mean time, they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation fall into grievous sins, and continue in them; but that they can neither *totally* nor *finally* fall away from the state of grace.

While it is remembered, that these are the doctrines of the Kirk, as they are exhibited to the world in the Confession of Faith, let it also be remembered,

remembered, that from the exercise of public worship in her religious assemblies are excluded the Creed, the Ten Commandments, the Lord's Prayer, the Doxology, the reading of the Scriptures; and that it is, properly speaking, just what the officiating minister is pleased to make it. Nor by the Kirk are the holy festivals, so well adapted, as they return, to instruct, admonish, edify, and comfort, at all celebrated. Now, taking for granted what I really believe, that the Church of England is *not* Calvinistic in her doctrines, we have here between her and the Kirk a difference, formed by doctrines, *which affect the whole scheme of our redemption*, and a mode of worship, *authorized neither by scriptural warrant nor primitive practice*. Is such difference not material? If a London Curate insist that it is not material, I must rank him with Sir Richard Hill, his wild brother, *et hoc genus omne*. Meantime, trusting to the truth of the foregoing observations, I say, that the question subsisting between Episcopacy and Presbyterianism, *is not the only material difference* between the Church of England and the Kirk; and that a *proper* Presbyterian, a Presbyterian who adheres to his own principles as contained in the Confession of Faith, believes every thing imputed to him in the remarks on the Memoir of Dr. Mayo. Had I accused the Church of England of Calvinism, or the Kirk of Antinomianism, what a London Curate has written on the opposite side of the question, would have been something to the purpose. But as I did neither, it is, in my judgment, the reverse.—That Almighty God may grant to all, who profess and call themselves Christians, knowledge of his truth in this world, and life everlasting in the world to come, is the earnest prayer of

June 24, 1802.

A NORTH BRITON.

ON THE THIRTY-NINE ARTICLES OF THE CHURCH OF ENGLAND.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

NOTWITHSTANDING the great variety of explanations of the Articles of our Church which are to be met with in the writings of learned and pious men of the Establishment, yet I think you will allow whatsoever can tend in any wise to throw *new light* on this very important subject, is well deserving the serious attention of considerate men. The following Essay on this important subject was found amongst the MSS. of my late father; and if you deem it of sufficient importance to be inserted in your Miscellany, it is at your service.

“In the first place,” says our author, “our Articles are levelled *chiefly* against the ROMANISTS. Our VIth Article, “*Of the sufficiency of the Holy Scriptures for salvation*,” is composed directly against the impious pretence of the ROMANISTS of equalizing to them ORAL TRADITION. The VIIIth, and six following, are levelled against that capital error of the PAPALINES, *the exaltation of human works above what Reason and the Gospel allow*. The IXth states the grand idea of CHRIST'S being a restoration to, and recovery of, a forfeited title to the inheritance of eternal life. It therefore begins with asserting the strength of CONUPISCENCE in the *natural man*. The Xth maintains, in consequence of this strength of the passions, that *mere Reason* is unable completely and uniformly to subdue them; or that *man's will*, unassisted by God's grace, does not effectually and

and practically determine him to good. The XIth proceeds to one necessary consequence, viz. that a perfect judge cannot account us to deserve *eternal life*, except regard be had to CHRIST'S mediation and FAITH in it. The XIIth notes another consequence, viz. that man's works are so imperfect, as not to endure the *severe censure* of that judge, yet are acceptable to him as the genuine fruits of a lively faith. The XIIIth proceeds to another consequence, viz. that since God commands works to be done *with FAITH* in CHRIST, when they are done *without* it, they must partake of that defect, or the nature of sin, whose formal definition is, "a transgression of God's Law." The XIVth most justly condemns the impious Popish doctrine of *Works* of SUPEREROGATION, or that Man can do more than is necessary to his own salvation. And the XVth confutes that other dreadful doctrine, that *Saints* may become our MEDIATORS, by cutting the root of this accursed tree, and applying this sharp truth, that "CHRIST alone lived without sin." Our XIXth and XXth articles effectually confute the pretensions of the CHURCH OF ROME TO INFALLIBILITY: and our XXIth destroys the like pretensions of her GENERAL COUNCILS. Our XXIIId confutes her gainful doctrine of PURGATORY; and our XXIVth her very absurd one of a *Ministry in a tongue unknown to the People*. The XXVth effectually exposes the idle pretensions of ROMANISTS in their FIVE additional Sacraments; and the XXVIIIth and XXIXth confute that monstrous doctrine of TRANSUBSTANTIATION, which Archbishop TILLOTSON predicted would "prove like a mill-stone about the neck of POPERY." As our XXXth enjoins COMMUNION in both kinds, so our XXXIst justly condemns the impious doctrine of propitiatory masses. Our XXXIIId asserts the Christian liberty of Ministers to marry. And our XXXIVth teacheth that the *Ceremonies, or Traditions*, of the CHURCH OF ROME, are no otherwise defensible than as they "are not repugnant to the word of God." The XXXVth confirms the authority of our HOMILIES, most of which are directly opposed to POPERY; and the XXXVIth asserts the validity of our Ordinations against the pretensions of the CHURCH OF ROME. Finally, our XXXVIIth affirms the *Supremacy* of the Chief Civil Magistrate, and denies it to the Pope.

In the second place, many of our Articles are expressly compiled against the most extravagant SECTARISTS, who taught doctrines inconsistent with any tolerably regulated Society either in CHURCH or STATE, and caused such reproach to be cast upon the *Reformation*, that, in common prudence, it became necessary for the CHURCH OF ENGLAND to disclaim them all.

"Our VIIth Article begins with condemning such as maintained that the OLD TESTAMENT was *contrary* to the NEW: and as on one side it condemns such as would impose upon Christians the burthens of the *civil* and *ceremonial* laws of the Jews, so on the other side it detests the ANTI-NOMIANS, and all who would free Christians from the obligation of the *Moral Law*. The XVIth justly condemns, on one side, such as assert that their SECT cannot sin; and on the other, deny God's pardon to true penitents who have sinned after baptism. Our XVIIth Article, in order to prevent excesses of partizans on the deep and much contested point of PREDESTINATION, asserts on one side, a very moderate doctrine of ELECTION, viz. that "God's Promises are to be taken as they are set forth generally in Holy Writ;" and that "our Lives must be conformed to God's express rule there laid down;" and by shewing the sad, though opposite

opposite effects of a contrary doctrine, *virtually* condemns the shocking tenets of rigid CALVINISTS concerning *Absolute Election* and *Reprobation*. Yet this Article, like most moderate things, hath been most condemned, and most unjustly. Our XXVth, XXVIIth, and XXVIIIth Articles, condemn such extravagant SECTARISTS as deny all spiritual efficacy of CHRIST'S *Two Sacraments* when duly received, and who execrate our baptism of Infants as *Anti-Christian*. Our XXVIth, on one hand, condemns such *Enthusiasts*, as suppose the efficacy of CHRIST'S *Sacraments* to depend on the *worthiness* of the Minister; and on the other, enjoins process against *unworthy* Ministers. As our XXIIIrd Article reasonably condemns all *Enthusiasts* who would introduce *confusion* into the Church, by assuming the office of the Ministry *without a lawful call*, (in the definition of which this Article is very liberal and charitable,) so our XXXIIIrd condemns the same sort of men, who deny that regard ought to be paid to the *due use* of EXCOMMUNICATION, most requisite to every CHURCH for the support of manners!* The three last Articles condemn, on the principle of inconsistency with any tolerable well-being of civil society, *various enthusiasts*. Thus the XXXVIIth condemns all deniers of the Civil Magistrates supremacy; all deniers of his right to punish *any* crime with DEATH; and all deniers of the lawfulness of defending our country by arms. The XXXVIIIth condemns the Preachers of a *Community of Goods*, and consequently the extinction of Property: and the XXXIXth condemns all such persons as impede the distribution of justice, both in matters of property and crimes, by a *denial of an OATH in any call whatsoever*.

In the third place, our Articles are drawn up directly against all persons who deny the great additions which the *Revelation of the Gospel* hath given to the *Religion of Nature*. Of this kind are the deniers of the TRINITY, condemned in the IIrd and Vth Articles; deniers of the *real Death* and *Resurrection of Christ*, condemned in the IIIrd and IVth, and all of them in the VIIIth, which establishes the *Three CREEDS* as founded on holy writ: and, finally, deniers of the *necessity* of the Gospel to give us full and perfect assurance of acceptance with God, who are condemned in the XVIIIth Article.

“In the fourth place, the former part of the *first* Article is formed against those execrable persons, in whose favour 'tis to be hoped no one will ever speak, *absolute Infidels*, who deny the natural and moral Attributes of God, and consequently the incontestible truth of NATURAL RELIGION.”

The writer of the above Strictures proceeds to declare, that he hopes what hath been advanced above, will be sufficient to shew “that all the *Sects* against whom our Articles are levelled, are such that the CHURCH OF ENGLAND cannot, and ought not to consider them as other than her *inveterate* foes: as men, so far from being engaged either *directly*, or even *indirectly*, or *accidentally*, in the same great cause with herself, that, on the contrary, they are employed *directly* in sapping her foundation as a PROTESTANT CHURCH, or indeed as *any* CHURCH at all. He enumerates the “*three great troops of our foes*” to be, “1st.—PAPISTS who have,”

* Nothing can more seriously alarm all true lovers of the *established Religion* and *sound Morality* than the *contempt* and almost *general disuse* of the centuries of the Church; for we may venture to assert, that “*when Discipline is relaxed, Religion is in danger*; and there is ALMOST AN ENTIRE RELAXATION OF DISCIPLINE IN THE CHURCH OF ENGLAND!!! Aug. 1802.

he says, "fixed on *Christianity at large* a stain almost indelible; and dreadfully contributed to introduce into the world INFIDELITY in its fullest extent: Idly, ENTHUSIASTIC PROTESTANT DISSENTERS, who have lamentably, contributed to disgrace both *Christianity at large*, and *Reformation in general*: and Idly, DEISTS, who have not only brought reproach on *Christianity* and *Reformation at large*, but on our CHURCH (*the purest perhaps in Europe*, adds he,) in particular." He then shews those particulars wherein the CHURCH OF ENGLAND agrees with these different descriptions of her foes; and then adds some excellent reflections, arising from the view he hath taken of the subject; which I regret that the limits of my paper do not allow me to add at large.

Gentlemen, if you think the above extract will tend to throw any new light on the Articles of your Church, and the particular views with which they were composed, they are very much at your service, as are at all times the very humble services of a most sincere well-wisher to the cause you have undertaken to support; and your humble servant,

August 3, 1802.

T. C.

P. S. With great pleasure I perceive your Correspondent, IOTA, in your Magazine for July, 1802, pp. 26, 27, hath called the attention of your Readers to the present great exertions of the ROMANISTS in behalf of those gentlemen who are likely to be friendly to the question of CATHOLIC EMANCIPATION, which your Correspondent thinks 'tis "almost certain will be brought forward in the ensuing parliament." If this prediction should happen to be fulfilled, I most sincerely hope the same watchful spirit of the friends of Protestantism which effectually repelled the first attempt, will be in like manner exerted against any similar attempts in the new Parliament. Our gracious Sovereign will, I hope, always be as jealous of the encroachments of POPERY, and as warmly zealous for the prosperity of the PROTESTANT cause as he hath hitherto shewn himself to be. Never for an instant let us forget, that the ROMANISTS are actuated now by the very same spirit as when they lighted up the fires in Smithfield, and brought the excellent CRANMER to the stake. The luminous author of the "PURSUITS OF LITERATURE," a few years since fully proved to us this important fact, never may this salutary truth be absent from our mind!!

Sincerely wishing that your Correspondent's remarks may have their due effect on the mind of every member of the new Parliament,

I remain, Gentlemen, your's, &c.

T. C.

ACCOUNT OF THE FEAST OF TABERNACLES.

THE three great festivals of the Jews, were the Passover; the Pentecost, and the Feast of Tabernacles. The first corresponds to our Easter, the second to Whitsuntide, and the last to Christmas: when the Son of God, the divine *Word was made flesh*, and tabernacled *σκηνωσεν, amongst us**. It will not be *unsuitable* therefore to give some account of this solemnity.

In Leviticus xxxiii. c. v. 33. we read, "And the Lord spake unto Moses, saying, speak unto the children of Israel, saying, the fifteenth day

* John iv. 14.

of the seventh month, shall be the Feast of Tabernacles for seven days unto the Lord. On the first day shall be an holy convocation: ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto the Lord; on the eighth day shall be an holy convocation unto you, and ye shall offer an offering made by fire unto the Lord," &c. In Numbers xxix. 12, &c. the reader will find more particulars.

This Feast of Tabernacles, (so called because the people dwelt in *tabernacles* or *tents*) lasted as we learn from the above passage eight days, and began on the 15th of the month *Tisri*, which answered to part of our September and October. It was instituted by God, for a memorial of the Israelites having dwelt in *tents* or *tabernacles*, while they were in the desert; or else according to others, in remembrance of the building of the *Tabernacle*; with a *typical* view, as many suppose, to the incarnation of the *Messiah*, to his pitching his *tabernacle*, in human flesh, among us. The design of this feast was moreover to return to God thanks for the fruits of the vine, as well as of other trees, which were gathered in about this time; and to beg his blessing on those of the ensuing year. No feast was attended with greater rejoicings than this, which was owing to the expectation they were in of the *Messiah's* coming, and for which they then prayed with particular fervor: nay, the days of the *Messiah* were stiled by the Jews the *Feast of Tabernacles*.

The following are the principal ceremonies, which were observed in the celebration of this feast: 1. They dwelt, during the whole solemnity, in tents, or booths, made of boughs of trees, like bowers, in the open air; and frequently pitched on the tops of their houses, which the reader need not be informed, were flat and like terrasses. 2. They offered every day a great number of sacrifices, besides the usual ones, of which there is a particular account in the xxixth of Numbers. It is observable, that one bullock less was offered every day, than that foregoing †. 3. During the whole feast they carried in their hands, branches or posies of *palm-trees*, olives, citrons, myrtles, and willows. These they tied with gold or silver lines, or with ribbons; and did not leave them all the day, but carried them with them, even into the synagogues, and kept them by them all the time they were at prayer. With these in their hands, they encompassed the altar, singing, *Hosannah*, that is, *Save, I beseech thee*; by which words, taken out of the 118th Psalm †, they prayed for the coming of the *Messiah*;—these branches bore also the name of *Hosannah*, as did the days of the feast: on the last of which they presented at the temple the first fruits of their latter crop, or of such things as were the slowest in coming to maturity.—It deserves attention, that in the same

† The *Jews* give no very satisfactory reasons for this particular circumstance. They talk of an offering of *seventy* bullocks for the *seventy* nations of the world, who were to be brought under the government of the *Messiah*. *Ainsworth* says, "By this diminishing of one bullock every day, the Holy Ghost might teach them their duty to grow in grace, and increase in sanctification; that their sins decreasing, the number of their sacrifices (whereby atonement was made for their sins) should also decrease daily—or it might signify, a diminishing, and wearing away of the legal offerings, to lead them unto the spiritual and reasonable service, by presenting their own bodies, a *living sacrifice, holy, acceptable to God*, &c.

† This *Psalms* contains a strong prophecy of Christ; and deserves the reader's most serious perusal.

manner was *Jesus Christ* conducted into *Jerusalem*, by the believing *Jews*, who looking upon him as the promised *Messiah*, expressed an uncommon joy upon finding in him, the accomplishment of those petitions which they had so often put up at the *Feast of Tabernacles*. See *Matt. xxi. 8, 9.*—They walked every day, so long as the feast lasted, round the altar, with the forementioned branches in their hands, singing *Hosannah*: during which ceremony, the trumpets sounded on all sides: on the seventh day of the feast they went seven times round the altar, and this was called the *Great Hosannah*. Upon the last day of the feast, they used to repeat their *Hosannah* often, saying, “*For thy sake, O our Creator, Hosannah: For thy sake, O our Redeemer, Hosannah: For thy sake, O our Seeker, Hosannah**: as if they addressed themselves to the *Trinity* to save and help them.—There seems to be an allusion to this ceremony of surrounding the altar, &c. in *Revelation vii. 9.* wherein *St. John* describes the *Saints* as walking round the throne of the *Lamb*, with *palms* in their hands, the emblems of victory and triumph, and singing the following hymn, *Salvation cometh from our God, and from the Lamb*†.—4. But one of the most remarkable ceremonies performed on this feast, was the *libations*, or *pouring out of the water*, which was done every day. A priest went and drew some water, in a golden vessel, at the pool of *Siloam*, and carried it into the temple, where he poured it on the altar, whilst the members of the sacrifice were upon it, (but first mixing some wine with the water) at the time of the morning service, the people singing in the mean time the words out of the prophet *Isaiah*, *With joy shall ye draw water out of the wells of Salvation*‡. As according to the *Jews* themselves, this water was an emblem of the *Holy Ghost*, *Jesus Christ* manifestly alluded to it, and pointed to the completion of what was figured out, by these ceremonies, when he said to the people, on the last day, *that great day of the feast* (that is of *tabernacles*), *If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. This he spake of the SPIRIT* (adds the Evangelist) *which they that believe on him, should receive, &c. John vii. 37, &c.* Thus as this festival was commemorative of God’s favour to them, while they dwelt in tents and tabernacles in the wilderness; and was designed to remind them of their short and pilgrim state here below: (See *Psalms xxxix. 12.*) So was it intended to foreshadow, that future dwelling of the *Messiah*, in the tabernacle of human flesh, whence their greatest comforts were to flow, and through whom they, and all mankind were to receive the water of life, the spirit of grace.

The modern *Jews* having now no opportunity of going to the temple, nor of performing all the ceremonies prescribed by *Moses*, make, each for themselves, in some open place, an arbour or bower of the branches of trees, hung round about and adorned as much as they can. There they eat and drink, and sometimes lie; such as are sick or worn out with age are dispensed with from observing this ceremony; and when it rains hard

* See the *Jewish Rituals*.

† Η Σωτηρία τῶ Θεοῦ, ἔ τῶ Ἀρνῶ seems very improperly rendered in our translation *Salvation to our God, &c.*

‡ *Isaiah* xii. 3. and lv. 1. The ancient *Latin* version hath properly enough, rendered the last words of the first passage here quoted by, *The wells of the Saviour*.

they

they are permitted to retire into their houses. They have added a ninth day to the festival, which is called, *the joy of the law*, because on this they compleat the reading of the *Pentateuch*.

We must not forget to observe, that the *Jews*, during the whole solemnity, used and continue to use all imaginable expressions of an universal joy, still keeping within the bounds of innocence; such as feasting, dancing, continual *music*, and such vast illuminations, that the whole city of *Jerusalem* was enlightened with them. The greatness of these rejoicings, and their happening in the time of vintage, hath made some authors believe, that the *Jews* were wont to sacrifice to *Bacchus*. *Plutarch* mentions this, as well as *Tacitus*.—The *Jews*, attending to their oracle *Maimonides*, are so strongly persuaded, that the branches of the *citron-tree* are essentially necessary at this festival, that such as live in *Germany* and other northern countries, send into *Spain*, and endeavour to get one every year with the citrons upon it. When the feast is over they offer the citrons, as a great present, to their friends.

And let us, *Christians*, celebrate a feast of grateful joy to the Almighty who has blessed us with *plenty* and with *peace*. He hath not only called back the destroying angel, but he hath poured down his gifts upon us in abundance. Let our hearts then be impressed with gratitude, and let those who possess the means open their hands *liberally* to their needy brethren, for the sake of Him who *tabernacled* in human flesh, that he might prepare for us an everlasting habitation.

J. W.

REVIEW OF NEW PUBLICATIONS.

Letters addressed to a Young Man on his first Entrance into Life, and adapted to the peculiar Circumstances of the present Times. By Mrs. WEST. 2d edition, 3 vols. 12mo.

IT is well known that certain interested connections subsist between bookfellers and reviewers of a particular class; and that the cause of *dissention* and heterodoxy is thus greatly forwarded. Our Review is conducted on very different principles; we propose to ourselves but one end—*maintaining of Truth*. The cause of Truth and the Church we deem the same; and in giving our opinion of any work, we regard not the name of the publisher. We wear no man's livery; we are not bound with any man's fetters; our judgment is unshackled, and we pledge ourselves to use the freedom we enjoy, in such a way as to promote the knowledge, and further the practice of pure religion, to counteract the artifices of schismatics, to aid the friends of the Established Church, and to point out to its members such works as will confirm them in right principles, or enable them effectually to combat impugners.—Under these impressions we would call the attention of our readers to a very interesting publication, which has now reached the 2d edition—“*Mrs. WEST'S LETTERS, addressed to a young man on his first entrance into life.*”—This work inscribed to the excellent and most accomplished *Bishop of Dromore*, is avowedly, “*designed exclusively for the professed members of the Church of England;*” (Introd. p. xvii.) and, at the same time that it conveys to our youth much good advice on many interesting points; it abounds with accurate information on those topics which it becomes a young churchman to know, and of which it is inexcusable to be ignorant.

rant. We hardly know any book better adapted to form the morals; to regulate the manners, and to give well-digested and well-timed political and religious information than the work before us;—and therefore as *Orthodox Churchmen* we recommend it in the strongest terms to all well regulated families.—It is written in a free and vigorous style; and whilst it may rank with the best productions of *Mrs. Hannah More*, in point of composition, it has none of that *leaning towards Methodism* which is too often discoverable in the writings of that otherwise admirable woman.

It appears that *Mrs. West* was induced to publish her book because of that inundation of sophistified trash which disgraces the prefs at the present day; and which has nothing but novelty to recommend it.—This is a reading age. She was aware of the danger which young people run in devouring indiscriminately the inflaming nonsense, and the consuming impiety too often laid before them by those who propose to themselves none other objects but lucre, and care not what doctrines enter their flimsy novels, or fugitive pamphlets, so they be greedily read, and plentifully sold.—Let *Mrs West* speak for herself, and explain her own motives for printing the letters she addressed to her son.

“ An attentive examination of the developement of the human mind (for which a very retired domestic life, and the care of a young family, have afforded an opportunity) convinces the author of the truth of the old observation, that the love of novelty is one of our earliest and most predominant propensities. She thus accounts for the success of many admired works, and the circulation of many strange opinions, which, but for their being *new*, must quickly have sunk into that pool of oblivion in which these surreptitious invaders have unjustly plunged more deserving candidates for the prize of popularity. Does the author (it may be asked) write a new book to condemn novelties? She does; and yet does not think herself actuated by the malevolent spirit of envy to tear a wreath from a rival's brow. The kind of religion, philosophy, legislation, belles lettres, and indeed every species of literature, that is retailed in plays and novels, not to mention a little army of miscellanies, is, she is persuaded, more dangerous than total ignorance to the morals of the middle classes, among which the readers of such works are mostly found. In the convenient form of a pamphlet which may be skimmed over in half an hour, tossed aside, and resumed without fear of injuring the strength of the argument, the clerk or the apprentice, unwarily acquires an engine which he may hereafter employ to undermine those principles of modesty and regular submission which he was, perhaps, fortunate enough to imbibe under the parental roof. He is told, that those principles were vulgar prejudices; he is too glad to hear this intelligence, to stop to ask why. If fear of legal punishment prevents his instructors from at once initiating him into all the mysteries of the new philosophy, his respect for that explanation of our duty to our neighbour which is given in our excellent catechism is whispered away by insinuations equally wicked and absurd. It may be asked, have not these principles been refuted a thousand times? They have, and with a strength of argument that must flash conviction upon every mind that is open to conviction, and capable of attending to a laborious patient investigation of truth. But has refutation diminished the diabolical industry of the propagators of these doctrines? It has taught them precaution, not remorse. They no longer audaciously demand to be heard at the bar of manly reason; they know that tribunal is unfavourable. It is to *juvenile* readers that they now apply: and by those amphibious ephemeral productions, which escape criticism, and elude the attention of the learned, they contrive to wage an alarming war against the cause of order and morals: those important concomitants which never can be disjoined.

“ By means of a publication approaching somewhat to their own level, desultory, aiming at amusement, but founded on better principles, it seemed more eligible to assail

affail these pigmy warriors, than by a learned regular treatise on each disputed point. It is intended to attack many of these false dangerous opinions in the succeeding pages. A slight connection between the various parts of the work has been preserved; a very exact form was not aimed at. The author is aware that her design will expose her to censure as an alarmist, and that she shall be ridiculed for seriously stating the dangers which arise from perusing that description of publications which she apparently thinks contemptible. To these objectors we would answer, that it is of the highest importance what sort of principles the fathers and masters of the next generation imbibe; there being little probability that their habits of life will permit them to break those strong associations of ideas which have been imprinted on their imaginations in early life by a thousand various combinations. If the desire of transmitting to our latest posterity the blessings of religion and law, from which we derive our eminence, be generous, and worthy of a rational being, no degree of alarm which tends to preserve these sacred institutions from ignorance, contempt, and misrepresentation, can be ridiculous or unwarrantable."

In a subsequent number, or two, we shall give some extracts from this valuable work, more particularly relating to religion, and such as will become (what we are proud to call,) the pure pages of the Orthodox Churchman's Magazine.

Remarks on Modern Female Manners, as distinguished by Indifference to Character, and Indecency of Dress; extracted from "Reflections Political and Moral at the Conclusion of the War. By JOHN BOWLES, Esq." 8vo. p.p. 18.

THE excellent author of this little tract is "never weary in well-doing." He is actuated by that "strong benevolence of soul," which has characterised in every age the friends of man. But Mr. Bowles is not merely a philanthropist—he is a Christian. He discovers much of the political discernment of *Burke*; and at the same time he has written nothing which *Nelson* might not have owned. He looks not simply to the existing state of manners and measures, but he regards consequences.—Certainly a tremendous change has taken place in female demeanour.—The delicacy which once distinguished women, has become far less sensible than heretofore. They do not shrink with that horror from the society of profligate, or even suspected females, which once prevented them from coming in contact with contagion; nor do they dress themselves with that modesty of decoration, and that reserve of personal exposure, which were once the very marks of women of reputation. Their gait and dress are copied from the theatre, and those of the theatre are taken from the stews.—The influence of French morals, and the French *coiffure*, in dress, is much to be dreaded. If they be adopted by those who move in the higher sphere of society, it is to be feared they will soon affect the satellites of fashion, and ultimately the whole female sex.—Mr. Bowles makes a spirited resistance to their progress; and we feel it a duty to give every degree of publicity in our power to his remonstrances. He speaks with a noble freedom.

"Females of superior rank, who give the *ton* to the polished part of society, and the influence of whose example must extend, through numerous gradations, to the humblest walks of life, are beginning to lay aside that dignified reserve, which formerly kept, at an awful distance, all who were not clad in the fair robe of unfulfilled reputation. They are become so wonderfully condescending as to associate with those, whose approaches they would formerly have considered as an insult, and the smallest communication with whom they would have deemed infamous."

He

He says

"It is necessary to raise an additional mound about the virtue of the fair sex; by considering the character of those women, who, in defiance of decency, dare to associate with pollution, as contaminated by the contact. Whatever the professors of the new philology, or the eulogists of modern candour, may think, *the infamy of Vice is the last bulwark of Virtue.*

"That women of fashion, in this country, have made great advances towards a state of total indifference respecting the moral character of the females whom they admit into their society, striking proofs are, at this moment, publicly exhibited. The feelings of *respectful loyalty* must here impose a restraint upon the pen; but every one who has the least regard for virtue, or even for decency, must be agonized by reflections, which it might be improper to express. In another case, of a similar kind, which now presents itself to the notice of the public, no claims to respect can impose silence, or restrain indignation. A woman of the most infamous life is now received into the highest circles of fashion. The female in question, a foreigner, has lived publicly as the mistress of Berthier, and of other French republican generals. With such a woman it seems that English ladies, of the highest rank, think it no disgrace to associate!!!"

Hence he passes to the second branch of his subject.

"The whole stile of modern female dress, was evidently invented by the most profligate of the sex, for the purpose of exciting sensuality, and of inflaming passions that stand in the greatest need of restraint; but they have been adopted by women who lay claim to unfulfilled reputation, and by them transmitted to the lowest ranks of female society! This scandalous violation of the laws of decency, has already, in many instances, been attended with a most awful and severe retribution; with a retribution which is calculated to wound the tenderest feelings of our nature. Many women who, a little while since, shone forth among the loveliest of their sex, are now dressed in their shrouds, because, in an evil hour, they laid aside those parts of their apparel, which health, as well as decency, forbade them to relinquish. What must be the emotions of those parents, and those husbands, who have been thus bereft of their dearest comforts, which a little seasonable and kind admonition might have still preserved; a very moderate degree of reflection, indeed, without the aid of admonition, should be more than sufficient to prevent the adoption of so baneful a fashion. What woman, having any claim to character, would suffer herself to transgress the laws of decency, if she considered, for a single moment, how cheap she thereby renders herself in the eyes of the other sex? The female, who makes a display of her charms which modesty requires to be concealed, may become an object of transient desire, but she forfeits all title to respect. The man of sense, who is ever the friend of decency, (for never was a maxim more true than that which represents a want of decency as a want of sense), looks upon such a woman as a disgrace to her sex. Nay, the shallow superficial coxcomb has sense enough to discover her unfitness for the sacred duties of conjugal life: and to know that decency is the least pledge that a woman can give for chastity. Even the licentious admiration, which the profligate libertine pays to her charms, is mingled with secret contempt: and he talks of her, among his dissolute companions, with a grossness of familiarity, the very idea of which would raise in her cheeks the glow of indignation, if it did not suffuse them with the blush of modesty."

He speaks in terms, appropriately beautiful, of the beneficial influence which women of virtue have on society.

"Females dignify their character by investing it with chastity. They not only purify passion from all its grossness, but they convert, what would otherwise be a mere brutal appetite, into the sacred flame of connubial love. They inspire into the tender mind, which it is more immediately their province to form and to cultivate, sentiments and principles, which, in future life, may prove a sure preservative

tive from vice; or which, should they fail so to operate, may, nevertheless, become faithful monitors to recall to the paths of religion and virtue. "By their chaste conversation, coupled with fear," they soften, they polish the rougher sex, which, without their mild and genial influence, would never exhibit any thing better than a race of barbarians. They refine, they enoble the human mind, by presenting to its view the tender, the indissoluble attachment of virtuous love, as the source of the highest temporal felicity. They constitute the very ties of those family connections, those domestic societies, which alone can foster in the human heart the tender sympathies, the social affections, and "all the charities of father, son, and brother." In short, they adorn, they harmonize the world; they shed on human life its choicest comforts; they excite and cherish the sensibilities which cherish the germ of virtue; they prepare and dispose the mind for the sacred and salutary influence of religion; and they qualify mankind for that state of civilization, which, if accompanied with piety and good morals, would constitute the perfection of human society."

We have already exceeded our usual limits in giving extracts from this well-written and well-timed little work;—but we cannot resist the temptation of inserting a note which occurs p. 17, relative to the *Proclamation Society*, and the *Society for the Suppression of Vice*; two associations to which we wish a success commensurate with the excellence of their views and intentions.

"From some recent convictions and subsequent detection, it appears that attempts to pollute and debauch the minds of youth of both sexes, by prints of the most gross and shocking obscenity, are multiplying in an alarming degree. Happily there are societies for the detection and suppression of vice, which are extremely active in detecting and bringing to justice the wretches who are guilty of such atrocious attempts to corrupt the rising generation. Every individual, who has any solicitude for the morals of the country, will contribute all in his power to aid the salutary efforts of those societies, by denouncing to them offenders of the above description, as well as by watching over the youth over whom he has any authority, or with whom he has any influence. It is justly observed by Dr. Gillies in his history of Greece, "that the fine arts, particularly painting, have been prostituted to the purpose of voluptuousness; and that licentious pictures are mentioned, by ancient writers, as a general source of corruption, and considered as the first ambush that beset the safety of youth and innocence." Vol. ii. p. 188. 2d edition.

As the firm friends of religion and virtue, we recommend Mr. Bowles's pamphlet to the serious attention of the British fair, to every mother, every daughter; and generally to every brother, every father, and every master of a family.

The Influence of the Female Character upon Society, considered more especially with reference to the present Crisis, in a Sermon, preached in the Parish Church of St. John, Hackney, on Sunday, November 22, 1801, by the Rev. HENRY HANDLEY NORRIS, M. A.

IN this Discourse, the influence of the female character upon society, is well delineated. A contrast is drawn to shew the effect of virtue and vice; and the misery and happiness consequent upon the possession of each, are exemplified by striking proofs taken from Scripture.

The fall of man was effected by the soft insinuations of the woman. By the introduction of apostate females among the *sons of God*, the flood came upon the universe.

"Pursuing the course of the sacred history, we next see the prophet
Vol. III. Churchm. Sept. 1802. Y Balaam

Balaam bearing a most striking testimony to the influence of the female character; and counselling Balak, as an infallible means of drawing down that curse upon the children of Israel, which he was restrained from denouncing, to send amongst them the Midianitish women. Sampson fell by the treachery of Delilah—*OUTLANDISH women caused Solomon to sin. Ahab sold himself to work evil in the sight of the Lord, whom Jezebel, his wife, stirred up.* So true is the assertion of the wise man, that she that maketh ashamed is as rottenness to his bones.—“ You have heard the confession of a chief professor of the new philosophy, that the co-operation of the women is indispensable to the success of their disorganizing schemes.”—“ We cannot,” says one of the adepts in illuminism, “ improve the world without improving women, who have such a mighty influence on the men.” Mr. N. now proceeds to take a view of the female character when exerting itself to stem the torrent of vice, and to promote holiness and virtue. Deborah revived the drooping spirits of the Israelites, and arrested their vices by her persuasive eloquence. Abigail assuaged the fierce wrath of the insulted David.—“ Won, by the persuasion of the Israelish maid, the prophet Elisha not only obtained deliverance from his bodily infirmity, but became also a convert to the faith. By the influence of Esther over the mind of Ahasuerus, the whole people of God were preserved from extirpation.”

For examples in the New Testament :—

“ Was it not to a WOMAN, that our Saviour bore that distinguished testimony; that he had *not found so great faith, no not in Israel?* Matt. viii. 10.

“ Was it not on a WOMAN, that he fixed that mark of dignity; that *wheresoever the gospel should be preached in the whole world, the good deed that she had done should be told for a memorial of her?* Matt. xxvi. 13.

“ When the disciples forsook our Saviour and fled, did not the WOMEN continue with him, careless to provide for their own safety, when their Lord was in danger? Were not they the last to take leave of him when he was dead, and the first to welcome his resurrection †?

“ Was not St. Timothy, next after the apostles, the most zealous and able minister of Christ, *whose praise is in the gospel?* Did not prophecy point him out as a *chosen vessel fitted for the master's use*, and declare before-hand how great things he would do †? And does not St. Paul, suppressing altogether the names of his paternal ancestry, hold up his grandmother Lois, and his mother Eunice, to our everlasting remembrance, as those to whom, under God, his perfection is solely to be attributed §?

“ And lastly, whilst there are multiplied examples of *men* apostatizing from the faith in the hour of trial; is it not recorded of WOMEN by St. Paul, that they *would not accept deliverance from death*; that thus bearing the most illustrious testimony to the truth of the gospel, they might both *obtain a better resurrection* themselves, and win the more converts to embrace it. ||

Having thus established his point, Mr. N. calls our attention from the infancy of the gospel “ to these its latter days,” wherein the friends of religion with gratitude acknowledge, that to the FEMALE CHARACTER

* Matt. xxvi. 56. and xxvii. 55. compared.

† Luke xxiii. 55. and xxiv. 1. compared.

‡ 1 Tim. i. 18.

§ 2 Tim. i. 5.

|| Heb. xi. 35.

they

they are principally indebted for the faint glimmering of piety which yet remains in the world."

"Many of you, who now bring forth much fruit unto balmes, will bear witness with me, that from children ye knew the scriptures, which alone could have made you wise unto salvation*; and that to the unfeigned piety of your mothers are you principally indebted for your instruction. They mingled the pure milk of the word with the nourishment provided for the body; and thus as ye increased in stature, ye increased also in wisdom. They alternately cared for you, and infilled religious principles into your hearts."

He next warns his fair hearers from being corrupted by the prevailing influence of fashion, as it respects their conversation, the ornaments of dress, or their general deportment; and having most forcibly, and in a strain at once elegant, persuasive, and convincing, recommended religion; that rule of righteousness, as becoming women professing godliness, he concludes with the following animated address:

"Shew yourselves, then, I entreat you, the friends and supporters of that religion, which has done such good service to you: and if you have suffered its light to grow dim and to decay, O! bestir yourselves to rekindle the flame—it you have given any countenance to the dissolute profaneness of the present day, be the more earnest in future to check and to reprove it. So shall ye still continue to wear upon your heads that precious "diadem," which Christianity has placed there. So shall ye see our Jerusalem in prosperity all your life long; yea, ye shall see your children's children, and peace upon Israel †. This shall be your praise in future generations, that though many daughters have done virtuously, ye have excelled them all. ‡ This shall be your reward when the generations are no more, that having been wise, ye shall shine as the brightness of the firmament; and having turned many to righteousness, as the stars for ever and ever. §

Remarks on the Doctrine of Justification by Faith: in a letter to the Rev.

JOHN OVERTON, A. B. Author of a Work, entitled "The True Churchman Ascertained. By EDWARD PEARSON, B. D. Rector of Rempstone, Nottinghamshire. 8vo. pp. 40.

IN this excellent pamphlet the learned author rescues the doctrine of the Church of England upon the important point of Justification, from the misrepresentations of Mr. Overton, who has stepped forward as the champion of those, who call themselves with no little vanity and spiritual pride, the Evangelical Clergy.

Mr. Overton had observed that "Faith only, or Faith without works, is the conditional or instrumental cause of Justification:" also that "Good works are neither the meritorious cause, nor the appointed condition of Justification." These positions, the same author boldly asserts, are the doctrines of the Church of England; but this, as Mr. Pearson maintains, is far from being the case: he undertakes, in the spirit of Christian meekness, to prove that "her doctrine is, that we are justified by faith and good works, or that faith and good works are the conditions of Justification."

The following quotation will give our readers a clear and satisfactory idea of the subject, as well as of Mr. Pearson's mode of reasoning.

* 2 Tim. iii. 15.

† Psal. cxxviii. 6. 7.

‡ Prov. xxxi. 29.

§ Dan. xii. 3.

“Justification, is the being accounted righteous before God. All who acknowledge the holiness of the divine nature, and the sinfulness of the human race, as they are set forth in the Scriptures, will readily agree that the only *meritorious* cause of our being accounted righteous before God, is Jesus Christ: at least, there is no difference of opinion on this point between you and the writers whom you undertake to oppose. This cause of Justification, therefore, will be allowed to be always the same. But, besides what is done in this matter on the part of God, something is to be done on the part of man. Hence arises another cause of Justification, which may properly enough be called the *conditional* cause. This will vary according to the circumstances of the person who is supposed to be justified, and the time at which justification is supposed to have place. The ultimate end, or object of justification, is *salvation*. He, therefore, who continues in a state of justification till death, will be saved. Generally speaking, however, the immediate effect of justification is, not that we are *saved*, but that we are *placed in a state of salvation*. But as being placed in a *state of salvation*, and being *saved*, are different things, the *condition* of both may not be exactly the same. At least, in considering the question of conditions, regard must always be had to *which* of these two is intended. Part of the difference between you and your opponents seems to arise from this, that, what they say concerning the condition of *continuing* in a justified state, or a state of salvation, and of being *finally saved*, you understand them as saying concerning the condition of being *at first* justified, or of *entering* into a state of salvation. If, indeed, on further consideration, you persist in maintaining, that good works are not a condition of *final salvation*, I must despair of bringing you and them to be of one mind in this particular; but I hope to convince you, that, in maintaining this, you are supported by the authority neither of the Scripture, or of the Church. The Christian religion is a *covenant*. That this covenant was graciously held out to us is, as I have said, entirely owing to Jesus Christ. All the benefits, therefore, which by any means result from this covenant, are to be attributed to him. But a covenant, from its nature, implies *conditions*, conditions of *entering* into it at first, and conditions of *continuing* in it. Without observing these conditions, we are not to look for the rewards which the covenant promises.”

The learned author then proceeds to state these conditions to be *repentance, faith, and good works*, and this he proves not only from the Holy Scriptures, but from the authority of the Church of England in her Liturgy, Articles, and Homilies.

Mr. Pearson has published a second Letter to Mr. Overton, of which we shall take notice in our next Number.

GLEANINGS. No. VII.

OR SELECT THOUGHTS, ANECDOTES AND EXTRACTS.

Gather up the fragments that remain, that nothing be lost.

JUDGE JENKINS.

IT is a pity that a good memoir of this virtuous lawyer and intrepid loyalist has never been published. He was a native of Wales, and for his great knowledge of the constitution and laws of England, was made a judge by King Charles I. to whom he adhered in the great rebellion, with uniform and zealous firmness. In 1648, he was brought before the Rump Parliament, for something he had said against those rebels. But instead of excusing himself, the honest man made the following bold declaration, in answer to the speaker. “In your speech you said, the House was offended with my behaviour, in not making any obedience to you upon my coming here; and this was the more wondered at, because

I pre-

I pretended to be knowing in the laws of the land (having made it my study for these five and forty years); and because I am so, that was the reason of such my behaviour: for as long as you had the King's arms engraved on your mace, and acted under his authority, had I come here, I would have bowed my body in obedience to his authority, by which you were first called. But, Mr. Speaker, since you and this house have renounced all your duty and allegiance to your sovereign, and natural liege lord the King, and are become a *den of thieves*, should I bow myself in this house of Rimmon, the Lord would not pardon me in this thing." This speech provoked the house so much, that without any trial, they voted him and Sir Francis Butler, guilty of high treason, and fixed the day of execution; but were diverted from it by a droll speech of that remarkable buffoon, Henry Martyn. After this, they sent a committee from the Commons House to Newgate to Judge Jenkins, and made this offer to him, "That if he would own their power to be lawful, they would not only take off the sequestrations from his estate, which were about 500*l.* per annum, but would also settle a pension on him of 1000*l.* a year." To which he answered, "Far be it from me to own rebellion (although it was successful) to be lawful;" so he desired to see their backs. Then the chief of them made another proposal to the Judge, and said, "He should have the same as was offered before, if he would, but permit them to put it in print, that he did own and acknowledge their power to be lawful and just, and would not gainsay it." To this he answered, "That he would not connive at their so doing, for all the money they had robbed the kingdom of; and should they be so impudent as to print any such matter, he would sell his doublet and coat, to buy pens, ink, and paper, and would set forth the *Commons House*, in their proper colours." (That is, he would make them appear to be scandalous, impudent, and lying rebels.) When they found him so firm, one of the committee used this motive, "You have a wife and nine children, who all will starve if you refuse this offer: so consider, for their sakes; they make up ten pressing arguments for your compliance."—"What (said the Judge) did they desire you to press me in this matter?"—"I will not say they did (replied the committee-man) but I think they press you to it without speaking at all."—With that the old man's anger was heightened to the utmost, and in a passion he said, "Had my wife and children petitioned you in this matter, I would have looked on her as a *whore* and them as *bastards*." Upon this the committee departed, and he continued in Newgate till the restoration; shortly after which he died.

The following extract, at the same time that it elucidates a passage in our immortal bard, forms a pleasing contrast between the reverence which our ancestors had for holy things, even during the time of war and in an enemy's ground, and the sacrilege which the desolating spirit of infidelity has led the French of late years to commit. It is taken from the "Cent nouvelles nouvelles," and I have scrupulously observed the old orthography.

"Il sceut que l'ung de ses gens auoit derobbe en une eglise le Tabernacle ou l'on met Corpus Domini, & a bons deniers comptans vendu. Je ne sçay pas la juste somme; mais il estoit grant & beau, d'argent doré tres gentement esmaillé. Monseigneur Thalebote, quoy qu'il fust tres cruel, & en la guerre tres criminel, si avoit en grant reverence toujours en eu?
L'Eglise

l'Eglise, & ne vouloit que nul monstier ne Eglise le feu on boutast ne derobast quelque chose, & ou il scauoit qu'on le fist, il en faisoit merueilleuse discipline de ceulx qui en ce faisant trespassoient son commandement." Nouv. v.

" Fortune is Bardolph's foe, and frowns on him;
For he hath stol'n a Pix, and hanged must a' be."

" We would have such offenders so cut off;
And give expresse charge, that in all our march
There shall be nothing taken from the villages,
But shall be paid for."

Henry V. A& 3.

A French Marquis coming to pay his devotions at the shrine of a Saint, found the niche empty, as his image was gone to the silversmith to be repaired: but that he might not be suspected of want of civility, he left a card for his godship, to acquaint him with his intended visit.

In Sion College Library, are some very fine copies of the Talmud. Two of these were presented to it in rather an extraordinary manner, as the following copy of an inscription in a blank leaf in the first volume will shew.

" THE PARISHONERS of St JOHN the Euangelists in Watlingstreet in London gave this Babilonian Talmud to the new Librarie in Zion College which great and rare work consists of 12 volumes printed at Venice by that famous Hebrue Printer Daniel Bomberge Anno Domini 1548.

The price of this whole worke—26l: given by the parishoners afforesaid being in number 18: upon the motion of Mr George Walker Rector of y^e Parish

The names of the contributing Parishoners

	£.	s.	d.
Mr Thomas Goodyear	4	0	0
Mr Nicholas Benfon	4	0	0
Mr Richard Malbon	8	0	0
Mr William Short	2	0	0
Mr Randall Welwood	2	0	0
Mr James Barnard	2	0	0
Mr William Latham and his brother	1	15	0
Mr William Laurence	1	5	0
Mr John Willfon	1	0	0
Mr John Stoneing	1	0	0
Mr Nevill	1	0	0
Mr Randall Taylor	00	10	0
Mr Thomas Parry	00	10	0
Mr James Noell	00	10	0
Mr Thomas Parkes	00	10	0
Mr Nicholas Alvey	00	10	0
Mr Lifter	00	10	0
Summe	£26	0	0"

The other set is a copy of the Basle Edition by Frobenius. In a leaf in the first volume is the following inscription.

This

This Babilonian Talmud consisting of Six large Volumes was given to the Librarye of Zion College in London. 1628.

price £. s.
16 2

The well affected Citizens who contributed to the price of it were these.

	£.	s.	d.
Mr John Parker Marchaunt in Soper Lane	—	2	0 0
Mr Richard Turner Draper in Watling street	—	1	10 0
Mr John Shipton Grocer in Friday street	—	1	10 0
Mr John Pope Salter in Friday street	—	1	0 0
Mr John Pocock Draper in Watling street	—	1	0 0
Mr John Fenne Haberdasher in Bread street	—	1	0 0
Mr William Lemman Linnendraper in Cheapfide	—	1	2 0
Mr Samuel Davies Marchaunt in Wallbrooke	—	1	0 0
Mr Joseph Davies his brother	—	1	0 0
Mr Steven Goodyear mercer in Lumbard street	—	1	0 0
Mr Thomas Collins Linendraper in Friday street	—	1	0 0
Mr George Warren Linendraper in Cheapfide	—	1	0 0
Mr Thomas Stevens Haberdasher in y ^e Poultrie	—	1	0 0
Mr John Revell Sopeboiler in Thames street	—	1	0 0

TRUTH.

“What is the seal of the holy and blessed God? Rabbi Bivai, in the name of R. Reuben, said *אמת Truth*—What is *אמת*? R. Bon said, it is the living God, the King of the universe. Resch Lukisch said, *א* is the first letter in the alphabet; *מ* is the middle letter, and *ת* is the last. As if he had said, I am the first who have received (*my kingdom*) of none, and besides me there is no God. I know no equal: and I also am the last, who will not deliver it to another.”—Jerusalem Talmud. Sanhedrin, Chap. i. fol. 18.

“Pilate saith unto him, What is Truth?” John xviii. 38. “I am Alpha and Omega, the beginning and the end, the first and the last.” Rev. xxii. 13.

LIST OF BOOKS IN DIVINITY.

THE Epistle of Paul to the Romans, analysed from a development of those circumstances in the Romish church by which it was occasioned, by John Jones, 8vo.

Sermons, by the late Rev. J. Hobbes, A. M. 8vo.

A Sermon preached at St. George's, Hanover-square, on the day of General Thanksgiving, by H. Reginald, Lord Bishop of Exeter.

Remarks on the Methodist Dialogue, written on the subject of Baptism.

Evidences of Miracles, or an Explanation of the Testimony, by which we are informed, that Miracles were wrought as an Attestation of Christianity, 12mo.

Sermons on Interesting and Practical Subjects, by the late Rev. Thomas

Twining, of Trowbridge; with a Biographical Preface, by Joshua Toulmin, D. D. 8vo.

Worlds Displayed for the Benefit of Young Persons. 12mo.

Sin Overtaken, a Sermon, at the particular request of J. Dormer, executed at Reading, by the Rev. W. B. Williams, 8vo.

The Prospect of future Universal Peace, a Sermon on the Day of Thanksgiving for the Peace, by Joshua Toulmin, D. D. 8vo.

The Certainty of the Resurrection, argued from the Nature of Christ's Mediatorial Kingdom; a Sermon preached before an association of Ministers, and published at their request, by E. Williams, D. D. 8vo. and 12mo.

A Sermon

A Sermon preached before the Stamford lodge of Odd Fellows, on the 14th June, 1802, by Robert L. Carr, 8vo.

Bible Stories, or the Memorable Acts of the Ancient Patriarchs, &c. selected from the Old and New Testament, by William Scolfield, with plates, two small volumes.

A plain Preface to the Bible, being an attempt to rescue that Sacred Volume

from indifference and neglect; designed as an Appendage to every Family Bible, by James Wickham, Esq. 4to.

Religious Principles, the Source of National Prosperity, a Sermon preached at Richmond, on the late Thanksgiving Day; to which are subjoined Essays on various Subjects, connected with the occasion, by the Rev. E. Paterfon, 8vo. 180 pages.

P O E T R Y.

THE PILGRIM.

The following ingenious Poem was delivered in the character of a Pilgrim, at a Masquerade, given by the LORD LIEUTENANT of Ireland, on the KING's Birth Day, 1802, and has never been published.

I.
YE beauties of the Western Isle,
 Ah listen to the PILGRIM's tale;
 Upon his labours kindly smile,
 Who follows you with fervent zeal.

II.
 If nine long years unceasing toil,
 O'er many a distant land and sea,
 Since last I saw my native Isle,
 Can move your pity—list to me.

III.
 When discord here began to roam,
 And bade all social comfort cease,
 With heavy heart I left my home,
 A PILGRIM to the shrine of PEACE.

IV.
 Far, far from Gallia's guilty strand
 I bent my steps with fearful haste;
 Where bleak, and bare, her ruins stand,
 The monuments of ruthless waste!

V.
 In vain, to check the rage of war
 The wilds of rude Saint Bernard rose;
 Even here was urg'd the blood-stain'd car
 And red were dy'd the Alpine snows.

VI.
 From fair Italia's fragrant groves,
 The seats of Love and Piety,
 The trumpet scar'd the frighted doves,
 Nor love, nor peace, were there for me.

VII.
 At length, ('twas classic ground I trod,)
 I killed the rocky shores of Greece;
 But there too, WAR, had raised his rod
 And trampled on the fane of PEACE!

VIII.
 From thence to holy Palestine,
 With humbled heart I bent my way,
 At honoured Salem's sacred shrine,
 My vows for love and Peace to pay.

XVII.
 And may our HARDWICKE never miss
 His faithful servant still to prove,
 His equal in connubial bliss,
 And second in his People's love!

IX.
 But neither SION's sacred hill,
 Nor CARMEL's holy mount were free;
 The groves of SHARON echoed still,
 With lengthened cries of misery!

X.
 On Acon's wall the CHRISTIAN KNIGHT
 The blood-red Cross of England rais'd,
 In guilty haste, and wild affright
 The daring Aheiff fled amazed!

XI.
 Where'er my toilsome steps I turn'd,
 Pursuing still my weary way,
 That blood-red Cross in glory burn'd,
 And rescued nations bleis'd its sway.

XII.
 On Egypt's dark and distant shore,
 I heard the British thunder peal;
 The blackening smoke, the battle's roar,
 Were mix'd with Saba's spicy gale.

XIII.
 And fiercely, thro' the troubled sky
 I saw the British lightning dart,
 The murky clouds began to fly,
 And East and West were seen to part.

XIV.
 And then, my long-expected Star,
 The Star of Peace, began to smile;
 I hail'd its lovely beams from far,
 And saw them gild my native Isle.

XV.
 Blest Isle! where Peace and Beauty dwell,
 No more a Wanderer wou'd I roam;
 Wou'd some dear maid my heart compel
 To pay its vows of truth at home.

XVI.
 Blest Isle! thy SOVEREIGN's Natal Day
 Is still a day of joy to thee;
 For him his grateful people pray,
 The friend of PEACE and LIBERTY.

HISTORICAL REGISTER OF FOREIGN AND DOMESTIC AFFAIRS.

FRANCE

STILL continues to manifest a decided disposition for reducing all the heretofore great powers of Europe, to the standard of her friends, or allies. In the mention of these in one of the state papers, relative to the German indemnities, she intirely forgot the name of the Elector of Hanover, or that of the King of Great Britain, though with respect to the future disposal of continental power, our sovereign is more interested than several other potentates who might be named!—Against the proceedings of Russia, Prussia, and France, in the business of the indemnities, the Emperor of Germany has remonstrated, and even indicated a disposition to use force in taking possession of the city of Passau, which those powers had awarded to the Elector of Bavaria, but without success; his troops have been withdrawn, and the high-contracting parties have signified their determination to adhere to the letter of this plan without any modification.

A French marine expedition, for the first time since the commencement of the last war, has been successful.—We allude to Algiers, of which the following are particulars extracted from the official paper:—The Dey has acceded to all the demands of the First Consul. The French squadron, commanded by Rear-Admiral Leiffegues, appeared before Algiers on the 5th of August, having on board Adjutant Commandant Huilin, with a letter from the First Consul to the Dey, demanding a reparation for the injuries offered to the French flag. This officer, on his landing, was received in the most distinguished manner by the Dey, who, after perusing the letter of the First Consul, prepared an answer, in which he agreed, conformably to the demand contained in the letter, to liberate the crews of two Neapolitan vessels, one of which had been taken by his cruisers near the coast of France, and the other, whilst employed in the French service. He also agrees to punish the Rás, who carried into Algiers two French vessels, and promises to respect in future the French flag and the flag of the Italian

Republic. No demand was made by the First Consul, as had been previously reported, for the general liberation of the European slaves in Algiers, it being confined with respect to that subject, to those who had been taken on board vessels in the French service; nor was the report correct, of its being the intention of France to insist upon a sum of money as a present indemnity, together with a future annual tribute, no such demand appearing in the letter of the First Consul. The views of France, with respect to the Barbary powers, appear thus to have been bounded merely by the desire of obtaining satisfaction for insults received, and a guarantee from the Dey against similar injuries in future.

In Switzerland, only, the power and the plans of the French Consul are opposed. The lesser cantons of Uri, Schwitz, and Unterwald, are in open insurrection, but against these General Andermatt, the Commander in Chief of the troops of the Helvetic Republic, has commenced his operations, by taking possession of Rengg, which opens for him a passage into the canton of Underwalden. In this unhappy contest, the Helvetic Republic possesses an evident superiority over the lesser cantons, who do not themselves appear to be firmly united in the cause, for which they have taken up arms. It does not seem probable, therefore, that the contest can be of any long duration, though it is deeply to be lamented that it should have proceeded to such an unfortunate extremity.

Happily for Portugal, the conduct of the French Ambassador at Lisbon, which we noticed in our last postscript, has not been approved by his government, though of the causes that gave rise to his abrupt departure from Lisbon, the French journals have published nothing new.

Concomitant with the reports of the answer of Lord Hawkebury, to the enquiries of the Turkish merchants, respecting commercial privileges granted to the French, we now find that an equal liberty of trading to the Black Sea, is granted to the English; still the value of this privilege must depend upon the disposition

tion

Z

sition of Russia towards Great Britain, especially since it has been reported that Russia, Prussia, and France have entered into an alliance, offensive and defensive.

The French papers contain several *Senatus Consulta*; but the most remarkable is one declaring the island of Elba united to the territory of the French Republic, with the right of sending a deputy to the Legislative Body, making the number of that body 301. Though this accession is but small, being, as we may suppose, in the proportion of 1 to 301 to the existing territory of France, it is yet worthy of notice, inasmuch as it shews the continued system of France always to add to its dominions. Its situation abreast of the new kingdom of Etruria, and its fortresses, the strength which was known by the difficulty which the French themselves found in reducing them, render it a station from which nothing but a combination of the greatest naval and military power can dispossess the French, while it affords every facility to any plans of aggrandisement which the French Government may form, or may have already formed, on the side of Italy.

To the obedient and tractable government of Genoa, the First Consul has addressed a note, in which the following remarkable passages occur.

“Genoa and its rivieras have been the theatre of a bloody war. It is with pleasure I remember that, in the midst of the most dreadful vicissitudes, you have been faithful, and have always made your cause the cause of the Great People. You have destroyed the oligarchy that nourished different sentiments. Factions have since disturbed your repose, compromised your credit, and endangered your liberty:—it is true even that great powers will, perhaps, preserve some resentment at your conduct; but the French People will always consider your cause as their own. A Constitution founded upon equality, that first of blessings, consolidates your existence, and great provinces round and increase your territories.

“Let, then, your sufferings be forgotten—remember what your fathers suffered to acquire some poor communes—proscribe all factions; maintain and nourish respect for your Constitution, for

your religion, and bring up your generation in the love of the Great People. Let your wretched galleys be replaced by good ships of war, which protect your trade in the Levant; that country is still full of the recollections of your ancestors.”

“Tell them often, that every thing that shall occur to make them happy, will be a subject of joy and satisfaction to me; and that their misery will be subjects of sorrow and regret.

The *Moniteur* of the 14th contains an account of the installation of the new Republic of the Valais. The only point worthy of notice in this ceremony is, that the Republic has been declared equally independent of France and Switzerland. In the Address to the People of the Valais, the French Government takes credit to itself for restoring peace to Europe, and observes, that it devoted the first moments of tranquillity to considering of the means of enabling them to enjoy the beneficial effects of this event, by terminating their state of indecision. It then continues to state, that the French, Italian, and Helvetic Republics have concluded a solemn treaty, by which the independence of the Valais is established under the guarantee and protection of those three Republics. The Address concludes with the nomination of several individuals to the posts of Grand Baillie, Counsellors of State, Vice-Baillie, &c.

The new Government was installed with pomp; and the people were gratified with a procession, *Te Deum*, illuminations, fireworks, &c.

Upon the subject of religion, very little novelty has lately occurred in France; the First Consul, we hear, has presented an episcopal ring to the Prelates of Amiens, Autun, Avignon, Arras, Coutances, Evreux, Ghent, Limoges, Meaux, Metz, Mans, Namur, Nancy, Orleans, Soissons, St. Brieux, Troyes, Versailles, and Vannes. The gift is in testimony of his satisfaction for the restoration of harmony among the priests of their respective dioceses, and for the annihilation of all the seeds of clerical schism.

When the Protestant Clergy of France paid their respects to BONAPARTE upon his election for life, he received them with very particular distinction, and detained

tained them near him for an hour and a half. He questioned them very seriously as to the mode which could be adopted to prevent begging; and observed that their religion was the only one which administered charitable donations and pecuniary assistance to the poor in a suitable and useful manner. He said, that on his journey to St. Quintin he had lodged at the house of a Protestant, who gave him excellent notions upon the subject, which he should not easily forget.—His conversation with M. Marron upon the usages of Protestant countries respecting the poor was long and interesting; he very attentively listened to this worthy Clergyman's observations and informations, and, upon their conclusion, he said, "Very well, give me a statement of these matters this evening?"—"This evening, General Consul! it is impossible!"—"Does it require then so much time?" He then asked M. Marron how he had escaped the storms of the revolution? "That is very simple," replied Marron; "our religion teaches us to obey the authority which governs; we faithfully obeyed all those which so rapidly succeeded each other, and we were never molested."—"These" (said the Consul) are the sentiments of a truly peaceable religion—you may leave me—I hope that every year you may have to solicit more churches from me, and you may be persuaded they shall be granted to you."

The Senate of Etruria seems to be filled with alarm at the idea of the King and Queen of Etruria's intended departure for Barcelona, to be present at the celebration of the Infanta of Spain's marriage with the Hereditary Prince of the Two Sicilies. We know not what has occasioned these alarms. The King, in answer to the Senate's address, has replied, that he will deliberate upon it, and that the only object of his journey was to gratify the parental fondness of their Catholic Majesties.

From the rigour which is used against English vessels carrying any thing deemed contraband, to France, no favourable conclusions can be drawn for a speedy conclusion of a commercial treaty: and among the late prohibitions is mentioned that of the transit of coffee and refined sugar. This is of greater consequence than many people may be aware of at

first sight. All nations must come to England for coffee and sugar, which it is the object of the French to prevent.—Great part of Germany, all Switzerland, and other countries, receive their goods from England by way of France. The French are jealous of our trade, and wish to force all nations to come to France for West-India produce, by forbidding them to go transit through France:

The attention which the First Consul has lately shewn to Mr. Fox, has justly been the cause of much speculation, if it be true that the former addressed him with the common place cant of the Revolution, "That there were in the world but two nations, the one of the East, the other of the West; the latter, Europe, comprehending France, England, Italy, Germany, &c." Perhaps the old project of reducing all Europe under one Monarchy was in Bonaparte's head. Surely this sort of philanthropy in the First Consul, borrowed from Anacharsis Cloots, must have excited derision in Mr. Fox, had any reply on the subject been prudent on such an occasion.

GERMANY.

On the 14th of August was executed at Swabmunchen, near Augsburg, a woman, aged 38, whose crime is of a nature calculated to fix the attention of those who study mankind. Between the 15th of January, 1798, and the 2d of November, 1801, this woman set fire to the town of Swabmunchen fifteen times, in consequence of which fifty houses became a prey to the flames. Several individuals on whom suspicion fell, were sent to prison; but at length, happily for them, the real criminal was discovered by a labourer, who caught her in the fact. Her name is Maria Frankin; after seven examinations, in which she denied the crime, she at length confessed her guilt, and pleaded in her justification, that from her youth she had been tormented with a violent propensity to set houses on fire; that she had resisted this desire for a long time; but at length, overcome by her passion, she had burnt the houses alluded to, without any end in view, and without any remorse. This woman, in other respects, conducted herself with great propriety, and did not appear to be deranged in her mind. She was beheaded, and her body burnt.

An article from Vienna, dated the 26th ult. says, that the Queen of England, to whom a warm compliment is paid, has required Mr. Paget, the ambassador, to send her a Treatise upon the Education of Princesses, written some years ago by the Duchess of Geovani, lady of the Palace to the Empress.

The frontiers of European Turkey have been in a state of agitation for some time past, in consequence of a singular incident, which seems to turn the heads not only of the Christians, but even of the Turks. Three females who call themselves the Messengers of three Saints, St. Gregory, St. Nicholas, and St. Lazarus, travel about through the country preaching to the inhabitants, reproaching them with their vices and depraved habits, and threatening them with divine vengeance unless they change their course of life. They consider the drought which has prevailed for some time past, as a punishment, the forerunner of the greatest evils, unless the people return to the paths of virtue and the practice of religion. They summon the inhabitants in the name of the Most High to renounce their evil ways, among which they include the smoking of tobacco, and to throw away or burn every thing that serves for luxury, such as rich clothes, articles of gold and silver, to assume the simplest dress, and to carry no kind of arms. They recommend fasting in particular, and they have already gained a great number of partizans. The Carnival began eight days before the fixed time, and still continues. One of these Prophetesses is now travelling through that district, next to the Austrian cordon: she is followed by more than 400 persons bare-footed and bare-headed, who continually recite prayers. The inhabitants of Bosnia, who, according to custom, have pieces of gold and silver attached to their clothes, tear them off, and deliver them to the Prophetesses, who have already a large collection of these spoils.

The latest accounts from Vienna say, that the illuminations for the peace with France, which were to have been extremely splendid, have again been put off, at least till the final arrangement of the business of the indemnities at Ratisbon, to which the dictating powers had prescribed a period of about two months.

The French and Russian Ministers at the Diet of Ratisbon have presented Notes, in answer to the Rescript of the Austrian Government, complaining of the intervention of their respective Courts in regard to the affairs of Germany. All explanation is avoided in the reply, which merely states—that the Declarations communicated by the two Powers prove their constant solicitude for the good of the Empire, and that it is unnecessary to enter into detailed observations upon the state of affairs, which is so generally known. In another Paper, the same Ministers testify their discontent at the slow proceedings of the Deputation of the Empire, and have again invited that body to discuss the Plan of Indemnities *en masse*.

Letters from Augsburg, Dillengen, and Ulm, announce, that the Bavarian troops have taken possession of all the towns and territories which the Plan of Indemnities gives to Bavaria.

Advices from Eichfeld announce, that the Prussian Commissaries, having taken possession of the Collegiate Church of St. Peter, belonging to Eichfeld, and situated at Noerton, in the territory of Hanover, in the neighbourhood of Göttingen; and having placed the Prussian arms there, the Regency of Hanover, informed of the circumstance, ordered, after the departure of the Prussian Commissaries, the arms to be taken down and replaced by *Georgius Rex*, which was done.

Bonaparte is expected at Strasburg; and, it is confidently said, he will, in the course of next month, have an interview with the King of Prussia, at Duffeldorf. The presence of those Sovereigns on the Rhine may be necessary to support the execution of the Plan of Indemnities.

Another account, by a late Dutch mail, says, orders have been received at Brussels, to prepare lodgings for 200 men of the Consular Guard, against the middle of the present month; about which period, the First Consul will, it is understood, visit that capital, from whence he will proceed to Antwerp to open the Scheldt.

Letters from the Hague, of the 22d of August, state, that the Amnesty had been published there in a Proclamation dated the 16th of August. The Emigrants who were in English pay, in the

11e

Isle of Wight, have been armed, and embarked for North Holland. Previous to their arrival, every precaution had been taken at the different ports to prevent any disturbance.

The same letters say, that 40,000 French troops will assemble on the Rhine, as well to make an impression on the Diet of Ratisbon, and hasten its decisions on the Plan of Indemnities, as to be ready to go through their manœuvres when the First Consul makes his visit to Belgium and the Rhine.

GENOA.

August 14. A Treaty of Commerce is at this moment negotiating with the French Republic, by which ours will renounce all its rights to the Islands of Corsica and Capraja; a renunciation which our old Government never made but with a reservation, and we shall have in lieu of them Oneille, Loano, and their dependencies.

RUSSIA.

St. Petersburg, July 25.—The Russian American Company continue to give more and more extent to the branch of commerce they have undertaken, which, in time, will undoubtedly become of high importance to Russia. It is now employed in a plan which is of the greatest consequence, not only to the trade, but also to the honour of Russia. It is going to fit out two ships, which are to sail from this place with a cargo of provisions, anchors, cables, rigging, &c. to sail round the southern extremity of America, across the South Sea, to the North West Coast of America, and the Aleusian Islands, to supply the Russian establishments there with these necessaries, take in a cargo of furs, to be bartered in China for Chinese goods, to make by the way an establishment at Urup, one of the most southerly of the Kurile Islands, for the greater convenience of the trade to Japan; and then to return from China by the Cape of Good Hope. The ships will be wholly manned by Russians, and the Emperor, who highly approves of the plan, has ordered that the best officers and sailors of the

navy may be employed in the expedition.

As this is the first voyage round the world undertaken by Russians, no pains are spared to assure to the expedition a happy result. The command of the ships is given to Captain Krurnstern, who has been long in the East-Indies, and was the first proposer of the plan. For the formation of the establishment at Urup, the Company have engaged an Englishman residing here, at an annual salary of 15,000 rubles for three years, and a douceur of 20,000 rubles; he is also to superintend there the building of the necessary ships. Hitherto all the above necessaries have been transported a vast way by land carriage, at an enormous expence to the Company. That no time may be lost, these two ships will be purchased at Hamburgh, and will sail on their voyage from that port in October.

Aug. 17. Our Monarch has refused the guarantee of Malta, demanded by England.

Lord St. Helens had his audience of leave of the Emperor of Russia on the 15th of August. Mr. Garlick delivered his credentials as Chargé d'Affaires, on the same day. His Imperial Majesty made Lord St. Helens a present of a diamond ring of great value.

Louis XVIII, who still keeps his Court at Warfaw, it is stated, in a letter received by the mail, has refused to accept the annual alimony offered him by the Courts of Prussia and Russia, from a notion, that if he really consented to receive such a sum in the shape of a pension, he would, by so doing, forfeit his title of succession to the crown and kingdom of France, which his Majesty does not despair of obtaining some day or other.— This unhappy Prince, whose mind is much depressed, has written letters both to Frederick and Alexander, thanking them for their magnanimous offer, but informing them, that he begged leave to decline any stipulated sum, but would appeal to them, on proper occasions, for what little exigencies might require, in the proud hope of repaying all on the day of his restoration.

LONDON

LONDON NEWS.

Sept. 14. HIS Excellency Lord Whitworth, and Her Grace of Dorset, are now perfectly prepared for their journey to Paris, and only wait the arrival of M. Andreoffi at Dover, which may be expected in the course of a few days, as it was intended that he should leave Paris as yesterday.

Lord Whitworth will be accompanied by the following gentlemen:—

Mr. Talbot, Secretary of Legation;

Mr. Benjafield, Private Secretary to the Ambassador;

Mr. Hudson, Chaplain to the Embassy;

Mr. Maclaurin, Physician to ditto.

Part of his Lordship's retinue is arrived at Calais; and his furniture, which is English, and very elegant, is arrived at Paris.

The Private Secretary of General Andreoffi is in London, and has engaged for the embassy a magnificent house, viz. the Earl of Shaftesbury's, No. 50, in Portland-place, at 1000l. per annum, ready furnished. The furniture is very superb, and belongs to the Earl of Shaftesbury, who, with the Countess, intends passing some time abroad. General Andreoffi is allowed 8000l. per annum. The General intends making his public entry into London on the 1st Vendemiaire, the first day of the French year, which is the 23d of September. He brings with him a number of Agents of Commerce, or, as they have been hitherto called, Consuls, who are to be stationed at our different commercial ports. They must no longer be called Consuls, there being only one Consul, the Great Consul. Lord Whitworth will set off about the same time, Wednesday next.

Two vessels have been engaged at Dover to carry over Lord Whitworth's carriages and horses, and they were to sail from thence yesterday. Mr. Hunter, jun. the Messenger, was at Dover, superintending the embarkation.

From the LONDON GAZETTE, Sept. 14.
Downing-street, Sept. 14. A dispatch has been received from Alexander Stratton, Esq. His Majesty's Charge D'Affaires at the Ottoman Porte, transmitting an Official Note delivered to him by the Reis Effendi, on the 29th of July last, relative to the Navigation of the Black Sea, of which the following is a Copy:—

TRANSLATION.

Official Note delivered by the Reis Effendi to Alexander Stratton, Esq. at a Conference

in his Excellency's House, on the Canal, the 26th July, 1802.

It behoves the character of true friendship and sincere regard to promote with cheerfulness all such affairs and objects as may be reciprocally useful, and may have a rank among the salutary fruits of those steady bonds of alliance and perfect good harmony which happily subsist between the Sublime Porte and the Court of Great Britain; and as permission has heretofore been granted for the English merchant ships to navigate in the Black Sea for the purposes of trade, the same having been a voluntary trait of his Imperial Majesty's own gracious heart, as more amply appears by an Official Note presented to our friend the English Minister residing at the Sublime Porte, dated 3 Gemaziel Ahir 1214—this present "Takrir" (Official Note) is issued; the Imperial Ottoman Court, hereby engaging that the same treatment shall be observed towards the English merchant ships coming to that Sea, as is offered to the ships of powers most favoured by the Sublime Porté, on the score of that Navigation.

The 23 Rebiul Evvel 1217 (23d July 1802).

CLERKENWELL SESSIONS.

OBSCENE PRINTS.

Monday, Sept. 20. William Ganer stood indicted for publishing two obscene prints, with intent to excite lewd and filthy passions in the beholders.

The defendant in this case was an Italian, and professedly a maker of barometers and candle shades. The transaction, as detailed by Robert Gray, the informer, was as follows:—He said that he was employed as an agent by the Society for the Suppression of Vice and Immorality, to detect those persons who were in the habits of selling obscene books and pictures. That in consequence of this employ, he had seen a man of the name of Revor, who was a partner of the defendant's, and by his appointment he went to their lodgings in Turnmill-street, Clerkenwell, on the 7th of September last. He then enquired after some pictures: but they said they had none left, for they had such a great demand for them they could not supply them fast enough. He then stated some further conversation, in which they informed him, that there was a society of them in that trade, and that upwards of eighty persons were employed in distributing

buting obscene books and pictures. He then made an appointment with Ganer to meet him at the King's Arms, near Shoreditch church, on the Saturday following, which was the 11th of September, at 12 o'clock, telling him that he wanted some of the pictures for "a humourfome old lady and gentleman;" and if they liked the specimens he brought, most likely they would purchase some dozens. Accordingly, on the Saturday following, Ganer met him at the place and hour appointed, but told him he could not procure the pictures, as his regular customers must have all he had. To which he added, that one of their number had been lately prosecuted, and that they did not deal with any but known customers. They then parted, and the defendant went towards Tottenham: the witness followed, and watched him. He first stopped at a genteel house at Newington. He next knocked at another house on Stamford Hill, and delivered a brown paper parcel. He gave it to a genteel looking woman, but the witness could not say whether it was a servant or not. He afterwards contrived to meet him, as though by accident, and asked him if he had had good luck in disposing of his goods? The defendant answered, that he had disposed of all his parcels except one, which he should also have disposed of, but that the lady, for whom it was intended, was not at home. The witness enquired if he served many ladies in Tottenham? He replied—"He did." He further said, he supplied three Ladies' boarding-schools with his books and pictures. He then shewed the witness the two pictures which were produced, and which he bought for nine shillings. The pictures were handed to the Jury;—without describing them, it is sufficient to say, they were highly indecent and obscene. On cross-examination, he said, he had an allowance for his time by the Society who employed him, and that his expences were also paid, which might amount to 200*l.* per annum.

The Jury found him—Guilty.

The Court sentenced him to six months imprisonment.

Sept. 22. In the Gazette of Saturday evening, the day is finally announced on which Parliament is to meet for the dispatch of business. Its early meeting on the sixteenth of November is for the purpose of arranging a variety of preliminary business, which is always usual on the opening of a new Parliament, such as swearing in the Members, and ap-

pointing Committees to consider the Petitions on contested Elections, of which there will be a great number. The delay in determining Petitions has been so much complained of on former occasions, that it will be the earnest endeavour of Government to remedy this inconvenience in future in a very great degree. It is principally for the arrangement of Election concerns, and that the Committees may fit during the vacation, that Parliament is summoned to meet before Christmas.

CATHEDRALS.

The magnificent Gothic-shaped Organ, corresponding with the antique structure of the Choir, was a present to Salisbury Cathedral by the King, who fancifully desired Bishop Barrington to accept it for the use of that Church, as a donation from a Berkshire gentleman. However, the Reverend Chapter thought that such an act of Royal Beneficence should not remain unknown, and therefore they have very properly made it bear this grateful inscription:

"Munificentia
GEORGH Tertii
 Principis
 Clementissimi, Pientissimi, Optimi,
 Patris Patriæ
 Et
 Hujusce Dioceseos
 Incolæ Augustissimi."

The Tower of Lincoln Cathedral having been reported to be in a dangerous state, is about to be decapitated of its two antient, and beautiful spires, to the deep regret of the Antiquarian, and the admirers of the grand style of decorative scenery. Almost a similar sentence has been passed upon "Great Tom o'Lincoln," who is to be rung no more! The full swing of four tons and a half of bell-metal is found to injure the tower where he hangs; in consequence, he has been chained, and rivetted down.

About half past six on the evening of the second, part of the parapet on the top of one of the embrasures of St. Dunstan's Church, Fleet-street, weighing nearly two hundred weight, by some accident gave way, and fell on the pavement. Unluckily a poor soldier, passing at the time, was very much hurt by the rebounding of the fragments of this massy stone, which bruised his right foot in such a manner as, without amputation, will endanger his life.

NEW CHURCH, IN THE STRAND.

A Confectioner, who rents a house di-

rectly

rectly opposite to it, in the narrow passage on the Northern side of the Strand, some time ago formed a plan of making an ice-house directly in front, under the street. A vestry was accordingly called, for the purpose of procuring the assent of the parishioners to the undertaking; but the danger to the Church, and the adjacent houses, from the necessary depth of the intended excavation, appeared so manifest, leave was refused. A second vestry, however, proved more favourable to the enterprise, and gave its sanction to the plan. About three weeks ago, preparations were made for its execution, and the necessary space in the street was paled in, leaving a passage on the flag-way for pedestrians. The workmen then proceeded to excavate without any interruption, digging below the cellars of the neighbouring houses, until the middle of last week, when some of the bank fell in; but no alarm was excited until Saturday night, when there was another fall of a larger quantity, to the amount of about twenty loads. This is supposed to have been occasioned by the weight of two loaded drays in their passage into the One Bell Inn. The place was now supposed to be in great danger, and further means of security were adopted by the addition of new timbers, but they proved insufficient; for on Sunday evening, the western side, probably in consequence of the rain, gave way, and Monday morning, about nine o'clock, the eastern followed, so that the great pit that had been dug, is now filled up with earth and timber. Fortunately the workmen were at breakfast at the time, or they must have all perished. By this accident, the three houses next to it were placed in the most imminent danger, the flag-way and the cellars having fallen into the excavation, and even those that are more remote, to the number of two or three at each end, were not considered perfectly secure. Some of them have consequently been abandoned by the inhabitants, and new precautions have been adopted in all. To prevent any further mischief, several of the houses have been propped, and the street is now completely blocked up on the Eastern side as far as Mr. Viguers's, and on the western as far as the One Bell Inn, into which there remains only a narrow entrance for foot passengers.

As the erecting of Statues has become so much the fashion of late, we understand that the large Equestrian Statue of William the Third is shortly to be placed in the situation originally intended for it,

namely, in the centre of the basin in St. James's-square.

There is some little history attached to this Statue which has now been made nearly a century, and was constructed by a Dutchman much attached to King William, and from whom he had likewise received many favours; William died in 1702, and St. James's-square was built about 1718, which then, as well as now, was regulated in their parochial affairs by a Committee of Noblemen residing in it. To this Committee the Dutchman left the Statute of his beloved master, requesting, if they refused the preference given of having it erected near the dwelling of his Prince, that it might be placed near the Royal Exchange. The business, however, died away from time to time, and had not the idea of erecting Statues to the memory of the late Duke of Bedford, Father O'Leary, Mr. Pitt, &c. again brought this one to recollection, it might have remained another century. The business was discussed the other day by the present Committee of St. James's-square, and carried by a majority that the Statue should be placed, according to the idea of the donor, in the centre of it.

The sub-aqueous tunnel, which was to give an easy communication, at Gravesend, between Kent and Essex, is totally abandoned, the steam engine, erected at so much expence, being found incompetent even to relieve the opening works of water: thirty-five per cent on the general subscription, amounting to 60,000l. has been already expended in this experiment. The plan for forming an upper junction between the Medway and Thames, is also given up as impracticable.

EXECUTIONS.—A white man has been hanged at Guadaloupe for assisting the insurgent Blacks. He was a French planter of good property and character; he acknowledged his offence, to which he declared he had been led by principles of humanity. He begged to be shot; but his request was denied, and he suffered on the gallows with several of the revolted Negroes.

A handsome building, of one story high, in the Chinese style, has, by order of Government, been erected on the left angle of the Recruiting-house in the Bird-cage-walk, which, we understand, is in future to be the armoury for the whole Brigade of Guards. It consists of four archways on the basement for the field-pieces, the room over it being for the small arms, a range of rooms in the back

back for cleaning, and the two front angles have each a small house, one for a Serjeant-major, and the other for a guard-room.

DISCOVERY.—Among the Dorset Papers which are preparing for publication, two original letters of Shakespeare have been recently discovered. They are addressed to his great friend and patron, Thomas Lord Buckhurst, Treasurer to King James I. The authenticity of the two letters is unquestionable. They are dated in 1606 and 1607.

Cotton manufactories are extending in Cheshire, Staffordshire, and Westmoreland: we likewise learn, that some Capitalists of this country are embarking in similar undertakings in several parts of Ireland.

AN EXTRAORDINARY IMPOSTOR.

A man was lately apprehended at Whitehaven, in Cumberland, who had attempted to stop a postchaise, in Egremont, in which were three ladies, against whom he used the most menacing language. It seems this fellow had attacked two of these ladies, the same morning, on their alighting from the chaise, at Calderbridge, and importuned them for relief, pretending that he laboured under a dreadful malady—"a rupture in the stomach," which was then preying upon his vitals, &c. One of the ladies gave him six-pence; the other refused to give him any thing, and intimated a suspicion of his being an impostor. At the mention of the word impostor, the pious supplicant (begging alms in the name of Heaven, and calling for blessings on the heads of all good tender-hearted Christians) was instantly changed to the hecating bully; who, hearing that they purposed returning that night, had the audacity to threaten to await them. On his examination, he said his name was Moore, and that he was a Manksman: but in a hand-bill, purporting to be printed by J. Harrop, of Alston, (copies of which he had been known to distribute) he calls himself William Leak.—This hand-bill sets forth,

"That the bearer William Leak, who sailed in the Hope brig from London to the coast of Guinea, under the command of Capt. J. Evans, had the misfortune while on the coast to drink some foul water in the river Gambia, it has taken such an effect within his body, that it has caused him to be in the most dreadful situation. Two of his shipmates, who were in the same situation, were opened by Surgeon Potts, in St.

Vol. III. Churchm. Mag. Sept. 1802.

Bartholomew's Hospital, who took a large quantity of spawn out of their bodies. They both died under the operation. The bearer hereof has been in almost all the capital hospitals in London, and turned out incurable.

"Dr. Pittairn, Dr. Young, and Mr. Potts, with many of the most respectable of the faculty, declare they never saw so singular and curious a case: which baffles every attempt to afford relief. It is the opinion of many medical gentlemen that he has something alive in his belly.—It appears most curious when the person is either eating or drinking, in the truth of which any person desirous may be satisfied; it in general causes him to have the most craving appetite.

"We whose names are under-mentioned, are of opinion that the bearer, William Leak, certainly labours under a real disease, which assumes a curious form; he is an object of charity to the humane of all denominations; while his disorder must claim the attention of all medical men."

Here follows a list of the names of several medical practitioners, many of whom, we doubt not, would be surprized to find themselves authenticating such falsehood and nonsense.—William Leak, alias Moore, is committed to the House of Correction; and will have a further hearing at the next quarter sessions.

BISHOP OF ST. ASAPH'S SERMON.

A PRIVATE LETTER.

Brighton, Sept. 20.—Yesterday the return of the Prince from town enlivened the place again. The Bishop of St. Asaph preached at the Chapel. Among his hearers, consisting of the first families now at Brighton, were the Archbishop of Canterbury, Lord Ellenborough, Baron Graham, numbers of the Nobility, and many distinguished among the Clergy. His Sermon, like every one that has come from his mouth, naturally engaged strong attention, more especially from the extraordinary nature of its topic. It was an exposition of the second Psalm, the first words of which being taken for the text, awakened an instant curiosity among the more reflecting, and the idea of an application which was not disappointed in the end. The words are—

"Why do the heathen so furiously rage together, and why do the people imagine a vain thing? The kings of the earth

A 2

earth and the rulers take counsel together against the Lord, and against his anointed."

The object of the discourse, which was pursued through much of that profound investigation of Sacred Learning for which his Lordship is distinguished, was to shew that the Psalm was a prediction of a most desperate Anti-Christian confederacy against Christianity, to break forth, in the later times of its establishment, but to be ultimately vain and fruitless; and that the scenes which have passed in France within our knowledge are immediately within the contemplation of the prophecy, but unhappily only a commencement, not a completion, of the confederacy predicted, which has by no means yet come to the worst; nor could any part of Christendom, its Princes, or its People, be flattered that they had not more to suffer, as Professors of Christianity, than they had hitherto experienced on any other score, from the growing progress of the unprincipled Revolution which had been established in France, whose *hypocritical* motives of Republican Government, and *farical* establishment of a Gallican Church (these were his Lordship's expressions), were intended only as masked batteries to be employed in due time for the overthrow of the Gospel.

The satisfaction anticipated by the congregation, when it was perceived that his Lordship was prepared to preach, was great, inasmuch as it relieved them, though but for a day, from the methodical trash which is held forth here, and affords no alternative to any characters

resident here, however enlightened or exalted in Church or State, but to hear it, or absent themselves from Divine Service. This is become a serious complaint; and one that does not seem, as things stand, likely to be removed with ease, unless it were properly represented to his Royal Highness, to build himself (which might be done at a moderate expense) a Chapel Royal for his own use, and to accommodate others that might wish to attend it.

POSTSCRIPT.

Sept. 27.—General Androssi, the French Ambassador, not having yet arrived, is the cause of much alarm and speculation in the funds. The Emperor, according to the German papers, still retains the city of Passau, and has been collecting and sending fresh troops into Swabia and the Tyrolean countries. All the military absent on leave from Vienna, have also been called in. In the interim, that the inferior German princes may not be intimidated from seizing the countries assigned them, the First Consul has sent his Adjutant, Lauriston, to assure the Margrave of Baden that he might command the service of any of the French troops on the Rhine. In Switzerland, the insurrection against the French order of things, spreads wider daily. In addition to the Cantons of Ury, Zug, Appenzel, Glarus, Schwitz, &c. the Citizens of Zurich have shut their gates against the troops in the French service, from whom they have sustained a bombardment of several hours, without producing the effect desired.

SUMMARY OF PARLIAMENTARY PROCEEDINGS.

HOUSE OF LORDS.

THURSDAY, May 13. The order of the day being read for taking the Definitive Treaty of Peace with France into consideration:

Lord Grenville entered into a minute exposition of the various points left unprovided for by the Treaty; as Malta, the Cape of Good Hope, Cochin, Louisiana, Honduras, Senegal, the Brazils, the Navigation of the Eastern Seas, and the French claims in the Peninsula of India; and having dwelt on these and a variety of other topics, he concluded a speech, which occupied about four hours, with moving, that an Address should be presented to his Majesty, stating that their Lordships fully acknowledged his

Majesty's prerogative to make peace and war, and that they would enable him to fulfil the engagements he had entered into; but that they could not help expressing their regret at the concessions made by this country; that they, however, relied on his Majesty to resist any attempts to encroach upon our maritime, colonial, or commercial rights; and that they would place at his Majesty's disposal adequate means of guarding them.

The Duke of Norfolk was of opinion, that if the address moved by the Noble Lord was carried, it would be tantamount to a declaration of war.

Lord Pelham said, the arrangement relative to Malta, he conceived to be the

the best calculated to secure our rights in that quarter; that our right to cut logwood in the Bay of Honduras, did not depend on the Treaty of 1763, but on the arrangement, by which, in exchange for that acquisition, we ceded a settlement on the Musquito shore; and our right to the gum trade of Senegal, depended on the arrangement by which the limits wherein it was to be exercised had been ascertained. He moved to leave out all the original motion, except the word "that," and to substitute an Address, generally approving the Definitive Treaty, and expressing a confidence on his Majesty's exercising that vigilance which the state of affairs in Europe might require.

Lord Mulgrave seconded this amendment; which was supported by Lords Auckland, Westmoreland, and Ellenborough.

Lords Carnarvon and Darnley spoke in favour of the original motion, on the ground of the essential difference between the Preliminary Articles, and the Definitive Treaty.

The Lord Chancellor entered into an enquiry as to the merits of the Treaty, which he in general approved.

On the question being put on the Amendment, the numbers were—Contents, 122—Non-Contents, 16.

Lord Pelham's motion was then put, and carried without a division.

Lord Holland then moved, that the omission of seizing the different opportunities of making peace, and of accepting the proposals of the First Consul to that effect, led to that state of things which induced the acceptance of the present terms of peace; which was negatived without a division; and at eight o'clock in the morning the House adjourned.

HOUSE OF COMMONS.

May 12. The House having resolved itself into a Committee of Ways and Means, Mr. Corry said, that the supplies already voted amounted to 4,641,000l. to meet which, the Ways and Means of Ireland were as follow:—

Revenue	-	£3,000,000
The Loan	-	2,161,000
The Lottery	-	200,000

A further supply, however, being necessary, he had negotiated a Loan upon terms that would afford satisfaction to

the House. He had borrowed the money, being 1,500,000l. at an interest of only 3l. 16s. 3d. per cent. He concluded with moving, that 1,500,000l. be granted to his Majesty, by way of Loan, for the service of Ireland. Agreed to.

Sir Robert Buxton presented a Petition from the Sierra Leona Company, stating the losses the company had sustained, and praying relief. The petition was referred to a Select Committee.

Doctor Lawrence expressed his astonishment that in the Treaty of Amiens no provision was made for the security of our possessions in India, against any attempts of the French, and said he should move for a variety of Papers, from whence it would appear that the most serious consequences were to be apprehended from the omission in the Definitive Treaty to re-establish and confirm our rights in India. He moved that the Directors of the India Company be ordered to lay before the House a statement of the several acquisitions made by France on the coasts of Coromandel and Orixa, from 1748 to 1763.

The motion was opposed by Mr. Dundas, Lord Hawkesbury, and Mr. Jones; and supported by Lord Temple and Mr. T. Grenville.

The above, and a number of other motions, by Dr. Lawrence, for papers relating to India, were negatived without any division.

May 13. The Order of the Day being read for the House to take into consideration the Definitive Treaty of Peace—

Mr. Windham went into an extensive enquiry, as to the effect which the Treaty was calculated to produce upon the commercial, naval, and territorial interests of this country. As there was no stipulation with respect to how Malta was to be possessed, it was probable it might be occupied by ships of other nations, while our's were excluded; the option of the Cape of Good Hope being a free port, was in reality left to France and not to Holland; serious injury was to be apprehended from the vague stipulations in regard to Guiana; and as to the Italian Republic, that circumstance alone would have justified a renewal of the war. He believed that the peace was concluded upon the chimerical notion,

that France would be contented with her acquisitions, and not meditate the invasion of the commercial rights of this country; but we have had a war of arms, and were now to expect the war of the Custom House, as the French were directing all their efforts against our commerce. Having expatiated on the consequences to be apprehended from omitting the renewal of former treaties, he was proceeding to recapitulate the conduct of the late war; when he was called to order by

Mr. Pitt, who observed, that it would not be consonant to parliamentary usage, to advert to the conduct of the war.

Mr. Windham proceeded, and endeavoured to prove that the war had been successful, and that the peace was concluded upon terms by no means corresponding with what we were entitled to demand. He wished the people of this country to be alive to the dangers which

threatened them, to rouse their energy and patriotism, and be on their constant guard against the destructive principles of France. Mr. Windham concluded by moving an Address to his Majesty, exactly similar to that moved in the other House by Lord Grenville.

Lord Hawkebury replied to Mr. Windham, generally vindicating ministers, and concluded with moving an Amendment, thanking his Majesty for having laid the Definitive Treaty before the House, and assuring his Majesty that the House highly approves of the same, and will afford their zealous support for its preservation.

Mr. Grenville opposed the Amendment, on the grounds laid down by Mr. Windham.

Mr. Dundas disapproved of the cession of Malta and the Cape of Good Hope being restored; but in all other respects approved of the Peace. Adjourned.

MONTHLY OBITUARY, WITH ANECDOTES OF DISTINGUISHED PERSONS.

DIED, on the morning of the 17th of Sept. at his house at Twickenham, in the 36th year of his age, sincerely regretted by all who knew him, Richard Owen Cambridge, Esq.—As an author, Mr. Cambridge was well known to the public by several much approved writings, both in prose and verse, and his various and extensive information, his pure and classical taste, his brilliant yet harmless wit, his uncommon cheerfulness and vivacity were acknowledged during a long series of years, by all who had the happiness of enjoying his society, which was sought for and highly valued by many of the most distinguished scholars and statesmen of this country.—But his talents and his acquirements make the least part of the praise belonging to him. It is chiefly for the upright manliness and independence of his mind, for his mild and benevolent disposition, his warm and unvaried affection to his family and friends, his kindness to his dependents, and for his firm faith and trust in the Christian religion, which were manifested through life by the practice of every Christian duty, and produced the most exemplary patience under the various infirmities of a tedious decline, that those who were near witnesses of his amiableness and worth, will continue to cherish

the memory of this excellent man, and to reflect with pleasure on his many virtues.

He was a man of profound and various learning, equally conversant with *belles lettres* and with the abstruse sciences.—Abundant proofs of these acquirements may be found in the *Scribleriad*, one of the best poems that has been since the days of Pope. It is indeed a poetical continuation of the memoirs of Martinus Scriblerus, which in a spirited vein of poetry and satire, very happily ridicules the errors and follies of false taste and false learning.

Mr. Cambridge was one of the ablest contributors to the periodical paper entitled the *World*, as well as to *Dodley's Collection of Poems*. He was in truth an excellent scholar, an elegant poet, and a judicious critic. All his works are characterised by taste, humour and delicate irony, and we hope they will be collected for his own honour, and that of the British legislature.

He lived at Twickenham when Pope first went to reside in that neighbourhood, and was upon the most intimate footing with that celebrated poet, as well as with the most distinguished characters in this country.

Mr.

Mr. Cambridge possessed great powers of conversation, and abounded in choice anecdotes, which he always conveyed with peculiar neatness and point. He was particularly partial to Cervantes, and considered Don Quixote as one of the highest productions of the human mind. He was also very fond of Goldsmith's character of Garrick, in the poem of Retaliation, which he often used to repeat in company.

Mr. Cambridge enjoyed an advantage very rarely possessed by the poetical tribe, for he had the *elegant sufficiency*, which Thomson represents as a *desideratum* in human happiness, and was therefore enabled to follow the bent of his genius, and only obey the inspirations of the Muse, when the chose to be propitious.

One of his last literary amusements was a very pleasant versification of the historian, Gibbon's account of his own life, with which Mr. Cambridge used to entertain his friends in company, but would not commit to paper. We trust, however, that some of those friends will be able to recollect it, as it was marked by an uncommon share of ease, spirit, and humour.

He has left a respectable family and a numerous train of friends to regret his loss, and to revere his memory.

At Ashbourne, in Derbyshire, the Rev. Edward Horton, vicar of Snitterfield, in Warwickshire, prebendary of Litchfield, and chaplain to the Duchess of Cumberland. He was formerly of Queen's college, where he proceeded LL.B. in 1755.

In the 66th year of his age, the Rev. John Bell, rector of St. Crux Pavement, and St. Margaret, Walmgate, and curate of the perpetual curacy of St. Sampson, all in York.—Also master of the grammar school endowed by William Haughton, Esq. formerly of that city.

In the 25th year of his age, the Rev. John Barker, son of the Rev. John Barker, minister of St. Mary's, in Hull.

At Leicester, the Rev. Wm. Arnald, D.D. canon of Windsor, præcentor of Litchfield; formerly fellow and tutor of St. John's college, and afterwards sub-preceptor to his Royal Highness the Prince of Wales.

In London, Dr. Benjamin Chamberlain, many years Secretary to the Hon. and Right Rev. the Bishop of Ely.

Aged 74, the Rev. Francis Best, rector of South Dalton, in Yorkshire, and formerly of Sydney college and Peter house.

The Rev. John Newman, vicar of Mountnessing, and chaplain of the hamlet of Brentwood, in Essex.

On the 25th ult. at Sherborne, in Dorsetshire, Mr. Robert Winter, aged 66 years. His death was occasioned by the following accident:—He had been a few miles to spend the day with a clerical friend: when returning home in his gig, through a village called Leigh, in which was celebrating an annual feast, some person had left in the road a piece of timber, which occasioned the gig to overturn. In the fall Mr. Winter broke his arm, and was otherwise much bruised; in consequence of which a fever took place, and ended in the fatal catastrophe. Mr. Winter was supposed to weigh not less than three hundred weight; the corpse, with lead, and two other coffins, weighing near twelve hundred.

Thomas Baker, who was lately a very reputable farmer at Fifehead, Somerset, and tried at Taunton, for receiving sheep knowing them to be stolen, and sentenced to be transported for fourteen years. He cut his throat on board one of the convict ships in Langiton Harbour, and died almost immediately. He was possessed of property at the time he was carrying on the nefarious traffick, of which he was convicted, to the amount of 4000l.

A tomb to the memory of Miss Goddard has this week been raised in St. Peter's church-yard, under the inspection of some friends in Norwich, to whom her parents committed the melancholy duty. Her professional ability captivated the admiration of that public to whom she was devoted—her merits yet live in the recollection of all, and the eulogium inscribed upon the stone that covers her remains, will not be valued more for its elegance as a composition, than for the truth with which it transmits to posterity the talents and the virtues of one who, when alive, attracted a greater share of the public favour there, than any of the numerous train of her predecessors.

“ This stone is dedicated to the talents and virtues of Sophia Ann Goddard, who died March 15, 1801, aged 25 years.

years.—The former shone with superior lustre and effect in the great school of morals—the theatre; while the latter informed the private circle of life with sentiment, taste, and manners, that still live in the memory of friendship and affection.”

In an apoplectic fit, as he was going to perform divine service, the Rev. Alfred Sanderson, M. A. vicar of Cold Aston, and master of the grammar school at Northleach, county of Gloucester. He was born in 1753, at Currigg, county of Cumberland. His father, a man of learning and virtue, who possessed a good estate, gave him a liberal education, and instilled into his mind those principles of integrity, honor, and piety, which guided him through life, and formed the leading features of his character. After being well grounded in classical literature, at the grammar school of Carlisle, at that time taught with great reputation by the late Rev. Miles Wennington, M. A. he was entered on the foundation of Queen's college, Oxford, where he took the degree of B. A. in 1775, and that of M. A. in 1778, about which time he entered into orders. In college, the regularity of his conduct, and his unremitting and successful application to his studies, procured him many valuable friends, among whom was the late Dr. Thomas, Bishop of Rochester. Few persons have passed through life with a more unsullied reputation, or possessed more amiable and estimable qualities than this very much la-

mented clergyman. His conversation unassuming and instructive, was distinguished by solid and masculine sense, and tho' often learned, was never pedantic. His mind was comprehensive, his turn of thinking liberal and independent, his conception clear, his reasoning strong, and his expression nervous. As a scholar he was excelled by few, and as a divine by none. In the discharge of his professional duties he was assiduous and exact; and illustrated by an exemplary life the doctrines which he taught. His discourses, through which the unsophisticated spirit of Christianity breathed, were composed in a manly and perspicuous style, and delivered from the pulpit with that warm eloquence which, flowing from the native feelings of the heart, makes a deeper impression on the minds of the hearers, than the cold and formal language of art. What church preferment he obtained he owed to his personal merit, without any sacrifice of his independence, or any degradation of the sacred character he sustained. His erect mind would have revolted at the thought of attaining rank, however exalted, by means that are irreconcilable to the principles of genuine honour. This just, though imperfect estimate of his character is drawn up by one who esteemed him for his talents, who honoured him for his virtues, and will continue to respect his memory and regret his death till the last pulse of Life.

CHURCH PREFERMENTS, GRADUATIONS, &c.

From the LONDON GAZETTE, Aug. 3. 1802.

Whitehall, Aug. 3. The King has been pleased to order a conge d'elire to pass the great seal, empowering the dean and chapter of the cathedral church of Rochester, to elect a bishop of that see, the same being void by the translation of the Right Reverend Father in God, Samuel, late bishop thereof, to the see of St. Asaph; and his Majesty has also been pleased by his royal sign manual to recommend to the said dean and chapter, the Reverend Thomas Dampier, Doctor in Divinity, to be by them elected bishop of the said see of Rochester.

The King has also been pleased to present the Reverend Edward Dupree, clerk, Doctor of Laws, to the deanry of the island of Jersey, void by the death of the Reverend Francis Le Breton.

The King has also been pleased to pre-

sent the Rev. John Deedes, clerk, Master of Arts, to the rectory of East Mersey, in the county of Essex, and diocese of London, void by the death of the Reverend John Tickell.

Aug. 14. The King has been pleased to grant to the Reverend John Ireland, clerk, M. A. the place and dignity of a prebendary of the collegiate church of St. Peter, Westminster, void by the resignation of Doctor William Vincent.

Aug. 24. The King has been pleased to grant to the Reverend Samuel Goodenough, clerk, Doctor of Laws, the place and dignity of Dean of the cathedral church of Rochester, void by the promotion of Doctor Thomas Dampier to the see of Rochester.

The right of presentation to the valuable rectory of Sandford, Rivers, in Essex, void

void by the translation of Dr. Beadon to the see of Bath and Wells is contended for in opposition to the claim of the crown, by the Earl of Liverpool, as Chancellor of the duchy of Lancaster.

OXFORD.

Aug. 7. **TUESDAY** last came on the election at Merton college, when Mr. John Oglander, A. B. Mr. Thomas Raymand Barker, and Mr. Lawrence Pleydell Bouverie, were elected Fellows of that society.

The Rev. W. Keate, of Laverton, has been presented by the Bishop of Salisbury to the valuable rectory of Winfrith, near Wareham, Dorset.

The Rev. R. Ellis Aitkins, M. A. of Trinity college, and late curate of Drintend Chapel, Birmingham, is nominated to the curacy of Hanley, Staffordshire.

Aug. 14.] Abingdon school speeches were on Monday last delivered in the following order, in the presence of the Visitor, the Rev. J. Smyth, D. D. master of Pembroke college, and a very numerous audience.

Advice to the Female sex, (*Hurdis*) by Mr. G. Bedford.

On the Peace, (*Ferryhaugh*) by Mr. Butler.

Extract from the Deserted Village, (*Goldsmith*) by Mr. Walters.

Occupation of a retired Life, (*Cowper*) by Mr. Knapp.

Early Superstition dangerous, (*Hurdis*) by Mr. Pigou.

Ex Cornel. Scipio, milites ad pugnantium hortatur, (*ex Livio*) by Mr. Grafton.

The Messiah, (*Pope*) by Mr. Leigh.

The dying African, (*Anon.*) by Mr. Bedford.

Wolfey on his Fall, (*Shakespeare*) by Mr. Parker.

Leonidas' Farewell to his Family, (*Glover*) by Mr. Micklem.

Buckingham going to Execution, (*Shakespeare*) by Mr. Lempriere.

The Impicity of Scepticism, (*Hurdis*) by Mr. Blake.

Without pointing out the merits of each individual speaker, we may candidly say, that the exertions displayed this year, surpassed the exhibitions of former years; and those who witness youthful eloquence with the liberality of fair criticism, could not but loudly applaud the spirit, the correctness, and the animated delivery of the pupils of this respectable foundation.

The day was concluded by the feast which annually collects the friends of the mayor and of the school; and, on this occasion, Mr. Child's hospitality was handsomely greeted by a very numerous and respectable company.

Sept. 4.] The Rev. Robert Trotman Coates, B. D. and Fellow of Corpus Christi college, has been presented by that society to the rectory of Steeple Langford, in the county of Wilts, vacant by the death of the Rev. Thomas Barnard.

The Rev. John Guard, B. D. and Fellow of C. C. C. has been presented by that society to the rectory of Pembridge, Herefordshire, vacant by the death of the Rev. John Huish.

And the Rev. John Browne, A. M. Fellow of C. C. C. has also been presented by the same society to the rectory of Helmedon, in the county of Northampton, vacant by the death of the Rev. John Russell.

The Rev. Henry Green, jun. A. M. of Feckenham, Worcesterhire, is instituted by the Lord Bishop to the vicarage of Upton Snodsbury.

CAMBRIDGE.

Aug. 26.] The Earl of Jersey has appointed the Rev. William Money, late of Christ's college, in this university, vicar of Wiggshall St. Mary, in Norfolk, one of his lordship's domestic chaplains.

The Rev. Mr. Francis has been collated to the prebend of Yatesbury in Salisbury cathedral.

Sept. 9.] We hear for certainty, that the Rev. Dr. Kipling, dean of Peterborough, and deputy Professor of Divinity in this university, has resigned his professorship on account of his ill state of health; and that the Rev. Dr. Seal, D. D. Fellow of Christ college, succeeds him, by the appointment of the Lord Bishop of Llandaff.

Monday se'nnight, the Rev. S. Clapham, M. A. vicar of Great Ouseborn, Yorkshire, was instituted by the Lord Bishop of Winchester, to the vicarage of Christ-church, Hampshire.

The Lord Bishop of Carlisle has presented the rectory of Scaleby to the Rev. John Fawcett, A. M. master of the free grammar school at Carlisle, and only son of the late Reverend John Fawcett of Leeds.

Sept. 16.] The Bishop of Litchfield and Coventry has collated the Rev. John Newling, B. D. Fellow of St. John's college, Cambridge, and rector of Ditchingham, in Norfolk, to the prebend of Wellington, in the cathedral church of Litchfield, void by the death of the Rev. Edward Horton, LL. B.

The Lord Bishop of Worcester has collated the Rev. Joseph Taylor, A. M. to the vicarage of Snitterfield, in the county of Warwick, void by the death of the Rev. Edward Horton, LL. B.

Sept.

The Rev. Mr. Cotton, formerly of Jesus college, Cambridge, is instituted to the vicarage of Claverdon, in the county of Warwick.

On Friday se'nnight the Rev. George Coleby was instituted to the rectory of Coleby, in Norfolk, on the presentation of Lord Suffield.

We learn that the Rev. John Overton, M. A. of York, will succeed to the rectories of St. Crux, Pavement, and St. Margaret, Walmgate, void by the death of the Rev. John Bell. They are in the gift of the Lord Chancellor.

The Rev. John Robert Deverell, of Queen's college, is appointed officiating chaplain to his grace the Duke of Ancaster.

The Rev. Robert Gray, M. A. late of Trinity college, rector of Twinsted in Essex, is presented by the Lord Chancellor, to the rectory of Yeldham, otherwise Eltham Parva in the same county.

The Rev. John Rawlins, deacon, B.D. is empowered by dispensation, to hold the vicarage of Harmston, together with the rectory of Waddington, both in the county and diocese of Lincoln.

The Rev. James Coulton, of Lynn is appointed domestic chaplain to the Earl of Darlington.

Sept. 25.] At a public ordination held by the Right Rev. the Lord Bishop of

Norwich, in the cathedral church of that city, on Sunday last, the following gentlemen were ordained:

DEACONS.

Robert Bacon, Emanuel college, Cambridge; Edward Bartlett James, A. B. Magdalen college, Oxford; James Layton, A. B. Corpus Christi college, Cambridge; Richard Buck Matthews, M. A. Caius college, Cambridge.

PRIESTS.

Henry Bryant, M. A. St. John's college, Cambridge; Whitfield Curteis, B. A. Trinity college, Cambridge; John Meakin, B. A. Magdalen college, Cambridge; William J. Smith, B. A. Emanuel college, Cambridge.

The Rev. John Wight Wickes, M. A. domestic chaplain to his Royal Highness the Duke of Cumberland, is presented to the rectory of Wardley cum Belton, Rutlandshire, in the patronage of the Lord Chancellor.

The Rev. Martin Hogg, M. A. rector of Little Shelford, in this county, is appointed domestic chaplain to the Right Hon. Earl Cholmondely.

The Rev. John Bond, M. A. has been instituted by the Lord Bishop of Lincoln, to the rectory of Saltfleetby St. Peter's in that county, on the presentation of the Rev. Dr. Eveleigh, provost of Oriel college, Oxford.

ADDRESS TO CORRESPONDENTS.

WE have been favoured by our much valued Correspondent INSPECTOR, with some inestimable communications, one of which, in reply to the fastidious remarks of the British Critic, for August last, will appear in our next, and also a Critique on Psalm cx.

To the Reverend Mr. T. Ludlam, our grateful acknowledgements are due, for favouring us with the excellent "Essay on Religious Conversation," written by that eminent mathematician and divine, Mr. William Ludlam, and which certainly will be inserted in our next Number. We also beg Mr. Pearson, of Rempstone, to accept our thanks for his kindness on this occasion. His Letter on Baptism, &c. in our next.

Our good friend in the West, who has favoured us with a warm letter on the Blagdon Controversy, will, upon reflection, excuse us for declining its insertion, after the avowal made in our last Supplement, not to meddle any farther with the subject. We do not differ with him in opinion, respecting the conduct of some of the principal parties, but "can a man take fire in his bosom and not be burnt?" We would rather, on the contrary, bring a bucket of water to extinguish the smoking embers. His earnest recommendation of a certain periodical publication, we are free to confess, has rather surprized us, knowing, as we do, the hereditary orthodoxy, which runs in his veins. A little time, and a little scrutiny will shew, that there is under a specious mask, something concealed, which the Editors themselves are at present anxious should not be observed. The other work he alludes to, we have not seen, consequently can say nothing as to its merits.

Clericus on "Monumental Inscriptions, &c." in our next.

The Rev. Mr. Davies, of Olveston, Gloucestershire, has with much labour prepared a work for the press, which, from the subjects, appears to deserve the attention of the antiquary, philologist, and divine. It is entitled, "An Essay on the Introduction of the Art of Writing into the West of Europe, more especially into the British Islands: Of the various Devices employed by the primitive Inhabitants of this Country, for the preserving or communicating their Thoughts. On the Celtic Dialects, &c. &c." The Work is to be published by subscription, at 10s. 6d. and we observe with pleasure, that the Author's list already amounts to 1689.

THE
ORTHODOX
CHURCHMAN'S MAGAZINE,
For OCTOBER, 1802.

A deficiency of zeal indeed in religious concerns does not always proceed, either in the clergy or laity, from a want of knowledge: sensual appetites, ungoverned passions, worldly customs, all combine together in making men languid in the performance of even clear and acknowledged duties; yet it must be confessed, that a firm belief in the truth of Christianity resulting from a comprehensive view of the proofs by which it is established, is the most probable mean of producing in all men integrity of life; and of animating, especially, the ministers of the gospel, to a zealous and discreet discharge of their pastoral functions.

BP. WATSON'S Preface to his Tracts.

THE LIFE OF JAMES BONNELL, Esq.

JAMES BONNELL, Esq. was born at Genoa, November 14, 1658. He was the son of Samuel Bonnell, merchant of Leghorn, where the great trade he carried on, his sweet and obliging behaviour, but especially the piety and integrity of his life, procured him great credit and esteem: his mother was Rebecca, daughter of Thomas Sayer, Esq. who resided near Norwich.

In 1655, Mr. Bonnell, the father, removed with his family into England: where, upon the restoration of the royal family, the services he had done them, procured him a patent to be accountant general of the revenue of Ireland: his son's life being included in the patent with his own. He did not long possess it; for he died in 1664, leaving his son and one daughter to the care of his wife, a lady of singular piety and prudence: graces, which she well employed in the education of her son, by giving a right tincture to his mind, and seasoning it early with the love of virtue and religion.

He received the first rudiments of his learning at Dublin; after which he was sent to Trim school, and committed to the care of Dr. Jenison, under whose tuition he improved in every valuable accomplishment.

He was early pious. The first books he read with pleasure were those of devotion. Thus set forward betimes in the way to heaven, he persevered in it with indefatigable diligence to the last.

At fourteen he was removed from Trim school to a private one in Oxfordshire: but the great remissness of the conductors there, in point of religious œconomy, soon disgusted our young student.

Therefore, from Oxfordshire he was sent to Catherine-hall in Cambridge; where, under the learned Dr. Calamy, his advancement in learning kept equal pace with his improvements in piety and years.

Vol. III. Churchm. Mag. Oct. 1802.

B b

After

After taking up his degrees he removed into the family of Ralph Freeman, Esq. of Hertfordshire; and there undertook the education of that gentleman's eldest son. It was happy for Mr. Freeman to find for his son so good an instructor, so inestimable a friend: Mr. Bonnell had great sweetness of temper, joined to a sound and penetrating judgment; a sedate gravity to command respect; an easy cheerfulness to engage love; an happy mode of explaining the difficulties of learning; clear notions himself, of what he would render intelligible to his pupil; a noble genius, and a lively fancy, tempered with prudence and discretion: more than all these, he possessed great strictness of life, and had the happy art of recommending piety to the practice of young minds.

During Mr. Bonnell's stay in Mr. Freeman's family, he had frequent attacks of sickness; his constitution being tender and easily injured: it appears by the meditations he composed about that period, that his body was an uncomfortable companion to his mind; and frequently disturbed him in his religious course. He complains of himself for being sometimes uneasy under the load of sickness, and wishing its removal with too much eagerness. Had we room to insert here these meditations written in his twenty-seventh year, it would doubtless give our readers great satisfaction: they well delineate his happy progress in piety, and how bravely he encountered the difficulties he met with from infirmities, which all mankind more or less experience, and are not to be entirely conquered while we are in this world. In one of them particularly he very pathetically expresses the great benefit of these severe trials, and his thankfulness to his God for imposing them.

Here it is proper to observe, that Mr. Bonnell very early began a useful practice, which he continued during his whole life: it was his custom, upon every return of the holy sacrament, to put down in writing those thoughts which most affected his mind: many of these remarks were penned betwixt his twenty-first and twenty-seventh year; a time of life too commonly otherwise employed. Here we see a young man, instead of indulging himself in his folly, bemoaning his sins, praying for grace to resist every temptation, and taking more pains to fit his soul for appearing at the Lord's table, than others at that age usually do to adorn their bodies.

He continued in Mr. Freeman's family till 1678, and then went with his pupil into Holland; staying almost a year in Sir Leoline Jenkins's family at Nimeguen, very much to his satisfaction. From thence he went, in the ambassador's train, through Flanders and Holland, and so returned to England. From that time he continued with his pupil till 1683, when Mr. Freeman was sent into France and Italy. In 1684, Mr. Bonnell went and met him at Lyons; and in his company visited several parts of France. So great was his tenderness for the young gentleman, that he being taken dangerously ill of the small-pox, at Tours, Mr. Bonnell constantly exposed himself to that distemper, though it was what he never had; and so soon as he found him able to use them, supplied him with many excellent meditations; and often joined with him in prayers and thanksgivings for his recovery.

In the year 1684, Mr. Bonnell, leaving Mr. Freeman in France, came directly from thence to Ireland, and took his employment of accomptant-general into his own hands; which, since his father's death, had been managed by others for his use. This is an office of much business and high

high trust; and he was so remarkably diligent and faithful in the discharge of it, so dextrous in dispatch, so ready to oblige, that he soon equally gained the esteem of the government, and the love of all who were any way concerned with him.

But as religion had ever the principal sway in his affections, so a zeal for that, a contempt of this world, and a mind raised above its perishing concerns, had before this period given him strong desires of quitting all secular employments, and dedicating himself entirely to the service of God. It could be no worldly consideration which suggested that thought to him; for the temporal advantages of his office were greater than what he could have expected in a long time from any ecclesiastical preferment; and his station was besides of sufficient dignity and credit. Nothing hindered him from actually entering into holy orders, but the consideration that his employment was a great trust, of which he must render an account to God, not only for his discharging of it, but for those hands into which he should place it; a man of knowledge and sufficient skill, but chiefly who had established a character of piety, was what he wanted. Such a one in 1688, he apprehended he had found, and had actually agreed with upon the subject: but the news of the revolution, which then took place, changed the gentleman's thoughts, and broke Mr. Bonnell's measure.

His desires of entering into the ministry appear to have been of a very early date; for several attempts were made by his friends during his residence in England to procure him a settlement in the Church there; some of which might have succeeded, had he not been averse to the seconding their zeal by any endeavours of his own: nay, when his friend, Mr. Freeman, designed to have purchased, and presented him to the advowson of a benefice, Mr. Bonnell himself was the only person who opposed it, and thereby disappointed the intentions of his friend.

This conduct, which may seem somewhat extraordinary, was owing to an opinion he had conceived, that it was improper for interest to have any share in the disposal of spiritual employments.

During King James's reign, Mr. Bonnell discharged his office himself. Though he was one whom the then ruling party could never hope to bring over to their interests; yet, so fully were they convinced of his abilities and integrity, that they never thought of removing him from his employment. Such an openness and sincerity shone in all his actions, such unshaken fidelity was his rule and guide, so known an enemy was he to faction and intrigue, that he was not only free from blame, but even suspicion; and the enemies of his religion revered his person.

Dangers, however, seemed evidently approaching. He saw them, and accordingly employed his thoughts in arming himself against, and preparing for the severest trials. His private papers at that period are full of excellent prayers, and meditations proper for a devout Christian in times of difficulty and distress. He seems to have laboured then more than at any time of his life before, to disengage his affections from this world, and bring his mind to an utter indifference for it. In short, it was his daily work to fortify his soul with a noble faith in God; with true Christian courage, and the firmest resolution of sacrificing all to God and his duty, should he be called to it. By such exercises as these, he was well prepared for whatever might befall him; nor was he less earnest in his pray-

ers for the removal of those calamities he saw falling upon the community; than careful to fit himself for bearing his own share of them.

As thus he saw danger coming on with a composed mind, so his apprehensions did not increase at its near approach. When the kingdom was universally alarmed at the report of a massacre, designed to have been perpetrated on Dec. 9, 1688, the news, as may well be supposed, astonished the Protestants in all parts, particularly in Dublin, from whence great multitudes fled in confusion to the sea side, to make the best of their way for England. What share Mr. Bonnell had in these fears, and how quickly he got the better of them, the following extract from one of his memorandums will best shew, written on that very day of terror and disorder, when the impressions which a common danger is apt to make upon the best resolved minds were most probably the strongest.

“ How inconstant are human things! Blessed is the soul which hath its hope fixed on thee, O Lord! Last Thursday the letter threatening a massacre of all the English on this day, came to town:—people began to think of England, and multitudes flocked away.—I went myself to Ring’s End, thinking if there were any alarm, I was nearer to take shipping. I had the duties of my place upon me and no leave to go; therefore I would not go, unless in case of extremity, and when no duty could be attended.—The index of [God’s] will, is his providence; and of his providence, is my duty; this is the star that points out to me the course I am to take.—God requires of us a confident reliance on him in the station wherein he sets us a quiet discharge of our duty; and he promises his safeguard to such; *Isaiah xxx. 15. In returning and rest shall ye be saved, in quietness and confidence shall be your strength.*—I thought therefore I would return:—Behold I am come, O my God! hide not thyself from thy servant in the day of danger: O shut not out thyself from me:—I have deserved, I most humbly acknowledge, that thou shouldst withdraw thy grace and favour from my soul. But cast not away, O Lord! all thy past favours, and let them not be lost upon me.—Lord, thou lovest to succour in distress: nothing is so pleasing to generous love, as to rescue from danger those whom it is pleased to favour. What sentiments doth this awaken in an ingenuous heart! Who can but adore that watchful love which seasonably comes in to its preservation! This, O Lord! is my humble confidence in thee: I not only hope deliverance from thee, but that thou wilt make this deliverance a means to my soul of returning thee love and praises for ever.—We are not to think but that even this terror is a judgment from thee. O pardon, gracious Lord, the sins which have more immediately provoked it; even our not having laid to heart, so much as we should, the terrors of soul, O most gracious Lord Jesu, which thou didst undergo for our sakes; when *thy soul was exceeding sorrowful even unto death*, and thou criedst out, *Father! save me from this hour*: By thy terrors, O Lord! sanctify this thy judgment; and may we ever love to meditate on thy agony for our sakes.” Amen.

Hence the devout reader may discern how a sincere Christian, by a firm confidence in God, could secure the peace of his own mind amidst a scene of general disorder; and may learn, at the same time, the way to be equally safe, serene, and happy, should it please God to send the like calamities upon us.

Lest any inward remorse might shock his dependance, Mr. Bonnell was about

about the time just mentioned particularly diligent to conciliate himself with his God, as the only true foundation of confidence in private troubles. This is evident from the following meditation written on the morning of Christmas-day in that year of confusion.

"God hath said, *In quietness and confidence shall be your strength.* But who can have confidence in God?—St. John hath told us, *he whose heart condemns him not**. And who is the happy man whose heart condemns him not? St. Paul, by a reasonable inference, tells us, *he who alloweth not himself in any thing which he condemneth*: happy is he who condemneth not himself in that thing which he alloweth†. And again, *Where there is remission of sins, we have boldness to enter into the Holiest by the blood of Jesus‡*; because *the blood of Jesus Christ cleanseth us from all sins§*. So then the pardon of sins gives us this confidence in God. Come, oh my soul! let us go to the blood of Jesus, that we may be cleansed by it; that our bodies may be made clean by his body, and our souls washed by his precious blood: that we may obtain this confidence, our only means of strength and support in this time of danger."

Thus armed with confidence in God, Mr. Bonnell waited the issue: and as he put himself into his hands, so from him he had safety and deliverance. He was continued in his employment without desiring it. It was happy for many Protestants that he was so: since whatever he received out of it, he distributed amongst them with a liberal hand. He sought out opportunities of relieving his needy brethren, and went about doing good to the necessitous and oppressed. He boldly pleaded for them to those who were in power; and ventured to the expending his necessary subsistence, to get the injured Protestants relieved: indeed, though none were more industrious to conceal it, bounty to the poor was one of his most distinguishing characteristics.

When, in the progress of the war, the protestants in Dublin were denied the exercise of their religion; their churches turned into prisons, and their ministers confined; Mr. Bonnell deeply lamented those sins which he accounted the severest of God's judgments; and endeavoured to supply the wants of the church's public prayers, by the greater constancy of his private devotions.

But these calamities were soon over, and succeeded by all that joy, which long-wished for liberty, safety, and peace could give: and, as Mr. Bonnell had always expressed his sorrow in fervent prayer to God, so now his joy turned all to praises. The mutual caresses of the protestants, on this occasion, he improved to the noblest purposes; thence to raise his mind to heaven, and contemplate those endearments, that seraphic love, and perfect bliss, which shall fill the souls of the faithful in the realms of eternity.

But his share in the general joy was soon abated from two causes: the death of his mother, which he heard about this time, filled his heart with true religious sorrow; he bore her the tenderest respect, and the greatest affection: she had done every thing for him which nature or religion could suggest; and he was gratefully sensible of all his obligations to her: his meditations upon her death, too long to be inserted here, shew a spirit truly afflicted for his loss; yet submissive, without murmur, to the will of

* 1 John iii. 21.

† Rom. xiv. 22.

‡ Heb. x. 18, 19.

§ 1 John i. 7.

God,

God, the tenderest love to his parent, still greater to him who had taken her to himself.

His other cause of trouble, was the little reformation wrought by the divine judgments. So melancholy a prospect did much move him, raised many sad reflections in his mind, and made him conclude, that the time of complete deliverance was not yet come. He very pathetically represents his feelings in several meditations on the occasion.

In short, these apprehensions of the decay of piety stirred up anew, in Mr. Bonnell's mind, his former desires of dedicating himself entirely to God, and quitting all secular business. For this purpose he resolved to part with his present employment. This he at length effected to his satisfaction, after a variety of delays, and much time spent in negotiating a matter, which he judged of the last importance.

In the year 1693, [the fortieth of his age] while this tedious affair was transacting, Mr. Bonnell entered into the marriage state. The lady he made choice of was Jane, daughter of Sir Albert Conyngham; with whom he had for some years before entertained the strictest friendship; as finding her temper and manner of life well suited to his own; and that she possessed all those amiable qualities most to be desired and prized in the conjugal alliance. In this happy choice he begged God's direction, that every thought of his mind, and every step he should take, might be over-ruled by his providence: that providence, to whose conduct and disposal he had long before resigned up himself and all his concerns, and whose motions he was determined, without the least reluctancy, to follow.

He continued in the married state for five years and five months: but the latter part of the time it pleased God to allow him but little health; the last year especially, when his disorders returned more frequently, and with greater violence than before; so as to stagger his resolutions of entering into holy orders, thus far at least, that if he took upon him the sacred function, he would apply himself to the duties of it only so far as he was able, but without undertaking a parochial cure.

But all his desires in this respect were at length interrupted by that fatal sickness which brought him to his end. In April 1699, he was seized with a malignant fever, which then reigned very much in Dublin; his head was so much affected by it that he had not the constant command of his thoughts, so desirable in those extremities: he had, however, at his last moments, some intervals of reason; and they were spent in those heavenly exercises wherein every good man would breathe out the fervours of a faithful soul: and which, no doubt, were to his, the blissful beginnings of endless praises above.

He died April 28, 1699, in the forty-sixth year of his age, and his body lies interred in St. John's church, Dublin: he left only one child, a daughter, since deceased.

He was master of all the accomplishing as well as necessary parts of learning: had thoroughly digested the Greek and Roman authors; understood the French language perfectly, and had made good progress in the Hebrew. In philosophy, and oratory he exceeded most of his contemporaries of the university; and applied himself, with great success, to the mathematics and music. In the course of his studies he read several of the fathers: among his private papers some parts of the Greek fathers were found, particularly Synesius, translated by him into English. He read books of devotion with a very sensible pleasure: but the Holy Scriptures were

were his constant, unremitted study. He read them, he thought of them; nay, he prayed over them; abundance of his *meditations* taking their immediate rise from those passages of scripture which he then read. Few better understood or practised the arts of genteel conversation, and none more industriously avoided all discourse that looked affected and vain, or any way seemed to tend to the enhancing his own merit: he seldom talked with any but he gained upon them: and had a peculiar art of obliging. His abilities for business rendered him universally esteemed: those who were obliged to attend him, were so received as if it had been his duty to wait on them. It was his great study to give every one ease and dispatch; and none knew what delays meant where he was concerned or had power to remove them.

But these, though excellent in themselves, are things of an inferior nature, when compared with his piety towards God, his justice and charity to man, his sobriety and temperance with respect to himself.

The love of God was the first and greatest law of his soul. He had noble thoughts of christianity; and never reflected on the wonderful compassion of God in sending his Son to die for us, without the strongest emotions of thankfulness.

His humility was most exemplary, and as it took the earliest root in his heart, it appeared in all his words, his actions, and his very countenance.

He was meek and patient in an high degree; and justly esteemed pride both the parent of most of our disorders, particularly of anger, impatience, and revenge; and the sting of all affliction which can befall human creatures. He constantly laboured after an unconcerned indifference to the world: he had constant prayers in his family, and was a regular attendant at those of the church: where the unseasonable salutations, wherein too many allow themselves, in time of divine service were always a trouble to him. He had an high esteem for the liturgy of our church, not in the least abated by the great fervour of his private prayers. His charity, like that of heaven, rejoiced in doing good to all. He had a true concern both for the bodies and souls of men; and by his bounty to the one, he often made way for success to his charitable endeavours on the other. He was continually dispersing good books among young people, his clerks, servants, and poor families, which he seconded with such instructions delivered with kindness and concern, as could not fail of leaving lasting impressions upon many of them. By the exactest computation, that his most intimate friends could make, he gave away the eighth part of his income to the poor; and some years, when objects were numerous, saved nothing at all. When he heard that any had spoken reflectingly of him, he was hardly ever known to resent it: so much had grace in him got the mastery of nature, that the sole use he made of slanders and reflections, was, to examine himself—If he had never been guilty of detraction towards others; or, at least, heard them censured without striving to justify them: if he had, then he hoped what he then suffered, was all the punishment which God designed him for it: and if so, he cheerfully embraced it.

He was a most sincere, faithful, and zealous friend, and had all those qualities which could render friendship desirable; firmness and resolution, integrity and openness, prudence, and candour, generosity and love. He declined no trouble or hazard to serve his friends; he assisted, he advised them in all their difficulties and doubts. He had one property of a true friend very rarely to be met with, which was, always to deal plainly with
those

those he loved, and tell them what he disliked in their conduct. But this he did in such a manner, with such tenderness, as by his reproofs to oblige the reprov'd, and fix them the faster to his friendship. In a word, all his friends and relations, all who desired or needed his help, he studied to assist and relieve; treating them with the most obliging civility; comforting them when in affliction or trouble; reprov'ing them when in sin: supplying them when in want; and all this with the single view to the conscientious discharge of his own duty; and that by all the services he was able to do them, he might engage them in the service of his great master, and make them his fellow candidates for everlasting blessedness.

Thus we have given a sketch, though very imperfect, of this truly great man. We doubt not it will be sufficient to convince every rational mind, that his piety and goodness were of a strain rarely to be met with; and that the more we make him our rule and pattern, both in religious and civil life, the nearer we shall come to perfection. Let us then endeavour to live the life of the righteous, as we hope like him to meet with an happy end.

ADDITION TO THE CATALOGUE OF BISHOPS TO THE
YEAR 1608;

Being a Character and History of the Bishops during the Reigns of Queen ELIZABETH, and King JAMES; and an additional Supply to Dr. GODWIN'S Catalogue. By Sir JOHN HARRINGTON, Kt. Written for the private Use of Prince Henry.

NUMBER VIII.—BATH AND WELLS.

(Continued from page 13.)

BISHOP BARLOW.

THE next I am to write of is Bishop Barlow, of whom my authour in this booke saith little; in the Latin Treatise there is somewhat more; and I will add a word to both. Bath (as I have noted before) is but a title in this Bishoprick, so as for many yeeres Bath had the name, but Wells had the game: but yet that one may know they be sisters, your Highness shall understand that this game I speak of which was one of the fairest of England, by certain booty play between a Protector and a Bishop (I suppose it was a *Tutak*) was like to have been lost with a why not, and to use rather another mans word than mine own to explain this metaphor: thus saith the latine relation of him. He was a man no less godly then learned, but not so remarkable in any thing as in his fortunate offspring, for which *Niobe* and *Latona* might envy them, happy in his own children, more in their matches (to let passe his sonnes, of whom one is now Prebend in Wells, and esteemed most worthy of such a father). He had five daughters whom he bestowed on five most worthy men, of which three are Bishops at this hour, the other for their merit are in mens expectation designed to the like dignity hereafter. Howbeit (saith he) in one thing this Prelate is to be deemed unfortunate, that while he was Bishop his Sea received so great a blow, losing at one clap, all the rents and revenues belonging to it. Thus he, and soon after he tells that for his marriage, he was deprived, and lived as a man banisht in Germany. Here is his praise, here is his dispraise. If he were deprived for
a lawfull

a lawfull act, no marvel if he be deprived for an unlawful: sith then my author compares his felicity with that of Niobe, I will also compare his misfortune with Peleus, making Ovids verse to serve my turn in changing but a word or two.

*Felix & Natis felix et conjuge Barlow,
Et cui si demas spoliati crimina templi
Omnia cantigerant; hoc tanto crimine fontem
Acceptit profugum patrio Germanica tellus.*

But God would not suffer this morsell to be quite swallowed, but that it choaked the feeders; to say nothing in this place, but how the Protector was foretold by a poet, that he should lose his head.

*Æstatis sedes qui sacras diruis aedes,
Pro certo credes quod Cephæ perdere debes.*

I speak now onely of the spoile made under this Bishop: scarce were five yeeres past after Baths ruines, but as fast went the axes and hammers to work at Wells. The goodly hall covered with lead (because the roof might seem too low for so large a room) was uncovered, and now this rooff reaches to the skis. The chapel of our lady late repaired by Stillington a place of great reverence and antiquity, was likewise defaced, and such was their thirst after lead (I would they had drunk it scalding) that they took the dead bodies of bishops out of their leaden coffins, and cast abroad the carcases scarce throughly putrified. The statues of brasse, and all the ancient monuments of kings, benefactors to that goodly Cathedral Church, went all the same way, sold as my author writes to an Alderman of London, who being then rich, and by this great bargain, thinking to have increast it, found it like *aurum Tholonosum*; for he so decayed after, no man knew how, that he brake in his majoralty. The statues for kings were shipt for Bristol, but disdainig to be banisht out of their own country, chose rather to lie in St. Georges Channel, where the ship was drown'd. Let Atheists laugh at such losses, and call them mischances; but all that truly feare God will count them terrible judgments.

These things were, I will not say done, I will say at least suffered by this Bishop; but I doubt not but he repented hereof, and did pennance also in his banishment in *sacco & cinere*. But some will say to me, why did he not sue to be restored to his Bishoprick at his return, finding it vacant, but rather accepted of Chichester: I have asked this question, and I have received this answer, by which I am half perswaded, that Wells also had their prophecies as well as Bath; and that this Bishop was premonstrated (that I may not say predestinate) to give this great wound to this Bishoprick. There remain yet in the body of Wells Church, about 30 feet high, two eminent images of stone set there as is thought by Bishop Burnel that built the great hall there in the raigne of Ed. 1. but most certainly long before the raigne of H. 8. One of these images is a king crowned, the other is of a bishop mitred. This king in all proportions resembling H. 8. holdeth in his hand a child falling, the bishop hath a woman and children about him. Now the old men of Wells had a tradition, that when there should be such a king, and such a bishop, then the Church should be in danger of ruine. This falling child they say was King Edward; the fruitfull bishop, they affirmed was Doctor Barlow, the

first married Bishop of Wells, and perhaps of England. This talk being rife in Wells in Queen Maries time, made him rather affect Chichester at his return than Wells, where not onely the things that were ruined, but those that remained serv'd for records and remembrances of his sacrilege.

OF BISHOP THOMAS GODWIN.

Of Bishop Gilbert Bourn I can add nothing, and of the other Gilbert but a word, that he was a good justicer, as saith the same author, *nisi quantenus homo uxoris conjugis importunitate impulsus a veri ac recti tramite aberravit*, saying that sometimes being ruled by his wife, by her importunity he swerved from the rule of justice and sincerity, especially in persecuting the kindred of Bourn his predecessor. The same went that he died very rich, but the same importunate woman caried it all away, that neither Church nor poore were the better for it. But for Doctor Godwin of whom I am to speak, I must with my authors leave add a word of mine own knowledge. He came to the place as well qualified for a Bishop as might be, unprovably without simonie, given to good hospitality, quiet, kind, affable, a widdower, and in the Queen's very good opinion, *Non minor est virtus quam querere parva tueri*, if he had held on as clear as he entred, I should have highly extold him: but see his misfortune that first lost him the Queen's favour, and after forc't him to another mischief. Being as I said, aged, and diseased, and lame of the gout, he married (as some thought for opinion of wealth) a widdow of London. A chief favourite of that time (whom I am sorry to have occasion to name again in this kind) had laboured to get the mannor of Banwell from this Bishoprick, and disdainig the repulse, now hearing this intempestive mariage, took advantage thereof, caused it to be told the Queen (knowing how much she misliked such matches) and instantly pursued the Bishop with letters and mandats for the mannor of Banwell for 100 yeeres. The good Bishop not expecting such a sudden tempest, was greatly perplext, yet a while he held out and indured many sharp messages from the Queen, of which my self carried him one, delivered me by my Lord of Leicester, who seemed to favour the Bishop, and mislike with the Knight for molesting him, but they were soon agreed like *Pilat* and *Herod* to condemn Christ. Never was harmles man so traduced to his sovereign, that he had married a girle of twenty years old, with a great portion, that he had conveyed half the Bishoprick to her, that (because he had the gout) he could not stand to his mariage, with such scoffs to make him ridiculous to the vulgar, and odious to the Queen.

The good Earl of Bedford happening to be present when these tales were told, and knowing the Londoners widdow the Bishop had married, said merrily to the Queen after his dry manner, Madam, I know not how much the woman is above twenty, but I know a sonne of hers is but little under forty; but this rather mar'd then mended the matter. One said, *Majus peccatum habet*. Another told of three sorts of mariage, of God's making, as when Adam and Eve two young folks were coupled, of man's making, when one is old, and the other young, as Joseph's mariage, and of the Devill's making, when two old folks marry not for comfort, but for covetousness, and such they said was this. The conclusion to the premisses was this, that to pacifie his persecutors, and to save Banwell, he was fain with Willcombe for 99 yeeres (I would it had been

100.)

100.) and so purchased his peace. Thus the Bishoprick as well as the Bishop were punished, who wished in his heart he had never taken this preferment to foile himselfe in his decrepid age, with that stain, that all his life he had abhorred, and to be made an instrument of another mans sacriledge, and used like a leaden conduit pipe to convey waters to others, and drinke nothing but the dreggs and drosse and rust it selfe, wherefore might honestly and modestly and no lesse learnedly writes his owne sonne of him in the forenamed Treatise, *O illum felicem si felix manere maluisset, quam Regiminis ecclesiastici labores tum suscipere, cum laboribus imparatus seno necessum illi fuerit aliorum uti auxilio, &c.* O happy he if he could rather have remained happy (where he was) then to undergoe the labours of ecclesiasticall government when he grew unable to travell, broken with age, constrained to use the help of others, who though they may require a care of so good a natur'd old man, yet they proving as they do, negligent of others good, and too greedy of their owne, over-rew both; for my part, though I loved him well and some of his, yet in this case I can make no other apology for him, nor use any other plea in his defence but such as able debtors doe, that when they are sued upon such occasions plead *per minas*, or rather to liken him to an husbandman, that dwelling neare a judge that was a great builder, and comming one day among divers other neighbours with carriages, some of stone, some tin: The steward, as the manner of the country was, provided two tables for their dinners, for those that came upon request, powdered beefe and perhaps venison, for those that came fore hire, poor-john and apple-pies, and having invited them to sit downe in his Lordship's name, telling them one boord was for them that came in love, the other for those that came for money, this husbandman and his hind sate not downe at either, the which the steward imputing to simplicity repeated his former words againe, praying them to sit downe accordingly, but he answered (for there is craft in the clouted shoe) he saw no table for him, for he came neither for love nor money, but for very feare; and even so I dare answer for this Bishop, he neither gave Willcombe for love, nor sold it for money, but left it for feare.

How strangely he was entrapt in the unfit marriage I know not if it may be called a marriage.

Non Hymenæus adest illi, non gratia læto.

Himself protested to me with tears in his eyes, he tooke her but for a maid of his house, and for the rest (they were his owne words) he lived with her as Joseph did with our lady. Setting this one disgrace of his aside, he was a man very well esteemed in the country, beloved of all men for his great hospitality, of the better sort for his kinde entertainment and pleasant discourse at his table, his reading had bene much, his judgement and doctrine sound, his government mild and not violent, his minde charitable, and therefore I doubt not but when he lost this life he would be heaven according to his word, *Win God, win all*. This I say truly of him which his sonne was not so fit to say for feare perhaps of the foolish saying, yet wise enough if it be well understood. *Nemo laudat patrem nisi improbus filius.*

DOCTOR JOHN STILL.

But what stile shall I use to set forth this Still, whom well nigh thirty yeeres since my reverent tutor in Cambridge stil'd by this name Divine Still, who when my self came to him to sue for my grace to be Batchelour, first he examined me stricktly, and after answered me kindly, that the grace he granted me was not of grace, but of merit, who was often content to grace my young exercises with his venerable presence, who from that time to this hath given me some helpes, more hopes, all encouragements in my best studies. To whom I never came but I grew more religious, from whom I never went but I parted better instructed. Of him therefore my acquaintance, my friend, my instructor, and lastly my *Diocesan*, if I speake much, it were not to be marvelled, if I speake frankly, it is not to be blamed, and though I speake partially, it were to be pardoned, yet to keep within my proportion, custome, and promise, in all these I must say this of him, his breeding was from his childhood in good literature, and partly in musick, which was counted in those dayes a preparative to divinity, neither could any be admitted to *primam tonsuram*, except he could first *bene le bene con bene can*, as they called it, which is to read well, to consist well, and to sing well, in which last he hath good judgement, and I have heard good musick of voyces in his house. In his full time more full of learning, he became Batchelour of Divinity, and after Doctor, and so famous for a preacher, and especially a disputer, that the learnedst were even afraid to dispute with him, and he finding his owne strength could not stick to warne them in their arguments to take heed to their answers, like a perfect fencer that will tell aforehand in which button he will give the venew, or like a cunning ches-player that will appoint aforehand with which pawne and in what place he will give the mate; and not to insist long in a matter so notorious, it may suffice that about twenty yeeres since when the great dyet or meeting should have beene in Germany for composing matters in religion, Doctor Still was chosen for Cambridge, and Doctor Humphrey for Oxford, to oppose all commers for the defence of the English Church, for this his knowne sufficiency he was not long unfurnisht of double honour. The puritans in Cambridge wooed him, and would faine have woone him to their part; and seeing they could not, they forbore not in the pulpit after their fashion to glance at him among others with their equivocations and epigrams. There was one Mr. Kay that offended them, and one said in a sermon, that of all complexions the worst neare such as were Kay-cold, and in the same sermon and the like veine he said that some could not be contented with a living worth 100l. a year, another worth 120l. but Still will have more. But howsoever they snarl'd, this Still was counted worthy of more, so as in the year 1592. being the 34. of the late Queen, he was prefer'd to this Sea after it had beene vacant well nigh three yeeres; during the vacancy I can well remember there was great enquiring who should have it, and as if all Bishops should now be sworn to follow *usum Sarum*, every man made reckoning that the manour house and park of Bamwell should be made a reward of some courtier, it increast also this suspition that Sir Thomas Hennage an old courtier, and a zealous Puritan, was said to have an ore in the matter, whose conscience, if it were such in the Clergy, as that was found in the Dutchy, might well have digested a better booty than Bamwell. But when

when it was notified once who was named to it, I had better conceit, and straight I wrot to him as of old Cambridge acquaintance, and in such rusty Latin as I had left, gave him warning of this rumour, which he took exceeding kindly at my hands, though some others frowned on me for it many months after. So that for his entry to it I may boldly say that I said before of his predecessor, that he came cleerly to it without any touch or scandall, that he brought a good report from the places where he had lived, shewed himselfe well natured and courteous to the kindred of his predecessor, had a farre greater fame of learning and merit, and which the Queen liked best of all, was single and a widdower. Nay I may compare them yet further, he married also soone after he was settled, and the Queene was nothing well pleased with his marriage. Howbeit in all indifferent censures this marriage was much more justifiable than the other for age, for use, for end; he being not too old, nor she too young, being daughter to a worshipful knight of the same country and a great house-keeper, and drawing with her a kinde of alliance with Judge Popham that swayed all the temporall government of the country. These respects though I will not strive greatly to praise in a Bishop, yet the common sort will allow no doubt for wise and provident, so as the Queene's displeasure (your times being somewhat more propitious and favourable to Bishopricks since Bishop Wickham's sermon) was the easier pacified without so costly sacrifice as a whole manour, and she contented her selfe onely to breake a jest upon the name of the Bishop, saying to Sir Henry Barckley, it was a dangerous name for a Bishop to match with a Horner. Since which time he hath preached before her more than once, and hath received good testimonies of her good opinion, and God hath also blest him many wayes very greatly to see his children well brought up, well bestowed, and to have an unexpected revenue, out of the entrails of the earth (I mean the leaden mines of Mendip) greater then his predecessor had above ground, so as this Bishop seemes to be blest with Joseph's blessing, *Benedictionibus caeli sursum, benedictionibus abyssi jacentis deorsum, benedictionibus uberis & vulvae*, with blessing from heaven above, blessing from the deepe that lyeth beneath, blessings of the breasts and of the wombe, with fortunate increase of living hapning to a provident man that was ever *homo frugi*, it is supposed hath brought him to a great ability. In so much that his Church of Bath seemes to conceive some hope that he will have compassion of her ruines at the least (as Sir Arthur Hopton a good Knight of the Bath was wont between earnest and sport to motion unto him to give toward it, but the lead to cover it which would cost him nothing, but he would reply againe, well said gentle Sir Arthur, you will coffe me as you scoffe me, which is no great token that he liketh the motion. Yet at his being at Bath he promised them very faire, which they are bound to remember him of sometime by their friends. One trifling accident hapned to his Lordship there that I have thought of more consequence, and I tell him that I never knew him *Non plus* in argument but there. There was a crafts man of Bath a recusant Puritan who condemning our Church, our Bishops, our sacraments, our prayers, was condemned himselfe to dye at the assizes, but at my request Judge Adderton reprieved him, and he was suffered to remain at Bath upon baile. The Bishop confer'd with him in hope to convert him, and first my Lord alledged for the authority of the Church St. Augustine; the shoemaker answered Austin was but a man, he produced for antiquity of Bishops

Bishops the fathers of the councell of Nice, he answered, they were also but men, and might err; why then said the Bishop thou art but a man and mayest and doest erre. No Sir, saith he, the spirit beares witnesse to my spirit I am the child of God; Alasse saith the Bishop thy blind spirit will lead thee to the gallowes: If I die saith he in the Lord's cause I shall be a martyr. The Bishop turning to me stirr'd as much to pittie as impatience; This man, said he, is not a sheepe strayed from the fold, for such may be brought in againe on the shepheard's shoulders, but this is like a wild buck broken out of a parke, whose pale is throwne downe, that flies the farther off, the more he is hunted. Yet this man that stopt his eares like the adder, to the charmes of the Bishop, was after perswaded by a lay-man, and grew comfortable; but to draw to an end (in one question) this Bishop whom I count an oracle for learning, would never yet give me satisfaction, and that was when I askt him his opinion of witches. He saith, he knowes other mens opinions both old and new writers, but could never so digest them, to make them an opinion of his owne. All I can get is this, that the Devill is the old Serpent, our enemy that we pray to be delivered from daily; as willing to have us think he can doe so much as to have us perswaded he doth nothing. To conclude of this Bishop without flattery, I hold him a rare man for preaching, for arguing, for learning, for living; I could onely wish, that in all these he would make lesse use of logick, and more of rhetorick.

SACRED CRITICISM, No. XI.

(Continued from page 142.)

A CRITIQUE, ON PSALM CX.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

THIS *Prophetic Psalm*, forms an additional link to that illustrious chain, characteristic of the MESSIAH, furnished by the foregoing prophecies of *Nathan*, *Ethan*, and *David**; in which the Royal Psalmist, proceeds, (in continuation, as it were, of the *Second Psalm*) to describe the stability and permanence of the MESSIAH's delegated dominion; the voluntary adoration of his subjects, "in the day of his power;" his primæval birth; his royal and perpetual priesthood; the exemplary vengeance to be inflicted on the heads of his foes, "in the day of his wrath;" and his personal sufferings, as the source of his transcendent exaltation.

Its exclusive application to the MESSIAH, was the unequivocal doctrine of the Primitive Jewish Church:—1. The *Pharisees* confessed it, when they were silenced, OUR LORD applying the Psalm to himself, *Matt. 22. 44.* 2. *Peter*, appealed thereto, as incontrovertible evidence, in that noble Discourse, on the day of Pentecost, which wrought the conversion of 3000 souls, *Acts, 2. 34.* and 3. *Paul*, in his masterly Address to the Jewish Converts, *Heb. 1. 13,* and *10. 13.* And also to the Gentiles, *1 Cor. 15. 25.* And 4, instead of the present reading of the Chaldee Paraphrase, "THE LORD said in his Oracle," (בזיחוריה), *Galatinus* cites,— "to his Oracle," (לזיחוריה) conformably to the Original, "to the Regent" (לאדני), which it well explains; and the emendation is supported by respectable Jewish evidence, the author of *Kabotzim*, reading

* 2 Sam. 7—Pf. 89—Pf. 2.

also,

לְחַיֵּיךָ, - 5. The *Midrash Talmim* on Pf. 2. 7, faith, the affairs of THE MESSIAH are set forth in the *Hagiographa*, in these words, Pf. 110, THE LORD said, &c. And on Pf. 18. 36, further faith, R. Joden, in the name of R. Chama, said, that in the time to come, GOD shall set King MESSIAH at his right hand; as it is written. Pf. 110. The Lord said unto my Lord; &c. And 6. R. Obadiah Gaon, not only faith, the Psalmist composed the Psalm of THE MESSIAH; but adds, that GOD further said, "Sit thou at my right hand, and the ministering Angels at my left." And 7. R. Saodias Gaon, on Dan. 7. 13. faith, This is THE MESSIAH OUR RIGHTEOUSNESS, as it is written

Pf. 110. *The Lord said to my Lord, &c.*

But the later Rabbins—

*Ætas parentum pejor avis, tulit
Istos nequiores—*

endeavouring to evade its force, have recourse to their grand fastness, the double sense; and variously apply it, to Abraham likewise, as R. Joden, Solomon Jarchi, and Lipmanu; or to Moses, as Arama; or to David himself, as David Kimchi, and Aben Ezra; or to Hezekiah; or to Zorobabel; or to the people of Israel; according to Justin Martyr, Chrysostom, &c.—All "tossed to and fro"—And "reeling in their expostions, like drunken men," (ὡς οἱ μεθυσμένοις) as Chrysostom remarks.

PSALM CX.

A PSALM FOR THE BELOVED.

1. THE LORD spake unto THE REGENT; "Sit thou at my right hand, Until I make thine Enemies, a fool for thy feet."
2. THE LORD shall send forth the sceptre of thy might from Sion: Rule thou in the midst of thine Enemies.
3. In the day of thy power, shall thy people [offer] Free-will offerings, in the beauties of holiness: From the womb, before the morning star, [was] the dew of thy birth.
4. THE LORD sware, and He will not repent; "Thou art Priest for ever, according to the order of Melchisedek."
5. THE LORD on thy right hand, in the day of his wrath,
6. Shall crush Kings; He shall judge Among the Gentiles; He shall heap up the carcases; He shall crush the Head over many countries:
7. He shall drink of the brook, in the way; Therefore shall he lift up his head.

REMARKS.

Aben Ezra, observes of the title of this Psalm, לְרוּךְ הוֹחֵר, that לְרוּךְ, does not signify, "Of David," intimating a Psalm of his composition, (although he was certainly the author, Matt. 22. 43), but that it was penned "for David," or in honour of David; agreeably to the Septuagint rendering; Ὑαλμῶ τῷ Δαυιδῷ;—but רוּךְ, here, as in several other places, is not a proper name, denoting the Psalmist himself, but an appellative,

pellative, signifying "the Beloved;" a usual epithet of the MESSIAH; as shewn in the foregoing Critique on the Sixteenth Psalm.

Amidst "the choice of difficulties" furnished by the various Translations of this Psalm, ancient and modern, widely differing from the present Hebrew text, and from each other; the venerable translation of the Septuagint, being sanctioned by so many references thereto in the New Testament, though not to be implicitly followed throughout, yet furnishes a safe standard of interpretation, in those passages, where a rational or consistent sense, can scarcely otherwise be extracted.

Verf. 1. "THE LORD spake unto THE REGENT."

For the reasons assigned before, in my ninth communication, I have departed from the Septuagint rendering of, לַאֲדוֹנָי אֵלֹהֵי מֶלֶךְ, "unto my Lord;" though supported by several citations of the New Testament, and by all the versions, (except the Chaldee, which seems to have read, "unto his Regent," (לַאֲדוֹנָי), principally, because, in the parallel passage, Pf. 2. 4, the same term, אֲדוֹנָי, is by the Septuagint rendered ὁ κυριος, followed by all the versions; justly considering the *Iod final*, as *paragoric* or redundant: if not rather a mark of *regimen* understood, *Adoni-Iahoh*, "Regent-Lord," like *Melchi-Sedek*, "King or Righteousness."

Why the Septuagint adopted a different rendering in this case, (considering the *Iod final* as the first personal affix) may perhaps have arisen from a wish to avoid the ambiguous repetition of ὁ κυριος—τω κυριου; occasioned by their not attaching appropriate renderings to the distinct elementary terms, יהוה, and אֲדוֹנָי; to which, as well as to the terms, מֶלֶךְ, אֱלֹהִים, and אֱלֹהִים, the Septuagint, almost indiscriminately apply κυριος and Θεος; by a most mischievous neglect of ascertaining the precise and appropriate significations, of these primitive names of THE DEITY, so admirably and philosophically marked and distinguished in the Hebrew Scriptures, by the Inspired Penmen:—as we have seen in the foregoing communications thereon.

But why then, it may be objected, did not the Apostles and Evangelists rectify such ambiguous and incorrect renderings? why did they sanction such, by their citations?—Does not our Lord's argument seem rather to establish the Septuagint rendering?—"If David then, call him, (THE MESSIAH) LORD (Κυριος); How is he (THE MESSIAH) his Son? (υιου αυτου) where grammatical analogy, and the argument itself, seem to annex αυτου, "his," to κυριου "LORD," as well as to υιου, "Son," both, intimating that THE MESSIAH was David's Lord, as well as David's Son.—The reason may be,

Because OUR LORD and his Apostles, in their arguments with the Jews, frequently cite the established Translations, as more familiar, than the Hebrew Scriptures; but without servilely adhering, or attaching infallibility, thereto: Thus our LORD, in his exclamation on the Cross, though he cited the three first terms, *Eli! Eli! luma*—from the original of Pf. 22. 1. to ascertain his reference thereto; concludes with the Syriac rendering of the fourth,—*Sabakthani*. And in like manner, though Mark adopts the Septuagint translation thereof, ὁ Θεος μου! ὁ υιου μου! &c. as more familiar to those for whose use his Gospel was designed; yet Matthew, to avoid the ambiguity of the nominative case, taken vocatively, (according to the common usage of the Septuagint) more skilfully renders, —Θεε μου! Θεε μου!—thus actually expressing the vocative case. And so,

the

the Apostle to the *Hebrews*, in his formal citation of Pf. 110. 4, adopts the Septuagint rendering of the phrase, על דברתי, κατά τάξιν, "according to the order." Heb. 5. 6, but expresses it differently afterwards, in explanation, κατά τὴν ὁμοίωσιν, "according to the likeness." Heb. 7. 15.—where it may be remarked, that the *Iod* final in דברתי is allowed to be paragogic, by the ablest Jewish and Christian grammarians, *David Kimchi*, *Aben Ezra*, *Buxtorf*, &c.

The expression, דָּנָם, being solemnly appropriated in scripture; to THE LORD, or to his ORACLE, THE REGENT-LORD, is well rendered by the Septuagint, authoritatively, ὁ θεός, "He spake."

————— "Sit thou at my right hand,
Until I make thine enemies a stool for thy feet."

In the Second Psalm, the MESSIAH was ordained "KING;" here, the stability and duration of his dominion are illustrated. And this passage is expressly applied by our Lord to himself, in his signal prediction, at his trial, Luk. 22. 69. "Henceforward, (ἀπο τῆ νῦν) shall THE SON OF MAN be sitting at the right hand of the power of God." And as it was before stated to have commenced on the day of his resurrection, Pf. 2. 7. Rom. 1. 4. Heb. 1. 3. so it is here foretold, to continue until his enemies shall be subdued; as understood and interpreted by our great Mystagogue Paul:—["CHRIST] himself, having offered [only] one sacrifice for sins, thenceforward (ἀπὸ τοῦ νῦν) sat at the right hand of God; afterwards expecting, until his enemies be made a stool for his feet." Heb. 10. 12. And he has more particularly unfolded this great mystery, in his sublime discourse on the Resurrection, 1 Cor. 15. 22, 28.—"Even so, in CHRIST, shall all be quickened; but each in his proper rank: The first fruits, CHRIST; next, CHRIST'S [Eccēt, Matt. 24. 31] at his appearance; then, the end, when He shall deliver up the [fiduciary] kingdom to THE GOD AND FATHER [of all]; when He shall have abolished every principality and every authority and power, [adverse to GOD and CHRIST]: For He must needs reign, "until he have put all the enemies under his feet:" (The last enemy to be abolished is *Death*, Rev. 20. 14,) for ["GOD] subjected all things under his feet." (But when [Scripture] saith, that "all are subjected,"—it is plainly [to be understood] with the exception of HIM [THE FATHER] who subjected unto Him [THE SON] the universe.) So, when the Universe shall be subjected to Him [THE SON], then shall also THE SON himself, become subject unto Him [THE FATHER] who did subject the universe to him [THE SON]; to the end that GOD [THE FATHER] might be THE ALL IN ALL."—

The most abstruse and involved passage, (which I have here humbly endeavoured to develop; from the context and parallel passages of Scripture supplying the ellipses necessary to compleat the sense and remove ambiguity) seems to intimate that the *Mediatorial* reign of JESUS CHRIST, is graciously designed, by a long course of preparation and discipline, "to train many Sons to Glory," to fit and qualify all ranks of rational creatures, who shall be found worthy, to be admitted to the inconceivable honour and happiness of becoming the immediate subjects of THE LORD GOD OMNIPOTENT, Rev. 19. 6. and so, by progressive improvements in wisdom, and piety, and virtue, draw nearer through all eternity to the infinite Source of all goodness, the unattainable Standard of all perfection.—"O! the depth of the riches and wisdom and knowledge of
Vol. III. Churchm. Mag. Oct. 1802. D d God!

GOD!—*How unsearchable his judgments, and untraceable his ways!*—
 “according to the eternal purpose, which He purposed in **CHRIST JESUS**
OUR LORD:”—“that **GOD** might be glorified in all, through **JESUS**
CHRIST.”

Verf. 2. “The Lord shall send forth the Sceptre of thy might
 From Sion: Rule thou in the midst of thine enemies.”

This accords with the **MESSIAH**'s declaration

Pf. 2. 6. “Nevertheless, I was ordained King—
 On Sion my holy mount.”

more fully explained, by Isa. 2. 3.

“For out of Sion shall go forth the Law,
 And the ORACLE OF THE LORD from Jerusalem;
 And He shall judge among the Gentiles,
 And shall rebuke many peoples.”

and Pf. 2. 9. “Thou shalt rule them with an iron Sceptre.”

Verf. 8. “In the day of thy power, [shall] thy people [offer]
 Free-will offerings, in the beauties of Holiness.”

As the Psalmist, in the foregoing verse, had foretold the signal chastisement of our Lord's foes, both *Jews* and *Gentiles*; so here, in the spirit of prophecy, he appears to describe the devout zeal of “his (chosen, people,” of all nations and kindreds and languages, “flowing to the House of THE LORD” in Jerusalem, in “the last days,” (or establishment of the Kingdom of GOD upon Earth, under his regent or vice-gerent, the **MESSIAH**) and there, offering their free-will offerings, in his splendid and magnificent shrines.—This seems to be a more rational and consistent interpretation of this most abstruse and difficult passage, than I have hitherto seen; by only supplying the *ellipsis* of the verb understood, and suggested by the context, “shall offer.”—That the original term, *תָּרַב*, should be rendered, “thy people,” (and not “with thee,” as the Septuagint, by a different punctuation, render it) may be justified by the other versions, and most of the modern translations; and also by a similar phraseology: Judg. 5. 1; 2 Chron. 17. 16. where, “the people willingly offered themselves,” or volunteered, to fight the battles of the Lord.—And “the beauties of Holiness,” (or as it may be rendered from the Septuagint, “the beauties of the Sanctuary,”) corresponds to the sense in which the same phrase, is elsewhere understood, of the splendour and magnificence of the Temple, to be built in those auspicious days: Pf. 96. 1, 10.

“O sing unto THE LORD, a new song,
 Sing unto THE LORD, all the Earth.—
 Declare his glory among the Gentiles,
 His wonders, among all peoples:—
 Honour and majesty are before Him,
 Strength and beauty are in his Sanctuary:
 Give unto THE LORD, O ye kindreds of the people,
 Give unto THE LORD, glory and strength;
 Give unto THE LORD, the glory due to his name;

Bring

Bring an offering, and come into his Courts :
O worship THE LORD, in the beauty of Holiness," &c.

Or according to the marginal reading, "in the glorious Sanctuary." And the Psalms and Prophets indeed, abound in magnificent descriptions of the prevalence of such devotion :

"The Kings of *Tharshish* and of the *Isles* shall bring presents,
The Kings of *Sheba* and *Saba* shall offer gifts :
Yea, all Kings shall fall down before Him,
All nations shall do him service." — Pf. 72. 10.
"For thy *Temple's sake at Jerusalem*,
So shall Kings bring presents unto thee." — Pf. 69. 29.
"And it shall come to pass, in the last days,
That the *Mount of the Lord's House* shall be established,
On the top of the Mountains, and shall be exalted
Above the Hills : And all the *Gentiles* shall flow unto it.
And many peoples shall go thither and say,
Come, and let us go up to the *Mount of THE LORD*,
To the *House of THE GOD OF JACOB* ;
And He will teach us concerning his ways,
And we will walk in his paths." — Isa. 2. 2.

And most remarkable and explicit is the testimony of *Tobit*, 14. 4. "I surely believe—that our Brethren [the Jews] shall lie scattered throughout the Earth, from that good land ; (*Levit.* 26. 3. *Deut.* 28. 36.) and *Jerusalem* shall be desolate, (*2 Kings*, 24. 14.) and the *House of God* in it shall be burned, and shall be desolate for a time, (*2 Kings*, 25. 9, 21) :—And that *GOD* will have mercy on them again, and bring them again into the land ; (*Ezra*, 1. 3, and 2. 1.) where they shall build a *Temple*, (*Ezra*, 6. 14.) (but not like the first) (*Ezra*, 3. 12. *Haggai*, 2. 3.) until the time of that age be fulfilled (*Dan*. 8. 13, and 9. 26. *Matt.* 24. 15) :—And afterwards they shall return from all places of their captivity (*Deut.* 30. 1, 3), and shall build up *Jerusalem gloriously*, and the *House of GOD shall be built in it for ever, with a glorious building*, (as the prophets have spoken, *2 Sam.* 7. 13. *Haggai*, 2. 9. *Zechar.* 6. 13.) And all the *Gentiles* shall turn, and fear *THE LORD*, and shall bury their idols (*Pf.* 96. 5, &c.) ; so shall all the *Gentiles* praise *THE LORD*, and his people shall confess *GOD* : And *THE LORD* shall exalt his people, and all those that love the Lord God in truth and justice, shall rejoice, shewing mercy unto our brethren."—

For explanation of the prophecies respecting this future Temple. alluded to by *Tobit*, see the foregoing *Critique* on *Nathan's* prophecy. *2 Sam.* 7. 13: "HE (THE MESSIAH) shall build a house for my name."

And in the first fruits of the *Christian Church*, have we not a sample of such "free-will offerings," and a pledge of their recurrence, in the fulness of prophetic time, at the regeneration, in the magnificent offerings of "Gold, Frankincense and Myrrh," offered by the pious *Magi* "out of their treasures," to the holy Child *JESUS* ; *Matt.* 2. 11. and in the voluntary offering of the first *Jewish* converts, who "sold their possessions and lands," for the benefit of the community, and "laid the money at the *Apostle's feet*?" *Acts* 2. 45, and 4. 34.

Verf. 3.—*From the womb, before the morning star, [was] the dew of thy birth.*"

Not being able to extract any rational or consistent sense from the various guesses on this passage, I have closely followed the Septuagint version; conjecturing, but with diffidence, that it intimates the *eternal generation* of the MESSIAH; conformably to the account of the *primal birth* of WISDOM personified. Prov. 8. 22.

"THE LORD Got ME, the beginning of his way,
Before his works of old
From eternity was I ordained, &c."

And to Mical's famous prophecy, 5. 2,

—"Whose issuings forth were from old,
From days of eternity."

"The womb," therefore in this passage, may denote "the womb of Time," or Eternity: as warranted by the analogy of Proverb 27. 1.

"Boast not thy self of to-morrow;
For thou knowest not what a DAY may bring forth."

And JESUS CHRIST files himself, "*the bright and morning Star,*" of whom the planet was no more than a faint resemblance; Rev. 22. 16. For He was "*the day spring from on high;* who, through the tender mercy of OUR GOD, visited us," Luk. 1. 78.—"*The dew of whose birth,*" refreshed the Creation of old, and will again, when "*seasons of refreshing shall come from the Lord:* A&C. 3. 19, when

"His doctrine shall drop as the rain,
His speech shall distil as the Dew;
As the small rain upon the tender herb,
And as the showers upon the grafs."—Deut. 32. 2.

Verf. 4. THE LORD sware, and He will not repent;
Thou art Priest for ever, according to the order of Melchisedek."

The Apostle to the *Hebrews*, in his profound and elaborate argument on this passage, has stated the great superiority of OUR LORD's priesthood, over the *Levitical*, as to several particulars; 1.—His divine nature; not being a mere *man*, but THE SON OF GOD. 2.—More solemn consecration, by Oath. 3.—Higher rank; as invested with a royal and perpetual priesthood. 4.—A more glorious tabernacle, not an earthly but a heavenly. 5.—A more efficacious atonement, by his all-sufficient sacrifice of himself; and 6.—A better covenant of spiritual blessings, by his continual mediation and intercession for us before the throne of Grace:—as sketched in the following outline:

1. "Holy Brethren, partakers of a heavenly call, consider the *Apostle* and *High Priest* of our profession, CHRIST JESUS."—S. 1. Or, attend to his transcendent rank, as the *Shiloh*, (or "*Apostle*,"") of ancient prophecy, Gen. 49. 11, "*Sent*" or commissioned to teach or instruct; and "*the High Priest*," ordained or consecrated to offer atonement for the sins of; his People. Pl. 110. 4. where the *Targums*, or Chaldee Paraphrases,

phrases, render the original, *Cohen*, "Priest," by *Rabba*, or *Cohen Rabba*, "The Great Priest:" applying it by way of eminence, to THE MESSIAH. Compare the Targums on Gen. 41. 45. Exod. 2. 16.

"Having therefore a *Great High Priest*, who is passed through the Heavens, JESUS THE SON OF GOD, let us adhere to our profession: [without wavering]"—4. 14.

"For we have a *High Priest*, by no means unable to sympathize with our infirmities, but tried [by sufferings] in all respects, like ourselves;—out sin:" 4. 15.—"For such a *High Priest* was befitting us; Harmless, Undeified, Detached from Sinners, and become higher than the Heavens"—7. 26.

2. "And [as] no one assumeth to himself the honour [of the priesthood] unless He that is called by GOD; like *Aaron* himself, [and his posterity]: So CHRIST also, did not glorify himself to be made *High Priest*, but (GOD), who spake unto him: "Thou art my Son, this day have I begotten Thee:" as likewise elsewhere HE saith: "Thou art a Priest for ever, according to the Order of *Melchisedek*." 5. 4, 6.

"In which case, [namely the promise made to *Abraham* and his seed; 6. 13, 14] GOD being willing to shew more abundantly unto the heirs of the promise, the immutability of his counsel, did interpose by oath: In order that by two immutable acts, in which it is impossible that GOD should ["repent" or] lie, [namely his promise and his oath] we might have a powerful inducement, to adhere to the proposed hope [of salvation]; which, having recourse to, we hold, as an anchor of the soul, both secure and steadfast, and even stationed within the inside of the [heavenly] veil: whither a forerunner for us entered, JESUS; who is become *High Priest for ever, according to the Order of Melchisedek*." 6. 17, 20.

"For the [Levitical] priests were made, without swearing, but Christ, with swearing, by [GOD], saying unto him: "The Lord swear, and He will not repent; Thou art Priest for ever, according to the Order of *Melchisedek*." Inasmuch then, as JESUS [was made Priest] not without swearing, by so much was he made surety of a better covenant." 7. 20, 22.

3. "For this *Melchisedek*, ("King of Salem, Priest of the most high God, who met *Abraham* returning from the defeat of the Kings, and blessed Him: to whom also, *Abraham* paid the tenth of all [the spoils]") being first, by interpretation [of the name *Melchisedek*] "*King of Righteousness*," and next, (King of Salem, that is) "*King of Peace*," [but who is unnoticed any further in Scripture, as to the leading circumstances of his parentage, genealogy, birth, death, &c. namely], without father, without mother, without genealogy, having neither beginning of [his] days, nor end of [his] life, [recorded]; but being resembled by THE SON OF GOD, remaineth Priest perpetually, [without any mention of a successor to his royal priesthood, in scripture.]"

"Now observe how great a person this was, to whom even *Abraham*, the Patriarch, gave the tenth of the spoils: And indeed, of the sons of *Levi*, they who receive the priesthood, have appointment, according to the (Levitical) law, to tythe the people, (that is, their own brethren) although sprung from the loins of *Abraham* [their common ancestor]: but He, although not of their genealogy, [but a *Canaanite*] tythed *Abraham* [himself]: And without any contradiction, the less is blessed by the better; [but *Abraham* was blessed, solemnly, by *Melchisedek*." 7. 1, 7.

"If

“ If then there had been perfection [or complete salvation] through the [Levitical] priesthood, (during which, the law was enacted for the people) what further need, that another priest should arise, to be called, according to the Order of Melchisedek, and not according to the order of Aaron? For the priesthood being transferred, of necessity, there resulteth also a transfer of the law: For He (CHRIST) concerning whom this is said; pertained to another tribe, of which no one hath attended the altar [as priest]: (For it is evident that our LORD sprang from Judah, of which tribe, Moses said nothing about priesthood.)” 7. 1, 14.

“ And this is still more abundantly manifest, since another priest is arisen, according to the likeness of Melchisedek, who is become [such] not according to the law of carnal appointment, but according to the power of indissoluble life: for [scripture] testifieth, *Thou art Priest for ever, according to the Order of Melchisedek.* For indeed there resulteth an abolition of the foregoing appointment, on account of its insufficiency and unprofitableness [to salvation]: For the law perfected nothing, but the further introduction of a better hope [did], through which, we draw nigh unto GOD.” 7. 15, 19.

“ And indeed, of the [Levitical] priests, there are several [in succession]; their continuance in office being prevented by death; but He [CHRIST] on account of his abiding for ever, hath an unfailling priesthood: whence, He is able to save even to the uttermost, those who come unto GOD through him; ever-living, to intercede for them.” 7, 28, 25.

4, 5. “ Such a high priest have we, who sat at the right hand of the throne of the majesty in the heavens; [as] an officiating minister of the [heavenly] sanctuary, and of the true tabernacle, which THE LORD pitched and not man.” 8. 1, 2. “ The first tabernacle indeed had liturgical ordinances and a worldly sanctuary: For there, was prepared, the first tabernacle—which is called *Holy*: but beyond the second veil, that, which is called *Holy of Holies* [or the sanctuary].—Into the first tabernacle, constantly enter the priests, discharging the liturgical services; but into the second, once* a year, only the high priest, not without blood, which he offered for his own and the people’s ignorances: the Holy Spirit thus intimating that the way of the [heavenly] sanctuary was not yet disclosed, while the first tabernacle was still standing: which figurative representation is designed for the present season; during which are offered gifts and sacrifices, incapable of perfecting the officiating minister, [and the worshippers] according to conscience; consisting only in [particular] meats and drinks, and sundry ablutions, and carnal ordinances, [to be performed by the priests, Levites, and people] imposed on them until the *season of reformation.* But CHRIST having gone thither, a high priest of future blessings, through the greater and more perfect tabernacle, not made with hands, that is to say not of this [worldly] building; entered—not by the blood of goats and calves, but by his own blood—into the [heavenly] sanctuary, once for all; having procured eternal redemption: For, if the blood of bulls and goats and ashes of a heifer sprinkling the impure, sanctifieth to the purifying of the flesh; how

* The high priest entered into the *Holy of Holies* “within the veil”—only one day in the year, (namely, the great day of atonement); twice to make atonement for himself and his household, Levit. 16. 11, 14. and a third time—for the whole congregation of Israel, 16. 15.

much more shall the blood of CHRIST who, through THE ETERNAL SPIRIT, offered himself blameless unto GOD, purify your conscience from dead works, [enabling you] to serve the living GOD?" 9. 1, 14.

6. "And for this cause, He is *Mediator of a New Covenant*, that on account of [his] death, which happened for the remission of the transgressions [committed] during the first covenant; they who are called, might receive the promise of the eternal inheritance:"—9. 15. "For Christ did not enter into the sanctuary made with hands, (which is an antitype of the true) but into Heaven itself, now to appear in the presence of God for us. Nor [was it intended] that He should oftentimes offer himself [a sacrifice], like the high priest, who entered into the sanctuary every year, with others blood; (inasmuch as he must then oftentimes have needs suffered, since the foundation of the world) but now, once, in the consummation of the ages, hath he been manifested, to procure abolition of sin, through the sacrifice of himself. And inasmuch as it is allotted to men once to die, and afterwards [succeeds] the judgment; so Christ also, having been once offered to bear away the sins of many; will, a second time, be seen, without a sin offering, by those who thenceforth expect him unto salvation." 9. 24, 28.

Here, is a most signal and unequivocal attestation to the *second advent* of CHRIST, according to his own prediction, Matt. 23: 39; and 24. 30, 31; and 26. 64. the confounding of which, with his *final coming* to the general judgment, at the end of the world, seems to be one of the most dangerous errors of the present age, because the most prevalent; as repeatedly remarked, in the course of these communications, and also in THE INSPECTOR.

An authentic evidence of this expectation in the primitive *Jewish* church, subsists, 1 Macc. 14. 41. in the provisional grant of the high priesthood to the *Asmonian* family, B. C. 141. when—"the Jews and priests were well pleased, that Simon should be their governor and high priest for ever; until there should arise a faithful prophet."—And their decree on this occasion, was "commanded to be written on tables of brass, and set up in a conspicuous place, within the sanctuary," for the benefit of posterity; whence perhaps it may not unreasonably be conjectured, that the apostle, before he undertook to delineate the nature of our LORD'S priesthood, in the first branch of the preceding argument, was solicitous to evince his resemblance and his superiority to Moses also, as a "faithful prophet."—"Being faithful to Him (GOD) who appointed him [apostle and high priest] as was also "Moses in all his household," Numb. 12. 7. —both in his apostleship (or prophetic office) doing and speaking, as his Father had given commission, (John 12. 49, and 14. 10)—and also in his priestly office, laying down his life for the sheep, and resuming it again, according to the commission he had received from his Father" (John, 10. 15, 18.)—3. 2.

"For this (personage) is dignified with more glory than Moses, inasmuch as He that ordereth the household, hath more honour than the household: (For every household is ordered by some one) but He [THE SON] that ordereth the universe, is GOD*. And Moses indeed, was

* This is a most unequivocal testimony of the GODHEAD of CHRIST, for the tenor of the argument, refers to the term "GOD" (Θεός) to him, as a proof of his infinite superiority above Moses. Compare Rom. 9. 5. Col. 1. 16. John, 1. 1, 2. faithful

faithful in all his household, as a servant, for a testimony of the oracles to be afterwards spoken: But CHRIST as A SON, [appointed] over his [FATHER'S] household; whose household we are, provided we maintain the free profession [of our faith] and the exultation of our hope, firmly to the end." 3, 3, 6.

Verf. 5, 6. "THE LORD, on thy right hand, in the day of his wrath,
Shall crush Kings; he shall judge
Among the Gentiles; He shall heap up the carcases,
He shall crush the Head over many countries."

This is nearly a repetition of the exemplary vengeance to be inflicted on the adversaries of THE LORD and of his MESSIAH, before the regeneration in the prophecies heretofore explained; where, in the verb, דין. "He shall judge," we have an additional and apposite instance of the radical meaning and derivation of the term, דין, "Regent," as a judge or arbiter, under THE SUPREME LORD; (John, 5. 22) who is here represented, as closely supporting him by his Almighty aid and protection. And perhaps, "the Head over many countries," may denote the grand adversary of God and man, "the Old Serpent, the Devil and Satan," whose "head" was threatened to be "crushed" in the fulness of prophetic time, by the blessed Seed of the Woman, immediately after the fall.—And with which, the Septuagint rendering, συνδραψει, "shall crush" so well accords.

Verf. 7. "He shall drink of the brook in the way;
Therefore shall he lift up his head."

Among the various and discordant conjectures about the meaning of this figurative passage, by which the commentators have puzzled themselves and their readers, I shall adhere to the commonly received interpretation of Patrick, &c. That before all these glories and triumphs, the MESSIAH was destined to undergo, a state of the lowest humiliation, to live on a precarious and scanty diet; as did the prophet *Elijah*, in his wanderings and flights from *Jezebel*; who was providentially fed by the ravens with bread, and "drank of the brook," in his hiding place. 1 Kings, 17. 6. And accordingly, our Lord, pathetically observed—"The foxes have holes, and the birds of the air have nests; but THE SON OF MAN hath not where to lay his head!" Luk. 9. 58. For—"He humbled himself, becoming obedient unto death, even death by crucifixion: wherefore GOD also, transcendently exalted him, (συνεψυχσεν) and bestowed on him THE NAME above every name, &c. Phil. 2. 8.

HE THAT HUMBLETH HIMSELF SHALL BE EXALTED.

August 3, 1802.

INSPECTOR.

POSTSCRIPT.

I cannot dismiss this *Critique*, without trespassing still further on the long-tried indulgence of the Editors of the Orthodox Churchman's Magazine, and their numerous readers: (to the former of whom, I am so deeply indebted already, for their favourable reception and ready insertion—to the latter, the London Curate, &c. for their candid approbation

of these communications) requesting their permission, to make my acknowledgments to the BRITISH CRITIC, for the "smiling" and fastidious notice its conductors have been pleased to take, repeatedly, of the "presumptuous," "self-appointed," INSPECTOR, and his writings: confining myself to the last, B. C. *August*, p. 171; where they first observe:

"With respect to the five DIVINE NAMES, we only say, that after an attentive perusal of what has appeared on that subject in the Orthodox Churchman's Magazine, We find nothing in the objections of that writer to induce us to alter the opinion we have given."

Had they stopped here, there could be no just ground of complaint on my part: opinions are free: and I never looked upon my own as infallible; nor did I expect, that speculations so compressed, on subjects so profoundly abstruse and mysterious, deviating considerably from the beaten track, would either easily or speedily be adopted by my brother-critics, and brother-authors, without undergoing (as they ought) a long and rigorous ordeal: But when the B. C. quitting the subject in debate, (a matter of Oriental criticism) proceed to censure a mathematical tract, totally unconnected therewith; and to represent—"A late work upon the Newtonian Method of Fluxions, as half Latin, half English [in its title]; and the author, as offering an explanation of that method, founded on a total misconception of its genuine principles, as stated by SIR ISAAC NEWTON himself:"—does not the disgrace they intended for the author, recoil on themselves?—For surely, supposing their censure to be well founded; his failure as a classical writer, and as a mathematician, by no means implies his failure as an Orientalist and Logician: and has he not abundant cause to retort the complicated charges of negligence and defamation on their own heads?—If the work was "well known" to them, why did not they review it before this?—they had time enough, from January 1800, when it was published:—Or why depreciate and vilify, now, by "idle assertion," without proof? (*σημα αργον*, Matt. 12. 36.)

This is neither a time nor place for appealing to the skill and candour of BRITISH MATHEMATICIANS: the work is before them; let it speak for itself.—I shall reserve myself for the B. C.'s review of it; which I now publicly call on them for, and demand, as an author, who conceives himself injured, and therefore, intitled to fair trial before a BRITISH TRIBUNAL. Let them withhold it no longer, but give the work with all its faults, to the literary world, as they are in duty and in reparation bound. And perhaps, on closer inspection, they will find it equally difficult to prove their charge; as to maintain their assumptions:—That the application of the divine name *ÆLOHIM*, to the MESSIAH (or JESUS CHRIST) in the 45th Psalm, is a sort of CATACHRESIS (i. e. "an abuse of terms"):—or, that the plural *ÆLOHIM*, is the word, in the applications of which we may search for vestiges of the leading sense of the obsolete root—*if it is any where to be found.*"

Their motto, prefixed to that number, is excellent:—"Hoc semper religiose cauteque servavi, ne MIHI per cujusquam injuriam viderer unquam *samam querere* voluisse."—"This has been always a point religiously [and cautiously] observed by us, never to seek fame to ourselves by an injurious treatment of any person whatsoever."

Now, as they appear rather to have been unmindful of their own motto,
Vol. III. Churchm. Mag. Oct. 1802. E e in

in more cases than mine, I shall take the liberty of suggesting another, for their next number, shorter indeed, but nearly of the same import:

— EN ΦΑΕΙ Δ' ΟΛΕΞΕΟΝ.

Hom.

“ DO NOT STAB IN THE DARK.”

I have indeed, unbidden, I acknowledge, boldly, and undauntedly, volunteered hitherto in an arduous enterprize, an irksome, hazardous, and unprofitable warfare; namely, as occasion may arise, calmly and dispassionately to inspect the reigning publications, (especially the periodical) which appear to have most influence in leading and biasing THE PUBLIC MIND: And as far as “the learning and talents” which the B. C. are pleased to allow me, may compass, fairly and fully, to expose, and, by a more difficult task, rectify, to the best of my ability, momentous errors, undermining or unsettling the main foundations of RELIGION and PHILOSOPHY; actuated from the outsetting,—so help me GOD!—by no personal views; but by an honest wish and anxious endeavour to promote the PUBLIC GOOD:—But their charge of “Presumption,” I utterly disclaim, and indignantly retort:—I never attempt disquisitions, to which I am altogether incompetent*:—I never assert without proof:—I never hazard a censure on any opinion (and opinions not persons are my object) without first stating the grounds of that censure, “religiously, and cautiously:” Nor am I arrogantly tenacious of my own untenable “imagination;” I have publicly retracted mistakes: And on more than one occasion, I have given the B. C. the credit they deserved; and shall not withhold it again:—I will therefore, with conscious innocence, say unto them,

“ GO, AND DO LIKEWISE.”

September 13, 1802.

* See also the mistakes of the B. C. on the *Shepherd Dynasty in Egypt*, exposed, *British Magazine*, September, 1800, p. 178.—And their mistakes in *Sacred Chronology*, to be exposed, in a future *Appendix*.

THE TARGUMIM OR CHALDEE PARAPHRASES,

Of ONKELOS, of JONATHAN BEN UZZIEL, (*falsely so called*) and of JERUSALEM,

ON THE LAW OF MOSES.

Genesis, Chap. 5. v. 1.

Onkelos. THIS is the book of the generations of Adam. In the day that the Lord created Man, in the likeness of God made he him.

Pseudo-Jonathan. This is the book* of the genealogy of Adam. In the day that the Lord created Man, in the image of the Lord made he him.

2.

O. Male and female created he them; and he blessed them, and called their name Man, in the day that they were created.

* Of the family, or lineage of the generations.

P. J. Male

P. J. Male and female created he them, and blessed them in the name of his word, and called their name Man, in the day that they were created.

3.

O. And Adam lived an hundred and thirty years, and begat in his own likeness *one* who resembled him, and called his name Sheth.

P. J. And Adam lived an hundred and thirty years, and begat Sheth, who resembled his image and his likeness. (For, before that, Chavah had brought forth Kain, who did not resemble him.) And Hebel had been killed by his hands, for which Kain was banished, and his seed is not enrolled in the book of the lineage of Adam: And after this she bare one, who resembled him, and called his name Sheth.

4.

O. And the days of Adam after he had begotten Sheth were eight hundred years, and he begat sons and daughters.

P. J. And the days of Adam after he had begotten Sheth were eight hundred years, and he begat sons and daughters.

J. Eight hundred years: and in those years he begat sons and daughters.

5.

O. And all the days of Adam which he lived were nine hundred and thirty years, and he died.

J. And he died, and was gathered from the midst of the world.

6.

O. And Sheth lived an hundred and five years, and begat Enoth.

7.

O. And Sheth lived after he had begotten Enoth eight hundred and seven years, and begat sons and daughters.

8.

O. And all the days of Sheth were nine hundred and twelve years, and he died.

P. J. And all the days of Sheth were nine hundred and twelve years, and he died.

9.

O. And Enoth lived ninety years, and begat Kenan.

P. J. And Enoth lived ninety years, and begat Kenan.

10.

O. And Enoth lived after he had begotten Kenan eight hundred and fifteen years, and begat sons and daughters.

P. J. And Enoth lived after he had begotten Kenan eight hundred and fifteen years, and begat sons and daughters.

11.

O. And all the days of Enoth were nine hundred and five years, and he died.

P. J. And all the days of Enoth were nine hundred and five years, and he died.

12.

O. And Kenan lived seventy years, and begat Mahalalel.

P. J. And Kenan lived seventy years, and begat Mahalalel.

13.

O. And Kenan lived after he had begotten Mahalalel eight hundred and forty years, and begat sons and daughters.

E e 2

P. J.

P. J. And Kenan lived after he had begotten Mahalalel eight hundred and forty years, and begat sons and daughters.

14.

O. And all the days of Kenan were nine hundred and ten years, and he died.

P. J. And all the days of Kenan were nine hundred and ten years, and he died.

15.

O. And Mahalalel lived sixty-five years, and begat Jared.

P. J. And Mahalalel lived sixty-five years, and begat Jared.

16.

O. And Mahalalel lived after he had begotten Jared eight hundred and thirty years, and begat sons and daughters.

P. J. And Mahalalel lived after he had begotten Jared eight hundred and thirty years, and begat sons and daughters.

17.

O. And all the days of Mahalalel were eight hundred and ninety-five years, and he died.

P. J. And all the days of Mahalalel were eight hundred and ninety-five years, and he died.

18.

O. And Jared lived an hundred and sixty-two years, and begat Chanoch.

P. J. And Jared lived an hundred and sixty-two years, and begat Chanoch.

19.

O. And Jared lived after he had begotten Chanoch eight hundred years, and begat sons and daughters.

P. J. And Jared lived after he had begotten Chanoch eight hundred years, and begat sons and daughters.

20.

O. And all the days of Jared were nine hundred and sixty-two years, and he died.

P. J. And all the days of Jared were nine hundred and sixty-two years, and he died.

21.

O. And Chanoch lived sixty-five years, and begat Methushalach.

P. J. And Chanoch lived sixty-five years, and begat Methushalach.

22.

O. And Chanoch walked in the fear of the Lord after he had begotten Methushalach three hundred years, and begat sons and daughters.

P. J. And Chanoch worshipped in truth before the Lord after he had begotten Methushalach three hundred years, and begat sons and daughters.

23.

O. And all the days of Chanoch were three hundred and sixty-five years.

P. J. And all the days of Chanoch, with the inhabitants of the earth, were three hundred and sixty-five years.

24.

O. And Chanoch walked in the fear of the Lord ; and he was not, although the Lord did not cause him to die.

P. J. And Chanoch worshipped in truth before the Lord ; and behold !
he

he was not with the inhabitants of the earth; for he was taken away, and ascended into* heaven, by the word in the presence of the Lord, and his name was called Metatron, the great scribe.

J. And Chanoch worshipped before the Lord in truth; and behold! he was not; for he was taken away by the word from the presence of the Lord.

25.

O. And Methushalach lived an hundred and eighty-seven years, and begat Lemech.

P. J. And Methushalach lived an hundred and eighty-seven years, and begat Lemech.

26.

O. And Methushalach lived after he had begotten Lemech seven hundred and eighty-two years, and begat sons and daughters.

P. J. And Methushalach lived after he had begotten Lemech seven hundred and eighty-two years, and begat sons and daughters.

27.

O. And all the days of Methushalach were nine hundred and sixty-nine years, and he died.

P. J. And all the days of Methushalach were nine hundred and sixty-nine years, and he died.

28.

O. And Lemech lived an hundred and eighty-two years, and begat a son.

P. J. And Lemech lived an hundred and eighty-two years, and begat a son.

29.

O. And he called his name Noach, saying, This *same* shall comfort us concerning our work, and the labor of our hands, because of the earth which the Lord hath cursed.

P. J. And he called his name Noach, saying, This *same* shall comfort us for our work which *is* not successful, and for the labors of our hands, because of the earth which the Lord hath cursed on account of the sins of the sons of men.

30.

O. And Lemech lived after he had begotten Noach five hundred and ninety-five years, and begat sons and daughters.

P. J. And Lemech lived after he had begotten Noach five hundred and ninety-five years, and begat sons and daughters.

31.

O. And all the days of Lemech were seven hundred and seventy-seven years, and he died.

P. J. And all the days of Lemech were seven hundred and seventy-seven years, and he died.

32.

O. And Noach was five hundred years old :† and Noach begat Shem, Cham, and Japheth.

P. J. And Noach was five hundred years old :† and Noach begat Shem, Cham, and Japheth.

* The expanse, or firmament.

† A son of five hundred years.

to spend an hour or two at the same place. Such companies are plainly described by those divines, who press religious discourse, and who censure the declining of it upon *these* occasions as particularly sinful. Let us further enquire, whether in carnal, or mixed companies, such as most visiting companies must be, religion conversation can either be introduced, or maintained with any probability of religious profit; also when, or what sort of religious conversation may be profitable: and lastly, what sort of conversation is really sinful and forbidden? And here it must be taken for granted, that all conversation upon the awful, and important subject of religion, ought to be most solemn and serious; should be accompanied with a suitable earnestness of the affections, and gravity of deportment: without this, it will be worse than unprofitable—it will be in danger of sinking into profaneness. But seriousness, and attention of mind, and indeed study of any sort, is a kin to sadness. Physicians say it hinders digestion, and other animal functions; is an enemy to health; and wears out body and mind. For this reason it is, that seasons of relaxation, both from religious duties, and from study, are absolutely necessary—made necessary by Him, who formed us men, and gave us an human constitution. Relaxation from serious thought, and from intense thinking of every kind, is as necessary for the mind, as relaxation from labour is for the body. The social, or the convivial meeting of a number of persons, having any slight tie to commend them to each other, is the proper season, and the natural means of such relaxation: the love of society planted in every one's breast, shews it: an unfociable temper is unnatural. But how is *this* end of relaxation from serious thought, and severer studies, to be answered, if the conversation must needs be on the most severe and serious of all studies—upon religion? But it is said, “we should not spend our precious time in vain conversation.” But surely all conversation—all trifling conversation is not vain, in the scripture sense of the word vain—*i. e.* sinful. If conversation has no other fault, than that it is about the weather, or about nothing, it is not worse than silence; and silence is not sinful. But why must all conversation, except upon religious subjects, needs be trifling? Why must it needs be only about horses, hounds, cards, and courtezans? Or are there none but religious subjects to which we may give a considerable portion of our time? Yes, it will be said, “we may pursue our occupations; we may talk with others upon secular affairs, as far as our business requires.” We may also give orders about what is necessary for the body. We may use means to preserve the body. We may adorn it also. If we are to determine this matter by the general practice, (that of religious persons, no less than that of others,) we may. Why not then adorn the mind? Whence have we that natural thirst after knowledge of all sorts? Whence the taste for poetry, painting, architecture, music, and all the circle of the sciences? Must we say, as has been said, that such a desire of profane knowledge is a mark, that the heart is earthly? That these tastes are the consequences of the fall? Or do they proceed from the influence of the evil one upon our minds? Not from our Creator? There are, who seem to consider, I know not why, the arts and sciences as confederate enemies to Christianity; as if the rules of Profody, or the propositions of Euclid, might some how or other overturn the articles of the Christian Faith: such persons pay Christianity a poor compliment.. All real truths proceed from one and the same fountain—the fountain of all truth, and cannot be repugnant.

The encouraging of mathematical and metaphysical studies, even in our universities, has been called sharpening our natural proneness to vain reasoning. So far from it, it is the *cure* of vain reasoning. Vain reasoning abounds no where so much as amongst those who are ignorant of the sciences. If any reasoning be vain, it is that, which pretends to demonstrate the grounds, and to examine the fitness of the divine dispensations. Yet we find the celebrated Mr. Hervey, (a man of piety, and a scholar in every thing but the sciences,) undertaking to give an account of that counsel of God, by which Jesus was delivered to be crucified; deciding upon the fitness of such sacrifice; and pretending to shew the particular way in which it had its efficacy: and all this supported by a *few* forced texts, and *much* vain metaphysical reasoning. Of the same sort is what Whitfield tells us, in one of his journals, "that he threw away his Latin and Greek, being determined with St. Paul, to know nothing but Jesus, and him crucified." Yet St. Paul (and after his conversion too,) could employ his exact knowledge of the tenets of the Jewish sects in his defence before the councils; and could quote Greek poets and Greek proverbs in his preaching. Surely, then, the arts and sciences, and other parts of human literature, are proper topics of public conversation. The common occurrences in the world, the usual subjects of conversation in mixed companies, afford occasion for many judicious observations. The reflexions made on them by different persons in the company, are often not only entertaining, but useful: nor is there any reason why all mirth and pleasantry should be utterly banished. They should be restrained within the bounds of decency; but, thus restrained, they contribute much both to health of body and cheerfulness of mind.

It will be said by some, that "they, who are truly religious, want no such vain relaxation; that they are never tired of religious duties; that religious conversation is their delight, and is the only proper amusement." What sort of religious conversation they here speak of, we will consider by and by: in the mean time it must be acknowledged, that there are those, who can sit and hear sermons, and who, with the same ease, could preach all day long. In fact, their *understanding* is never employed; they attend to nothing but particular *words*, and a set of *phrases*. These, strung together in proper order, make up their favorite system of divinity. Every preacher of every denomination, who uses the *right words*, is sure to please these persons. Persons of this sort are commonly very ready in Scripture language: they can put together a number of texts and scripture phrases, without any regard to their meaning or connexion; and these they will *spout* with great fluency for half an hour together; will plume themselves on it, and triumph over all, who have too much sense, or too much modesty to do the like. Well may such incoherent talk, such perversion of Scripture, "turn the hearers sick or sour." Indeed, this Scripture spouting can hardly be called conversation. But, whatever may be said of the innocency of conversing upon secular affairs, still it will be urged, that "it is unprofitable." It might be answered, "that cannot be unprofitable, which is necessary both for body and mind." But, waving this, let us enquire whether that, which passes for religious conversation with those who make the objection, is really profitable to religion? And here I shall take notice of that sort of talk, called by some *gospel conversation*, but which may more properly be called *gospel gossiping*; such as enquiries "who are in the right faith?"—"What new preacher is expected?"—

ed?"—"Whether he speaks *extempore*, or from notes?" &c. All this, and much more of the same sort, the delight of all, who run from sermon to sermon, does not deserve the name of religious conversation; it is the burlesque, the disgrace of it. But there is another sort of conversation, on which much stress is laid by many—what they call relating their *experiences*, viz. their religious state, internal as well as external; their former state of ignorance, usually called darkness, in order perhaps to magnify their present state of light. In short, relating their experiences, is a supposed relation of their Christian warfare—of the combats between the rational, or religious principle, with unrestrained appetites, (*Jer. v. 8.*) uncontrolled passions, (*Prov. xxix. 22.*) or ill-directed affections. (*Rom. i. 27.*) These they dignify with the title of their conflicts, with their defeats of, or their victories over the devil: tho' most of this is confined to general complaints of the wickedness of their hearts. How far such matters are subjects for public conversation, will be easily seen by considering, that such experiences must relate not only to themselves, but to their families, and to many other persons: but, if *all* that passes in the heart of every man, was *faithfully* related, we should live not only in a state of religious, but of secular warfare. But the fact is, the parties are deceiving one another, when they talk thus in public. If *self* is to be the subject of the conversation, every one will glory over his particular vices, and magnify his particular virtues: such conversation will produce in the end nothing but habitual hypocrisy towards God, and spiritual pride towards men. The less we talk of ourselves the better: it is a nice subject; and few enter upon it, who come off clear either of folly or sin. When the difficulty of maintaining religious conversation in public is hinted at, it is immediately replied, "you can talk of secular matters, why not of religious matters?" You know your own thoughts, and out of the abundance of the heart the mouth speaketh. But, do men speak *all* their thoughts on worldly affairs in public? Does a tradesman tell in public what profit he puts upon his goods: where his neighbour can buy cheaper than himself can afford to sell; what debts he owes; or what he gains in a year? He can talk of the general nature of trade—of the public occurrences that affect it; but he never tells his experiences in trade to his brother tradesman.

Well then, if the *general* nature of trade may be the subject of public conversation, why may not the general doctrines of Christianity be discussed, and the nature of its evidence be examined in public companies? So they may: but these very advocates for religious conversation positively forbid this, and with reason; it will raise debate, and debate is unprofitable—it will eat as doth a canker: and truly this will be the case, unless the debate be carried on between men of discernment and moderation.—To introduce such subjects into common conversation, would lessen all reverence for religion, and turn what should be a visiting company, into a Robin Hood Club.*

But, without either talking of ourselves, or entering into debate, may we not talk of Jesus, and his salvation? Mr. Hervey says, Letter XCH. when people come to see him, they expect to hear of Christianity.—"Talking of Christianity," says he, "is my touchstone, to see whether a person is worth my acquaintance."

* A meeting of ordinary persons at a low ale-house, known by the sign of Robin Hood, near Temple Bar.

I ask, is this discourse to be carried on by one person? Or, are all present to speak? If only one is to speak, as seems to be the expectation of those who came to see him, then it is a sermon. The company are not visitors, but an audience collected together to honour Mr. H. by attending his parlour discourses.

But, as to the making so awful a thing as Christ, and his salvation, the subject of common chat in a mixed company, to be bandied about from one to another, or dealing out rhapsodies on the love of Jesus in public, men of true piety cannot but look upon this as a grievous profanation of that sacred Name, which is above every name; and could no more endure this, than they could endure to stand praying in the corners of the streets: they must be distressed!—they must be silent!—and their silence will expose them to the contempt and hatred of these orators; who will think meanly of their religious attainments, if, indeed, they will allow those, who are thus silent, to have any religion at all. But, supposing the whole discourse properly conducted, and none present but who are either properly qualified to speak, or seriously disposed to hear; what is it then but a religious exercise, maintained by persons, who come together for that very purpose? They come prepared for it: it is not a visiting company of neighbours met together, without any concerted design, or even the knowledge of *who* may compose the company; nor is it a relaxation from serious thinking.

Still it may be asked, what if some person in a mixed company (out of sincere zeal,) should begin to speak on some very awful religious subject? Why the probable consequence is, that he would be called a rude fellow and a methodist;* and of what use is it thus to obtrude religious discourse upon the company, out of season, and without authority? The appellation given to such a man is just, though the giving it would be unkind and uncivil. And would not such a rebuff, though nothing less could be expected, hurt him who made the attempt? Would it not stir up in him ill-humour against all such of the company as would not follow his absurd example; Yet, in a large company, there might be many, who would be silent, from real veneration for religion. Young persons—women, (modest ones, I mean,) and those, who are not professional men, are never forward to talk on such awful subjects; and, above all, will be averse to relate in public their private experiences; yet all these shall be lumped, by a man thus heated, with the rest, and reproached with a want of liking to religious subjects, and with a want of power to introduce them,* in manifest allusion to that detestable character, noticed by St. Paul, of having a *form* of godliness, but denying the *power* thereof. All this censure breathes the spirit of party: and when we see such persons (women as well as men,) busily giving to one another the right-hand of fellowship, what is it but a party distinction, as much as the different coloured ribbands at an election?

But, let us not mistake, by any means; reverse of wrong for right. Let not what has been said be *so* understood, as if ALL religious conversation were improper, or ALL secular conversation innocent. Let us proceed to consider, in what cases religious conversation may be profitable; and certainly religious conversation is both practicable and profitable in our *own family*. In how many respects may the master of a family regulate, and make such conversation useful in his own house: probably there is no better

* Berridge's Christian World Unmasked, p. 15.

better way of instruction for the younger part of the family, than by entering into discourse with them; their answers will discover any misapprehension—will shew what improvement they make. Nor need religious talk be confined to *children or servants*: domestic conversation between the *elder* branches of the family upon such important subjects, is natural, especially as the restraint that those are under, who speak in public, is taken off. Nor is religious debate useless, when carried on by proper persons, and in a proper manner: but controversial discourses are most useful, when reduced to writing, and are then the freest from any ill-tendency. I say nothing of formal meetings for religious exercises—they are not *conversations*: they ought to be subject to orders and rules. What rules, is it not our business to lay down? Two may be mentioned: the company should not be too numerous, lest it resemble the gospel net, Matt. xiii. 47. Also the same person, who leads the exercise, should continue to lead it through each meeting, lest comparisons should arise; and good king Charles admonishes us to make no comparisons. As to relating experiences, when it is in private—when it is between persons very intimate, it may sometimes be useful: I suppose in no case more so than when it is between those, whom God has joined in the most intimate union; and who ought to dwell together evermore in unity, and to consider themselves as being heirs together of the grace of eternal life. When also, for the quieting of conscience, we ask ghostly counsel of the minister, some relation of private experiences may be necessary: but, in all other cases, it seems useless at least, if not mischievous. I speak not here of what we may call *public* experiences, or such mercies and blessings as are known to all, and should be acknowledged by all, and before all. The case was very different in the first ages of Christianity. Their persecutions and sufferings could not but be the subject of their private conversation. The relation of such sad experiences as these, might be useful, and thus they might comfort themselves together, and edify one another. The customs of the early Christians, are neither to be wholly disregarded, nor exactly imitated. While they were forbidden to meet in public, all their visits, even their feasts, were of a religious nature. We have justly dropped these; yet, in imitation of the primitive Christians, we keep the sabbath on the *first* day of the week, and not, according to the letter of the commandment, upon the *seventh*.

But neither is all *secular* conversation innocent. Though there is no necessity that we should always be talking of Christ, yet our conversation ought ALWAYS to be such as becometh the gospel: and, let it ever be remembered, that all our relaxation from religious duties, is to fit us to return to them with greater vigour, just as rest is to fit the body for a renewal of labour. Whatever conversation then tends to weaken, or unsettle our religious principles; whatever induces such a levity of mind as prevents our returning to stated duties in a proper frame, is undoubtedly sinful.—Whatever occasions sin, is sinful; and there are things, which should not so much as be named in any conversation among Christians, (for that is the meaning of the word Saints,) neither filthiness, nor foolish talking or jesting, which are not convenient. “Let no corrupt communication proceed out of your mouth,” says the Apostle, “but that which is good to the use of edifying:” and, indeed, whenever the conversation becomes corrupt, it is the duty of every true Christian present to express his dislike

of it: if this does not put a stop to it, the Christian rule is, "come out from among them, and be ye separate," saith the Lord: for what communion hath light with darkness? Or what concord hath Christ with Belial? And what agreement hath the temple of God with idols—for ye are the temple of the living God." Nor is it enough that our secular conversation be innocent in its nature, it must have *bounds*. So much time may be taken up in receiving and paying visits: in preparation before, and restoring order after, that what should be only an amusement, will become the business of life. There will not only be no *time*, what is worse, there will be no *inclination* to return to religious duties. The buzz of company will be for ever humming in our ears. Visiting in these days is formed into a system. We have memorandum tablets for visiting engagements, on every day in the year. While these are kept with so much care, it is much to be feared there will be few or no memorandums kept, in the tablet of the heart, for the more important engagements to our Creator, our Redeemer, and our Sanctifier. The truth is, they, who will lead the life of a real Christian, cannot give up much time to secular amusements; their necessary occupations, or their necessary studies, will take up a large portion of their time. Some may undoubtedly be given up to visits and amusements; but it should always be remembered, that one thing is needful—that we are to use this world as not abusing it; and it should be our daily prayer, that, God being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal.

פירקי אבות

PIRKÉ AVOTH;

OR THE CHAPTERS OF THE FATHERS.

CHAP. I.

1. **MOSES** received the *Oral Law* from *Mount Sinai*, and delivered it to *Joshua*; and *Joshua* to the *Elders*; and the *Elders* to the *Prophets*; and the *Prophets* delivered it to the men of the *Great Synagogue*. These latter enjoined three things: Be slow in judging; and establish many scholars; and make a hedge to the law.

2. *Simon the Just* was the last of the men of the *Great Synagogue*: He was wont to say; The world is established upon three things: upon the law, upon worship, and upon the retribution of kindnesses.

3. *Antigonus of Socho* received the *traditions* from *Simon the Just*: he used to say; Be not as servants who minister unto their master for the purpose of receiving a reward; but be ye as servants who minister unto their master without design of receiving a reward: and let the fear of Heaven be upon you.

4. *Jose*, the son of *Joezer*, of *Zereda*, and *Jose*, the son of *Jochanan*, of *Jerusalem*, received the traditions from him. *Jose*, the son of *Joezer*, said; Let thine house be an house of assembly, for the wise, and sprinkle thyself with the dust of their feet, and thirst to imbibe their words.

5. *Jose*, the son of *Jochanan*, of *Jerusalem*, said; Let thine house be open towards the street; *i. e.* to all comers; and let the poor *Israëlites* instead of foreigners be thy servants; and multiply not talk with a woman: with one's own wife, they said; How much less, therefore, with the wife of one's neighbour. From hence the wise men said, Every time that a man multiplieth

multiplieth talk with a woman he causeth evil unto himself, and is hindered from applying to the words of the law, and in the end descendeth into hell.

6. Joshua, the son of Perachia, and Nithai the Arbelite, received the traditions from them. Joshua, the son of Perachia, said, Chuse unto thyself a master, and gain unto thyself a friend, and judge every man by the balance of innocence.

7. Nithai the Arbelite said, Remove to a distance from a bad neighbour, and join not thyself unto a wicked man, and entertain no doubt of final vengeance.

8. Judah, the son of Tabai, and Simon, the son of Shatach, received the traditions from them. Judah, the son of Tabai, said, Make not thyself like unto them who canvas and prepossess the judges: and when the adversaries are standing before thy face, let them be as wicked in thine eyes; but when they are dismissed from before thy face, let them be in thine eyes as innocent, if so be that they have received upon themselves, and acquiesced in the decision.

9. Simon, the son of Shatach, said, Thoroughly examine witnesses; and be cautious in thy words, lest from them they should learn to deceive.

10. Schemaiah and Abtalion received the traditions from them. Schemaiah said, Love work, and hate an high office, neither be thou acquainted with power.

11. Abtalion said: Ye wise men, be cautious in your words, lest ye sin the sin which is punished with exile, (viz. erroneous expositions of the law) and ye be carried away unto a place of unwholesome waters, i. e. into heresy, and the disciples who come after you drink them and die, and the name of God be found to be profaned.

12. Hillel and Shammai received the traditions from them. Hillel said; Be one of the disciples of Aaron, who loved peace and ensued it: he loved mankind and caused them to apply to the law.

13. He also was wont to say: He who spreadeth his name loseth his name; and he who increaseth not, consumeth; and he who learneth not is worthy of death; and he who for lucre's sake serveth under the crown of the law, passeth away.

14. He also was wont to say: If not I for myself, who will for me? And altho' I have for myself, what am I? And if not now, when?

15. Schammai said; Make thy time for the study of the law fixed: speak little and do much; and receive every man with courtesy.

16. Rabban Gamaliel said, Chuse unto thyself a master, and extricate thyself from doubt, and do not frequently give tithes by guests.

17. Simon, his son, said, All my days have I grown up among wise men, and I have not found any thing better for the body than silence. Neither is word the foundation, but deed. And every one who multiplieth words bringeth in sin.

18. Rabbi Simon, the son of Gamaliel, said, Upon three things the world is established: upon judgment, and upon truth, and upon peace: as it is written, (Zech. 8. 16) Execute the judgment of truth and peace in your gates.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE,
GENTLEMEN,

ALTHOUGH the ability and judgment with which they have accomplished their great work, can scarcely be too warmly commended, yet have our translators of the Bible introduced much obscurity into the fifth verse of the second chapter of St. Peter's second epistle, by endeavouring to explain it through the insertion of a word, not only unnecessary, but destructive of the real sense of the passage: and the commentators (no more quidem) adopt the error, while they make an awkward attempt to put a meaning on it. The text to which I am alluding, runs thus, "But saved Noah the eighth *person*, a preacher of Righteousness." Here the insertion of the term *person* manifestly suggests the question, How was Noah the eighth person? Oh, says Dr. Hammond, the eighth in the ark; the number preserved in that having become proverbial; and to this lame explanation, Whitby refers. Lame I call it, because in reckoning the number preserved in the ark, the patriarch should naturally be put first: and even overlooking this, such an allusion to the number would be cold and insignificant. But had these learned men taken the pains to translate the original anew, it scarcely could have escaped them, that *Ὀυδὸς Νῶε δικαιοσύνης κηροῦα* meant Noah the eighth preacher of Righteousness. A phrase which elucidates a passage in the last verse of the fourth chapter of Genesis, which, as it stands at present, is not very intelligible—"Then began men to call upon the name of the Lord." This text too has puzzled the commentators. For that men should then only begin to call upon the name of their Creator, it is difficult to conceive: and the conjecture introduced to render recurrence to such a supposition needless, that there was their a reformation produced among the sons of Cain, who had been apostates, is equally unsupported by any shadow of the sacred historian's testimony. But if the original be rendered, as I am confident your readers versed in that tongue will see it may be, "Then was it begun to cry out, i. e. (as the terms are in other places used*) to preach in the name of the Lord," we have not only a suggestion of that encreasing corruption which at length brought on the flood, but an intimation of the length of time during which the preachers of righteousness endeavoured to prevent the world from bringing the divine judgments on them by their iniquity; and by commencing the list with Enos, and continuing to reckon the eldest sons mentioned in the line of Seth, we shall find that Noah was in number the eighth, and thus merely by a more accurate translation, both these texts will be explained; and the sense in which St. Peter understood Moses, will teach us so to understand him too.

I am, gentlemen,

Your humble servant,

Sept. 25th, 1802.

P. C.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE,
GENTLEMEN,

THE editors of the *Christian Observer*, in their Number for July, 1802, p. 440, express themselves thus:—"Baptism is only the outward sign of our admission into the Church, administered by fallible men, and

* See for the first, 1st Cor. 14. 2, 3, 6. and for the second, 1st Sam. 25. 9. 1st Kings 11. 3. and Mic. 4. 5.

may

may or may not be accompanied by the inward and spiritual grace of justification, which is the act of God alone." In their number for August, 1802, p. 552, they desire this passage to be corrected, by omitting the words "the inward and spiritual grace of". It appears to me, however, that this correction, though it may remove the *verbal inaccuracy* of the passage, suffers the *doctrinal error* of it to remain in full force. For, is it not hence to be inferred, that children, who are baptized, *may or may not* be placed in a state of salvation? and that, in fact, only those children, who, according to the Calvinistic notion of *election*; are appointed to salvation, have their justification sealed by the sacrament of baptism? If so, I may venture to say, without fear of contradiction; that, by whatever mode of reasoning this doctrine may be attempted to be proved true, it is inconsistent with the doctrine of that Church, of which the editors of the *Christian Observer* profess themselves members and defenders. For, at the end of the baptismal office, which the Church has prescribed, occurs this decisive declaration:—"It is certain by God's word, that children; which are baptized, dying before they commit actual sin, are undoubtedly *saved*."

I am, gentlemen,

Rempston, Notts,
Sept. 6, 1802.

Yours, &c.
E. PEARSON.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

WHATEVER can in any shape promote the interest of true religion and virtue, advance the temporal or eternal welfare of mankind in general, or conduce to the *decency* and *good order* of things appertaining to religion, is admitted with great propriety into your valuable Miscellany. It was with much pleasure I noticed the remark of your correspondent THEODOSIUS, in your Magazine for August, 1802, p. 98, "on the subject of Monumental Inscriptions." I have observed on many occasions the same evil of which he so justly complains, and have equally lamented it with himself, and for that reason rejoice that the attention of the clergy is now so properly called to this long standing abuse. In a churchyard in my immediate neighbourhood, of which parish I have been curate (until lately that the incumbent hath performed the duty himself) for nine years, there is a *very modern* inscription placed on an handsome head-stone, and intended as a mark of respect to the memory of departed friends by surviving relatives, both the *sense* and *orthography* of which is very faulty; and I scarcely ever remark it in going to or from the Church without heaving a sigh of regret at the disgraceful manner in which the inscription is executed. The whole expence of the tomb-stone and inscription must have been very considerable, and if the cost of it had not been defrayed, I should very strongly have advised it not to be paid 'till this stone was taken away, and another, with at least a correct and grammatical inscription on it, put up in its place. Had I, as the officiating curate, been consulted, this disgrace had not happened. So far should I have been from desiring any compensation for so trifling a civility as this, that I should, without any view of the kind, have cheerfully advised with my respectable neighbour on the proper inscription, and would have endeavored, with *decency* and *propriety*, to do justice to the feelings of the living, and honour to the memory of the dead: and allow me, gentlemen; to observe, that I am persuaded very few of my brother ministers, at least such as I have the pleasure

pleasure of being acquainted with, would have declined a similar friendly office on a like occasion, but would readily have done it without having an eye to any other remuneration, than the heartfelt pleasure of doing a humane and friendly action.

As the evil alluded to by your respectable correspondent prevails to a considerable extent in some parishes, excuse me for endeavouring to fix the attention of your clerical readers upon the advice which THEODOSIUS gives, not to permit any stone to be erected, without having the inscription intended to be engraved upon it, first "revised and approved" by the incumbent or officiating "minister of the parish." By this wise conduct, the sarcasms of the enemies of our religion would be silenced, every side-wind reflection on the minister of the parish, for permitting disgraceful inscriptions on the tombstones in his churchyard, would be avoided, and all things, agreeable to the Apostle's advice, would "be done decently and in order."

I am sorry that another of your correspondents (I think in your Magazine for July, 1802, but I have not that number just now by me) should have cause to censure any Clergyman, for omitting to meet a corpse at the entrance of the churchyard. Such conduct is very highly reprehensible, as being not only *indecent*, but as flying directly in the face of the Rubric which directs it to be done. I am, however, inclined to hope, that few instances of this indecorum can be produced; and am of opinion your correspondent would have acted a more *wise* as well as a more *friendly* part, to the Clergyman and to religion in general, had he privately admonished him of the impropriety of his conduct, instead of publicly exposing him in your Magazine. Allow me, gentlemen, to remark, that in fourteen years of my ministry in the Established Church, I never *once* entertained an idea of acting in the indecorous manner above alluded to, and that a single instance never before came under my observation of any Clergyman of the establishment having so acted. With regard to the fee of 2s. 6d. for carrying a corpse into the Church, and there reading a certain part of the funeral service appointed by our Church, as I found the custom firmly established here previous to my coming, and acquiesced in by the parishioners at large, and as the Rubric expressly leaves it at the option of the officiating minister to go into the church or not as he pleases*, I have had no scruple whatever in taking the regular and customary fee from such persons as my clerk hath informed me *were able to pay it*, (and, indeed, I have in such cases rather made a point of insisting on it, as thinking myself not at liberty to injure the income of my successor,) whilst *this*, and the *churcing-fee*, *small tythes*, &c. &c. I have cheerfully resigned to such as could not well afford to pay them. Excuse me, gentlemen, for once more observing, that to me it appears not very friendly to the establishment, for any person thus studiously to hold up the imperfections of its ministers to the malice of its enemies, and at least, to use the most gentle epithet, it is *extremely imprudent* so to do.

Your new correspondent OBSCURUS, pp. 97, 98, hath very wisely called upon the TEACHERS of great public schools, to vindicate to the public "their principles and modes of instruction; for, in the present

* The Veto lodged in the breast of the minister, is very necessary to be put in force in the case of *malignant fever*, &c. on which occasions, I suffer not a corpse to be carried into the Church on any account,

awful and perilous times, in which we live, every *unprejudiced person* will readily acknowledge, that the *religious and political principles* which are instilled into the rising generation, are of the utmost consequence to the future happiness and well-being of mankind. I perfectly agree with your correspondent in the concluding sentiment of his letter, and am of opinion the charge he has brought against the "young pupil mongers of Eton," is a very serious one, and ought by all means to be satisfactorily cleared up for the honour of the parties implicated in the charge, and for the security of the principles of those who may be committed to their charge.

With the warmest good wishes for the prosperity of that *true, genuine, and pure religion* professed by the *Church of England*, and for a blessing upon all your endeavours and those of your coadjutors, in maintaining her "*righteous cause*,"

I remain, Gentlemen,

Your obedient and very humble servant,

Sept. 6, 1802.

CLERICUS.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

I Observed with some pain the commencement of a singular and needless controversy, between one of your correspondents who signs himself "A North Briton," and the worthy "LONDON CURATE." I have a very great respect for the Scotch Episcopal Church, and I do perfectly agree with your correspondent and Mr. Daubeney, that she is a true member of the Apostolical Visible Church of Christ, notwithstanding any legislative act of man, by which she hath been "shorn of her beams." I am, moreover, thoroughly convinced that no orders are valid, spiritually considered, but those which are episcopally conveyed. It will follow, therefore, that the novelties of the Genevan, the Knoxian, the Dordtian, or, in one word, the Presbyterian Discipline are, in my account, things of nought. I am tolerably versant in the Church History of Great Britain, *North and South*, and perceive with deep concern and indignation, that there is now at work the same leaven of pharisaic puritanism, which in former times effected the ruin, first of the Episcopal Church of Scotland, and afterwards that of her sister, the Church of England. Having premised thus much, I humbly conceive, that both your zealous correspondents will readily permit me to moderate between them, sensible as they must be, that we are linked in the same bonds, and actuated by the same principles.

And now what is this mighty subject which has so extremely ruffled the passions of our Northern Brother? Truly, nothing more than this: the writer of Dr. Mayo's Memoirs, when noticing the Doctor's liberality, expressed himself thus: "The *proper* Presbyterian who differs from our Church only in matters of discipline, he knew how to value justly." On this the North Briton remarks, that the "*proper* Presbyterian" differs doctrinally from the Church of England, as well as in matters of discipline, and refers us to Calvin's Institutes, and the Assembly's Confession of Faith, in proof of it. This, however, is not strictly correct, for the *remonstrants*, who opposed predestination and its consequences, were as *properly* Presbyterians as their adversaries, and yet they were esteemed by many zealous, learned, and orthodox English prelates. *Calvinism* and *Presbyterianism* are therefore not necessarily, though frequently connected. It is so far true, that the Confession of Faith and the Catechisms of the

Vol. III. Churchm. Mag. Oct. 1802.

G g

Church

Church of Scotland, (which, by the bye, were drawn up by that precious junto of schismatics, called the Assembly of Divines, at Westminster, in 1646) are in perfect unison with the doctrines of Calvin: but the North Briton knows that most of the Presbyterians, both in Scotland and England, have long since renounced the rigid sense of the positions contained in their Confession and Catechisms. The generality of strict Calvinists are Independents, Seceders, and Methodists of various descriptions.

I could have wished that our Northern brother had been satisfied with the judicious explanation which the London Curate gave of his expression, and of Dr. Mayo's sentiments, in your Magazine for June, p. 312. At a time like this, when the Church is surrounded by violent enemies, and has within her bosom so many false friends, it is a pity there should be any contentions among brethren. The present has proved merely a strife about words, while both parties are perfectly agreed about substantial things, and even about persons. Dr. Mayo, like a liberal and intelligent man, when viewing the heterogeneous mass of dissenters in this country, knew how to select the better from the worse, and to treat them accordingly.

This is the jet of the matter; and nothing more ought to be said about it. The little word *only*, indeed, in the obnoxious paragraph, might as well have been omitted; but even as it stands it can do no mischief. Watts, and Doddridge, I believe, differed from the Church of England *only* in matters of discipline, and with such men I certainly should have been happy in cultivating an acquaintance; and I say the same thing now of many very learned and moderate and loyal ministers of the Kirk of Scotland. But with the hot-headed proscribing zealots who confine the "Church of Christ" within the paling of their own narrow and gloomy inventions, I should be extremely unwilling to associate.

As an Episcopalian of the old fashioned stamp, I can feel sympathetically for my brethren of the Scotch Episcopal Church; I respect their piety, their patience, and their firmness, apostolical virtues which must entitle them to the esteem and admiration of every true Christian.—I know also that their sufferings have been unmeritedly great, and that the iron rod of Presbyterian oppression long hung heavy, very heavy upon them. God knows my heart; but I think I can truly say, that if Providence had placed me on the other side of the Tweed, in the darkest and most afflicted state of the Scotch Episcopal Church, I should cheerfully have cast in my lot with her, "choosing rather to endure affliction with the people of God, than to enjoy the pleasures of sin for a season."

Hoping that this too-much lengthened dispute will now be terminated, that the North Briton, instead of finding fault with every *peccadillo* he may meet with in the writings of orthodox men, will turn his talents to the attack of our common adversaries, and that the LONDON CURATE may persevere in his laudable course of exposing the artifices of Schismatics, and in defending the truth, I beg leave to conclude myself, their and your sincere friend and well wisher,

Otober 9, 1802.

IOTA.

SIR,

I WAS some time ago told by a friend, that the Orthodox Churchman's Magazine for June last, of which you are, I presume, the publisher, contained an assertion, which may eventually prove injurious to me. And

as

as the assertion I allude to, is entirely destitute of truth, I think it but justice, and I flatter myself you will agree with me, publicly to contradict it. In page 319, of the above mentioned Number, your correspondent, in his Remarks on the late Duke of Bedford, observes, "Now I declare, on the information of his Parish Priest, that his Grace never once entered his Parish Church, for the sake of worship." As I have for these three years past acted in that capacity, the world must naturally think that it has a reference to me. And how in that case your correspondent can make such an assertion, I am utterly at a loss to form any conjecture. I solemnly declare that I never uttered such a thing, for if I had, I should have asserted a falsehood. For his Grace did attend divine service in this his Parish Church, during the time that I have officiated—not, as your correspondent uncharitably observes, to give directions to his workmen, to beautify the Church, but out of a regard to God. And I have it in my power to declare from good authority, that had his life been prolonged, it was his intention, after the completion of its repairs, to be a more regular attendant.

Woburn, Bedfordshire,

Oct. 17, 1802.

I am, Sir,

Your humble servant,

JOHN PARRY.

P. S. In addition to what I asserted about the Duke of Bedford having attended his duty at this Parish Church, I know from indisputable authority, that he has taken the Sacrament.*

DISSENTERS' CHARITY SCHOOLS.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

I Observed the following paragraph in the *Publicans Paper* of October 2, —"Thursday last the Seventh Anniversary for the cloathing and educating of the poor children belonging to the Tower Hamlet Charity-School, was held at the Mermaid Tavern, Hackney, where upwards of 120 subscribers and other gentlemen attended. Sir Francis Burdett, Bart. was in the chair, who subscribed twenty guineas. By the other gentlemen present, the whole of the contribution amounted to upwards of 150l." —I should be glad to be informed where this School is situated? There is a Methodistico-Dissenter's School in Mile-End New Town, attached to the meeting-house of a Mr. Cottingham; which has been sometimes called Mile-End New Town *Chapel*; as if it were a Chapel of Ease to the Parish Church of St. Dunstan, Stepney.—This is a trick which is often played with success on the ignorant. They go in the simplicity of their hearts to what is ostensibly an adjunct of the Church; *nominally a Chapel*, but *substantially a Schism-shop*;—here their principles are perverted from the pulpit, though the Liturgy is read in a garbled form from the desk;—and they who left the Church at first through mistake, never enter it again through the distaste excited in their hearts against it.—I am sorry to tell you, gentlemen, that both *Mr. Mainwaring's* and *Mr. Byng's* name appears in the lists of Vice-Presidents of the *soi disant* Mile-End New Town Charity School! I cannot help thinking, that the School mentioned in the paragraph above, is the same with this. If so, what have Messrs. Mainwaring and Byng gained by becoming Vice-Presidents of a School,

* Our correspondent is called upon to answer this flat denial of his assertion, and for our honour and credit, he is respectfully requested to do so.

EDITORS.

G g 2

set

set up in direct hostility to the Church? They are not Dissenters. There could be nothing of *religious principle* in this measure—and now they see how little it has promoted their *political interest*;—Sir Francis's august presence, and twenty guineas—(for this is neither *treating* nor *bribing*) has given him a decided superiority over them both.

“THE CHILD UNBORN WILL RUE THE DAY” IN WHICH THE LAWS AGAINST DISSENTING SCHOOL-MASTERS WERE REPEALED.

If no hostility against the Church be meant, why this multiplication of schools? There is not a parish in the Tower Hamlets, but has its Charity School; and, therefore, if the education of poor children be *alone* intended—to increase the funds of the existing schools, and enable them to receive more scholars would suffice.—But *no*. That were *to side with the Church*. And therefore the *Philological School* must parade the streets annually—which seems a rival to Christ's Hospital itself—and the Tower Hamlets, or the Mile-End New Town Charity Schools must be set up in opposition to the Charity Schools in the neighbourhood.

I am, gentlemen, your's, &c.

Oct. 5, 1802.

VIGILANT.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

ILLNESS, and a series of avocations have, for some time, prevented my taking advantage of your kind indulgence.

After what you have said of R. H.'s principles and authorship, I shall only observe, that I hope he will grow wiser by the benefit of your admonitions.

What encroachments the Dissenters in general are desirous of making, I believe, is very well known. I, who am master of a free grammar school, founded in the reign of Richard the Second, find myself, for peace sake, compelled to admit the children of Anabaptists, Methodists, and Presbyterians, who have hitherto been allowed to follow the customary mode of education; but now, a minister of the former sect is endeavouring to create a schism in our seminary, by importunately requesting that his sons may neither learn our Catechism, nor attend Church on Sundays with the rest of my pupils! To whom I have replied, that I cannot consent to such an innovation; wherefore, he has removed his boys for the present, and, I understand, is determined to complain of me to the Lord Chancellor! It is but lately that some matters, relative to this institution, were before his Lordship, and he heard, with astonishment, that this man pretended to have a claim of placing his boys under my tuition, with a view of getting the stipend, viz. six pounds a year to every youth, who is appointed to wear the academical habit. His Lordship having already been informed of such an unprecedented attempt to throw the school into disorder, I would persuade myself, that my antagonist will not, at length, meet with the success, which he seems to expect. I shall esteem it a peculiar favor, gentlemen, if you will vouchsafe to consider my conduct, and candidly bestow a few hints in regard to the difficulties of my situation.

Your devoted humble servant,

ECCLESIAE ANGLICANÆ AMICUS.

To

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

FROM the professions made by the managers of the *Christian Observer*, I thought they would conduct themselves with liberality as critics, especially when they were so eager in censuring other periodical reviewers. In their last Number, they have entered into an examination of the Bishop of London's Lectures; but how cold are they in their commendations, and how ready to find out inaccuracies in that excellent work! The Bishop had said, and truly said, that the direction "to do all things to the glory of God," is to be reckoned among the figurative precepts; for if taken in a literal sense, it would be impossible for us to continue a week longer in the world." On this the squeamish critics are very seriously alarmed, lest the Bishop's assertion should "lead some of his readers into a dangerous error, respecting a fundamental principle of duty." Really, gentlemen, I cannot help smiling at the gloomy apprehensions of these men; it puts me so much in mind of the ancient heretics, who used to repeat ejaculations in every circumstance of life; and even in situations where one should have least expected. The old Puritans too were of this stamp; and I believe by their rigid prescriptions, and taking this precept in a "literal sense," they occasioned all that torrent of licentiousness and infidelity which defiled this land after the Restoration. But what surprised me most, was the conclusion of this review, in which these critics thus express themselves:—"The work which we have been examining, usually holds an even course; not abounding in very deep views of doctrine, nor in applications singularly striking. We sometimes meet with looseness, and ambiguity of expression; on one or two instances of which involving FUNDAMENTAL POINTS OF DOCTRINE, we felt strongly disposed to enlarge; but were restrained in part by a fear of inadvertently ascribing to this pious prelate, sentiments which his words might not be designed to imply. The style is generally plain and perspicuous; and occasionally forcible."

If this is not a critical condemnation of a work, I am at a loss what to call it; and if it is not an arrogant, hypocritical, and illiberal one, there is no meaning in language. Let us analyse this curious passage. The work, they say, "holds an even course;" that is, it "is tame and insipid;" which they afterwards more roundly declare, by observing, that the "style is generally plain and perspicuous, and occasionally forcible." So much for the style of the work; but here is something more serious still. These sagacious observers are possessed of very penetrating optics; they can see danger a long way off; and spy out heresy where less gifted men can discern nothing but sound practical divinity. In their critical progress they have discovered that the "ambiguities of the Bishop's expressions sometimes involve "Fundamental DOCTRINES:" but then they are so very good-natured, and so tender to his Lordship, as to forbear mentioning what those ambiguities are. Now, for my part, I cannot help thinking, that as honest critics, and Christian observers, they ought either to have exposed these slips of heterodoxy, (for so their remark implies,) or not have expressed themselves in this ambiguous manner. What is the reader of this paragraph to infer, but that the Bishop, in some part of his Lectures, has either denied certain fundamental points of Christian doctrine, or conceded them to heretics by the expression of doubts and evasions? If the charge is just, it ought to have been proved, in order that the reader may be on his guard, and that his Lordship may be enabled to

correct

correct the *ambiguities* in future editions, which, I am conscious he readily would do, if such blemishes really exist in his Lectures. Perhaps, however, what these *observers* may regard as *fundamental points*, the Bishop, with other orthodox members of our Church, will be inclined to consider in a different point of view. This, however, is a matter which I am not enabled to determine, as the ingenious (I will not say *ingenuous*) *observers* have left us in the dark what the *ambiguities* and *doctrines* are to which they allude. I was, indeed, at first, tempted to examine the volumes, for the express purpose of finding out the lurking caitiffs who have so greatly frightened the *Christian observers*; but as I have already read them twice over, and never saw any thing to hurt my feelings, (and they are tremblingly alive too when any thing like heterodoxy comes in my way,) I thought the labour might as well be spared, convinced as I was that it would be useless. The article which follows the Bishop's Lectures is treated in a very different manner. Our critics are now recovered from their alarm; and having met with an old friend who has got some charming cordials, they begin to refresh themselves, and they pay him so many compliments, that really one would suppose them to be very good-natured men, and he to be a most extraordinary divine. This personage is no less than that profound theologian, the Rev. T. Scott, chaplain of the Lock hospital; whose four sermons are praised and bequoted in a manner, which shews that the author is one of the fraternity, or who is at least very dear to the managing committee of the *Christian Observer*. After having dispatched a venerable Bishop so cavalierly, I was not much surprized to find them treating a learned and reverend dean with a portion of the same urbanity. Dr. Kipling has endeavoured to prove, and in my judgment he has proved, that the Articles of the Church of England are not Calvinistical. The Critical Reviewers, in their Number for August, have abused this worthy divine in language which would have become *coal-heavers*: but the principles of the *Critical Reviewers* are well known. Socinianism and infidelity are so dear to those critics, that whenever an *Orthodox Divine* comes in their way, they fall upon him without mercy; but when an artful Sectary meets them, though they laugh at his cant, he shall be treated with civility and compliments. Their wish is to divide the Church; for experience has shewn that this is the only way to accomplish her ruin: now the encrease of schism is best effected, by encouraging those preachers and writers who pretend to the exclusive character of *Evangelical Christians*. On this principle the Critical Reviewers have praised Haweis, and abused Kipling; and now the *Christian Observer* with equal grace comes on and treats the learned Dean as an ignorant, insufficient writer, void of liberality, and scarcely, if at all, "worthy of notice."

They first observe, that Dr. Kipling's principal argument rests upon a *certain rigid* interpretation of the term *Calvinistic*, which will allow it to signify nothing less than a perfect identity with the peculiar sentiments of John Calvin. They afterwards express themselves thus:—"If Calvinism be nothing less than a precise conformity with the peculiar system of Calvin, it will be difficult to find any person who contends for the Calvinism of our Articles." They have not told us what "they mean by the peculiar system of Calvin;" but it has always been held by the advocates on that side, such as Dr. John Edwards, Mr. Toplady, Sir Richard Hill, &c. that the determination of the Synod of Dort upon the famous Quinquarticular Controversy, is the doctrinal system of the Church of England. If the editors

of

of the *Christian Observer* do not receive the doctrines of the contra-remonfrants, but maintain *universal redemption*; and that those who have once received the *grace of God*, may lose it, and fall into *final condemnation*—we will admit that they are not Calvinists. But there are great numbers who assert that *particular Redemption*, *Irresistible Grace*, *Affurance of Salvation*, and *Final Perseverance*, with all the consequences of those points, are the doctrines of the Articles and Homilies of the Church of England. It matters little whether these men are Sublapsarians, or Superlapsarians; or whatever shades of difference there may be in their different views of these subjects, still they are properly called Calvinists, however anxious they may be to shake off the appellation. The *Christian Observers* maintain that Dr. Kipling has not proved what he has attempted; it follows, therefore, for all that has hitherto appeared to the contrary, that the Church of England is in a degree Calvinistic, or more in conformity to the Genevan system of doctrine than to any other. I now perceive then that the mask is dropped, and that this miscellany, with all its moderate and impartial professions, is no more than a vehicle of Calvinism. It is curious to observe, (for the character of a publication, especially of a periodical one, is often to be learnt from things seemingly unconnected with it,) that the blue covers of the *Observer* are generally filled with advertisements of such books as are most in vogue among the Calvinistic Methodists. Thus in the last Number we find Dr. Hawker's "Christian Lady's Diary, with the Dr.'s portrait;" the "Preacher's Pocket Diary, being a useful Vade Mecum for Evangelical Preachers, and particularly for Itinerants." "Sermons, by W. Jay, of Bath," &c. &c.!!

No doubt the editors wish very well to these publications, else they would hardly afford the means of promoting their circulation. But it is rather surprising that any, who are *sound members* of the Church of England, should give encouragement to any help for *Itinerant preachers*, which is one of the lamentable sources of error and schism.

I am, gentlemen, your's, &c.

October 4, 1802.

IOTA.

REVIEW OF NEW PUBLICATIONS.

Lectures on the Gospel of St. Matthew; delivered in the Parish Church of St. James, Westminster, in the Years 1798, 1799, 1800, and 1801, by the Right Reverend BEILBY PORTEUS, D. D. Bishop of London; 2 vols. 8vo.

(Continued from page 103.)

THE *fifteenth Lecture*, which begins the Second Volume, is upon that awful and sublime transaction, the Transfiguration of Christ, in which the venerable prelate repeats the arguments contained in a Tract published by him many years since, but without his name, upon the same subject. It is the Bishop's opinion, and which he has supported in a very able and satisfactory manner, that this action on the Mount was intended, "First, to set before the eyes of the disciples, a visible and figurative representation of Christ's coming in glory to judge the world, and to reward, with everlasting felicity, all his faithful servants.—Secondly, to signify in a figurative manner, the cessation of the Jewish, and the commencement of the Christian dispensation."

The

The next Lecture is occupied principally upon two passages in the 18th chapter of St. Matthew, on "making our brother to offend," and the parable of the "unprofitable servant."

The first subject is considered in quite a new light, from what has been usual among expositors, but his Lordship's view of it is very striking, and at the present period peculiarly interesting. He says, that "the word *offend*, in the present passage, as well as in many other parts of the New Testament, signifies to cause any one to fall from his faith, to renounce his belief in Christ, by any means whatever; and against every one that makes use either of violence or artifice to terrify or seduce the sincere and humble, and unsuspecting believer in Christ, from his faith and obedience to his divine master, the severest woes, and the heaviest punishments are here denounced."

The Bishop then proceeds to consider "the several modes of *making our brother to offend*, that is, to renounce his faith in Christ, which are most common and most successful; and these are persecution, sophistry, ridicule, immoral examples, and immoral publications."

Here we shall make an interesting extract from what his Lordship hath forcibly observed on the latter mode of propagating infidelity.

"The influence of a bad example (says the Bishop) operates comparatively within a small circumference, it extends only to those who are near enough to observe it, and fall within the reach of the poisonous infection that it spreads around it; but the contagion of a licentious publication, especially if it be (as it too frequently is) in a popular and captivating shape, knows no bounds; it flies to the remotest corners of the earth; it penetrates the obscure and retired habitations of simplicity and innocence; it makes its way into the cottage of the peasant, into the hut of the shepherd, and the shop of the mechanic; it falls into the hands of all ages, ranks, and conditions; but it is peculiarly fatal to the unsuspecting and unguarded minds of the youth of both sexes; and to them its 'breath is poison, and its touch is death.'

"What then have they to answer for who are every day obtruding these publications on the world, in a thousand different shapes and forms, in history, in biography, in poems, in novels, in dramatic pieces; in all which the prevailing feature is *universal philanthropy and indiscriminate benevolence*; under the protection of which, the hero of the piece has the privilege of committing whatever irregularities he thinks fit; and while he is violating the most sacred obligations, insinuating the most licentious sentiments, and ridiculing every thing that looks like religion, he is, nevertheless, held up as a model of virtue; although he may, perhaps, be charged with a few little venial foibles, and pardonable infirmities (as they are called) yet we are assured that he has notwithstanding *the very best heart in the world*. Thus it is, that the principles of our youth are insensibly and almost unavoidably corrupted; and instead of being inspired, as they ought to be, even upon the stage, with a just detestation of vice, they are furnished with apologies for it, which they never forget, and are even taught to consider it as a necessary part of an accomplished character.

"And as if we had not enough of this disgusting nonsense and abominable profligacy in our own country, and in our own language, we are every day importing fresh samples of them from abroad, are ingrafting foreign immorality on our own native stock, and introducing characters on the stage, or into the closet, which are calculated to recommend the most licentious principles, and favour irregularities and attachments that deserve the severest reprehension and punishment."

This is a sad picture, but the truth of it cannot be called in question by any man who has had even a mere peep into modern manners.

In the seventeenth Lecture are considered "the means of attaining Eternal

nal

nal Life; and the difficulty of a Rich Man's entering into the Kingdom of Heaven," from the remarkable history of the young ruler, recorded in the 19th of St. Matthew.

The next Lecture treats on the Marriage Feast, the insidious questions put to our Lord by the Pharisees, respecting the lawfulness of tribute. And lastly, on the two great commandments.

Here we shall extract his Lordship's happy illustration of the following passage:

"Go ye therefore into the high-ways, and as many as ye shall find bid to the marriage. So those servants went out into the high-ways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests.

"It may be thought perhaps (says his Lordship) at the first view, that our Lord has here introduced a circumstance not very natural or probable. It may be imagined that at a magnificent royal entertainment, if any of the guests happened to fail in their attendance, a great king would never think of supplying their places, by sending his servants into the highways to collect together all the travellers they could meet with, and make them sit down at the marriage feast. But strange as this may seem, there is something that approaches very near to it in the customs of the eastern nations, even in modern times. For a traveller of great credit and reputation, Dr. Pococke, informs us, that an Arab prince will often dine in the street before his door, and call to all that pass, even to beggars, in the name of God, and they come and sit down to table; and when they have done, retire with the usual form of returning thanks*."

Equally clear and happy is the Bishop's illustration of the WEDDING GARMENT.

"In order to understand this part of the parable, it must be observed, that among the ancients, especially in the east, every one that came to a marriage feast, was expected to appear in a handsome and elegant dress, which was called the WEDDING GARMENT. This was frequently a white robe; and where the guest was a stranger, or was not able to provide such a robe, it was usual for the master of the feast to furnish him with one; and if he who gave the entertainment was of high rank, and great opulence, he sometimes provided marriage robes for the whole assembly. To this custom we have allusions in Homer, and other classic writers†, and there are some traces of it in the entertainments of the Turkish court at this very day‡. It must be remarked also, that it was in a very high degree indecorous and offensive to good manners, to intrude into the festivity without this garment; hence the indignation of the king against the bold intruder, who dared to appear at the nuptial feast, without the nuptial garment. 'He was cast into outer darkness;' he was driven away from the blaze and splendor of the gay apartments within, to the darkness and gloom of the streets, where he was left to unavailing grief and remorse for the offence he had committed, and the enjoyments he had lost.

"This man was meant to be the representative of those presumptuous persons who intrude themselves into the Christian covenant, and expect to receive all the privileges and rewards annexed to it, without possessing any one of those Christian graces and virtues which the gospel requires from all those who profess to believe and embrace it. Nothing is more common in scripture, than to represent the habits and dispositions of the mind, those which determine and distinguish the whole character, under the figure of bodily garments and external habits. Thus Job says of himself, 'I put on righteousness and it clothed me; my judgment was as a

* Pococke, vol. I. p. 57 and 182. See also Diod. Sic. l. xiii. p. 375, 376.

† Odysseus, viii. 402. Diod Sic.

‡ At the entertainment given by the Grand Vizier to Lord Elgin and his suite, in the palace of the Seraglio, pelisses were given to all the guests.

Vol. III. Churchm. Mag. Oct. 1802.

H h

cloak

cloak and a diadem*.' And again in Isaiah it is said, 'He hath clothed me with the garments of salvation; he hath covered me with a robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels†.' In the same manner we are commanded in the gospel to *put on* charity, to *be clothed* with humility: and in the book of Revelation‡, the elders are described as sitting before the throne of God, clothed in *white raiment*. And in the nineteenth chapter there is a passage, which is a clear and beautiful illustration of that now before us. 'The marriage of the lamb is come; and to her (that is to the Church) was granted, that she should be arrayed in fine linen, clean and white; and this fine linen, we are expressly told, is the *righteousness of saints*. And he saith unto me, write, blessed are they which are called to the *marriage supper of the Lamb*; that is of Christ the king§.' This is a plain allusion to the parable before us; and most evidently shews, that the man without the wedding garment is every man that is not clothed with *the robe of righteousness*; every man that pretends to be a Christian, without possessing the true evangelical temper and disposition of mind, without the virtues of a holy life; every one that expects to be saved by Christ, yet regards not the conditions on which that salvation depends; every profane, every unjust, every dissolute man; every one in short that presumes to say, 'Lord, Lord, yet doeth not the will of his Father which is in Heaven||.' All these shall be excluded from the marriage feast, from the privileges of the gospel, and the joys of Heaven, and shall be cast into outer darkness, there shall be weeping and gnashing of teeth; for many, we are told, are called, but few are chosen; that is many are *called upon* and *invited* to embrace the gospel; but few, comparatively speaking, receive it, or at least conduct themselves in a manner suitable to their high and heavenly calling, so as to be *chosen* or deemed worthy to inherit the kingdom of Heaven."

There are some excellent and strong remarks on the duty of obedience to civil government in this lecture, which we should have transplanted into our report, had not our extracts already been very copious. W.

(To be concluded in our next.)

Discourses on the Malevolent Sentiments. By JOHN HEY, D. D. 8vo. pp. 232. 1801.

SUCH of our readers, and we trust there are many, as can relish the works of that able anatomist of the human mind, Bishop Butler, particularly his excellent *Sermons on Human Nature*, will take great interest in the perusal of these Discourses. To the learned author of them the world was before indebted for the publication of his valuable course of *Lectures in Divinity*, which were delivered by him, as Norrisian Professor, in the University of Cambridge. The present work is stated to be an enlargement of *two* Discourses, which were preached before the University in 1774, and afterwards printed. The proofs, however, which are contained in those discourses, are here strengthened by so much additional reasoning, and illustrated by so many fresh instances from Scripture, and from life, that we cannot but consider this as an entirely new work.

The Sentiments which the author has treated on, are *hatred, envy, malice, and resentment*; and his method with respect to each is, "first, to consider its *nature*; secondly, to enumerate some of its good and bad *effects*; and, thirdly, to offer some hints of a practical sort, which may contribute to the due management and *regulation* of it."—His object is to shew, that the mind is formed by its Creator with a

* Job xxix, 14.

† Isa. lxi, 10.

‡ Ch. iv.

§ Rev. xix, 7, 8, 9.

|| Matt. vii, 21.

disposition to these Sentiments; and that the Sentiments themselves, when duly regulated, are adapted to answer many beneficial purposes; thus endeavouring, agreeably to the idea of our great poetical moralist,

“To vindicate the ways of God to Man.”

This design he has, in our opinion, executed in a very satisfactory manner, by shewing that such Sentiments are the appointed and necessary checks to evils, which would otherwise involve the world in ruin: and we cannot but think, that works of this kind, if they were read and attended to, would be of great use in correcting those erroneous opinions concerning human nature, which are entertained by many of our Calvinistic brethren, and which have a tendency to produce very mischievous effects. We shall be content with giving the following passages, respecting the Sentiment of *hatred*, as a specimen of the author's style and manner.

“Since the stronger hatred is, the greater are the mischiefs arising from it: the manner of its *growth* is a material part of our subject. If it has once taken root, its increase is by no means slow. When you shew disgust and aversion towards any man, you naturally excite in him aversion towards yourself, which will, in some manner, increase your dislike to him: and thus you display to each other only your unpleasing qualities, whilst your pleasing ones are entirely unseen and unknown: whereas each of you, to his own friends, shews only those qualities, those looks, manner, actions, which are adapted to conciliate esteem and love. The consequence is, that your friends think the object of your hatred unreasonably malevolent: and his friends think you the same. The disgust and ill-will increases and spreads, and, in the end, supplies the seeds of lasting enmity; and that between numbers of beings, intended to love and cherish each other, and to raise a fund of comfort and enjoyment, improving and enlarging itself beyond any assignable limits, and continuing till time shall be no more.” P. 26.

“Were a man desirous to do what is right in all cases where hatred is apt to arise, he would never indulge that passion to any one's disadvantage, before he had asked himself one question: this man is certainly odious to me; but, how does he become so? By his faults merely? Or, may it not be because he makes me feel *my own faults* too strongly? Because, by being the occasion of my condemning myself, he makes me feel uneasy and dissatisfied. He is the occasion of my being disappointed of what I earnestly desire: but, ought I to desire such a thing? Is it consistent with the general good, that I should possess it? Let me take care, that I do not hate the virtuous or innocent; that by me no man be persecuted for righteousness sake. To soften and restrain my dislike, in this case, is particularly important; for, if my neighbour has incurred my hatred only by thwarting my illicit purposes, then, at the same time that I overcome my aversion to him, I reform myself.” P. 84.

These Discourses are not, properly speaking, *published*, not being sold by any bookseller; but we understand, that packets of them, containing two copies, at 10s. 6d. each packet, may be procured by applying to Mr. Bent, No. 10, Newman-street, Oxford-street.

A SECULAR ESSAY; containing a Retrospective View of Events, connected with the Ecclesiastical History of England, during the Eighteenth Century; with Reflections on the State of Practical Religion in that period. By JOHN BREWSTER, A. M. Vicar of Stockton upon Tees, and of Great-ham, in the County of Durham. 8vo. pp. 414.

THE author of this Book employs the retirement in which he lives, and that degree of leisure, which a most exemplary attention to pastoral duties

duties will allow him, to most excellent purpose. The fruits of his researches are before the public. His "*Sermons for Prisons*;" his Tract, "on the Prevention of Crimes, and the Advantages of Solitary Imprisonment;" and his "*Meditations of a Recluse*," have been received with the approbation, which, in our judgment, they could not but command.

The writer of this article knew Mr. Brewster in early life. He had the happiness to be his school-fellow under the admirable Mr. Moises. He well remembers the high character he had at school. When senior boy, he stood alone; he formed a class by himself. The propriety of his demeanor, the sweetness of his temper, and the diligence with which he applied himself to his studies, obtained for him, while yet a boy, that character which still attaches on him as a man. Often have I heard Mr. Moises propose him as an example to the whole school: often has my own attention been quickened by the merited praise bestowed on him, and the general esteem in which he was held. He inscribes the *Secular Essay* to Mr. MOISES, who, "*late in life*," has been recently appointed Chaplain to the Lord High Chancellor, Lord ELDON, another of his pupils; as were also the Chancellor's brother, Sir William Scott; and, a friend of Dr. Johnson's, Sir Robert Chambers, the successor of Blackstone as Venetian Professor of the Laws of England at Oxford, and a Judge in India; and that upright and able senator, who has just been re-elected to serve in the ensuing parliament, Rowland Burdon, Esq. Mr. Moises succeeded that learned critic, Mr. Dawes, as master of Newcastle School: with what ability, is well known to his grateful pupils; though he has never obliged the world with the result of his inquiries into the *arcana* of literature. Never a man possessed in a higher degree that combination of learning, talent, and temper, which distinguish the accomplished preceptor. Never man had a happier method of communicating information to his young students; or of forming their minds on the models of religion and honour; or of gaining their affection; or fixing their reverence for their tutor, than Mr. MOISES. He had the rare art of preserving discipline, without having recourse to severity. Manual correction was seldom resorted to; never but in *desperate cases*, and then it was terrible; not because the strokes were smartly laid on, but because of the grave rebuke, the paternal remonstrance, or the indignant expostulation with which punishment was accompanied. And here the reviewer begs to state, that particular attention was paid to *religious Instruction* in Newcastle School. Prayers began and closed the business of each day, which, after prayers were finished, commenced with the reading of a chapter in the New Testament, by one of the senior boys, in English. Immediately afterwards, the same chapter was construed, verse by verse, in Greek, by all the boys who had reached the Greek Testament; and Mr. MOISES delivered a most excellent lecture on the whole, as it was recited before him. He entered into all the *minutiae* both of construction and of meaning—both of criticism and doctrine. The reviewer has since attended at the University, more than one Lecturer of high character; but he never yet found Mr. MOISES excelled in this line of his profession. Reverence for that admirable man, has led us into a digression—a digression which will not be unexceptionable to Mr. Brewster, to whom we return.

He has given us in his *Essay*, an interesting picture of the last century. He has looked at his subject with the eye of a moralist, an historian, and a divine: and he has drawn his composition with the hand of a master.

His

His work is distributed into four grand *parts*, some of them subdivided into sections. The *Table of Contents*, which extends through eight pages, is arranged *chronologically*, and gives us an epitome of the whole *Essay*. By way of a specimen of the topics discussed, we shall present the two first pages, which contain Parts I. II.

" PART I.

" REIGN OF QUEEN ANNE.—A. D. 1701—1714. Page 1

" A. D. 1701. Commencement of the Century.—Moral conduct of different ages compared.—Moral improvement in the Century.—Mistaken philanthropy.—State of Religion in the Church of England at the opening of the Century.—Immorality of the Stage.—Improved language of Sermons.—Violence of parties.—High Church and Low Church.

" 1705. Debate—" Whether the Church was in danger ?"

" 1709. Trial of Dr. Sacheverel.—Reflections on political Sermons.—Drs. Atterbury and Hoadley.—True principles of the Church of England.—General profession of Religion at this period.

" PART II.

" REIGN OF GEORGE I.—A. D. 1714—1727. Page 46

" A. D. 1714. Divisions in the Church.—Houses of Convocation investigate the increase of infidelity and heresy.—Whiston expelled the University.—Proceedings of Convocation on Dr. S. Clarke's book on the " Scripture Doctrine of the Trinity.—Reflections on toleration.

1715. First rebellion to restore the Pretender.

1717. Bangorian controversy.—Last sitting of convocation to do business.—Non-jurors. Church establishment.—Characters of Hoadley and Sherlock.—Collins's Grounds and Reasons of the Christian Religion.—Sherlock's use and intent of Prophecy.

1719. South Sea scheme and subsequent immoralities.

1721. Bill for suppressing blasphemy and profaneness.

1722. Quaker's affirmation Bill.—Money raised on the Roman Catholics.—Bishop Atterbury's Plot.—Archbishop Wake's correspondence with the Drs. of the Sorbonne.

Under the year 1727, p. 138—142, Mr. Brewster gives an account of the rise of the *Religious Societies*.

" The progress of infidelity, described in the preceding part of this essay, justly alarmed the feelings of every sincere member of the Christian Church. The mine, which had been laid deep by the designing infidel, began to be visible in its effects. ' The whole head was sick, and the whole heart faint.*' Lukewarmness in principle succeeded zeal in devotion; and, in such cases, it will not be expected, that he who is remiss in the execution of his work, should ever bring it to perfection.—The consequence was, that false opinions spread rapidly among all ranks of men.—Vice was flattered by her courteous reception in the world, and had every reason to congratulate herself on her increasing proselytes.

" We have seen the stream of infidelity springing from the æra of the Great Rebellion, and diffusing its current through many succeeding years. It will be some consolation to behold another current, during the same period, bursting forth upon the world, maintaining a steady undeviating course, and fertilizing the vallies through which it flowed, with its purifying waters. Above a century ago, a society was established in London, which branched out into various parts of the country, for promoting the benefits of religion among its members, as well as for encouraging a general reformation of manners. This society continued to meet for many years, and, I believe, was not extinguished at the conclusion of the reign of George the second. It became their pious resolution, that they should " meet together once a week, and apply themselves to good discourse, and things wherein

* Isaiah i. 5.

they might edify one another. And for the better regulation of their meetings, such rules and orders were prescribed, as seemed most proper to effect the end proposed. At every meeting, they turned their attention to the wants of the poor, which in process of time amounted to such considerable sums, that thereby many poor families were relieved, some poor people put into a way of trade suitable to their capacities, sundry prisoners set at liberty, some poor scholars furthered in their subsistence at the university, several orphans maintained, with many other good works.* But the great object they had in view, as the source from whence these fruits of the Spirit were expected to spring, was the attainment of religious knowledge, which they well knew would be attended with suitable practice. They did not, therefore, separate themselves from the church which they found existing among them, as insufficient for the great purposes of reformation; but strengthened her interests with renewed endeavours, to make themselves, and others, more worthy of so excellent, and evangelical an establishment. They promoted public prayers in several of the churches; some of which, Dr. Woodward says, never wanted a full and affectionate congregation. They instituted Sermons and Lectures, which were greatly frequented, and by which many were confirmed, both in the profession and practice of the true principles of primitive religion. The encouragement which, at the period of their first association, was given to Popery, animated their zeal, and produced the most salutary effects. In process of time, vices of various forms, and errors of different descriptions, made their appearance, but we have reason to suppose that they were always vigorously opposed, and frequently vanquished by the members of these religious societies. It does not appear that they ever mis-used the authority which their united efforts gave them. They adopted, indeed, the zeal of Phineas in reproving vice, prophaneness, and immorality, but they were indebted to Christian principles, for their meekness and moderation.

“ To these societies, during the reigns of King William, and of Queen Anne, may be attributed many excellent charitable institutions, some of which were incorporated by royal charter, viz. ‘ The Society for propagating the Gospel in foreign parts,’ and ‘ The Society for promoting Christian Knowledge.’ Of the utility of these, all the world are witnesses. The institution of charity schools, throughout the kingdom, originated from the same quarter; and the contagion of benevolence, in populous towns, rendered them almost universal. Such are the good effects of well-directed, and well-principled endeavours! If it pleases God that this nation shall be saved in the present day of her trial, it must be by such efforts as these. The progress of *divine* knowledge must supersede that which is *earthly*, and the warmth of Christian principles must extirpate the maxims of a *cold philosophy*.

In this last paragraph a slight error occurs—‘ The Society for propagating the Gospel in foreign parts,’ is incorporated by royal charter; but ‘ The Society for promoting Christian Knowledge,’ is *not* incorporated.

What follows, is a remark of great importance.

“ I may be allowed to remark, that the peculiar advantage of these societies was, that they pursued the great object of their attention, in *conjunction* with the profession of the established church; an advantage more worthy of observation, as some societies of later institution, actuated, no doubt, by pure and sincere motives, but not adhering to those wholesome regulations adopted by those excellent men, the first reformers, have deviated, in many instances, into a dangerous enthusiasm. Many of them profess, indeed, a belief of the doctrines detailed in the 39 Articles of Religion, and some comply with the injunction of their founders, by attending, occasionally at least, the services of the Church of England; but the peculiarity of a *sect* has by degrees taken place amongst them, and, in many respects, both in doctrine and discipline, they are essentially different from that church with which they are nominally united.

Then follows a well-detailed and fair account of the origin of the *Me-*

* Woodward’s Account of the Rise and Progress of the Religious Societies.

Methodists, for which we refer our readers to the leading article of our last Supplement, pp. 362—371.

Mr. Brewster makes some very pertinent remarks upon the Herrnhutors, or Moravian Brethren; upon the Mystics, or Behmenists, the Hutchinso-nians, and the Swedenborgians. He here occupies delicate ground; but he diligently “keeps his feet.” Where truth and error are blended together, it requires great discernment to praise or blame correctly. This is the case respecting the Mystics and the Hutchinsonians. What is right in their tenets, has just commendation; where extravagance intrudes, it is temperately stigmatized. In proof of this assertion, we need but quote what our author states of William Law.

“It is with regret that we are obliged to rank Mr. William Law in the number of the Mystics, many parts of whose writings have made deep impressions on the mind. ‘When at Oxford,’ said Dr. Johnson, ‘I took up “Law’s Serious Call to a Devout and Holy Life,” expecting to find it a dull book, and, perhaps, to laugh at it. But I found Law quite an overmatch for me; and this was the first occasion of my thinking in earnest of religion, after I became capable of rational enquiry.’ From this time forward, says his biographer, religion was the predominant object of his thoughts. At another time, he much commended Law’s ‘Serious Call,’ which, he said, was the finest piece of hortatory theology in our language*. That Law should have adopted the mystical philosophy of Jacob Behmen, is much to be lamented, as it has thrown a cloud over his writings in divinity. Dr. Horne, the good president of Magdalen-college, Oxford, and afterwards Bishop of Norwich, conformed himself, in many respects, to the strictness of Mr. Law’s rules of devotion; but being sensible how easy it was for many who took their piety from Mr. Law, to take his errors along with it, he drew up a very useful paper, published in his *Life*, for the direction of such persons as might not have judgment enough to distinguish properly, under the title of “Cautions to the Readers of Mr. Law:” and in the same book will be found, as a companion, a Copy of a Letter to a Lady, on the subject of Jacob Behmen’s writings†.”

What is said of the Hutchinsonians, is conceived in the same spirit of moderation. Mr. B. refers his readers to Mr. Jones’s *Life of Bishop Horne*, where the fairest account of Hutchinsonianism is given which the world has yet seen. Mr. Jones blames freely the mode of speaking which some of Mr. Hutchinson’s disciples adopted, as “having a nearer resemblance to cant and jargon, than to sound and sober learning.” But Mr. Jones and Bishop Horne had none of those schismatical inclinations which have disgraced the Methodists. This Mr. B. adverts to; and notices very properly Bishop Horne’s curious and scarce pamphlet, entitled, “An Apology for certain Gentlemen in the University of Oxford, &c.”

“Though forming a strong party at this period, the followers of Hutchinson totally disclaimed any separation, or intention of separation, from the established church. Indeed, there was no necessity for so violent a measure; for the faith which they professed, was the true protestant faith, founded on our own principles. Many persons, however, of learning and science, soon revolted from their *system*, which, they thought, discarded all pure mathematics, and disowned all true philosophy.

“The violence of party made the charges serious which were brought against them; they were told, that their fanciful system of philosophical and theological opinions on the construction of roots and symbols, tended to the subversion of natural religion and morality, as well as the destruction of human learning. As these

* Boswell’s *Life of Johnson*, vol. i. pp. 26 and 583.

† Jones’s *Life of Horne*, pp. 73 and 198.

charges are analogous to some which are made in the present age, the answers shall be selected from Dr. Hoine's pamphlet; not that I aim, in any way, to vindicate Hutchinsonianism, but to defend those principles which were attacked through the sides of Hutchinson. With respect to the charge of non-conformity, he says, 'In the communion of the church of England, we intend to die, being fully persuaded of the necessity of being in the unity of the church, to obtain salvation*.'—'Instead of labouring to discredit, which was another charge, all other preachers of the gospel, they laboured only to discredit,' he says, 'all false doctrines preached by many who SHOULD preach the gospel. It is the complaint of hundreds of pious Christians, that there is at present, not only a lamentable relaxation of discipline in the church, but as lamentable a falling off from the old way of preaching, and expounding, the word of God. Let any one read the sermons of the primitive fathers, and our divines that lived in the times succeeding the reformation, who preached from the fathers, as the fathers did from the scriptures, and compare their discourses with those of this last century, and they must pronounce one or other of them to be many removes from Christianity.' With respect to the religion of Nature, the pretended religion of the modern philosopher, when he condescends to avow any profession which bears that name, 'it is a religion without the knowledge of God, or the hope of salvation; which is deism; and such as it is, it owes its birth, not to nature, but a corrupted tradition; that is, in one word, instead of natural religion, is traditional infidelity. As a revelation was made to man, of the covenant of works, before the fall, and the covenant of grace after it; and as we are certain that all mankind came from one common stock, it is a plain and evident matter of fact, that from Adam to this day, there never was, or could be, a man left to himself, to make a religion of nature.'—But morality, as well as natural religion, is an object of their depreciation.—'Moral duties are what scripture calls works. If these are done in Christ, they are christian virtues! and then here is a distinction without a difference. If they are done out of Christ, upon any other than christian motives, they are nothing to any saving purpose. And if they are done against Christ, as meritorious to salvation, they are much worse than nothing. Whoever preaches moral duties without justification and sanctification preceding, may as well declaim on the advantages of walking, to a man that can stir neither hand nor foot. Such is the natural impotence of the soul, to do any good thing, till it is justified and sanctified. Let the declamation be ever so elegant, St. Peter's plain address, I suppose, would be worth ten thousand of them, to a cripple—In the name of Jesus of Nazareth RISE UP, AND WALK. Such is the difference between an ethical divine and christian preacher.' The last charge relates to the destruction of human learning. The answer in all ages is, 'That depends upon the nature and kind of the learning. Such kind of learning, as the present age is given much to admire, has done no service to the cause of truth, but on the contrary, it has done infinite disservice to it, and almost reduced us from the unity of the Christian faith, to the wrangling of philosophical scepticism.' These observations are so just, when applied to the philosophy and learning of the present day, that they must form my apology for their introduction in this place. They prove, indeed, that the scheme of infidelity was progressive, and that many were instruments of its success, who, probably, were very far from wishing for its prosperity. That this was really the case, we may learn from an author of that day, who was much involved in the Hutchinsonian controversy. 'Of Hutchinson,' says Mr. Jones, 'we hear but little; his name was the match which gave fire to the train: but the question seems really to have been this; Whether Christianity, in the truth and spirit of it, ought to be preserved? or, Whether a spiritless thing, called by the name of Christianity, would answer the purpose better? In other words, whether the religion of man's philosophy, or the religion of God's Revelation, should prevail †?'

Though candid where candour is a duty, Mr. B. shews that he is not afraid to "blame where he must;" as our readers will judge on reading the following account of the Swedenborgians.

* Horne's Apology, pp. 3, 6, 14, &c.

† There

“ There is nothing too fanciful for the human mind, when it leaves the calm and well-tempered climate of reason, and the sure letter of revelation, and attempts to soar above the region of spiritual existence. Unchecked, even by the heaviness of matter, it throws off the garment of discretion, and ventures boldly on an unknown sea. The observation will be found correspondent with the subject, if we consider many of the tenets of those religious sects or parties, which have just passed in review before us. But what shall we say to that which now follows in the train?— Emanuel Baron Swedenborg, a Swedish nobleman, about the middle of the century, established a *new church*, or rather religious party, (as he lived and died in the Lutheran communion) which took the name of the *New Jerusalem Church*, in allusion to the New Jerusalem, spoken of in the Revelation of St. John. His tenets, though founded on scripture, differ essentially from every other system of divinity in Christendom. He asserts, that in the year 1743, the Lord manifested himself to him in a personal appearance; and at the same time opened his spiritual eyes, so that he was enabled constantly to see, and converse with spirits and angels. In consequence of this appearance,* he relates several wonderful things of Heaven and Hell, the state of men after death, &c. which, he says, were revealed to him. It is unnecessary to dwell on Baron Swedenborg's theology, as no reasonable person can have any doubt of the effects of enthusiasm operating on such a mind as his. At the same time, we are told, that the practical morals recommended by him are of the purest, and most unexceptionable kind, with which his life perfectly corresponded †.

“ Such a character as that of the Baron, distracted by a wild imagination, endowed perhaps with a sublimity of thought, and building systems on a foundation of his own, is not uncommon in the world. But when these fancies are communicated to others, and acted upon as if they had a real basis, it then becomes matter of admiration indeed!

“ The Society of NEW JERUSALEMITES were more numerous in Sweden, and in Germany, than in England. But of late they have increased in London, and in some other populous towns, where they have opened places of worship under the name of Temples †. It has been imagined, that the promoters of modern infidelity, have seized upon this post, among others, to accelerate their plans. ‘What must we think of a sect,’ says a modern writer, ‘who, under the appellation of Christians, explain away the doctrine of the atonement, the resurrection, and the day of judgment? who exclude from the New Testament the Epistles of the Apostles, which they class as *private letters*? who assert, that the day of judgment is more a *figure* than a *fact*? that it commenced about 1758, in the printing and publication of a judgment of Emanuel Swedenborg, to condemn, collectively, all the doctrines of the Old, or Trinitarian, Church. These, and several other opinions held by the disciples of the New Church, would certainly meet much of the approbation of Infidels, as some of the most eligible means of bringing Christianity in general into disrepute §.’ Happily, according to the same author, their allurements are not successful, though they have adopted a pompous mode of worship, have fantastically disposed two officiating ministers in one chapel, and adopted, as a dress of the pastor in another, that of a Chef de Famille, among the French Theophilanthropists.

* Evans' Sketch, p. 110.

† Gregory's History of the Christian Church, vol. ii. p. 54-5.

‡ The following advertisement appeared in one of the London papers last winter, “New Jerusalem Temple, Cross-street, Hatton-garden. The members of the Society of the Lord's New Church (and the readers of the highly favoured and enlightened, the Hon. Baron Emanuel Swedenborg's writings,) are informed that the Rev—, will preach, &c. It is remarkable, that this worthy priest of the Lord's New Church has given his labours of love (without salary, fee, or reward) to this Society, every Sunday morning and evening (writing a new sermon every week) and attending the reading meetings once a week for 13 years without interruption.”

§ Reid on the Rise and Fall of Infidel Societies, p. 53.

¶ Vol. III. Churchm. Mag. O.S. 1802.

“ It would be degrading to human reason to record the impositions which that noble faculty of man endures. Too true will this reflection be thought on this occasion, when we are told, that the establishment of this sect in England arose from a printer’s job, near the spot where the Baron formerly resided when he was in London, to quicken the heavy sale of a new translation of his works, and the dispersion of a magazine of Heaven and Hell; and a romance calculated to introduce his principles in a more captivating shape. It then appeared, partly in the modern and fashionable form of a debating society: but instead of preachers collecting the people, these people were so hard run to collect preachers, that for a considerable time the office was generally confined to the printer alluded to, and one of his relatives. Notwithstanding the exertions which are made to support this society, if appearances are to be trusted, Mr. Reid says, *the most heterodox opinions that ever bore the name of Christian* will not trouble the orthodox much longer.

• The observations on the “ *Gin Act*,” the “ *Jew Bill*,” and the “ *Marriage Act*,” are very interesting; particularly those upon the last named act. Mr. Brewster reprobates the idea that marriage is but a *civil contract*; and quotes with perfect success the authority of that profound divine, *Dean Comber*, in answer to a hasty assertion of *Blackstone*.

• We cannot refrain giving one passage more, a passage which made “ our hearts burn within us”—the character of our beloved MONARCH, with which Part IV. opens.

“ If ever any period opened upon this nation with more than an ordinary degree of lustre, it is that which placed the youthful virtues of George the Third on the throne of Great Britain. Other periods have given prosperity to our arms; other periods have beheld wisdom in our counsels; but what æra shall we point out, distinguished as this is, in the person of the Sovereign, by an absence of those pernicious pleasures, which enervate the body and destroy the soul, and by an assemblage of those christian graces, which, under the guidance of the good Spirit of God, invigorate and preserve both? In some parts of the history of our ancient monarchs, we have seen many amiable, many splendid instances of virtue; we have seen the profligacy of an Henry the fifth succeeded by illustrious proofs of reformation; but, happily for this nation, and for himself, George the third was impressed by an early sense of piety and religion, which has carried him safely through many trying and unlooked for difficulties: it has supported him with intrepidity amidst personal infirmities of the most grievous nature, and public distress, the most poignant and oppressive; it has shed upon his breast a nobleness of soul, which renders him fearless of danger, and the century has closed upon his reign, still beaming with the steady light of conscious integrity.

“ If we look behind the veil of royalty, the practice of every domestic virtue strikes us in so pleasing a light, that we exclaim, That was indeed a MAN! And if we regard his public, as well as private profession of religion, his unremitting care, in imitation of the patriarch Abraham, to “ command his children and his servants after him, to keep the way of the Lord, and to do justice and judgment* ; if we observe his zeal to maintain, in all its purity, that true protestant faith, established in his dominions, we may proceed one step further in his praise, and say, This was indeed a CHRISTIAN! The remembrance of him will be as the remembrance of the good Josiah, “ sweet as honey in all mouths, and as music at a banquet of wine †.”

“ It might be expected, that so eminent an example of virtue would diffuse itself through a large extent in the circle of nobility, and descend with increasing influence to the lower ranks of the community. I hesitate not to say, that it has done so, notwithstanding many glaring instances of profligacy in high life, and the vicious imitation of such conduct in persons of inferior station. This will be evident to those who compare the corruption of public manners in the present age, with

* Gen. xviii. 19.

† Eccles. xlix. 1.

that of Charles the second, when the court, the city, and, in consequence, the country, were overspread by a contagion of licentiousness. Licentiousness, it is true, abounds at present, and in no small degree, but in how many instances is its destructive passage checked by virtue? Whatever may be the general opinion upon this subject, it will be allowed, that the example of our amiable King will rise up in judgment against every votary of vice, every contemner of religious duties within his realm, and will condemn him; for he, amidst the perplexities of a public station, amidst the boisterous waves of a contending world, maintains, with firmness, his dependence on the King of Kings; whilst the other, unfettered by any outward restraint, free to serve his God, either in the walks of public life, or in the shade of a peaceful retirement, throws himself into the lap of luxury, and his soul perishes with hunger in the midst of abundance.

“Almost the first act of this good King's reign, [Oct. 31, 1760] was to issue a royal proclamation for the encouragement of Piety and Virtue, and for preventing and punishing of Vice, Profaneness, and Immorality; which is directed, and continues to be read, at the opening of the assizes, and general quarter sessions of the peace, as well as occasionally in parish churches. The personal considerations which dictated this proclamation, do credit to the heart which produced them.—“We humbly acknowledging, that we cannot expect the blessing and goodness of Almighty God (by whom kings reign, and on which we entirely rely,) to make our reign happy and prosperous to ourself, and to our people, without a religious observance of God's holy laws: to the intent, therefore, that religion, piety, and good manners may (according to our most hearty desire) flourish and increase under our administration and government, We have thought fit, &c. to issue this our royal proclamation—And for the encouragement of religion and morality, we will, upon all occasions, distinguish persons of piety and virtue, by marks of our royal favour.

“His Majesty's first speech to his parliament [Nov. 18, 1760] strengthens the impression of piety and true loyalty, occasioned by his first proclamation; and ought to call forth, in every British bosom, sentiments of the warmest, and most inviolable attachment.—“Born and educated in this country, I glory in the name of Briton; and the peculiar happiness of my life will ever consist in promoting the welfare of a people, whose loyalty and warm affection to me, I consider as the greatest and most permanent security of my throne; and, I doubt not, but their steadiness in those principles will equal the firmness of my invariable resolution to adhere to, and strengthen, this excellent constitution in church and state; and to maintain the toleration inviolable. The civil and religious rights of my loving subjects are equally dear to me with the most valuable prerogatives of my crown; and, as the surest foundation of the whole, and the best means to draw down the divine favour on my reign, it is my fixed purpose to countenance and encourage the practice of true religion and virtue.”—To forget such expressions, is impossible: to omit repeating them, when occasion prompts, were an ungrateful silence.”

We have far exceeded our usual limits in giving an account of this excellent Book. Mr. *Brewster* has our sincere thanks. The goodness of his heart, and the soundness of his principles, are displayed in every page. He has a most happy method of quoting Scripture. He has introduced many passages with great effect. Here is no want of *unction*; yet is nothing done *to satiety*. The Holy Scripture whilst it illustrates, embalms his book; which we recommend most heartily to our readers.

L. C.

The History of Susan Gray, as related by a Clergyman, and designed for the Benefit of Young Women when going to Service, &c. 12mo. pp. 193.

THIS little Book is well adapted to the purpose for which it is intended. It is written in a very plain style, properly suited to the understandings of those for whose use it is composed. The story is an affecting one. No

young woman can read it attentively without feeling it sensibly. As it was read to the Reviewer by his daughter, it more than once "beguiled them of their tears." Susan Gray is the child of poor, but industrious parents. She becomes an orphan in early life. She is obliged to take refuge with her aunt, a low profligate woman. By accident she is received into the family of an elderly lady, who instructs her in her duty to God, her neighbour, and herself. The Lady dies, and she is placed under the care of a woman who is to teach her how to earn her bread, and to fit her for service. This woman is an unprincipled wretch; and poor Susan is exposed to many insults, and undergoes many trials and temptations. She preserves her innocence, however, by flying; being placed in such circumstances as admitted of no alternative. In her flight, she passes a dreadful night out of doors, exposed to a storm of thunder and lightning. She takes cold; a consumption seizes her, and she dies; having first related her story to the clergyman, who records it for the benefit of other young women. The character of *Susan Gray*, is contrasted by that of *Charlotte Owen*; and the reader sees the last end both of the righteous and the wicked. This is the outline of the Book; which should be found in the servant's hall, or the kitchen of every family in the country.

L. C.

LIST OF BOOKS IN DIVINITY.

THE Life of Moses, designed for the Amusement and Instruction of Youth. 12mo.

Sermons, or Homilies appointed to be read in Churches in the time of Queen Elizabeth, of famous memory, in two Parts: to which are added, the Constitutions and Canons Ecclesiastical, and the Thirty nine Articles of the Church of England. Reprinted by the University of Oxford. 8vo. 607 pp.

A Charge delivered to the Clergy of the Diocese of Rochester, in the year 1802, and published at their request. By John Law, D. D. Archdeacon of Rochester, 4to. pp. 16.

A Sermon preached at Walfall, at the

Archdeacon's Visitation, August, 1802. By the Rev. Edward Cooper.

The Preparation for spreading the Gospel, in Fifteen Books. By Eusebius Bishop of Cesarea, in Palestine; translated from the Greek Books, &c.

Strictures on a Piece, entitled "The Deism of the Schismatics Exposed. By E. C. 3vo.

The Churchman's Memorial; or, an Historical Account of the Lives, Sufferings, and Works of those Divines of the Church of England, who were deprived of their preferments, and otherwise persecuted, during the Great Rebellion. By the Editors of the Orthodox Churchman's Magazine. Vol. I.

MONTHLY OBITUARY, WITH ANECDOTES OF DISTINGUISHED PERSONS.

Oct. 2.] **D**IED on Thursday se'nnight at Brighton, Mrs. Pett, wife of Phineas Pett, D. D. Principal of St. Mary Hall, in this University.

Mrs. Anna Peachey, of Worcester.—Mrs. Gill, wife of Mr. Gill, of Turkey, near Worcester.—At Stourport, Mr. Walwyn, Attorney at Law, late of Droitwich.—The Rev. Mr. Harris, Rector of Mitcheldean, Gloucestershire.—Mrs. Elizabeth Hicks, of Worcester.—Miss Dunn, of Churchill.—At Bath, Gill Slater, Esq. late of Liverpool.—

Suddenly, James Farrer, of Brambro' Grange, Yorkshire.—W. Van Hemert Burt, Esq. of Portman Square.—At Chertsey, in Surrey, C. Pembroke, Esq.

At Dinton, Bucks, Mrs. Jones, wife of the Rev. Mr. Jones, and sister to the Rev. Mr. Price, of Wycomb.

On Sunday last, aged fifty-three, Mr. James White, a respectable farmer of Cowley, in this county.

Miss Hort, only daughter of Mr. Hort, of St. Loe, Gloucestershire.—At Berkeley, of a brain fever, Mrs. Clutterbuck.

Clutterbuck.—William Sainsbury, Esq. brother to the late Alderman Sainsbury, of London.—The Rev. John Roberts, Archdeacon of Merioneth.—Aged 85, L. Cox, Esq. of Brixton Causeway, Surrey.—After two days illness, Mr. J. Smith, of the Woolpack Inn, St. Alban's.—In Norton-street, John Hobcraft, Esq. aged 82.—At Tottenham, in the 74th year of his age, T. Gibson, late of White Lion Court.—At Kentish Town, Mr. Thomas Liddle, Partner in the house of Fryer, Jelford, Liddle, and Smallman, Blackwall Hall Factors, in Aldermanbury.

On Friday se'nnight, in the 19th year of her age, at Potton, in Bedfordshire, (where she lately went for the recovery of her health) Miss Elizabeth Ward, only daughter of Mr. John Ward, farmer and grazier, of March, in the Isle of Ely. It is only doing justice to her merit to observe that the whole tenour of her life was a continued round of kindness, good nature, and affability, and that her actions were an example which all who knew her were anxious to imitate; they were such as gave her parents satisfaction and delight, and such indeed as must long endear her to every feeling mind. So highly was she esteemed by her companions, that few were possessed of courage sufficient to attend her to the grave; but those few who could pay her this tribute of respect, were, from a sense of her genuine worth, so bathed in tears, and so involved in distress, that nothing could sooth their poignant grief but the animating reflection of her being made completely happy in the realms of bliss.

" See there, all pale and dead she lies !

" For ever flow my streaming eyes !

" Dwelt faith, and wit, and sweetness there :

" Oh ! view the change, and drop a tear !"

A few evenings ago a young man at Lynn, and though strange, yet it is true, his own sister was married on the following morning.

A few days ago at Downham, near Ely, aged 74, Mrs. Creasy, mother of Mr. John Creasy, of Fordham, in Norfolk.

Last week the Rev. John Hepworth. He held the rectory of Graffham in Huntingdonshire, together with the rectory of Grandsen Parva in this county. He was formerly of Bene't college, where he proceeded B.A. 1758, and M. A. 1761. He was a vigilant pastor, an affectionate father, and an upright man, and his loss will be greatly re-

gretted by all who had the pleasure of knowing him.

Last week, on his return from Tunbridge Wells, where he had been for the recovery of his health, John Walker, gent. of Long Sutton, Lincolnshire.

Lately at her son's house at Upwell parsonage in Norfolk, Mrs. Mary Pearson, aged 82.

Os. 8.] Sunday, at Whitstable, the Rev. T. Johnson; he was rector of Charlton, near Dover, vicar of Scalfater, and curate of Whitstable.

On Wednesday, Mrs. Sparrow, wife of Mr. George Sparrow, of Stamford.

At Harleston in Norfolk, Robert Suckling, Esq.—The Rev. Mr. Harris, rector of Micheldean, in Gloucestershire. The Rev. Dr. Estcourt, rector of Long Newnton, Wilts, and of Didmarston and Oldbury, Gloucestershire.

Os. 16.] Last week the Rev. Mr. Newell, Rector of Ickford, Bucks.

Last Wednesday evening, much regretted, at his house at Shennington, Surrey, J. Wallis, Esq. of his Majesty's Customs, and formerly a resident at Whitchurch, in this county.

On the 10th instant an inquisition was taken at Hoperoff's Holt, in the parish of Steeple Aston, before Mr. Gough, one of the Coroners for this county, on view of the body of an unknown travelling man, who was found dead in a hovel of straw. The deceased had been dead for some days before he was found.—He was about five feet two inches high, dark hair, had a very long beard, and his wearing apparel of little or no value.

At Cape Francois, St. Domingo, on his passage out to Jamaica, Charles Gattaker, Esq. Paymaster of the 6th battalion of the 60th Regiment of Foot.—On his passage from Bengal to St. Helena, Nathaniel P. Rees, Esq. son of the Rev. Dr. Rees.—At his seat at Dalquin, in the county of Galway, Ireland, at a very advanced age, the Right Hon. John Birmingham, Lord Baron Athenry, Premier Baron of Ireland. His Lordship succeeded to the title on the death of the late Earl of Louth, but was prevented by his age and infirmities going through the usual forms upon his assuming it. He is succeeded in title and estate by his nephew, John Birmingham, Esq. now at Gibraltar.—After a short illness, in the 23d year of her age, at Leighton Hall, near Lancaster, Mills Betsy Mounsey.—At Bath, the Rev. Mr. Peaton, of Brinkworth, Wilts.—In Guilford Street, one of the infant sons of T. Amfinck, Esq

Esq.—In Bishopsgate Street, after a short illness, Mrs. Duifcl.—At Ickwell Bury, Bedfordshire, Mrs. Harvey.—The only son of Edward Peppin, Esq. of Walton Lodge, Surrey.—Mrs. Mahon, relict of the late Archdeacon Mahon.—At Hampstead, Mr. John Horner, junior, of Edinburgh.—At Sierra Leona, in his 23d year, Mr. C. Abbott.—Mr. Wm. Hawley, of Great Linford, Bucks.—Mr. N. Field, son of J. Field, Esq. of Reading.—Aged 93, Mrs. Phillott, relict of J. Phillott, Esq. of Bath.—Mr. Hellicar, Merchant, of Bristol.—Major Brooke, of Bath.—Aged 18, Miss Gottwaltz, daughter of Mr. W. Gottwaltz, Postmaster of Birmingham.—Wm. Raybould, Esq. of Sutton Coldfield.—Miss Lucy Winfield, of Lichfield, in the 17th year of her age.—At Whitehall, near Stourbridge, Mrs. Mary Rogers.—At Ramsgate, S. John Charlton, Esq. of Apley Castle.—Miss Jane Broadfield, of Worcester, eldest daughter of Owen Broadfield.

On Saturday evening, Mrs. Leach, widow of the late Mr. Barnett Leach, cook of Trinity College.

Yesterday se'nnight, at Bury St. Edmund's, aged 78, the Rev. Thomas Knowles, D. D. Lecturer of St. Mary's Church in that town upwards of 50 years, a Prebendary of Ely, Rector of Ickworth and Chedburgh, and Vicar of Winton, all in Suffolk, and formerly Fellow of Pembroke Hall. This truly venerable character is alike distinguished by extensive erudition and unaffected piety; exemplary in the discharge of every relative and professional duty; respected and honoured through life by those who knew his virtues; and in his death universally lamented.

Dr. Knowles was author of several learned controversial and religious tracts, and published some few single sermons at the desire of his parishioners.—The livings of Ickworth and Chedburgh are in the gift of the Earl of Bristol; Winton is in the presentation of the Dean and Chapter of Ely; and the Lectureship of St. Mary's, Bury, in the patronage of the Corporation of that town.

On Saturday last, in Weymouth Street, Portland Place, the Rev. Robert Sumner, Vicar of Kenilworth and Stoneley, in Warwickshire, and formerly Fellow of King's College, B. A. 1771, and M. A. 1774. He was brother to the Rev. Dr. Sumner, Provost of King's College.

On the first instant, aged 67, Mr. Richard Martindale, of Coats in Whittlesea.

Yesterday se'nnight at Ely, Mrs.

Hanchett, widow of the late Mr. Hanchett, of Bream Farm.

On Saturday se'nnight, at Leadenham, in Lincolnshire, Mr. Richard Doughty, of Fulbeck; and it being suspected that his death was occasioned by the blows he had received in an affray with one Robert Watson, an hostler at Newark, about a fortnight preceding, an inquest was on Monday taken upon view of the body, when the Jury, after a very serious and patient investigation, returned a verdict of manslaughter against Watson, who was thereupon committed by the Coroner to the castle of Lincoln, to take his trial at the next assizes.

[*OS.* 22.] Wednesday morning, at Baldon House, in this county, the infant son of Sir Christopher Willoughby Bart.

Yesterday se'nnight, at her house in Holywell, Mrs. Arnold, aged 72.

Yesterday morning, aged 45, Mr. John Payne, Upholder and Cabinet Maker, in the High Street.

James Long, Esq. of Great Cheverell House, Wilts.—Mrs. Ann Scudamore, aunt to John Scudamore, Esq. M. P. for Hereford.—Mr. Harvey, of Wethley, near Feckenham.—Mr. John Hayward, sen. of Hanbury, Worcestershire.—At Clifton, in her 32d year, Mrs. G. Heineken, wife of the Rev. N. T. Heineken, of Brentford, Middlesex.—At Stapleton, J. Harford, Esq. an Alderman of Bristol.—At Stamford Hill, in the 77th year of his age, Mr. Daniel Bell.

On the 12th inst. the Rev. Thomas Lane, rector of Handsworth near Birmingham, and in the commission of the Peace for the county of Stafford.

Yesterday se'nnight, in the 54th year of his age, after a long and painful illness, Miss Johnson, daughter of the late Robert Johnson, Gent. of Whittlesey, in the Isle of Ely.

On the 4th instant, in Wales, where he lately went for the recovery of his health, the Rev. Thomas Smith, M. A. vicar of St. Ives, Hunts; and on the same day, at the vicarage-house, St. Ives, Mrs. Smith, his wife. A family of eight children, deprived of both their parents in one day, is a circumstance truly afflictive to the survivors.

On Friday last, at Sopworth, in Gloucestershire, Daniel Ludlow, M. D.—His death was occasioned by a small puncture of a thorn in one of his fingers, which inflaming, brought on a locked jaw.—On what an insecure tenure does human life depend!

On Friday, after a lingering illness, Joseph

Joseph Borrington, many years driver of the old Yarmouth coach which passes through Bury, leaving a pregnant widow, with six young children, in the greatest distress, to lament his loss.

Last week, at Norwich, William Bishop Taylor, son of William Taylor, of Framlingham, who was near eight

years old, weighed but 28½ pounds, and was but 28 inches high:—his mother, while pregnant, having been frightened by a dwarf.

**** We shall be much obliged to our Friends for the best Accounts they can give us of Persons, for our Monthly Obituary—wishing to make that department as correct as possible.*

CHURCH-PREFERMENTS, GRADUATIONS, &c.

OXFORD.

Oct. 2.] THE Rev. James Watts, A. M. of Ch. Ch. has been collated by the Lord Bishop of Hereford, to the Prebend or Portion of the Lower Hall, in the parish of Ledbury.

Oct. 9.] Yesterday the Rev. Whittington Landon, D. D. Provost of Worcester College, nominated by the Chancellor of the University Vice-Chancellor for the year ensuing, was, in full Convocation, invested with that office.—At the same time the Rev. John Wills, D. D. Warden of Wadham College; Michael Marlow, D. D. President of St. John's College; Henry Richards, D. D. Rector of Exeter College; and John Parsons, D. D. Master of Balliol College, were appointed Pro-Vice-Chancellors.

The Rev. Thomas Crompton, M. A. is instituted to the Rectory of South-Bergh, and to the Rectory of Cranworth with Letton annexed, Norfolk; in consequence of which institution, the Rectory of Nettleton, Wilts, in the presentation of Lord Chedworth, is vacant.

Oct. 16.] Monday last, the first day of Michaelmas Term, the Rev. John Rymer, of St. Edmund Hall; Mr. John King, of Brasenose College; and the Rev. John Morris, of Queen's College, Bachelors of Arts, were admitted Masters of Arts.—Messrs. Stephen Luffington, of All Souls College; James Mentor, of Magdalen Hall; Henry Walter Beauford, of Exeter College; Henry Frederic Bythefea, of Brasenose College; Richard Hawker, of Merton College; and Thomas Rawbone, of Magdalen College, were admitted Bachelors of Arts.

Yesterday the Rev. John Colmer, Bachelor of Arts, of Wadham College, was admitted Master of Arts.

The Rev. Wadham Huntley, A. M. is instituted to the Vicarage of Aston Blank, alias Cold Aston, in the diocese of Gloucester; on the presentation of the King, void by the death of the Rev. Alfred Sanderson.

The Rev. Thomas Farmer has been presented, by the Mayor and Corporation of Shrewsbury, to the living of

Chirbury, in Shropshire, void by the resignation of the Rev. John Newling.

Oct. 27.] Thursday the Rev. Peter Williams, Master of Arts, of Christ Church, was admitted Bachelor and Doctor in Divinity. The Hon. and Rev. Edward Rice, Bachelor of Arts, of All Souls College, was admitted Master of Arts, Grand Compounder. The Rev. Sumner Smith, of Queen's College; and Edward Jones, of Christ Church; Bachelors of Arts, were admitted Masters of Arts. Mr. Kenneth Mackenzie Reid Torpley, the Hon. Wm. Howard, and Mr. Francis Pelly, of Christ Church, were admitted Bachelors of Arts.

The Rev. James Maggs, Clerk, was last week inducted into the Vicarage of Ewell, Surrey, upon the presentation of Sir Geo. Glyn, Bart void by the death of the Rev. J. Dewes, L. L. D.

Last week the Rev. Wm. Gower, L. L. B. of Northwick, near Worcester, was collated by the Right Rev. the Lord Bishop of Ely, to the Living of Grandon Parva, in the county of Cambridge.

CAMBRIDGE.

Oct. 1.] The Rev. Frederic Aphorpe, M. A. of Jesus College, has been collated, by the Lord Bishop of Lincoln, to a Prebend in that Cathedral, and also to the Vicarage of Bicker, near Boston.

Oct. 8.] Messrs. Joseph Green Walford, Richard Tooth, Henry Vincent Bayley, and Charles Le Bas, Bachelors of Arts, of Trinity College, were on Friday last elected Fellows of that Society.

The Rev. Charles Lester, B. A. of Clare Hall, is instituted to the Vicarage of North Collingham, on the presentation of the Rev. the Dean and Chapter of Peterborough.

The Rev. James Satterthwaite, M. A. Fellow of Jesus College, is appointed Domestic Chaplain to the Right Hon. Lord Viscount Lowther.

Oct. 12.] Saturday last, being the first day of Term, the following gentlemen were elected University Officers for the ensuing year.

PROCTORS

PROCTORS.—Thomas Sumpter, M. A. King's College.—John Warton, M. A. Magdalen.

MODERATORS.—Robert Woodhouse, M. A. Caius.—T. W. Hornbuckle, M. A. St. John's.

SCRUTATORS.—Thomas Veasey, B. D. Peterhouse.—James Wood, B. D. St. John's.

TAXORS.—Clement Chevallier, M. A. Pembroke.—John Doncaster, M. A. Christ's College.

THE CAPUT.

The Vice-Chancellor.

William Gretton, D. D. Master of Magdalen College, *Divinity*.

Joseph Jowett, L. L. D. Trinity Hall, *Law*.

Thomas Ingle, M. D. Peterhouse, *Physic*.

Charles Wm. Burrell, M. A. Catherine Hall, *Senior Non-Regent*.

John Broderip, M. A. King's College, *Senior Regent*.

The Rev. John Nedham, of Peterhouse, and the Rev. Jeremiah Ives, of Trinity College, were on Monday admitted Masters of Arts.

Messrs. Stephen Hurnard Hawtry, Charles Ekins, Duke Young, and Richard Godley, Fellows of King's Col-

lege, and Mr. William Vanden Bempden Johnstone, of Trinity College, were the same day admitted Bachelors of Arts.

Earl Percy, son of the Duke of Northumberland, is admitted in the right of Nobility at St. John's College.

[*Oct. 22.*] Lord Henry Moore, son of the Marquis of Drogheda, is admitted of St. John's College.

The Rev. G. L. Jenyns, M. A. of Bottisham, is appointed, by the Hon. and Right Rev. the Bishop of Ely, to the Prebendal Stall in that Cathedral, vacated by the death of Dr. Knowles.

The Rev. Frederic Hotham is instituted to the Rectory of Burnham St. Albert, &c. in Norfolk, on the presentation of the King.

The Rev. Henry Hunter is instituted to the Vicarage of Horsey, in Norfolk, on the presentation of the Governors of Sir William Pafton's free-school at North Walsham.

The Right Honourable Lord Robert Stephen Fitz-Gerald, his Majesty's Minister Plenipotentiary to the Court of Lisbon, has been pleased to appoint Mr. Humphries, of Queen's College, in this University, to be his Lordship's Private Secretary.

ADDRESS TO CORRESPONDENTS.

IN compliance with the wishes of several of our friends, we have discontinued the Historical Register, and Account of Parliamentary Proceedings; in consequence of which we shall have the satisfaction of obliging many respectable Correspondents, with an earlier insertion of their favours than hitherto we have been able in general to do.

“A Short Way with the Methodists:”—“Theodosius:”—The Rev. T. Ludlam's “Essay upon the Nature and Extent of the Evidence arising from Experience, &c.” in our next. His Observations on the History of Cornelius, &c. just come to hand, are too late for insertion in this Number.

We have received two letters from *Observator*, one of which shall appear, but the other, on a certain Romance, is necessarily inadmissible.

Crickadarnensis enquires after the particular works of our learned Correspondent **INSPECTOR**, which we certainly are not warranted to specify; but we would recommend to the enquirer two books of uncommon merit:

1. “The **INSPECTOR**; or Select Literary Intelligence for the Vulgar A. D. 1798, but correct A. D. 1801, being the First Year of the 19th Century.” 8vo. 1790.

2. “Irish Pursuits of Literature.” 8vo. 1799.

Juvenis is under consideration.

The Rev. Mr. Cooper's Visitation Sermon; Mr. Pearson's Second Letter to Mr. Overton, &c. &c. will be reviewed in our next.

The favours of our Friends we gratefully acknowledge; and still earnestly and respectfully solicit their exertions in behalf of our Work, as well in the way of recommendation as in correspondence; and, as it is intended to enlarge our Review department, early communications for it are requested to be sent to the Publisher.

THE
O R T H O D O X
CHURCHMAN'S MAGAZINE,
For NOVEMBER, 1802.

I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness.

ST. PAUL TO TIMOTHY.

THE LIFE OF THE RIGHT REVEREND THOMAS WILSON,
D. D. LORD BISHOP OF SODOR AND MAN.

THIS venerable and apostolic Prelate was born at Burton, in the county of Chester, December the 20th, 1663; and, as he says himself in his Manuscript Diary, "of honest parents, fearing God."

His father died in 1702; his mother, whose maiden name was Sherlock, and nearly related to the celebrated Dean of St. Paul's, survived her husband a few years; so that both his parents lived to see him a Bishop.

In his Diary he always speaks of his parents in the most dutiful and affectionate terms; and it appears to have been his daily practice, to offer up prayers for their temporal and eternal welfare. Great care was taken of his education; and, at a proper age, he was placed under the tuition of Mr. Harper, a very eminent schoolmaster, in the city of Chester, with whom he continued till he was sufficiently qualified for the university. He was then removed to Trinity College, Dublin, whither most of the young gentlemen of Lancashire and Cheshire, were, at that time sent, with an allowance of twenty pounds a year; a sum which, however small it may be thought, was in those days sufficient for a sober student in so cheap a country as Ireland.—Upon Mr. Wilson's admission to the university, it was his intention to have studied physic; but he was persuaded by Archdeacon Hewetson to dedicate himself to the Church, for which he seemed by nature more particularly designed. He did not, however, entirely relinquish the pursuit of medical knowledge. A circumstance that was afterwards productive of much benefit to the people of his diocese.

During his residence at Dublin, he conducted himself with the utmost regularity and decorum; and by his diligent application, made a great proficiency in academical learning. He continued at college till the year 1686, when, on the 29th of June, he was, at the immediate instance

Vol. III. Churchm. Mag. Nov. 1802. K k and

and desire of his friend the Archdeacon, ordained a Deacon by Dr. Moreton, Bishop of Kildare. The ordination was held for him alone, on the day of the consecration of the Church of Kildare, in the presence of a very numerous congregation; and our pious divine, ever after, kept the anniversary of it holy, and poured forth his heart to God in a particular prayer on the occasion, which he left in his memorandum book.

This book was given to him by his friend Hewetson, soon after the ceremony of his ordination. Mr. Wilson carefully preserved it, and continued to enter in it minutes of such occurrences as he thought worthy of notice; as well as his prayers on particular occasions. From this, and other books of the like kind, this account of his life is compiled. Mr. Wilson's good conduct, and his consequent preferment, gave great pleasure to the Archdeacon, who continued to correspond with him till the year 1704.

The exact time of Mr. Wilson's leaving Dublin is not known; but it is understood, that he quitted the university sooner than he at first intended, on account of the political and religious disputes of those days; nor could it have been long after his ordination that he took his leave of Ireland; for on the 10th of December, in the same year (1686) he was licensed by Thomas Lord Bishop of Chester, to the curacy of New Church, in the parish of Winwick, in Lancashire, of which Dr. Sherlock*, his maternal uncle, was then rector.—His stipend was no more than thirty pounds a year; but being an excellent economist, and having the advantage of living with his uncle, this small income was not only sufficient to supply his own wants, but it enabled him to administer to the wants of others; and for this purpose he set apart one-tenth of his income.

On the 20th of October, 1689, Mr. Wilson was ordained a priest by Nicholas Lord Bishop of Chester; an event that occasioned the following resolutions, to which he ever after faithfully and religiously adhered.

“Certain things to which, after serious consideration, I think fit to oblige myself in the beginning of my days, that I may not be tempted by any worldly advantage to sin against God, to do violence to my conscience, scandalize that holy profession of the ministry, to which it has pleased God to call me, nor bring a curse upon what it shall please him to put into my hands.”

1. “I resolve never to give any person any manner of bribe or gift, nor make any manner of contract or promise, for a Church Preferment, though never so good, and the consideration how inconsiderable soever it be.

2. “That I will never give a bond of resignation upon any consideration whatever; being fully persuaded, that when God sees me fit for such an employment, he can bring me into it without subjecting me to these conditions, (which I verily believe are unlawful) and if I can never have any ecclesiastical preferment but upon these terms, I am satisfied it is God's will I should have none.

3. “Considering the scandal and injury of pluralities, to the Church; I resolve never to accept of two Church Livings with cure of souls (if such should be ever in my choice) though never so conveniently seated.

* This Dr. Sherlock was a very pious and worthy divine. He was the author of some excellent prayers and meditations, entitled “The Practical Christian; or Devout Penitent,” of which several editions have been printed. To the sixth of which there is prefixed a short account of his life, written by Bishop Wilson.

4. “I re-

4. " I resolve, that whenever it shall please God to bless me with a parish and a cure of souls, I will reside upon it myself, and not trust that to a curate which ought to be my own particular care.

" That I may not ensnare myself by *residence*, I mean such as the Bishop of the diocese shall determine, not only to be consistent with the laws of the land, but such as an honest conscientious man may venture his salvation upon; because, for ought I know, some such cases there may be*."

It was not long before Mr. Wilson's religious deportment and amiable conduct in private life, recommended him to the notice of William, Earl of Derby; who, in the year 1692, appointed him his domestic chaplain, and preceptor to his son James, Lord Strange, with a salary of thirty pounds a year.—He was soon after elected master of the alms-house at Latham, which brought him in twenty pounds a year more.—He had now an income far beyond his expectation,—far beyond his wishes, except as it increased his ability to do good. Blessed with a liberal heart, and thoroughly disposed to charity, he made use of the good gifts which God had bestowed, to such purposes only as he considered were for the glory of the great author and giver, and the benefit of his neighbours in distress: Accordingly we find that he now set apart one-fifth of his income for pious uses, and particularly for the poor.—The manner in which he made the dedication was as follows: On the receipt of all monies, he regularly placed the portion, designed by himself, as well as what was given by others, for charitable uses, into the drawer of a cabinet, with a note of the value; to be kept sacred for any purpose. The form of the note, as follows, is copied from the original.

" Jan. 29, 1750-1. Put into this drawer twenty pounds British, being one year's money, the bounty of the Right Honourable Lady Eliz. Hastings, for the year, and payable at Martinmas, 1750.

THOMAS SODOR AND MAN."

If the money placed there was his own, the note differed only in distinguishing from whence, or how the money had been paid to him: and into this sacred repository, called *The Poor's Drawer*, at first a tenth, then a fifth, a third, and at length the half of his revenues, were placed; and whenever he deposited the poor man's portion, he did it with the same awe and reverence, as if it had been an offering to heaven.

Mr. Wilson's resolutions, which we have before related, being entered into from a full conviction of their propriety, and considered by him as matter of religious obligation, no motives of interest could induce him to depart from them. And accordingly, when he was soon after put to the trial, by Lord Derby's offering him the valuable living of Baddesworth, in Yorkshire, (his Lordship intending that he should still continue with him as his chaplain, and tutor to his son) he refused to accept it, as being inconsistent with " the resolves of his conscience against non-residence."

On Friday the 29th of September, 1693, as he was returning from Litchfield, he fell ill at Nantwich; but the next day, he says, " Having used some means I grew better, and so with some difficulty got home to Knowesly: the next day I fell sick of a violent fever; the physicians despaired of my recovery; and yet it pleased God, of his great mercy and

* MS, Memorandum Book.

goodness, to bring me back from the gates of death. The reflections I cannot choose but make upon this are as follow."

1. "That very day se'nnight before, I was guilty of a very great fault, which I am sure was very offensive to God, and which I had not repented of; and perhaps had not done it to this day, but had gone on in my wickedness, if God had not by this or some other fatherly correction diverted me.

2. "I began my journey, contrary to a former resolution, on a Sunday, which, without great necessity, I think I ought not to have done; that day being particularly appointed for God's service.

3. "I cannot but reflect how very dangerous a thing it is to leave the settling of a man's temporal and spiritual affairs till he is seized with sickness; since I find, by a just experience, how very unfit one then is for any manner of business.

4. "That my recovery and second life was manifestly owing to God, is what I cannot but acknowledge; that therefore, as I ought never to forget the mercy, so ought I to spend the remainder of this life, to the honour, and in the service of the author of it; which, by the grace of God, I will do.

5. "I am now most sensible, that sickness is an excellent means of bringing us nearer to God. As then I am, by what God has wrought in me, extremely satisfied that it was the great blessing of my life, I ought, as my master's service obliges me to it, to take all occasions of making God's fatherly correction useful to those who are chastised by this, or any other affliction."

The same regard to the dictates of his conscience, which urged Mr. Wilson to these resolutions, influenced his whole behaviour; and it was not long before he gave his noble patron an extraordinary and convincing proof, that nothing could deter him from pursuing the path of his duty, or restrain his zeal in a good cause.

In consequence of an extravagant way of living, and a negligent inattention to his affairs, Lord Derby was very much involved in debt. Mr. Wilson beheld with concern, and wished to correct, this error in his Lordship's conduct.—His reflections upon this occasion display, in a most pleasing manner, his active benevolence, and his disinterested regard to justice and equity*.

Impelled by these reflections, he waited on Lord Derby the next morning, in his dressing-room; and, after a conversation on the subject, left him the following letter.

"MY LORD,

"Nothing but a sense of duty and gratitude could have put me upon taking such a liberty as this, which, because I have reason to believe concerns your Lordship, I can willingly hazard all the future favours your Lordship designs me, rather than be unconcerned and silent in a matter of this moment, though I have no reason to fear such a consequence. I do therefore, with all imaginable submission, offer these following particulars, touching your creditors, to your Lordship's consideration.

1. "Though several debts, as your Lordship urges, may be unjust, and perhaps most of the bills in part unreasonable, yet it is very probable that a

* See Mr. Hewetson's book.

great many are really just; and if these are not paid, those who suffer have a just complaint to God and man, which must certainly have a very ill influence upon your Lordship's affairs.

2. "That several in the neighbourhood are undone if they are not speedily considered; they are forced to the last necessity, some to sell their estates, and others ready to leave the country, or to lie in gaol for debts which are owing to them from your Lordship. They come every day with tears and petitions, which nobody takes notice of, and so your Lordship never comes to know what they suffer and complain of.

3. "Your Lordship sees what methods the rest who are more able are taking, and you best know what may be the consequence of what they are doing; but, however it ends, if their demands are just, they will still have reason to complain of the wrong that is done them.

4. "Your Lordship is never suffered to know what influence these things have upon your temporal affairs; but I am ready to make it out, whenever your Lordship shall think it your interest to enquire into this matter, that you pay constantly one-third more for what you want, than does any other person.—I know very few care, or are concerned at this; but I am one of those who cannot but see and lament this hardship and misfortune, which cannot possibly be remedied, till your Lordship has taken some order with your creditors, and reformed those who shall have the disposal of your monies for the time to come.

5. "I am not able to foresee how these things will end, and one cannot tell what they may be forced to attempt. It is likely, that if any disturbance should happen in government, their wants may make them desperate, and their numbers insolent. I have been lately told, that some of them have secretly threatened some such thing.

"And now, my Lord, if I have said any thing unbecoming me, I hope your Lordship will pardon me, and believe it a fault of indiscretion rather than design. I mean honestly; and, that your Lordship may think so, I do protest, in the presence of God, that I had rather beg all my life, than to be so far wanting to myself, and that duty which I owe to God and your Lordship, as not to have given your Lordship these short hints by word of mouth and writing, which your Lordship could not possibly have, but from some faithful servant; as I presume to subscribe myself, and, my Lord, your most dutiful chaplain, T. W.*"

Mr. Wilson's behaviour had been so uniformly regulated by the laws of virtue and religion, that his noble patron could not possibly entertain any suspicion of his being actuated by sinister motives in this proceeding; and having duly considered the affair, he was perfectly convinced of the impropriety of his own conduct, and the sincere attachment of his friend, with whose advice and assistance he immediately set about a reformation. Thus Mr. Wilson, by his candour and sincerity, was at once the happy instrument of retrieving the reputation of his patron, and procuring a speedy relief for his distressed tradesmen and dependants. Nor did his zeal and integrity go unrewarded; for in the following year (1697) the Earl of Derby offered him the Bishopric of the Isle of Man, which had been vacant ever since the death of Dr. Baptiste Levinz, who died in the year 1693.—This kind offer, however, Mr. Wilson modestly declined, alledging, that he was unequal to, as well as unworthy of, so great a

* Mr. Hewetson's book.

change;

change; and thus the matter rested, till Dr. Sharp, Archbishop of York, complained to King William, that a Bishop was wanting in his province to fill the see of Man; acquainting the King at the same time, that the nomination was in the Lord of the Isle, the Earl of Derby, but that the approbation rested in his Majesty; and urging the necessity of such an appointment, as the See had now been vacant four years,—a circumstance with which he apprehended his Majesty might be unacquainted.—The King, hereupon, sent for the Earl of Derby, who was at that time Master of the Horse, and told him, that he expected an immediate nomination of a Bishop for the See of Man, and that if his Lordship delayed it any longer, he should take the liberty of filling up the vacancy himself. In consequence of this admonition, Lord Derby insisted on his chaplain's accepting the preferment; and accordingly Mr. Wilson was, to use his own expression "forced into the Bishopric"—a promotion for which he was in all respects eminently qualified, and which he justly merited as a reward for his faithful services to the Earl of Derby and his son.

(To be continued.)

SACRED CRITICISM, No. XII.

(Continued from page 217.)

A CRITIQUE ON PSALM XLV.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE,
GENTLEMEN,

THE FORTY-FIFTH PSALM, a *Critique* on which I now send you, may be considered, as the sequel of the foregoing chain of Prophecies, further illustrating, unfolding, and completing the description of the august and divine character of THE MESSIAH:—as of consummate Grace and perfect Beauty; exercising the most tremendous vengeance on his enemies, and striking terror into all his foes; reigning triumphant for ever with delegated sway, as GOD and KING OF RIGHTEOUSNESS; surrounded with glory and majesty; his Spouse THE CHURCH, most splendidly adorned, and highly favoured, for her beauty and devout submission; and his Sons, the eminently righteous, reigning as *Kings* and *Priests* throughout the world, under his auspices, and propagating his praise for evermore.

Several injudicious partizans of the *Literal Scheme of Prophecy*—*Grotius*, *Patrick*, &c. injuring the sublime and beautiful allegory, which pervades this enchanting composition, consider it chiefly, if not solely, as an *Epithalamium*, written on *Solomon's* marriage with the King of *Egypt's* daughter; and the chaster ground-work of that luxuriant composition, the *Canticles*. But the concurrent and unanimous testimony of the primitive *Jewish* and *Christian* Churches, appropriates it to "a greater than *Solomon*"—to the MESSIAH, or JESUS CHRIST.—Most express indeed is the testimony of the *Chaldee Paraphrase*:—"Thy beauty, O KING MESSIAH, aboundeth above the sons of man: the spirit of prophecy is stationed on thy lips"—which is adopted by *David Kimchi*, *Abraham Ben Ezra*, and *Solomon Jarchi*, the three ablest of the *Jewish* commentators: and "all the Rabbins agree, that this Psalm doth speak of THE MESSIAH;" as asserted by *Muir Arama*.—And it is judiciously selected as one of the
proper

proper Psalms for the service of Christmas day, in our Evangelical Liturgy.

To this Psalm, John the Baptist evidently alluded; beautifully representing CHRIST, as the Bridegroom, and himself, as his Friend, or Bridegroom: "I am not THE CHRIST, but am sent before Him: He that hath the Bride is the Bridegroom; but the Friend of the Bridegroom, who standeth [by] and heareth his voice, rejoiceth with joy, on account of the Bridegroom's voice. This then my joy is completed." John 3. 28. And thus, our Lord, pursuing the Allegory: "Can the Sons of the Bride-chamber mourn so long as the Bridegroom is with them?—finely contrasting the innocent cheerfulness of his own disciples," with the rigorous fasts and mortifications of "John the Baptist's disciples," formed on the usage of the Jewish devotees: remarkably recorded by three Evangelists, Matt. 9. 15; Mark 2. 19; and Luk. 5. 34:—And still further unfolded, in the admirable and awakening Parable of the Ten Virgins, attendant on his marriage, Matt. 25. 1.—And following up the same clue, the Apocalypse, represents the Evangelical Church, "prepared, as a Bride adorned for her Husband"—"THE LAMB'S wife." Rev. 21. 2, 9. clearly illustrating the last part of this Psalm.

PSALM XLV.

FOR THE PRECENTOR ON THE HEXACHORD; FOR [THE CHORISTERS] THE SONS OF KORAH: A HYMN, AN ANTHEM OF LOVES, [OR, AN ANTHEM FOR THE BELOVED. Sept. Title.]

1. My Heart is teeming with a good Oracle;
I will utter my compositions touching THE KING:
My Tongue is like the pen of a ready Writer.
2. —Thou art most beautiful above the Sons of Adam,
Grace is shed forth on thy lips;
Therefore, hath GOD blessed Thee for ever.
3. Gird thy sword upon thy thigh, O thou MIGHTY,
In thy glory and thy majesty:
4. And in thy majesty, ride prosperously,
For the cause of Truth, Meekness and Righteousness;
And thy right hand shall teach thee Terrible [exploits]:
5. Thy Arrows [are] sharp; Peoples [shall fall] under Thee;
THE KING'S ENEMIES shall fail in heart.—
6. —"Thy throne, O GOD [is] for ever and ever!—
A Sceptre of Equity [is] the Sceptre of thy kingdom!—
7. Thou didst love righteousness and hate wickedness,
Therefore hath GOD, THY GOD, ANOINTED Thee,
With Oil of Gladness, above thy Fellows."
8. Myrrh, Aloes and Cassia [perfume] all thy garments,
[Taken] out of the Ivory Cabinets; wherewith,
9. Among thy treasures, Kings daughters gratify thee.
At thy right hand is placed THE QUEEN,
[Clad] in gold of Ophir:—
10. Hearken, O DAUGHTER, consider, and incline thine ear,
Forget thine own people, and thy Father's House;
11. So shall THE KING greatly desire thy beauty.
For He is THY LORD, and worship Thou Him.

12. And

12. And the *Daughter of Tyre* [shall come] with a Gift,
The Rich among the People shall supplicate thy presence.
13. THE KING'S DAUGHTER is all glorious in her presence,
Her Vesture is of embroidered gold and needle work,
14. She shall be introduced to THE KING:
The *Virgins* in her train, her Companions, shall be brought unto
Thee,
15. With joy and gladness shall they be introduced,
And shall enter into the King's Palace.
16. —*Instead of thy Fathers shall be thy Sons* ;
Thou shalt make them Princes, in all the Earth :
They shall record thy name in every succeeding generation,
Therefore shall Peoples praise Thee for Evermore.

REMARKS.

Among the various guesses concerning the import of the obscure Title prefixed to this Psalm; the most probable, seems to be, that ששנים *Sho-shannim*, denotes some kind of musical instrument with six strings, (from *ww*, six.) like as שלשנים, expresses one with three strings, 1 Sam. 18. 6; —שקנים, one with eight strings, Pf. 6. Title;—And נבל עשר, a lute or harp, with ten strings, Pf. 32. 2; and 144. 9.—The last clause, “*An Anthem of Loves*” —seems to be well explained by the Septuagint, applying it to the MESSIAH,—“*An Anthem for THE BELOVED.*” —Indeed, the remarkable length and precision of the Title, intimates sufficiently, in what High Estimation this *Prophetic Hymn*, was formerly held by the Jewish Church; as it is now in the Christian; it being one of the proper Psalms, appointed to be used on *Christmas day*, by our Liturgy: as celebrating the Spiritual graces, the conquests, the divinity of Christ; his everlasting and equitable Dominion; his mystical Union with the Church, or congregation of the Faithful; and the ministry of his Saints, in propagating his Praise throughout all the Earth, to the end of Time.

1. “*My heart is teeming with a good Oracle,
I will utter my compositions touching the King,
My Tongue is like the Pen of a ready Writer.*”

In this noble and animated exordium, the Royal Prophet represents himself, as actuated by the overflowing fullness of *Divine inspiration*, to give vent or “*utterance*,” to the mighty subject with which his “*heart*” was “*labouring*.” —The Heathen poets frequently adopt the same imagery: Thus *Claudian*, in his *Epithalamium* on the Goddess *Juno*:

“*Junonis thalames audaci promere cantu
MENS CONGESTA jubet.*” —————

And *Martial* has well expressed the Psalmist's Pen of a ready Writer:

“*CURRENT VERBA licit, MANUS est velocior illis;
Nondum LINGUA, saum DEXTRA peregit opus.*”

I have rendered, רבו-שור, “*a good Oracle*,” because the phrase is elsewhere used to denote a *propitious prophecy*, spoken by or from THE LORD. Jer. 29. 10. Isa. 39. 8. The Septuagint render it, Λογος αγγελικος, here, and in *Isaiah*; and in *Jeremiah*, where the *oracular* import is

is more strongly marked by emphatic articles, אַתָּ דַבָּרִי וְשׁוֹב, by the plural, τὰς λόγους μὴ τὰς ἀγάδας.

And the word, דַּבָּר, *Dabar*, singly, is frequently so understood; as for instance, in the following passage, Dan. 10. 1—"In the third year of Cyrus King of Persia, an Oracle was revealed to Daniel, (whose surname was *Belteshazzar*) and the Oracle was true, and its martial import great; and he understood the Oracle, and understanding was [given] to him in the Vision." And as this is the sequel of the Famous Prophecy of the *Seventy Weeks*, the same word *Dabar*, should be so rendered, "the Oracle," in its commencement, 9. 29. whose mis-translation, "the Commandment," (usually mistaken for the Decree or Edict of Cyrus, or Darius, or Artaxerxes, &c.) has hitherto inextricably embarrassed that most noble Prophecy. See my Translation and Remarks thereon, in THE INSPECTOR, p. 202, and preceding note, p. 146.—In all these cases, the Septuagint rendering of *Dabar*, is Λόγος, which should be therefore rendered in similar cases, both of the OLD and NEW TESTAMENT, "Oracle;—where "Word," or "Thing," or "Matter," are inadequate to the occasion, or the context; as in John, 1. 1. &c.

2. "Thou art most beautiful above the Sons of Adam.
Grace is shed forth on thy lips;
Therefore hath God blessed thee for ever."

Aben Ezra judiciously remarks that in the original verb, יָפִיִּיחַ, *Iaph-Iaphitha*, (from יָפֵא, *Iaph-ah*, "pulcher fuit") the repetition of the first syllable of the Root, is inensive, and marks the perfection of personal beauty. So *Virgil* describes that of his Hero *Aeneas*, 4. 141. by a double superlative:—

*Ipse, ante alios pulcherrimus omnes,
Infert se socium Aeneas.*————

And in several passages of our *Liturgical Psalms*, the double superlative is introduced with the finest effect: as in Pf. 82. 6.

"I have sayde, ye are Gods:
And ye al are chyldren of THE MOST HIGHEST."

which I cannot help regretting, has been superseded by the tameness of the single superlative, "Most High," or "Highest," in the later Translations, where THE SUPREME BEING is the object.

An admirable literal Comment on the Passage in question, is furnished in *Milton's* charming description of *Adam* by the Angel *Gabriel*. P. L. 8. 218.

Nor are thy Lips ungraceful, Sire of Men,
Nor Tongue ineloquent; for God on Thee
Abundantly his Gifts hath also poured;
Inward and outward both, HIS Image fair;
Speaking or mute, all Comeliness and Grace
Attend Thee, and each word each motion forms.

In this masterly paraphrase, worthy of the Sublime Original, "Comeliness," according to our great English Lexicographer, *Johnson*, "seems to be that species of Beauty, which excites respect rather than pleasure:"
Vol. III. *Churehm. Mag.* Nov. 1802. L1 consisting

consisting in "*Dignity and Grandeur of Mien and Look.*"—And how infinitely more applicable is all this, to "THE SECOND ADAM"—"THE LORD FROM HEAVEN!" Even when He veiled "*the effulgence of his FATHER'S glory;*" and "*exhausting himself of that Divine form*"—of "*that Glory which he had with THE FATHER before the World was,*" "*assumed a servile form*"—"a human figure!" Heb. 1. 3. Phil. 2. 6. 8. John 17. 5.—Who, from his childhood, "*advanced in wisdom and stature, and in grace with GOD and Man*"—Luke 2. 52.—"On whom" the HOLY SPIRIT descended from heaven, and rested on Him, at his solemn baptismal inauguration; according to the Baptist's testimony as an eye witness, John 1. 33. And who thenceforth, "*spake the Oracles of GOD; for GOD gave him THE SPIRIT immeasurably,*" John 3. 34. as foretold by *Isaiah* 61. 1. and 42. 7. and applied by our Lord to himself, at the opening of his Commission, blending both Prophecies together, Luk. 4. 18.

"THE SPIRIT OF THE LORD is upon ME,
Therefore did HE anoint Me:
He hath sent Me to publish good tidings
To the Poor; to cure the Broken-hearted;
To proclaim deliverance to the Captives;
And restoration of sight to the Blind;
To set at liberty them that are bruised [with fetters]
To preach the acceptable year of THE LORD:
[Or the grand Spiritual Jubilee, to Sinners.]

"This day," said our Lord, (when he had read the passage and closed the book) is this scripture-prophecy (*ἡ γραφή αὐτῶν*) fulfilled in your Ears"—"*And the eyes of all in the Synagogue were fastened on Him—And all wondered at the words of grace which proceeded out of his Mouth,*" Luk. 4. 20, 22.—And afterwards, "*the Multitudes*" who listened to his Divine instructions and to his Incomparable Sermon on the Mount, were struck with astonishment at his Teaching; for He taught them "*as having authority.*" Matt. 7. 28. Mark 1. 22. Luk. 4. 32.

And how amazingly insinuating and powerful must have been the tone of his voice and mode of speaking, when the woman exclaimed with rapture, "*Blessed is the womb that bare thee, &c.!*"—even the officers sent to apprehend him, pleaded in excuse for not doing so, to the Chief Priests and Pharisees—"Never Man spake like this Man!" John 8. 46. And they who did afterwards apprehend Him, as soon as he had pronounced the words *Εγώ εἰμι*—"I am," "*retreated backwards, and fell to the ground,*" appalled; nor durst they, we may presume, execute their commission or lay their unhallowed hands on Him, until encouraged by his own permission: "*I told you that I am: if then ye seek Me, let these [meaning his Disciples] retire.*" John 18. 4, 9.

Nor is the Prophet *Isaiah's* description of the person of the suffering MESSIAH; at all inconsistent herewith: as having "*no form nor comeliness*"—and "*his visage disfigured more than Man; and his form, more than the Sons of Adam,*" *Isa.* 53. 2. and 52. 14. For this was the natural result of the greatness of his passion; when "*His Soul was exceeding sorrowful, [even] unto death*"—verifying the Prophet's prediction in the next verse; that He should be "*a man of sorrows and acquainted with grief,*" *Isa.* 53. 3. Inasmuch, that in the poignancy of his agony, in the
Garden

Garden of Gethsemane, "His sweat was as it were great drops of blood, falling down to the ground." Matt. 26. 38. Luk. 22. 44.

But what was the native dignity and majesty of his presence, we may collect from the awful and astonishing circumstances of his *Transfiguration*, shortly before "his departure," attended by his glorified Servants *Moses*, the great founder, and *Elijah*, the great restorer of THE LAW; in the fight of his confidential disciples, *Peter*, *James* and *John*, the great Heralds of THE GOSPEL:—and the favoured "eye witnesses of his Majesty," 2 Pet. 1. 16. who themselves beheld his glory; a glory suitable to the only genuine [SON] of THE FATHER; after THE ORACLE became flesh, and sojourned among Us, full of Grace and Truth," John 1. 14. They who furnished the three Evangelists *Matthew*, *Mark* and *Luke*, with the following circumstances:

"And it came to pass, while He was praying, that the form of his visage was changed: His visage shone as the Sun; and his raiment became dazzling bright, very white as snow, such as no Fuller on earth is able to whiten; white as the light"—

And the effect of the stupendous Vision on the Disciples is thus described—"they fell on their face, and were greatly affrighted"—"they were terrified"—"they were oppressed with sleep."—"But JESUS touched them"—and "when they were thoroughly awake (*διαγρηγορησάμενος*), they saw his glory, and the two men standing with Him."

N. B. Compare with this, OUR LORD's similar manifestations to *Daniel*, 10. 5, 12, and to *John*, Revelat. 1. 12, 18. And see THE INSPECTOR, p. 72.

This astonishing *Transfiguration*, so clearly and distinctly described by the three Evangelists, from the two original witnesses *Peter* and *John*, happening during OUR LORD's incarnation, is satisfactory evidence of a Divine Nature, intimately blended with his Human Nature; but in a way utterly incomprehensible to us; it is also of the utmost importance, as forming a middle link, between his antecedent and subsequent manifestations, under the Old and New Dispensations, as "THE GOD OF GLORY," Acts 7. 2. and "THE LORD OF GLORY," 1 Cor. 2. 8.

It is truly remarkable, that this was the second time, that *Moses* and *Elijah* were made spectators of his glory, on the same Mount of God, *Horeb* or *Sinai*: The appearance to *Moses*, is described, Exod. 33. 12, 23. to *Elijah*, 1 Kings 19. 4, 18,—graciously vouchsafed to both, for their encouragement and support under the arduous trials of their Ministry; after *Moses* had signalized his zeal for THE LORD, by punishing the idolatrous *Israelites* at *Sinai*, with the sword of the *Levites* who ranged themselves "on the LORD's side," Exod. 32. 15, 19. and after *Elijah* had slain all the prophets of *Baal*, 1 Kings 18. 21, 40.

(To be continued.)

A SHORT WAY WITH THE METHODISTS.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN.

"BE not righteous over-much;"—this is a precept of the royal Preacher. There is danger in excesses of every kind. Truth itself, carried to an extreme, partakes of the nature of error. "Summum Jus," it has been
L 1 2

said, is "summa Injuria." The Methodists, in *Doctrine*, are chiefly erroneous, on account of the lengths they run in it; and the exclusive importance which, in some cases, they give it. There are two or three great Christian truths, replete with comfort to the mind of man; upon these they dwell continually. These they magnify in such a degree as to make many other truths set forth in the Gospel, appear but of small comparative consequence. Errors of this kind it is a difficult thing to refute; and it is a very hard task to convince a man who has fallen into them that he is mistaken. The Methodist tells you *he is of the true Church*; and turns to the Thirty-nine Articles, and thence to the Bible, for proof of his assertion. If you can admit half a dozen inflated Texts to decide, and allow a portion or two of two or three of the articles to contain the whole of the case, the Methodist may boast of having offered you demonstration; and may assert that it has lost its force upon your mind; that you "come short of Righteousness," refuse the Gospel, and cast the Articles behind you.

The *short way with the Methodists* seems to be, to urge the question of Discipline, and to press upon them the sinfulness of Schism. How can they call themselves members of the true Church, whilst they attend the ministry of *self-constituted* Teachers? How can they be deemed *Episcopalian* "sitting under" (as they term it) *Presbyterian* Pastors; or even Pastors who have received but *Lay-ordination*; if that may be styled *ordination* which is but a nullity? Under such circumstances the *Methodists* wander in utter Schism. They depart farther and farther from the Church; and all their claim of Churchmembership is but a claim made by ignorance, stimulated by audacity. "Neither Christ, nor the Holy Spirit, (says Dr. Hicckes, in an admirable Letter, prefixed to an Essay entitled "Lay Baptism invalid,") neither Angels, nor Men, have presumed to act authoritively in things pertaining to God, without the regular call from man as God hath appointed, or an extraordinary call from God."—The same great Divine supplies, in proof of his assertion, almost the whole of what relates to the calling and the sending of Ministers in the Holy Scripture. His selection of Texts is so complete; his arrangement is so perspicuous; and the aggregate forms such an impregnable body of evidence on behalf of the discipline of the Church, that I think you will perform an acceptable work by reprinting it. Dr. Hicckes treats of the Mission of Moses—the Mission of the Jewish Priests—the Mission of St. John the Baptist—the Mission of Christ—the Mission of the Holy Spirit—the Mission of Angels—the Mission of the Apostles—of the Seventy Disciples—and of the Successors of the Apostles.

1. THE MISSION OF MOSES.—And the Lord said—Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, &c. out of Egypt. Exod. 3, 10. Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. Exod. 4, 12. He sent Moses his servant. Psal. 105, 26.

2. THE MISSION OF THE JEWISH PRIESTS.—Take thou unto thee Aaron thy Brother, and his Sons with him, FROM AMONG THE CHILDREN OF ISRAEL, that he may minister unto me in the Priest's Office, even Aaron, Nadab, and Abihu, Eleazer, and Ithamar, Aaron's Sons. Exod. 28, 1. And the Lord spake unto Aaron,—Thou and thy Sons with thee shall keep your Priest's Office.—I HAVE GIVEN your Priest's Office unto you as a service of GIFT, and the STRANGER that cometh nigh (i. e.

as

as a Priest) shall be put to death. Numb. 18. 1. 7. Uzziah the King transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense, and Azariah the Priest went in after him, and with him fourscore Priests of the Lord that were valiant men: And they WITHSTOOD Uzziah the king, and said unto him, it APPERTAINETH NOT unto thee Uzziah to burn incense unto the Lord, but to the Priests the Sons of Aaron, that are CONSECRATED to burn incense: GO OUT of the Sanctuary for thou hast trespassed, &c. 2 Chron. 26. 16. 17. 18. For every High Priest taken FROM AMONG MEN, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sin: and no man taketh this honour unto himself but he that is CALLED OF GOD as was Aaron. Heb. 5. 1. 3. Not to spend too much time in enumerating those Texts which prove the Mission of the Prophets, I shall only recite some of those which plainly evince:

3. THE MISSION OF ST. JOHN THE BAPTIST. The last of the Jewish Prophets, and immediate fore-runner of our Saviour. There was a MAN SENT from God, whose name was John.—He was SENT to bear witness of that Light (i. e. of Christ.)—He that SENT me to Baptize, &c. St. John 1. 6, 8, 33. Behold! I SEND MY MESSENGER (i. e. John the Baptist) before thy face, which shall prepare thy way before thee. St. Mark 1. 2. & 11. 10.

4. THE MISSION OF CHRIST, the second person of the Eternal Trinity. St. John the Baptist speaking of him says—He it is, who coming after me is preferred before me. St. John 1. 27. 30. And our Lord speaking of himself says, He that receiveth me receiveth him (i. e. God-the Father) that SENT me, St. Matt. 10. 40. St. John 13. 20. And he that despiseth me despiseth him that SENT me, St. Luke 10. 16. God SENT not his Son into the world to condemn the world, but that the world through him might be saved, St. John 3. 17. Jesus saith, my meat is to do the will of him that SENT me, St. John 4. 34. He that honoureth not the Son, honoureth not the Father which hath SENT him. He that heareth my word and believeth on him that SENT me hath everlasting life.—I seek not mine own will but the will of the Father which hath SENT me.—The Father hath SENT me.—And the Father himself which hath SENT me, St. John 5. 23, 24, 30, 36, 37. — The living Father hath SENT me, St. John 6. 57. The Father that sent me, St. John 8. 16. 18. Say ye of him (i. e. of Christ) whom the Father hath sanctified (i. e. consecrated or set apart for the office of the Messiah) and SENT into the world, &c. St. John 10. 36. — That they may believe that thou hast SENT me, St. John 11. 42. —I have not spoken OF MYSELF, but the Father which SENT me, he GAVE ME A COMMANDMENT what I should say, and what I should speak, St. John 12. 49. — And this is Life Eternal, that they might know thee, the only true God, and Jesus Christ whom thou HAST SENT.—I have finished the work which thou GAVEST me to do. I came OUT FROM thee. — Thou hast SENT me into the world. — Thou hast SENT me, St. John 17. 3, 8, 18. 25. — God SENT his only begotten Son into the world, that we might live through him. — And SENT his Son to be the propitiation for our sins, 1 St. John 4, 9, 10. — God SENT FORTH his Son made of a woman, &c. Galat. 4. 4. — Thus we see that Christ GLORIFIED NOT HIMSELF to be made an High Priest, but He that said unto him, Thou art my Son, Heb. 5. 5. — Wherefore let us — Consider the

the Apostle and High Priest of our profession Christ Jesus, who was FAITHFUL to him that APPOINTED him, Heb. 3. 1, 2.

4. THE MISSION OF THE HOLY SPIRIT, the Third Person of the Eternal Trinity. The Comforter, which is the Holy Ghost, whom the FATHER WILL SEND in my name, St. John 14. 26. When the Comforter is come, whom I WILL SEND unto you from the Father, even the Spirit of Truth, who proceedeth from the Father, &c. St. John 15. 26. If I go not away the Comforter will not come unto you, but if I depart I WILL SEND him unto you, St. John 16. 7. — He shall not speak OF HIMSELF, but whatsoever he shall hear that shall he speak, ver. 13. — He shall glorify me, for he shall RECEIVE OF MINE and shall shew it unto you, ver. 14. — Accordingly, the Holy Ghost was sent from Heaven on the Day of Pentecost, as St. Peter testified to the wondering multitude, telling them, — This Jesus — being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath SHED FORTH this, which you now see and hear (i. e. he hath SENT FORTH THE HOLY GHOST who has caused those astonishing miraculous wonders which you now see and hear.) ACTS 2. 32, 33. — And St. Paul tells the Galatians, God hath SENT FORTH the Spirit of his Son (i. e. the Holy Ghost) into your hearts, Galat. 4. 6. — And St. Peter reckons the Holy Ghost SENT DOWN from Heaven, among those things which the Angels desire to look into, 1 St. Pet. 1. 12.

5. THE MISSION OF ANGELS. They are ALL Ministering Spirits SENT FORTH to minister, Heb. 1. 14. — The Angel Gabriel was SENT from God unto a city, &c. to a Virgin espoused to a man whose name was Joseph, — St. Luke 1. 26. — The same Angel appeared before unto Zacharias and told him, — I am Gabriel that stand in the presence of God, and AM SENT to speak unto thee. — ver. 19. Peter said, Now I know of a surety, that the LORD HATH SENT his Angel, and hath delivered me out of the hand of Herod, &c. ACTS 12. 11. — The Revelation of Jesus Christ which God gave unto him, &c. HE SENT and signified it by his Angel unto his Servant John, Revelat. 1. 1. — The Seven Spirits of God SENT FORTH into all the Earth, Revelat. 5. 6. — The Lord God SENT his Angel to shew unto his Servants the things which must shortly be done, Revelat. 22. 6.

6. THE MISSION OF THE APOSTLES. After the Twelve Apostles are named, 'tis said, these Twelve Jesus SENT FORTH and commanded them saying — Preach — freely ye have RECEIVED freely give, St. Matth. 10. 5, 7, 8. — As my Father hath sent me even so SEND I you, St. John 20. 21. — All power is given unto me in Heaven and in Earth. GO YE therefore and teach (or rather disciple) all nations, baptizing them — teaching them — and so I AM WITH YOU ALWAYS even unto the end of the world. Amen. St. Mat. 28. 18, 19, 20. — And to supply the place of Judas Iscariot, one of the twelve, the Apostles prayed and said, thou Lord which knowest the hearts of all men, shew whether of these two (i. e. of Justus or Matthias) thou hast CHOSEN, that he may TAKE part of this ministry and apostleship, ACTS 1. 24, 25. And they gave for their lots, and the lot fell upon Matthias, and he was numbered with the Eleven Apostles, ver. 26. — God hath SET some in the Church, FIRST Apostles, 1 Cor. 12. 28. — Our Lord said to Ananias concerning the Apostle St. Paul, — He is a CHOSEN vessel unto me to bear my name before the Gentiles, and Kings, and the Children of Israel, ACTS 9. 15. — As they ministered

ministered to the Lord and fasted, the Holy Ghost said; SEPARATE me Barnabas and Saul (i. e. Paul) for the work whereunto I have CALLED THEM. And when they had fasted and prayed, and laid their hands on them they sent them away; so they being SENT FORTH by the Holy Ghost departed, &c. Acts 13, 2, 3, 4. Again, the Lord said unto St. Paul, Depart, for I will SEND thee far hence unto the Gentiles, Acts 22. 21. — And therefore he styles himself Paul CALLED to be an Apostle of Jesus Christ, through the will of God, 1 Cor. 1. 1. and says in another place, — I am ORDAINED a Preacher and an Apostle — a Teacher of the Gentiles, 1 Tim. 2. 7. — How shall they preach except they BE SENT, Rom. 10. 15. — When He (i. e. Christ) ascended^u on High, — He GAVE some Apostles, i. e. he gave some the power and authority of being his Ambassadors, Ephes. 4. 11.

7. THE MISSION OF THE SEVENTY DISCIPLES, and of the DEACONS. After these things the Lord APPOINTED other Seventy also, and sent them two and two before his face, St. Luke 10. 1. — The Twelve (i. e. the Apostles) called the multitude of the Disciples unto them and said, — Look ye out among you seven men of honest report full of the Holy Ghost and wisdom, whom WE MAY APPOINT over this business, (i. e. of taking care for the poor) — And they chose Stephen, &c. whom they SET BEFORE THE APOSTLES; and when they had prayed THEY LAID THEIR HANDS on them, Acts 6. 3, 5, 6. —

8. THE MISSION OF THE APOSTLES SUCCESSORS. — St. Paul and St. Barnabas ORDAINED them ELDERS in every Church, Acts 14. 23. — For this cause left I thee (i. e. Titus) in Crete that thou shouldest set in order the things that are wanting, and ORDAIN Elders in every City, as I (i. e. St. Paul) had APPOINTED thee, Tit. 1. 5. — Stir up the GIFT of God which is in thee (i. e. Stir up that Episcopal authority, and the gifts annexed thereto, wherewith God hath endowed thee) BY THE PUTTING ON OF MY (i. e. St. Paul's) HANDS, 2 Tim. 1. 6. — The things that thou hast heard of me — the same COMMIT thou to faithful men, who shall be able to teach others also, 2 Tim. 2. 2. — LAY HANDS suddenly on no man, 1 Tim. 5. 22. — The Seven Stars are the ANGELS (i. e. the Bishops, or supreme Spiritual Governors) of the Seven Churches, Rev. 1. 20. — Of which St. Polycarp, Bishop of Smyrna was one. Now that these Successors of the Apostles, to whom the power of ordaining others into the ministry was committed, were not mere Presbyters is evident from hence, that they had the oversight of the Church of God, 1 Pet. 5. 2. A power to receive an ACCUSATION against (and therefore were each of them a JUDGE of) an Elder or Minister of a consequently inferior Order, 1 Tim. 5. 19. — It was also their province to rebuke with ALL AUTHORITY, so as to let no man despise them, Tit. 2. 15. — to reject, i. e. excommunicate, a man that is an heretick after the first and second admonition, Tit. 3. 10. — Without PREFERRING one before another, doing nothing by PARTIALITY, 1 Tim. 5. 21. — Hence the particular Angel, or Bishop of the Church in Pergamos, was justly reproved for tolerating them that held the doctrine of Balaam, and the Nicolaitans in that Church, Rev. 2. 14, 15, 16. So also was the particular Angel or Bishop of Thyatira, for SUFFERING the false Prophetess Jezabel, Rev. 2. 20. — And they could never have been thus justly censured, if they had not been vested with the powers and authority above mentioned, and these powers do vastly exceed all that can be duly claimed by any mere Presbyter, or body of Presbyters whatsoever —

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE,
GENTLEMEN,

I TAKE leave to return my thanks through the medium of your Magazine to C. for his unmerited compliment: our sentiments on the subject of catechizing entirely coincide. The repetition of a portion of Lewis's Catechism certainly is good, inasmuch as it gives the children an habit of acquainting themselves with Scripture; but with all due submission to the better judgment of my lawful pastors, the mode adopted at Stepney seems most likely to be beneficial. Lental examinations too seldom return; in the lapse of a year many removals, and other circumstances may take place: it is besides scarcely possible for infants memories to retain what they have heard for so long a time; on the other hand, repeating from a book may be without suitable reflection: a monthly lecture would obviate both these objections. Perhaps delivering the lecture *memoriter*, would impress on the minds of his youthful audience a greater veneration for the abilities of their pastor, than a written discourse. This laudable practice was at Stepney very judiciously prefaced by a Sermon on the duties of Sponsors. I hope and trust those in the higher class of life would not disdain sending their children and scholars to receive their portion of the sincere milk of the word, as whatever sublunary distinctions there may be, yet both high and low are created by the same Almighty Father,—redeemed by the same Jesus Christ,—and sanctified by the same Spirit. If any should object that thus mingling rich and poor would be too likely the means of inciting an idea of equality; to this I answer, not more than their assembling together on the Sabbath; and surely such a thought never entered the brain of any one who possessed the smallest portion of religion, or even of common sense.

Gentlemen, your obliged Servant,

London, Oct 2, 1802.

THEODOSIUS.

ON THE BISHOP OF LINCOLN'S "ELEMENTS OF CHRISTIAN THEOLOGY."

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

I HAVE very lately perused the Bishop of Lincoln's "ELEMENTS OF CHRISTIAN THEOLOGY," the first Volume of which has been not long since published in "a cheap form," for the purpose, as its Author informs us in his Preface, of "diffusing more widely a knowledge of the Holy Scriptures, and a belief of their divine authority:" and as no employment can be better adapted to a Christian Bishop, so no one could execute the design in a more satisfactory manner than is here done. The Bishop, having, doubtless, in his thoughts, the necessity of well-grounding our youth in the knowledge of the Sacred Writings, is pleased to add, "if it should lead those who are entrusted with the education of Youth to make *this most important of all studies* a regular branch of instruction to their Pupils, my object will be fully answered."

The "*Elements of Christian Theology*," in its original form, 2 vols. 8vo. was perused with the greatest avidity by every true friend to the Established Religion, who was able to procure a sight of it. The contents of those Volumes were found so truly interesting and useful, that most of the well-disposed persons who perused them, desired to possess a copy of them; but

but in the late increased price of paper, *fixteen shillings* was more than many people could conveniently spare. It was therefore highly benevolent in the pious Author, to put out a *cheap edition* of his invaluable Work. The cheap edition, which I have now before me, was printed in 1801; how many impressions have been struck off since that time, I am not able to say, but assuredly not more than the intrinsic excellence of the Work justly deserves. Whether we consider the want of a concise and well-arranged book of this kind, which had till now been felt in the Christian world;—the expensive and voluminous authors which the student was compelled to wade through to collect any proper and well-connected system of Divinity;—or the clearness, conciseness, excellent arrangement and elegant language of the "*Elements of Christian Theology*," it may justly be considered as a Work truly deserving the warm eulogium it has obtained, as well as the affectionate regard of Christians of every denomination. No theological student should, on any account, be ignorant of any part of the contents of both Volumes; no Christian of any rank, who is able to peruse the inspired Writings in his mother tongue, should be without at least the first Volume, which he should peruse over and over again with the utmost seriousness and attention of mind.

In the First Chapter of the First Part, which treats of the "*Authority and Inspiration of the Books of the Old Testament*," we are presented with such a body of evidence to establish these two important points, that none but the most malicious and determined opposers of our Holy Faith, can avoid being thereby fully convinced of the truth of those facts. For this alone, the Work is invaluable. But there is not wanting an abundance of other important matter to make it deserving of our utmost regard. What is said on the subject of allegorizing the plain historical parts of the Old Testament, is singularly deserving of attention; as this engine, for a long time past, has been employed by commentators, and other enemies of Christianity, to subvert the very foundation of our Religion. The Mosaic account of the Creation, Fall, Deluge, and Dispersion of Mankind, which has so frequently been asserted to be *allegorical*, is proved by the Bishop in p. 44, *et seq.* to be incontestibly *literal*; and such a body of evidence, such strong reasoning, and such remarkable facts are produced to establish it, as must needs be highly gratifying to every lover of the Bible, and of Truth. The attempt to analyze the Contents of this excellent Work would surpass the bounds of a letter, neither indeed does it seem to be necessary; for those who are desirous of being further acquainted with it, may now purchase it at a very reasonable rate, and those who will not put themselves to this slight expence, do not deserve it.

Of late years the inundation of infidel writings, the produce of the *In-sane Philosophy* of the times in which we live, has been very great. The vigilance of our Lawgivers, the writings of our venerable Bishops, and the well-timed exertions of our lay Brethren, have, however, under God's Providence, put a check to them. The labours of a WATSON; PREYMAN, and PORTER, have done incalculable service to the cause of that Pure and Holy Religion of which they are the distinguished ornaments and supports: and those of Mr. Cumberland, Mr. Wilberforce, Mrs. Hannah More, and Mrs. West will consecrate their memory to the latest posterity. All these distinguished characters, I believe, are yet living, may they kindly accept this tribute of just respect from one who will be content to be considered as the *humblest*, if he may also be ranked amongst the

Vol. III. Churchm. Mag. Nov. 1802. M m warmest

worship of their admirers.—Herein does the peculiar Providence of the Almighty, and his grand prerogative of extracting good from evil, most eminently appear, that while he hath been pleased to blunt the point of the sharpest arrows which infidelity ever cast against his Holy Religion, he was pleased also to call forth the exertions of his faithful servants, and by those exertions to shew to all mankind the truth and beauty of his Most Holy Word. Had the blasphemous “AGE OF REASON” never appeared, we should not have been gratified with “THE APOLOGY FOR THE BIBLE;” and if the errors and false principles of “*Modern Philosophers*” had not attempted to poison the minds of Christians, “THE ELEMENTS OF CHRISTIAN THEOLOGY,” and “LECTURES ON SAINT MATTHEW,” would most likely still have been unpublished. Thanks be to God and those true servants of his who have defended his Holy Word, we are still in possession of the bright and glorious light of the everlasting Gospel in its greatest purity, whilst, in a very near country, that light was first darkened partially, and then for a time altogether put out: may that same Divine Providence still preserve to us this invaluable blessing in all its purity, and in all its glory: may pious and learned men still continue to put to silence the blasphemies of foolish and wicked men: and may the Gospel of Truth bless us and our children till things temporal shall be succeeded by things spiritual, and the fashion of this world be changed, and we pass from the fleeting and imperfect things of Time, to the glorious and perfect fruition of Life and Immortality.

I am, gentlemen,

Your's, &c.

Oct. 22, 1802.

OBSERVATOR.

INQUIRY CONCERNING THE INTERMEDIATE STATE.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

AS I have for a considerable time thought very seriously on the following subject, from which I have derived great pleasure and consolation, and am desirous of investigating it as far as the question will admit, I should be greatly obliged to your *learned and judicious* correspondent THE LONDON CURATE, for his sentiments concerning it.

The Bishop of Lincoln, in his “*Elements of Christian Theology*,” Vol. II. p. 186, in treating of the third Article of our Church, “of the going down of CHRIST into HELL,” considers the expression of “HELL” to signify “the common receptacle for departed souls, in the intermediate time between DEATH and the General Resurrection.” This is certainly the same opinion as all the Orthodox Members of the Christian Church entertain concerning that Article. Now I am desirous of obtaining what light I can concerning this “*common receptacle for departed Souls*,” and “*the intermediate State between Death and the General Resurrection*.” Highly as I value the abilities of the LONDON CURATE, I am desirous to obtain his sentiments on these two points, and likewise a reference to such authors as may have written on the subject.

One of Bishop Pretyman's predecessors in the See of Lincoln, I think Dr. Green, wrote “*Four Discourses on the Four Last Things—Death, Judgment, Heaven, and Hell*,” in which he hazards some conjectures on this subject, but, not having the book now by me, I forget the exact particulars.

ticulars. I think the *Soul-Sleeping* Controversy is now laid aside, and, if you will forgive a play upon words, is itself *gone to sleep*; for it appears to be pretty generally agreed, that the state of separation of the soul and body, is a state of *consciousness*, though the negative to this was long maintained. I meet with continual allusions to this *conscious state of existence* of separated human souls; in modern authors of elegance and superior literary powers, who seem fond of considering the separated spirits of their friends, as sensible of the things which are transacted upon earth; as *seeing*, yet not themselves being *seen* by, their surviving relations. In POETRY we meet with continual instances of this, but, as this art is chiefly conversant in the regions of imagination, little strength can be added to the argument from thence; but when PROSE-WRITERS coolly and frequently introduce the subject, without the least necessity for so doing, we are led to conclude 'tis the result of their dispassionate judgment. For my own part, I see nothing repugnant to any doctrine of Scripture, in the notion of our departed friends being conscious of terrene transactions, and I think 'tis very consolatory to the feelings of surviving relatives, under the pressure of severe affliction for the loss of friends! It is MILTON, I think, who, on this subject, beautifully observes—"Thousands of Spiritual Creatures walk the Earth unseen," &c. Dr. DRAKE, in his "*Literary Hours*," hath many allusions to this opinion; and many others, whose names I cannot at present recollect.

Mr. ROWE's beautiful "*Letters from the Dead to the Living*" are built upon this idea, and are justly and universally admired by every lover of chaste and elegant writing.

I am, gentlemen,

Your's, &c.

QUESTOR*.

September 4, 1802.

BISHOP HORNE'S LETTERS ON INFIDELITY.

LETTER VIII.

SINCE the appearance of the unbelieving fraternity among us, in these latter days, they have been celebrated for many extraordinary qualities; but their characteristic virtue, I think, has been *modesty*. A remarkable instance of this virtue has manifested itself in their conduct respecting the publication of a certain edifying pamphlet, entitled *Doubts of the Infidels; or Queries relative to Scriptural Inconsistencies and Contradictions—Submitted to the Consideration of the Bench of Bishops—By a weak Christian*. It stole abroad in so humble and reserved a manner, without the name of printer, or vender, that it was a long time before I heard there was such a pamphlet in being. Informed, however, by a friend, that there certainly was such a thing, and that he had actually seen it, I made application to several booksellers of note in town; but they declared, they knew nothing of the matter. As I am one of those who love to learn what is stirring, I was not to be easily put by; and therefore rested not, till I had made myself master of a copy. Happy in my prize, with my hand upon my pocket, I betook myself immediately home, and having provided the implement necessary for the purpose, began to open the leaves.

* Our correspondent will find some curious remarks on this subject in a treatise by Dr. Burnet (of the Charter House) *De Statu Mortuorum et Resurgentium*; and in one still more elaborate and learned, written by the Honourable and Reverend Mr. Campbell, "*On the State of Souls after Death*," folio, 1784; of which, we believe, a new edition is about to be published.

In the process of this operation, the first words that caught my eye were the following in P. v. of the epistle dedicatory to my lords the bishops—"Inner chambers of the holy Inquisition—Whips, cords, pulleys, screws, wheels, iron crows; and red hot pincers." Having no predilection for good things of this particular kind, I resumed my work, determining not to peep any more, till I came to the top of P. 20. where my attention was again forcibly arrested by the expressions—"Ripping women with child, dashing infants to pieces against the rocks, and broiling men to death with slow fires."

I now laid down the pamphlet, and considered with myself, what had happened lately among us, to occasion this lamentable yelping. Sometimes I thought the Archbishop of York in the course of his last visitation, must have wedged some northern heresiarch under the screw, and with one turn of the machine, to the great diversion of the company, cracked all the bones in his skin, like the claws of a lobster. At other times I concluded (though no mention had been made of it in the *Morning Chronicle*) that his grace of Canterbury had invited the bishops to dine with him upon a roasted infidel, whipped to death by his chaplains. That one of these events had taken place, there seems to be little doubt, though it was impossible to say which.

I finished, however, my task of leaf opening, and began to read regularly; when I found that a deed had been done still more atrocious and petrifying than either of the above; for that, by an act of parliament procured by these same bloody-minded prelates of ours, the infidels are now obliged, on a Sunday evening, to blaspheme in PRIVATE!

This is a *falling off*, to which my memory furnishes me with nothing similar, unless it be the story of a man, much given to the use of the *long bow*, who asserted, one morning, to his family, that he had just seen *forty* couple of dogs running through the yard. It being denied that so many were kept in the country, "Nay," cried he, "I am sure there were *twenty*." The audience still continuing sceptical, "Why, then," said he, with perfect gravity, "it was *our little brown cur*!"

For such "cruel, barbarous, and inhuman," usage, these gentlemen are determined, it seems, to have their revenge upon the church, and really think themselves able, at this time of day, to write revelation out of the world, in a twelve-penny pamphlet!—Take this whole business together, and it is enough to make the weeping philosopher laugh.

In the thirty sections of their pamphlet, they have produced a list of *difficulties* to be met with in reading the Old and New Testament. Had I been aware of their design, I could have enriched the collection with many more, at least as good, if not a little better. But they have compiled, I dare say, what they deemed the best, and in their own opinion presented us with the essence of infidelity in a thumb-phial, the very fumes of which, on drawing the cork, are to strike the bench of bishops dead at once.

Let not the unlearned Christian be alarmed, "as though some strange thing had happened to him," and modern philosophy had discovered arguments to demolish religion, never heard of before. The old ornaments of deism have been "broken off," upon the occasion, "and cast into the fire, and there came out this calf." These same difficulties have been again and again urged and discussed in public; again and again weighed and considered by learned and sensible men, of the laity as well as of the clergy,

clergy, who have by no means been induced by them to renounce their faith.

Indeed, why should they? For is any man surprized, that difficulties should occur in the books of Scripture, those more especially of the Old Testament? Let him reflect upon the variety of matter on which they treat; the distance of the times to which they refer; the wide difference of ancient manners and customs from those of the age in which we live; the very imperfect knowledge we have of these, as well as of the language in which they are described; the conciseness of the narratives, sufficient for the purpose intended, but not for gratifying a restless curiosity; above all, the errors and defects of translations.

Many and painful are the researches sometimes necessary to be made, for settling points of this kind. Pertness and ignorance may ask a question in three lines, which it will cost learning and ingenuity thirty pages to answer. When this is done, the same question shall be triumphantly asked again, the next year, as if nothing had ever been written upon the subject. And as people in general, for one reason or another, like short objections better than long answers, in this mode of disputation, (if it can be styled such) the odds must ever be against us; and we must be content with those for our friends, who have honesty and erudition, candour and patience, to study both sides of the question—Be it so.

In the mean time, if we are called upon seriously for satisfaction on any point, it is our duty to give the best, in our power. But our adversaries will permit us to observe, that the way they are pleased to take (the way, I mean, of *doubts* and *difficulties*) is the longest way about; and I much fear, they will never find it the shortest way home. For if they really have determined with themselves, not to become Christians, till every difficulty that may be started concerning the revealed dispensations of God, or any part of them, be fully cleared up, I will fairly tell them, that, if I apprehend, they must die *Deists*. I will likewise farther tell them, that if they should resolve not to believe in the existence of God, till every objection can be solved, relative to the works of creation, and the course of his providence, I verily believe they must die *Atheists*. At least, I will not undertake their conversion, in either case. For in the first place, whether the solution be satisfactory to themselves, none but themselves can be the judges; and their prejudices will not suffer them to judge fairly. In the second place, if they produce an hundred objections, and we can solve ninety-nine of them, that which remains unsolved will be deemed a plea sufficient to justify their continuing in incredulity. In the third place, it is impossible in the nature of things, that we should be equal to the solution of every difficulty, unless we were well acquainted with many points of which it has pleased God to keep us in ignorance, till the last day shall open and unfold them. Nay, in some instances, it is impossible, unless we could see and know, as God himself sees and knows.

But it is an axiom in science, that difficulties are of no weight against demonstrations. The existence of God once proved, we are not, in reason, to set that proof aside, because we cannot at present account for all his proceedings. The divine legation of Moses, and that of Jesus Christ, stand upon their proper evidence, which cannot be superseded and nullified by any pretended or real difficulties occurring in the Jewish and Christian dispensations. If we can solve the difficulties, so much the better; but if we cannot, the evidence is exactly where it was. Upon that evidence is our

our faith founded, and not upon the ability of any man, or set of men, to explain particular portions of Scripture, and to answer the objections which may be made to them. Otherwise, our faith, instead of resting on the power of God, would rest on the weakness of man, and might be subverted every day. Now the evidence that may be produced for the divine missions of Moses and Jesus Christ, is such as never was produced in favour of any others laying claim to divine missions; since the world began; and it is such, as no person can reject, without being obliged to believe a series of absurdities, and impossibilities, that, in any other case, would choke the faith of the greatest bigot in Christendom: which is bringing the matter as near to demonstration as a matter of this kind is capable of being brought, or as any reasonable being would desire it to be brought.

Thus much being premised, to prevent mistakes, I shall proceed in the next Letter to the consideration of the first section, the subject of which is that of Miracles.

AN INQUIRY INTO THE PROPER MODE OF ATTAINING AN EXACT KNOWLEDGE OF CHRISTIANITY, WITH A PRACTICAL ILLUSTRATION.

THE great variety of opinions maintained by the various divisions of Christians, and the unchristian manner, in which these various opinions have ever been maintained, an effect not of contentions about truth, Jude iv. but of that corruption of human nature which the Gospel was intended to remedy, make it desirable, not that all men should agree in opinion, (for with faculties so weak, and comprehensions so limited, such union is perhaps impossible :) but that the grounds of these unavoidable differences, should be reduced into as narrow a compass as possible: and it may greatly contribute to this desirable end, if all those disputes which are *merely* verbal, i. e. merely about words to which men neither have, nor can have any ideas; or what is the same thing, *any* clear ideas, were removed. Real differences of opinion, in which men *clearly* understood their *own*, and their opponents meaning, would be found very few indeed, and perhaps many of these of no importance.

Now as we consider that ALL the knowledge respecting Christianity, which it is *possible* for us to attain, must be derived from the Holy Scriptures, we shall soon perceive that the truths relating to this wonderful dispensation, are either—

1. Such as could always be attained by the natural powers, and customary applications of the human faculties,—or they are—
2. Such as no application, nor any use of our natural faculties, could ever have discovered.

Of the first sort, are all those historical facts recorded in the gospel, which, like all other facts whatsoever, are objects of *sense*, and liable to the observation of *every* bye-stander:—Of the second sort, are the *effects* or *consequences* of these facts so recorded, which *no* acquaintance with the *mere* facts themselves could ever make known; and which *effects* or *consequences* we can only learn from divine revelation, and can only receive as true, upon divine authority, Heb. ii. 4. An attention to these different sorts of truth, will shew us with perfect precision, the *proper* *office* of human reason in the acquisition of religious knowledge in these days, and this attention will serve to secure us from the pernicious effects of a blind and

and ignorant zeal on one hand, and of a mistaken use, and presumptuous application of reason on the other, to subjects utterly beyond its reach.

Now ALL our knowledge of the nature, dispositions, and will of God, must be derived from his works, or his word: and it is to the powers of our own reason exercised upon one or the other of *these* subjects that we must be wholly indebted for ALL the knowledge which we can possibly have of them. For though we may rely with perfect confidence upon the truth of inspired writings, meaning by that expression, the writings of inspired men; yet the *reality* of their inspiration, the *authenticity* of their writings, and the *meaning* of the language used in these writings, can alone be ascertained by the use of human reason: and let not a hasty zeal lead any one to suppose that we disbelieve the reality, disregard the efficacy, or depreciate the value of that divine assistance which is promised to sincere inquirers into these important subjects, John xiv. 26. As far as our intellectual faculties are concerned, we are taught to pray that our understanding may be enlightened, Ephes. i. 17—Col. i. 9. as far as our dispositions and active powers are concerned, we are assured, if we do our endeavour, God will work in us to will and to do, Phil. ii. 13.—and we may rely with the most perfect confidence upon the divine promise, because we know most assuredly that God is faithful to his word, and just to his promises, Luke xi. 18. But though we are promised the divine assistance, yet we are not promised that we shall *know* at what time, upon what occasions, or in what matters, these promises are made good to us, nevertheless we may rest sure of God's help in time of need, Heb. iv. 16.—Nor should our ignorance of these particulars at all trouble us; we are assured that man doth not live by food alone—not merely by that food, without which life cannot be supported; and that it is in God we live and move, and have our being: yet we know no more how these benefits which respect our present, than those which respect our future life, are conveyed to us.

ESSAY UPON THE MEANINGS OF THE WORD LAW, AS USED BY ST. PAUL.

TEXT.—Rom. ii. 12.—For as many as have sinned *without* Law, shall also perish without Law; and as many as have sinned in the Law, shall be judged by the Law.

EXPLANATION.—For as many as have sinned without Law (without any *defined* rule of conduct) shall also perish without Law; (without being amenable to any *defined* rule of conduct) and as many as have sinned in *THE* Law, (under the Mosaic Law) shall be judged by *THE* (Mosaic) Law.

TEXT.—Rom. ii. 13.—For not the hearers of the Law are just before God, but the doers of the Law shall be justified.

EXPL.—For not the hearers of the (Mosaic) Law are just before (in the sight of) God, but the doers of (the compliers with) the (Mosaic) Law, shall be justified.

TEXT.—Rom. ii. 14.—For when the Gentiles which have not the Law do by nature the things contained in the Law, these having not the Law, are a Law unto themselves.

EXPL.—For when the gentiles which have not the (*revealed*) Law (of Moses) do by nature the things contained in the (moral part of that) Law, these having not received the (revealed) Law, are a law unto (i. e. have a rule of conduct within) themselves.

TEXT.—Rom. ii. 15.—Which shew the work of the Law written in their

their hearts, their consciences also bearing witness, and their thoughts the mean while accusing, or else excusing one another.

EXPL.—Which shew the work (the efficacy and influence) of the Law, (which is) written in their hearts (by their conduct.)

TEXT.—Rom. ii. 17.—Behold thou art called a Jew, and retest in the Law.

EXPL.—Thou art a Jew, and retest in the Law, (art satisfied with the Mosaic Dispensation.)

TEXT.—Rom. ii. 18.—Being instructed out of the Law; and—

EXPL.—Being instructed out of the (Mosaic) Law,—through breaking the (Mosaic) Law.

TEXT.—Rom. ii. 23.—Thou makest thy boast of the Law.

EXPL.—Makest thy boast of the (Mosaic) Law, (as having the adoption, and the glory, and the covenants, and the giving of the promises.)

TEXT.—Rom. ii. 25.—Circumcision profiteth if thou keep the Law; but if thou be a breaker of the Law—

EXPL.—Circumcision profiteth if thou keep the (Mosaic) Law; but if thou be a breaker of the (Mosaic) Law—

TEXT.—Rom. ii. 26, 27.—Therefore if the uncircumcision keep the Law, shall it not be accounted for circumcision; and if it fulfil the Law, shall it not judge thee who dost transgress the Law.

EXPL.—Therefore if the uncircumcision (the Gentiles) fulfil the (Moral) Law, shall it not, (shall not their conduct) judge thee who hast the sign of circumcision in thy flesh, and who breakest the (revealed and written) Law (of Moses), of which Law this circumcision is the distinguishing token, Gen. xvii. 11.

TEXT.—Rom. iii. 19, 20, 21.—What the Law saith, it saith to them who are under the Law. By the deeds of the Law shall no flesh be justified. For by the Law is the knowledge of sin: But now the righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets.

EXPL.—Whatsoever things the (Mosaic) Law saith, it saith to them ALONE who are under the (Mosaic) Law: and by the deeds of the (Mosaic) Law, (that is, *not* by the conduct *required* by that Law, but by the conduct of those who acknowledge that Law) shall no man be justified: for by the (Mosaic) Law, i. e., by a comparison of the conduct *required* by the Mosaic Law, and the actual conduct of those under the Mosaic Law, is the knowledge of sin, i. e., of offence against the Mosaic Law. But the righteousness of God (*not* the holiness of God, but Christian salvation, which has no concern with the observance of the Mosaic dispensation) is witnessed by the *nature* of the Jewish ritual, and the predictions of the Jewish prophets.

TEXT.—Rom. iii. 27.—Boasting then is excluded; by what Law?—Of works? Nay, but by the Law of Faith. A man is justified by faith without the deeds of the Law.

EXPL.—Boasting is equally excluded by the Law of works, whether these works are done in compliance with the Mosaic dispensation, or of the moral law, as discoverable by natural reason, or of the gospel; for should men do ALL that they are commanded to do, they would then be but unprofitable servants, Luke xvii. 10.

TEXT.—Rom. iii. 31.—Do we then make void the Law? Yea, we establish the Law.

EXPL.

EXPL.—Nor does (the gospel) the Law of faith make void (of all usefulness) the (Mosaic) Law, because the Christian dispensation receives the confirmation and establishment of its truth from the rites and prophecies of the Mosaic œconomy, Matt. v. 17.

TEXT.—Rom. iv. 13, 14.—For the promise that he should be the heir of the world was not to Abraham—through the Law, but through the righteousness of faith : for if they which are of the Law be heirs, faith is made void, and the promise made of none effect.

EXPL.—For the promise that Abraham should be heir of the world was not made to him and his seed through the (Mosaic) Law : for if the Jews were heirs (of the world) in consequence of their having received the Law from Mount Sinai, faith would be void, (of all usefulness) and the promise (made to Abraham in consequence of his faith) utterly insignificant.

TEXT.—Rom. iv. 15.—Because the Law worketh wrath.

EXPL.—For it is of the essence of Law, to have penalties *annexed*, and *denounced* to non-compliance with its commands. Promises, indeed, may be made, *without* any conditions ; but a law which does *not* subject the violators of it to penalties, i. e. to punishment, or in St. Paul's words, to no law. Unconditional promises are therefore matters of peculiar favour, i. e. of grace, and such was that made to Abraham, Gen. xv. 5. Nevertheless, favour or grace does not imply the absence of reasons in the giver, but of right or claim in the receiver.

TEXT.—Rom. v. 13.—Until the Law, sin was in the world ; but sin is not imputed where there is no Law.

EXPL.—Until the (Mosaic) Law sin was in the world ; mankind were under a Law, i. e. the Law of nature, written originally by their Creator upon the fleshly tables of the heart ; for had there been *no* Law during that period, there could have been *no* transgression ; i. e. sin could not have been in the world. But the (Mosaic) Law entered that sin might abound—might become more *manifest* by positive and specific declarations of punishment.

TEXT.—Rom. vi. 11, 15.—Ye are not under the Law, but under grace. Shall we sin then because we are not under the Law, but under Grace ?

EXPL.—Ye are not under the (Mosaic) Law, but under the gracious dispensation of the gospel.

Rom. vii. 1, 2. I speak to them that know the (Mosaic) Law ; which Law hath dominion over a (Jewish) man as long as he liveth : and to a woman is bound by the (Mosaic) Law to her husband as long as he liveth : but when her husband is dead, she is freed from the engagement of the Law to him, and therefore cannot violate that Law by any fresh engagements subsequent to his death : in the same manner Christians are *now* loosed from ALL obligations to the (Mosaic) Law. For the Mosaic dispensation being *fulfilled*, Matt. v. 17 ; and Christ, the END of *that* Law, Rom. x. iv. being *come*, it ceases from having any obligatory force. For while men lived under revealed dispensations, which neither offered forgiveness of sin, nor assistance to human frailty, the consciousness of sinful conduct, Rom. iii. 20. excited apprehensions of unavoidable punishment ; but

ROM. vii. 4.
vii. 5.

these apprehensions are now done away by the gospel offers of pardon. But says the Apostle τὰ παθήματα τῶν ἁμαρτιῶν—ΤΑ ΔΙΑ Τῆ ΝΟΜΟΥ: those παθήματα τῶν ἁμαρτιῶν, which arose through (διὰ) the (Mosaic) Law, that is the solicitations of affections known to be SINFUL διὰ τῆ ΝΟΜΟΥ, Rom. iii. 20,—vii. 7. did work in our members, Rom. vii. 23. and excited apprehensions of certain punishment. These παθήματα are not spoken of as operating *only* in the time, or during the existence of the (Mosaic) Law. But they began to be known *more clearly* as sinful, by the denunciations of that Law, and therefore carried with them stronger apprehensions of punishment. For before the promulgation of the (Mosaic) Law, sin, i. e. guilt, was as it were *dead*—had no active energy to excite fear; but *activity* is the consequence of life: and these παθήματα τῶν ἁμαρτιῶν, these solicitations of sense of the *animal* principle, were known to be sinful by means of the (Mosaic) Law: for the Apostle tells us, except the (Mosaic) Law had said, “Thou shalt not covet,” I had not known lust to be sinful. Where there is no Law there can be no transgression. (literally you cannot pass a line which is not made) Without the (Mosaic) Law then, sin, i. e. guilt was dead. But under the Law of Nature, and under the Abrahamic Covenant, no punishment was denounced against offenders; that is, no particular punishment; but under the (Mosaic) Law, punishments were denounced, and then the apprehensions of guilt *revived*: and the commandment which was ordained to life, like that given to Adam, was found to be unto death to be the occasion of condemnation, *not* intended, but *eventually* found to be so: and from continually repeated violations of the given Law, and from a sense of these violations, the extent of the guilt which arose from a compliance with sinful desires, was shewn; a compliance not known to be sinful, i. e. not known to draw *certain* punishment upon offenders *prior* to the promulgation of the (Mosaic) Law. Under the Abrahamic covenant, the Jews had no apprehensions of punishment for misconduct, after they were admitted into it; and the punishment denounced against such as were not circumcised, fell, not upon those who were *guilty*, i. e. upon those who neglected to circumcise their children, but upon the child which was neglected, Gen. xvii. 14. But when this uncertainty was changed to certainty, by the positive denunciations of the (Mosaic) Law, then apprehension took place, that no deliverance from punishment could be expected after such *peremptory* declarations. For we know that the (Moral) Law (of God, however made known to us,) is *spiritual*, i. e. it is consonant to that Law, which, however overcome by present temptations,

vii. 14, &c.

Rom. vii. 14, &c.

tions, carries with it the approbation of the human mind; because the *fitness*, the *reasonableness*, and *propriety* of this Law, and of the conduct required by it, is fully acknowledged by human reason: but our reason, that is the *inward*, the *intellectual* man; in opposition to the *animal*, the *carnal*, the *outward* man, as consisting of flesh and blood, and the appetites connected with them; the inward man, I say, not only consenteth to the (Moral) Law, that it is holy; and the commandment issued in consequence of it, holy, just, and good, i. e. beneficial, productive of happiness.— But *this* reason with which God hath endued the human soul, (and which constitutes man lord of the earthly creation,) delighteth in this (Moral) Law of God. It perceives indeed another Law, *not of (not intended, or designed originally by its Creator,) but in its members*: the carnal principle of pursuing present gratification, which not only *opposes*, but *overcomes* the Law of the mind, and brings men into captivity to the law of sin, (which is in our members) to the carnal desire of indulging our fleshly appetites.— Did the (Mosaic) Law then contribute to the sinfulness of the Jewish people? Surely *not*. From this Law in our members, the Law of *sin* and *death*, we are made free by the Law of the *Spirit of Life*, that is, by the dispensation of the gospel, the glorious dispensation of the **LORD OF LIFE**. This dispensation, the *peculiar* dispensation of the **LORD OF GLORY**, is called by St. Paul, Phil. ii. 16. the word of Life, (John vi. 33, 68. xvii. 2 Acts iii. 15.) in opposition to all former dispensations, which are styled the ministration of *death*, and the ministration of *condemnation*, viz. such dispensations as provided no *general*, or *effectual* atonement for guilt, and which therefore afforded no well grounded hope of pardon. For what the (Mosaic) Law could not do, in that it was *weak* through the *flesh*, through the frailty of those who were appointed to make atonement, Heb. vii, 27. and therefore could provide no effectual expiation for guilt, no sacrifice with whose sufficiency God had declared himself satisfied, John iii. 16. and therefore upon whose efficacy men could securely rely—the gospel had effectually done: God having sent his own Son in the likeness of sinful flesh, and by a sacrifice for sin, condemning sin in the flesh; thus shewing his abhorrence of sin, yet confirming the validity of this sacrifice, by declaring, that whosoever believeth in Jesus, i. e. in his atonement, shall not only be forgiven, but have everlasting life. i. e. be received into his favour.

viii. 2.

viii. 4.

That in consequence of such faith, the righteousness of the covenant of works, i. e. the **EFFECTS** of an *unbroken* obedience to the *moral* law of God, however this

ROM. viii. 4.

Law might be made known, should be ATTAINED by all who desire, and endeavour to comply with the gospel terms of acceptance, Eph. i. 6. with God, but that such are carnally minded, i. e. such as neither desire, nor endeavour at this compliance, will not be accepted by Him.

ix. 4.

ix. 31, 32.

The giving of the (Mosaic) Law from Mount Sinai. But Israel, which followed after the Law of Righteousness, i. e. those Jews who expected acceptance by the observance of the (Mosaic) Law, Luke xviii. 9. have not attained to this acceptance with, i. e. Justification before God; nor could they possibly attain it by an imperfect observance of *this* Law; for they sought it not by faith in the Messiah, but by their own defective compliance with the Mosaic ordinances, taking offence at the low condition of the Redeemer, Matt. xiii. 55.—Mark vi. 5.—Luke iv. 22.—John vi. 42. vii. 27. Christ is the (ultimate) end of the (Mosaic) Law for righteousness, i. e. for salvation, Matt. v. 17. that is, the gospel dispensation was to compleat the dispensation of Moses, which was only a shadow (had only the *form*, but wanted the colours and *relief*, by which perfect resemblances are made,) of good things to come.

x. 4, 5.

xiii. 8, 10.

He that loveth another hath fulfilled the (Christian) Law, of which the Apostle is plainly speaking in this places in opposition to the Jewish traditions, Matt. v. 43—that is, hath acknowledged the Saviour, John xiii. 35.

1 COR. vi. 9, 6, 7.

The word Law in these verses, plainly means contending for matters of *civil* right, exhibiting claims for justice in gentile courts of Law.

vii. 39.

The (Jewish) wife is bound by the (Mosaic) Law to her husband. All *other* wives are bound by *that* Law which gives validity to the marriage contract, whether it be human or divine.

viii. 20, 21.

The Apostle clearly expresses in the next verse what law he means. When St. Paul says, that to the Jews he became *as* a Jew, and unto them that were under the (Mosaic) Law, that he might gain such as were under that Law; he means that he reasoned with them, Acts xvii. 2.—xviii. 4. 19, upon principles taken from the Jewish Scriptures, in order to gain their assent to *his* Gospel, Rom. ii. 16—xvi. 25. But to Gentiles, who were not under the Mosaic Law, and who did not acknowledge the authority of the Jewish Scriptures, he reasoned upon the *general* principles of religion; upon the obligations all men are under, to pay all due attention and regard to their Creator and Benefactor, Acts xiv. 17.—xvii. 23, &c. Thus showing, by the *manner* of his preaching, that he was not without (a due sense of) law to God, and by the *subject* of it,

1 COR.

- 1 COR. viii. 20, 21. that he was under the conviction of faith in obedience due to Christ.
- xiv. 21. The Apostle uses the word Law in this verse, as if it were applicable to the whole of the Jewish Scriptures—
- xiv. 34. And in this verse, as if it were applicable to any part of the Pentateuch. See Galat. iv. 21, 22, 30.
- xv. 56. Any Law which shews the guilt of, or denounces punishment to those who violate such law.
- GAL. ii. 16. Works of the (Mosaic) Law—Works—that is, perfect, unbroken obedience to any law of God, Rom, ix. 82.
- ii. 19. Alluding to the proofs of the truth of the Gospel taken from the Jewish Scriptures, John v. 19.—Acts xvii. 11.
- ii. 21. If righteousness i. e. salvation (see Taylor's Key, p. 315) come by the (Mosaic) Law, the sacrifice and atonement of Christ are futile, insignificant, and superfluous.
- iii. 2, 5. Received ye the Spirit (the power of working miracles) by the works of the (Mosaic) Law—by your obedience to its precepts?
- 10, 11, 12, 13. In all these verses the Apostle plainly means the (Mosaic) Law.
- iv. 5, 21. Ye that desire to be under the (Mosaic) Law, do ye not hear the Law? The Apostle here applies the word Law to the Pentateuch.
- v. 3, 4. Here again the Apostle means the (Mosaic) Law.
- v. 14. All the Law—both the Mosaic, Levit. xix. 18. and the Christian, John xiii. 35.
- v. 33. No Law—No *penal* Law under any dispensation of God.
- vi. 2. The Law of Christ—the Gospel.
- vi. 19. They do not keep the (Mosaic) Law.
- EPH. ii. 15. The Law of *Commandments*, i. e. the *verbal*—the (Mosaic) Law by the observance, or none observance of which all mankind were divided into Jews and Gentiles.
- PHIL. iii. 5, 6, 9. In these three verses by the word Law is evidently meant the (Mosaic) Law.
- 1 TIM. 1, 7, 8, 9. The word Law can here only mean the Mosaic Law; and by the *right* use of it—St. Paul means the *use* himself made of it, that of proving Jesus to be the *Christ*, i. e. the *Messias*.
- HEB. vii. 5. The sons of Levi have a commandment to take tithes according to the (Mosaic) Law.
- vii. 11. Under the Levitical priesthood the (Jewish) people received the (Mosaic) Law.
- vii. 12. The priesthood (the *nature* of the priesthood) being changed, there must necessarily be a change (*νομος*—not τὰ νομῶν) of Law, i. e. of the *general* dispensation.
- vii. 16. After the Law of a carnal commandment—after a *temporary*

temporary dispensation : which had its completion (its *full effect*) in the present world.

vii. 19.

For the (Mosaic) Law made nothing perfect—nothing which was to *last* ; which was to be of *perpetual* duration, Heb. v. 6. —vii. 17.

vii. 28.

For the (Mosaic) Law maketh men (which have infirmity) high priests.

viii. 4.

ix. 19.

ix. 22.

x. 1.

x. 28.

} In all these passages the word Law plainly means the Mosaic Law.

Those who consider the effects of thus analysing the meaning of words whose significations become doubtful, by their being used in a variety of senses, cannot avoid seeing the advantages of this practice ; nor of remarking, how much in all probability, the numerous controversies which have so much prevailed in the Christian Church, to its unpeakable detriment, would have been diminished by it.

OBSERVATIONS UPON THE HISTORY OF CORNELIUS.

ACTS X.

THE notion that men may, and actually do merit of God (as frequently supposed by many persons) is very pernicious. To imagine that the service of men, or even of angels, is beneficial to God, and in justice merits wages, or that every instance of obedience, conveys a right to a positive reward, is unwarrantable, and contrary to Scripture. But to suppose further, that sinners, by a partial obedience, merit forgiveness of their numerous breaches of God's law, nay, acquire a right to the positive reward of eternal life, is an astonishing presumption in the eye of reason, and a blasphemous position in that of revelation : it is indeed to set aside the redemption of man by Christ Jesus, to count the blood of the covenant, an unholy, or at least an insignificant thing, and to do despite to the Spirit of Grace.

But do not some, to avoid one extreme, run into another ? denying that a difference of moral character, either is, or has been, in any instance, the ground of the favour of God in His dispensations of either temporal, or spiritual blessings, at least of His blessings in this world. But surely the Scripture History affords us many examples of eminent persons, concerning whom God has been pleased to declare, that their piety, their obedience, or faith in Christ, has made them objects of distinguished favours—favours granted indeed in this present life, but for the most part favours of a spiritual nature, and which, in their consequences, extended to the highest of all blessings—life eternal. Not that the persons so distinguished were *perfect* characters, or had a right to demand such blessings ; or that *all* whose moral character (for nought we know) might be *equal*, have had *equal* blessings bestowed upon them ; much less can we infer, that because God has selected some pious persons, and has made them objects of His favour, while he employed them as fit instruments of His gracious purposes to mankind, that therefore we may (in right of that sanctity of morals, we are pleased to assume to ourselves) demand the kingdom of heaven :

ven :

ven : vainly arrogating that as a right due to *our* merit, which at best was a mercy or a favour bestowed upon the most excellent of the saints of old. This was plainly the case with Abraham. God was pleased to call him out of the idolatrous family, in which he was born and educated, to promise that he should become a great nation, and that he should be a blessing, Gen. xii, 2. And God has been pleased to acquaint us with one reason, why he was selected for this favour, viz. his religious character. "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment," Gen. xviii, 19. And when God was afterwards pleased to make a further trial of his faith, and obedience, by requiring him to give up his son ; God expressly says to him, "For because thou hast done this thing, and hast not withheld thy son—thine only son, that in blessing I will bless thee ; and in thy seed shall ALL the nations of the earth be blessed, BECAUSE thou hast obeyed my voice." And there is no reason to doubt, but that God, as an especial favour, did at that time fully reveal to Abraham the day of Christ.

Nor must we forget how often Christ says to those whom He healed, "Thy faith hath made thee whole ; nay, what is more, thy faith hath saved thee." To say with Hervey, Dial. x. p. 347. Edit. Edin. "That it was not faith, but Christ who wrought the cure," is mere quibbling. Nothing can be more plain than that, the faith of the diseased persons—the faith and extraordinary love of Magdalen, made them *proper* objects of divine mercy. Nor need we doubt, that a genuine faith in Christ does *now* make us objects of God's favour, or that good works, the fruits of faith, are pleasing and acceptable to God. Not that any works of ours can endure the *severity* of God's judgment, procure for us remission of sins, or intitle us to eternal life.

The History of Cornelius is a case so full to the point, that we shall consider it particularly : and surely no fact can be related more clearly, and scarcely more circumstantially. Nor is the moral of the History obscure. Yet it has been strangely perverted to favour opinions, the very reverse of its *plain* import.

It is used by some as an instance, that morality, without faith in Christ, is sufficient for salvation. By others, that morality is of no account with God, under the Christian dispensation : and while some would have us forget, that Cornelius ever became a *Christian*, others would persuade us that he was always a *Jew*, compleat in every thing but circumcision*. Thus defeating the *main* end of the narration, which was to shew that the heathen, (persons ignorant of the Jewish laws and customs) might nevertheless be admitted into the Christian covenant.

The Angel says to Cornelius, "Thy prayers, and thine alms are come up for a memorial before God." A memorial of what ? Why plainly of the piety of Cornelius towards God, and of his charity towards men. His piety and charity are here plainly represented, as the ground of an extraordinary favour at *that* time vouchsafed to him. And what was that favour ? Why a *miraculous* call to *the* Christian faith in this world, and in consequence of that faith, to Christian salvation in the life to come.

It is by no means here said, that Cornelius obtained present forgiveness of sins, or future happiness for his moral character, or for his merit, how

* Theological Miscellany for March, 1786.

much soever it might be above that of others, whether Jews or Gentiles. Had that been the case, there would have been no occasion to have sent for Peter to preach Christianity. This moral character neither did, nor could procure for him, remission of sins, justification, or eternal life. For all these he is referred to faith in Christ Jesus, who, of God, is made unto us, wisdom, and righteousness, and sanctification, and redemption—he is referred to the merits of Christ, not to the merit of his own prayers, or alms for salvation. So far short of Christian perfection, or Christian holiness, is the most exalted character among the heathen! Great as was the Jewish prophet, the fore-runner of Christ, yet we are told, the *least* in the kingdom of heaven is *greater* than he.

We may observe, that this call of Cornelius, though in part miraculous, yet was in the main, consonant to the method of God's ordinary government. The knowledge of Christian faith, was not miraculously conveyed (as it might have been) by the angel to Cornelius; and as was, by Christ himself to St. Paul, Gal. i, 12. but it was appointed in this case, that faith should come in the ordinary way, by hearing, by the preaching of Peter to him and his household. And it is observable, that though the Holy Ghost fell upon all them which heard the word, so that they spake with tongues, yet prayed they Peter to tarry certain days: undoubtedly that he might expound unto them the word of God more perfectly.

Just so we see, I will not say miraculous, but uncommon and unaccountable circumstances bring a careless sinner to the hearing of the word. It pleases the Lord (the same Lord who appoints these circumstances) to open his heart, so that he attends to the things which are spoken by the preacher, and from these small beginnings, a total change, with respect to life and manners, shall follow.

With respect to Paul, God was pleased to reveal His Son in him, by a miracle: he was separated from his mother's womb, and appointed to be a preacher of Christ amongst the Gentiles. His knowledge, therefore, was from the fountain head, was immediately from Christ Himself, and not from the apostles. The knowledge of the Roman Centurion, and his household, was from the mouth of Peter: nevertheless, Peter's doctrine was witnessed by the Holy Ghost.

But the salvation of Cornelius, and his household, was by no means the whole purpose of this miraculous call. It was, indeed, a favour; in other words, it was of God's grace, that Cornelius and his household, should be thus singled out, and made the first fruits of the Gentile Church in Christ. And this was a favour bestowed upon him, on account of his piety, and his alms: and his moral character which made him an object of favour with God, also prepared him to receive the gospel, and rendering him a fit person to be made an instance of God's purpose, to admit the Gentiles into the covenant of grace. For the great end of the whole of this miraculous dispensation, the vision of Peter at Joppa, and the angel of God warning Cornelius to send for that apostle, was to convince Peter and the other apostles, that the middle wall of partition, between the Jews and Gentiles, was now broken down, and that God had to the Gentiles *also*, granted repentance unto life.

Thus we see wisdom, and goodness wonderfully united, in the divine dispensations. God's mercies to individuals, have often far more extensive, and important consequences, than *their* particular benefit. The honour, and glory of God; the great purposes of His universal government,

and

and above all, that gracious design, the salvation of men through Christ, are in a wonderful manner promoted, by these favours to individuals, and the objects of His favours selected with a view to these great ends.

We have no reason to doubt but there were at that time, many more pious Gentiles to be found besides Cornelius; some perhaps in the Roman army: yet none of these were called to the Christian faith by a miracle: so also many widows were in Israel in the days of Elias, yet to none of them was Elias sent, save unto a widow of Sarepta, a city of Sidon. The councils of God are to us, in this respect, unsearchable; and the language of scripture is, I will have mercy on whom I will have mercy. Favours would be converted into *rights*, if one man of equal moral character, that is of equal merit, could demand the same spiritual advantages, which for ends *unknown* to us are granted to another. It was not given to Socrates, to see the day, and know the salvation of Christ, though to many of inferior merit in the heathen world. Our Lord Himself says to His disciples, I tell you many prophets and kings have desired to see the things which ye see and have not seen them, and to hear the things which ye hear and have not heard them.

The character of God, as we may gather from this History, is, that He is impartial; not like weak men, governed by attachment to parties; not as the Jews fancied, fond of their nation, inexorable to all the world beside. When Peter says, that in every nation he that feareth God, and worketh righteousness is accepted with Him, he neither means that such obtain pardon of sin, and eternal life, without Christ, nor are his words without any meaning at all. All such are undoubtedly objects of God's favour, but of what favour? of such, and so much favour as God in His wisdom shall see fit to bestow. This in the particular case of Cornelius was, as we before said, a miraculous call to the Christian faith. All we can conclude is, that God's favour, His mercies, particularly those in Christ, are not limited to distinctions, either of nations, families, or even religious *sects*. In every nation he that feareth God, and worketh righteousness is accepted with Him. But how accepted? Why so accepted as to be admitted, to the Christian covenant and Christian privileges, as well as the Jews. This was a matter of surprize to Peter, some of whose Jewish prejudices, Matt. xvi, 23, still remained: but now, through the heavenly vision, and the command to go with the Roman soldier, and servants of Cornelius, nothing doubting, he is convinced that God is no respecter of persons, and that in Christ shall all the nations of the earth, as well as the Jews, be blessed.

And now why should any *pious* persons, be alarmed, as if human merit was going to be set up against the merits of Christ, or morality should be so exalted, as to supersede Christianity? Why fear, lest from the History of Cornelius, taken *literally*, and plainly, any one should be led to think, he had no need of Christ, or should expect forgiveness of sins, and eternal life, upon the score of his own merit, his alms, or even his prayers? As well might he expect a visit by an angel from heaven. Yet such is the dread of this *MONSTER merit*, that they will not allow what the angel **PLAINLY** says, "That the prayers, and the alms of Cornelius came up for a memorial before God." No! "his faith in the service and sacrifice at Jerusalem, which he exercised at the time of its offering, became spiritually *this MEMORIAL*, according to the Mosaic law; for Cornelius, with all the faithful, under the Mosaic law, waited for the manifestation of the Messiah,

and trusted in Christ to come." All which is said, and you may see proved from the HEBREW, in the Theological Miscellany, for March, 1786. —But whatever may be gathered from the Hebrew, the Greek says no such thing. We are told Cornelius was a centurion of the Italian band, and therefore, as others of that band, probably born, and brought up, in Italy. His name shews him to have been a Roman. He was, indeed, a worshipper of the true God. And the knowledge of the true God, he might learn from the Jewish scriptures, then translated into Greek: copies of which he might meet with among the Jews of Cæsarea. But is it likely he should understand the prophecies or types of the law, or trust in a spiritual Messiah to come—the end of the law for righteousness, as this Calvinistical magazine writer affirms—Who is it that dreams *here*, to use his own words?

As little weight is there in the argument *a priori*, urged by Hervey, Dial. vi. p. 211. Edit. Edin. to shew "that Cornelius, though an heathen by birth, had believed, through grace, *before* he had the heavenly vision; that the business of the apostle was only to confirm his faith, and administer baptism, and give him a clearer light in some points." "No prayers, no alms," says Hervey, "can go up as a memorial before God, but through Christ." Be it so. Can *none* have benefit from the sacrifice of Christ, or from His intercession, but those who have *heard and believed*? Was not the repentance of the Ninevites accepted, at least as to temporal punishment? I do not say, without Christ, but I do say, without the preaching of Christ among them, or their faith in that sacrifice. The prayer of Hannah was heard, and answered; yet it is very unlikely, that she should have faith in Christ. Faith in God, as the governor of the world, and the disposer of all events, she might have; and this is the faith spoken of Heb. xi, 6, here quoted, and as usual, with persons who have a system to support, grossly misapplied. Indeed to suppose Cornelius either a Jew, wanting only circumcision, or a Christian, wanting only baptism, would defeat the end, for which the History is related both here, and by Peter himself, Acts xi, and would wholly invalidate the conclusion the apostles and brethren drew from it, "That God hath *also* to the GENTILES granted repentance unto life."

Others are driven by the same *fear* of MERIT, into a different absurdity. The prayers and alms of Cornelius, could not, say they, be a memorial of his piety, and charity, and as such come up before God: No! that could not be. It would imply there was *merit* in devotion, and alms giving. No! his prayers and his alms came up for a memorial of his SINCERITY—a proof that his devotion was unfeigned.—Very well.—But how is the matter mended? May there not be MERIT skulking under this virtue of sincerity? May not sincerity claim a reward, as well as prayers, and alms?

Upon the whole, we cannot but conclude, that we may safely and without danger to Christianity, admit there is such a thing as *merit*, and *demerit*, constituting MORAL character, and that in the sight of God, as well as man. That it often has been, and may now be the ground of many religious advantages, vouchsafed to persons of all ages and countries, both in the extraordinary, and ordinary administration of God's government over this present world. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers.

As to that pernicious notion of setting up merit (often wholly fictitious) against

against demerit, and arrogantly balancing accounts with God Almighty, there is not the least in this History to countenance it. The morality of Cornelius is not of the sort *commonly* put off for morality, but comprehends piety towards God, as well as benevolence towards men; not balancing the total want of one, by extraordinary pretensions to the other. Nor is Cornelius represented as one who, knowing the covenant of grace, rejected it in a dependance upon the covenant of works. Just the reverse. The angel purposely sent of God, warning him that Peter should tell him what he ought to do, and the baptism of Cornelius and his household, are proofs that, notwithstanding the high pretensions of heathen morality, even in its most exalted state, there is no salvation out of Christ; and that there is no other name under heaven given among men, whereby we must be saved.

* * * The attentive reader is requested to observe, that such errors as escape our notice, in the papers sent to us from Mr. Ludlam, will be corrected by him, in the first subsequent communication of his, which may appear in any of our future Numbers.

In Mr. L.'s Essay upon Religious Conversation, printed in our Magazine for October last,

PAGE 223, line 5, *for* Religion Conversation, *read* Religious Conversation.

224, third line from the bottom, *for* I shall take notice, *read* I shall take NO notice.

225, line 12, *for* of their conflicts, with their defeats of, *read* of their conflicts with, *of* their defeats *from*.

DR. DUNCAN'S HINTS TO THE CLERGY.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE,
GENTLEMEN,

THE great satisfaction which I, in common with many of my friends, have received from the perusal of your useful Publication, induces me to communicate some extracts from an interesting work lately published at Bath. My wish is to disseminate, by your means, as widely as possible, the knowledge of a work which appears to me to be calculated to sustain the honour of our Church establishment, in a very superior degree; but which, being published in the country, has been hitherto, perhaps, but little circulated beyond the environs of Bath. The title page announces, that the profits of the publication will be given to the support of the decreasing fund of the School of Industry, in that city. The work, consisting only of 146 pages, is entitled, "Seasonable Hints to the Younger Part of the Clergy of the Church of England. By the Rev. J. Duncan, Rector of Warmborough, Hants. Barrat, Bath."

How seasonable these Hints really are, and how properly and energetically addressed to those who have newly taken on themselves, the sacred office of Teachers of the Gospel, the following extract will, I am persuaded, abundantly evince.

SECTION III.

"Were the religion of our blessed Lord and Saviour generally displayed in its genuine purity, it must infallibly command the affectionate and devout regard of all who could behold, with an unprejudiced eye, its beneficent and glorious effects, upon the conduct of its faithful professors. The mockery of infidels would then be abashed by the illustrious examples it would then exhibit of consistent worth. The striking evidence of this has

descended to us through eighteen centuries, with such invincible force, that the keenest adversaries to the idea of its miraculous propagation of old, unwittingly urged it to their own confusion. Their modern mimicks, a Bolingbroke, a Voltaire, a Gibbon, with shameless disingenuity, because in defiance of 'the tender mercy of God, whereby the day spring from on high hath visited us,' have alledged this exemplary conduct as sufficient to produce it, without supernatural interposition. Such was at the first establishment of the Church of Christ, such will ever be the providential effect of an unfeigned and uniform sanctity of manners.

"The corn springs up, the roses bloom, the fruits, the animals, nay, the rational and moral faculties of man advance to maturity by the decree, the care, the foresight of a Divine Superintendent. Yet all this, it is said, falls out in the ordinary *course of nature*. We do not indeed, like the superficial and conceited disparagers of natural, as well as revealed, religion, consider these wonderful effects the less, as the immediate operations of a supremely intelligent Providence, on account of their constant regularity. So in the establishment of a religion adapted to regulate the conduct especially as well as the faith of its professors, it was most reasonable to expect the same *course of nature*, the same regularity of moral effect (become, in its turn, a secondary cause) should be ordained most powerfully, to co-operate with the miraculous and extraordinary means decreed to take place for the same gracious purpose. Accordingly, such were the unblemished honors of the primitive Church, such the resistless beauty of holiness, confirmed by the reluctant admiration, the express acknowledgement of its most cruel persecutors.

"When in aftertimes, men walking after their own ungodly lusts, had yet the impudence to call themselves Christians, though degenerated from the respectable graces of humility and purity of manners, disgraced by the despicable vices of ambition, pride, and avarice, defiled with every impure and disorderly passion, the veneration before paid to religion would naturally cease. A combination of two different causes that bear little affinity to each other, appears, at this day, to be strangely conspiring, to cast a temporary shade upon the light of the gospel, in the eyes of a superficial observer. The epidemical illusion of the numerous tribes of followers of certain pretenders to extraordinary sanctity, their unintelligible rants and increasing absurdity, are a subject of serious regret to all found and sober thinkers. They give occasion to the most aggravated and wanton mockery of religion itself, thus confounded with its wretched semblance. Against this contagious frenzy, in vain would calm expostulation interpose its friendly aid. Reason and sobriety of thought, are the very foes against whom they are most exasperated, they denounce the most outrageous war.

"Another object of more immediate alarm to the public peace and security, is considered as equally injurious to the interests of the Church and the religion, pure and undefiled. A violent political ferment in the minds of men, into which the critical circumstances of the times have cast these kingdoms, has given a fresh and unbounded loose to the extravagance of the blasphemous and libertine scorners. You will often, in a mixed conversation, be grieved to observe the advantage taken by the sacrering infidel, from the counterfeit coin now currently uttered by our increasing swarms of modern separatists, for the sterling doctrines of the gospel. The discordant authority of our first Protestant Reformers, is wrested by the Antinomian Methodists, to sanction the imposition. You will

will hear the unbelieving libertines in apparent concert with those raving declaimers, slyly complimenting the established clergy upon their desertion from the primitive evangelical standard, and professing, as openly as themselves, an unbelief of its *fundamental* doctrines.

The declared rebels against the laws of God, ordained to regulate their conduct, indignant now at the statutes enacted by a wise government, to restrain their exorbitances in practice and discourse, appear like a torrent partially confined, impelled to break forth in another direction. Their insults are the more open and daring against the divine majesty. In these they madly fancy they may, with present impunity, indulge their utmost licence. Be at all times prepared to meet and resist the boldest attacks of these traitors, alike to an earthly and heavenly sovereign. May your clerical profession, the cause of humanity and of sacred truth, with a firm trust in Almighty succour at your call, inspire, and give success to all your loyal and pious endeavours. That you may properly discharge your duty, in opposing these dreaded foes to our excellent establishment, be careful to acquire first an exact idea of their distinct, yet often, strangely blended characters."

This is properly followed by a "Distinct View of Modern Infidelity, and of Antinomian Methodism;"—subjects which cannot be too closely and minutely considered by Clergymen at the present moment, when infidelity and fanaticism appear to be advancing *passibus æquis*.

I am, gentlemen,

Your humble servant,

Xϕ.

[Note. We concur with our correspondent in his opinion and recommendation of Dr. Duncan's very judicious and reasonable publication; and we hope that the admonitions of this venerable Divine, will have abundant effect upon those to whom they are particularly addressed. It was our intention to have reviewed this excellent pamphlet, but the insertion of the above letter, with this note, now renders it unnecessary.]

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

I REQUEST the favour of you to insert the following letter in your very valuable Miscellany.

I am, gentlemen,

Your's, &c.

Rempstone,
Nov. 11, 1802.

E. PEARSON.

TO THE REV. DR. PALEY,

REV. SIR,

IT having repeatedly fallen to my lot to animadvert on some parts of your "Principles of Moral and Political Philosophy," the publication, which formed the foundation of your well-deserved fame, I feel an inclination to express to you the satisfaction, which I have experienced, in the perusal of your late production on *Natural Theology*. No employment can be more proper for a human being, than to contemplate the Creator in his works, to "look through nature up to nature's God," and thence to derive those sentiments, which are adapted both to ennoble his mind and to regulate his conduct; and in this employment, I doubt not, you will be the means of engaging thousands, who would otherwise have never been either disposed or able to engage in it. If there be any thing further

ON

on the subject, which I should have wished for, it is, that you had carried on your observations from the *material* to the *intellectual* world, and afforded us, in addition to the chapter on *instincts*, a chapter on the faculties of the *human mind*, as being the most express image here discernable of the Divine Nature. Where, however, we have received so much, there is but little reason to complain of not having received more. From the perusal of your book, those might well suppose, who do not know the contrary, that you had bent on it the whole force of your mind, and that the studies of your life had been directed with a particular view to its subject. By your happy mode of illustration, you have unveiled the face of nature, disclosed a vast variety of those wondrous beauties, to which the generality of men are blind, or which, at least, they are negligent of referring to an *intelligent cause*, and thus powerfully assisted in driving atheism to take refuge in the lowest regions of ignorance or folly. I am happy also in observing, that you have provided a caution, and I hope it will prove a *sufficient* one, against the danger, which is supposed, not perhaps without reason, to be attendant on the study of Natural Religion; I mean, that of so resting in the conclusions derived from it, as to render the mind less sensible of the necessity, and less attentive to the evidences, of *Revelation*. This, if we may judge from the experience of the present age, is the common fault of philosophic minds; though it is doubtless more peculiarly so, where, as in Roman Catholic countries, Christianity is not presented to acceptance in its original purity. This, therefore, is a fault, against which the student, who is invited to survey the works of nature with a philosophic eye, can scarcely be too strictly guarded. Amidst his admiration of those works, he should frequently be reminded, that there are many difficulties concerning *man*, if not concerning *all* the sensible inhabitants of our globe (involving, of course, difficulties concerning the *moral* attributes of the Deity) which can only be explained, as they are explained in Scripture, by considering him as a *fallen* creature.

In one of my little publications, speaking of the books on the subject of Natural Religion, which I thought adapted to the use of students in the University, after mentioning, with approbation, "Dr. Samuel Clarke's Demonstration of the Being and Attributes of God," and the first part of "Bishop Butler's Analogy," I stated, that additional assistance in this branch of study might be expected from the appearance, should it ever take place, of that work of Dr. Balguy, of which his excellent treatise on *Divine Benevolence* was supposed to be a harbinger, as well as specimen. It has since been discovered, that the expectations, which may have been formed, of assistance from that work, are not likely to be gratified. I am the more happy, therefore, in reflecting, that you have so amply contributed to make amends for the disappointment, and furnished a work on the same subject, to which our academic youth may be referred with so much safety and advantage.

Thinking as I do, and wishing for the support of your authority in what I take to be the cause of truth, there is scarcely any thing, which I have more at heart, than that you would, if the state of your health should permit, take a calm review of those positions advanced by you in morality and politics, which have excited a pretty extensive, not to say general, disapprobation. If I might be permitted to assume the office of an adviser, or to be considered in any degree as the guardian and promoter of your fame, I should take the liberty of suggesting, that some of the greatest
men

men have increased their reputation by *retracting erroneous opinions*. If Augustin had not written his *retractions*, his character would not have stood so high as it now does. My hope and belief is, that if, on examination, you should find yourself in similar circumstances with Augustin, you would have the greatness of mind to follow his example. But, be the event in this matter as it may, you have attained to no ordinary rank in the republic of letters, and you retire from your literary labours with the glory, *me judice*, of having written one of the best books on one of the noblest subjects, that can employ the mind of man.

I am, Rev. Sir, with the greatest respect,

Your well-wisher and obedient servant,

E. PEARSON.

Rempstone,
Nov. 11, 1802.

REMARKS ON THE NATIONAL TITLE.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

I HAVE often wondered, that no one, at least to my knowledge, has noticed that solecism in speech, now sanctioned by a solemn act of the Legislature, which is contained in the national title, the "United Kingdom of Great Britain and Ireland." It is evident, that, according to the idiom of the English language, and indeed of *any* language, it ought to be the "United Kingdoms of Great Britain and Ireland. When the term *united* is prefixed to the word *kingdom* in the singular number, it gives the idea of a nation, which was before divided against itself, restored to peace and harmony; not of two distinct nations united under one legislative authority. The same objection holds with respect to the ecclesiastical title, the "United Church of England and Ireland." The circumstance of their being united, makes them to be one church for the time to come; (and I hope that time will extend to the latest generations,) but it is not in the power, even of enchantment to make them to have been but one church in times past. The reason of using the singular number rather than the plural, in these cases, probably was, that the sameness of authority, interest, &c. which was intended to be established and secured by the union, might be more fully expressed; but, since this is sufficiently expressed by the term *united*, as in the instances of the "United States," and the "United Provinces," I do not see the necessity, nor, consequently, the justification, of infringing so much on the laws of our language. I observe, and not without a secret satisfaction, that the habitual sense of propriety often leads people to say and write, "United Kingdoms," and "United Churches;" but I never observe it without wishing, that, in doing so, they were not compelled to speak and write in opposition to legislative authority. The purity of our language is a matter not beneath the notice of our rulers; and I am not without the hope, that it may still be thought worth while to correct this anomaly. If there should be found no inclination to make the proposed alteration, or the opportunity of making it should now be irrecoverably past, it remains to be seen, whether an act of parliament can effect a greater change in the *English* language, than the power of Augustus was able to do in the *Roman*.

I am, gentlemen, your's, &c.

Rempstone, Nov. 15, 1802.

E. PEARSON.

AN ESSAY UPON THE NATURE OF FAITH.

THE human mind is capable of ACQUIRING knowledge in several ways by those powers which God has vouchsafed unto it: it can also RECEIVE information of different kinds, i. e. such knowledge as is communicated from other intelligent beings, or is derived from *analogical reasoning*. The knowledge which men ACQUIRE, is, and must be *certain*. It arises from the operation of our *own* faculties, and is wholly owing to the voluntary exertion of our *own* powers, and if these *can* deceive us, truth must be *unattainable*. But the knowledge we receive by information from others, or from analogical reasoning, *cannot* in the *common* course of things be *certain*. We do not, we cannot *see* that invariable connexion between the ideas, which is necessary to establish *certain* truth: we only *suppose* from probable evidence that there is such a connexion; that is, we do not depend upon certain knowledge, but upon probable faith for our possession of truth.

By faith then, we mean only the *simple* assent of the mind to such propositions, as are grounded, either upon the *mere affirmation* of those who advance them, or, upon the *deductions of analogical reasoning*: all we can do to secure ourselves from error with respect to the first, is to ascertain the credibility of those through whose testimony we *receive* this sort of information; just as all we can do to secure ourselves from error with respect to the second, is to ascertain the nature and extent of that analogy upon which our faith is to be built.

As certainty then is the natural, *and* necessary consequence of intuition, of demonstration, and of the full and fair evidence of sense; so different degrees of probability are the natural, but *not* the necessary consequences of faith, whether the information received by it, arises from human testimony, or from the deductions of analogical reasoning. And just as certainty is the natural consequence of intuition, of demonstration, and also of the *full and fair* evidence of our senses, so different degrees of probability, of confidence, reliance, and trust, in proportion, are the natural, but not the necessary consequences of faith. Faith is a *state of the understanding*,—confidence, reliance, and trust, are *dispositions* of mind. Faith is no more confidence, reliance, and trust, than intuition, or demonstration, or the full and fair evidence of sense is certainty, yet one is the appointed way to the other; and God has so constituted the human mind, that knowledge, however received, shall be able to excite or change our various dispositions.

It must, however, be observed, that if the similarity between the objects upon which analogical reasoning is founded fails, no conclusion can be drawn; and if the words by which information is intended to be conveyed, are unintelligible, such information is nothing; it is mere words—*no* faith can be built upon it: you may just as well suppose that you can believe *abracadabra*, or *barbara celavent daniferio baralipton*. But it is one thing to believe that certain persons speak truth, and quite a different thing to believe the truth so spoken. The Parthians, and Medes, and Elamites, who heard the Apostles speak the Cretan and Arabian tongues, might believe that *they spoke truth*; the Cretans and Arabians alone could believe the truth *so* spoken. And why so?—Why, because they understood the word spoken, i. e. they comprehended the meaning of what was said in their own tongue. He that speaketh unintelligible words, so far speaketh an unknown tongue; for as St. Paul says, no man understandeth him.

him. What then are we to think of Mr. Kott, who (in his History the interpreter of Prophecy, edit. i. vol. iii. p. 14—or edit. ii. vol. ii. p. 129) thinks men may be called upon, i. e. be under *moral* obligations to *believe* what they *cannot* comprehend. Men may, to be sure, be called upon to assent, to negative propositions, but then they do not assent to what they do not comprehend, but to what they *nearly* do, namely, to this proposition, that they are utterly ignorant about the matter in question. He who assents to a negative proposition, only declares his own ignorance: for the design of negative propositions is, not to *show* what a thing is, but what it is not: and this any one can comprehend.

When then it is affirmed that faith is the gift of God, if it is meant, that the *information* conveyed to us in the gospel, and the *evidence* of the truth of this information is the gift of God, the assertion is undoubtedly true; and it is no less true that *this* gift is bestowed upon ALL who attend to this information, and to the evidence there is for the truth of it. For attention of mind is as requisite to discover truth, as directing the eyes to any object is requisite to discern such object. But if it is meant that the disposition of mind, which we call reliance, or trust, or confidence, is the *necessary* effect of a *divine* agency, (to use Dr. Dodderidge's words) and which agency has no respect to, or connexion with the information which we can receive from Scripture, but is wholly independent of such information, being a miraculous gift; (and, *such* are all gifts which are *restrained* to particular persons) then does such a *necessary* effect destroy all *moral* agency, which consists in a *FREE*, though it may *not* be, *uninfluenced* operation of our various powers, (for by *moral* beings, we understand beings capable of being influenced by *moral* motives,) and makes the objects of it mere machines: but such agents are utterly incapable of that blessing which our Lord attributes to those who have not *SEEN*, and yet have believed: who have received His gospel *not* WITHOUT any evidence at all, but upon *such* as is far *less* than the evidence of *sense*.

But if this reliance, trust, and confidence, are not *necessary* effects of a divine agency, or miraculous gift, then may these dispositions be just as well expected from the *natural* and *usual* effects, attending the operation of our perceptive powers, and arising from the information received by the action of *these* powers. For we cannot conceive how any dispositions can be excited in our minds, but through the customary effects of *appropriate* knowledge: and so the Scripture represents this matter: for thus, the love of God in men is considered as the effect of our being made acquainted with his love to us. Not that *we* loved God, but that *he* (FIRST) loved us, 1 John iv. 10, 19.

APPENDIX TO THE ESSAY UPON THE NATURE OF FAITH.

THE writers of the New-Testament, though inspired, use their words just as common writers do; that is, they use them in a variety of senses, and leave their readers to collect the particular sense in each passage, just as men collect the senses of words in any other writings. A test it may be of the reader's attention, discernment, and integrity, or fairness of mind, that is, of freedom from prejudice.—Accordingly—

They use the word FAITH in a variety of senses.

1. It sometimes signifies that firm reliance, and assured confidence in God, to which, in the times of the Apostles, the power of working miracles.

cles was vouchsafed. For when the disciples ask Jesus, Matt. xvii. 19. why they could not cast the devil out of the lunatic, (a question they certainly would not have asked, unless they themselves had failed in the attempt,) His answer is, "because of *unbelief*: and He adds, if ye have *faith* as a grain of mustard seed, Matt. xiii. 32. if ye have that trust in God, that *particular* kind of faith, that fixed dependence upon, and confidence in Him, Mark xi. 22. required of you at this season, ye shall say to this mountain, "remove hence to yonder place," and it SHALL remove.

2. Sometimes the word faith means veracity, faithfulness, truth. Thus, Matt. xxiii. 23. in our Lord's reproof to the pharisees, ye have omitted, says He, the weightier matter of the law, judgment, mercy, and FAITH, i. e. fidelity, truth, or faithfulness, in the discharge of any trust reposed in, or committed to men.

3. Sometimes the meaning of the word faith is transferred from *fidelity* in the discharge of a trust, to the *trust* itself, i. e. to the matter committed to our charge. Thus St. Paul, Rom. xii. 6.—Having then gifts, differing according to the grace that is given us, i. e. according to the favour vouchsafed unto us, whether prophecy, let us prophecy according to the proportion of FAITH; that is, according to the nature and degree of the gift bestowed upon us, or the trust reposed in us; whether it be prophecy, or ministrations, or teaching, or exhortation, or the exercise of any other gift, which requires faithfulness, so let every man discharge his respective duty.

4. Sometimes the word faith is put to denote the whole gospel. Thus we are told, Acts vi. 7. that the number of disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient unto the FAITH, i. e. embraced the gospel: and Rom. x. 8. St. Paul styles the gospel the word of FAITH which we preach. So the truths revealed in the gospel are called FAITH by the same Apostle, Philip i. 27, 28. and are said to be an evident token of perdition to those who reject, and of salvation to those who receive this FAITH.

5. The word faith is often used in a most obvious sense, for a firm belief, and well-grounded persuasion of the *general* truth of Christianity, in consequence of that conviction, which may *justly* be expected to follow, from a due consideration of the irrefragable evidence there is for the certainty of it.

Perhaps a careful investigation may discover other senses in which the word *faith* is used; but those above noticed are sufficient to shew the reasons why they have been produced.

When then divines take upon themselves to explain particular texts, they must—

1. Ascertain clearly the ideas which they suppose to be conveyed by the words of such texts.—And—

2. They must shew that these ideas do undoubtedly belong to the words in question.—For—

Propositions consisting of *mixed modes*, may be *true* or *false*, according to the different ideas *arbitrarily* assigned to such modes. If propositions consist of words to which either *no* ideas, or *inconsistent* ideas are annexed, such propositions are unintelligible. Thus, when certain divines put together the ideas of *pardon* and *acquittal*, into what one of them calls a Scriptural notion of justification; and when another of them says, certain ideas cannot be conveyed by *any* words whatever, but that they, i. e. the

truths

truths conveyed by such ideas, must be FELT, both these assertions are equally unintelligible.—And therefore—

When divines affirm that faith is the gift of God; if they annex the *same* idea to the word FAITH as St. Luke does, Acts vi. 7.—and St. Paul, Rom. x. 8. and Philip i. 27. the affirmation is true; and the truth of it may be proved from 2 Tim. i. 9. and Titus ii. 3, 4. But if they mean that the belief, and persuasion of the truth of the gospel in *these* days, is in consequence of the immediate, and therefore miraculous influence of God (what Dr. D. calls a DIVINE AGENCY) vouchsafed to *some* persons and *not* to others; and like the faith produced by inspiration, not the effects of rational argument, but of sudden and supernatural conviction, which is the only precise meaning of faith, being the gift of God, when by faith we mean *belief*; it is impossible to shew that faith in **THIS SENSE** is his gift. Because the only text ever quoted to establish this opinion, viz. Eph. ii. 8. cannot possibly be used by any persons who attend to the construction of the words: for the whole analogy of the original language must be set at nought, and the meaning of the Greek tongue rendered utterly uncertain, before this sense can be *forced* from the verse in question: and this opinion wholly *changes* the meaning of the word *faith*: for if we understand by faith, a firm belief, and well-grounded persuasion of the general truth of Christianity; founded upon that evidence which God has given for it, then this faith *cannot* be restrained to any *particular* person; because this evidence is open to ALL wherever the gospel is known. It may also be further observed, that this opinion renders the distinction between the ordinary and extraordinary gifts of the Holy Spirit perfectly nugatory.

REVIEW OF NEW PUBLICATIONS.

Lectures on the Gospel of St. Matthew; delivered in the Parish Church of St. James; Westminster, in the Years 1798, 1799, 1800; and 1801. By the Right Reverend BELBY PORTEUS, D. D. Bishop of London, 2 vols. 8vo.

(Concluded from page 242.)

THE Nineteenth Lecture is an admirable commentary on the twenty-fourth chapter of St. Matthew's gospel, in which the destruction of the Jewish nation is strikingly described, as the primary object of the predictions of our Lord, contained in that chapter. But the Bishop very properly considers also the prophecy, as a "type and an emblem of the dissolution of the world itself, to which the total subversion of a great city and a whole nation bears some resemblance."

In the next Lecture, his Lordship recurs to the same subject, on account of its vast importance, as proving to a demonstration, the truth of Christ's mission, when all the circumstances of the destruction of Jerusalem, as related by Josephus, who could have no inducement to favour the Christian cause, tally so exactly with the several parts of our Lord's prediction, which was delivered before that historian was born. This argument for Christianity has been allowed by that eloquent advocate, Mr. Erskine, on a public occasion, to be of itself *absolutely irresistible*.

The remainder of this Lecture is occupied by a consideration of the two parables of the ten virgins and of the talents, and the awful description of the last judgment, as related in the 25th chapter.

Speaking of the two divisions into which mankind will be cast at that solemn period, the Bishop strikingly remarks :

“ There is no middle, no intermediate station provided for those who may be called neutrals in religion, who are indifferent and lukewarm, who are ‘ neither hot nor cold,’ who do not reject the Gospel, but give themselves very little concern about it, who, instead of working out their salvation, with fear and trembling, leave that matter to take care of itself, and are at perfect ease as to the event. These men cannot certainly expect to inherit everlasting life. But they hope, probably, to be considered as harmless inoffensive beings, and to be exempted from punishment at least, if not entitled to reward. But how vain this hope is, our Saviour’s representation of the final judgment most clearly shews. They who are not set on the right must go to the left. They who are not rewarded, are consigned to punishment. There are indeed different mansions, both for the righteous and the wicked; there are different degrees of punishment for the one, and of reward for the other; yet still it does not appear that there is any middle or intermediate state between punishment and reward.”

The Twenty-first Lecture considers the following subjects—“ The Institution of the Lord’s Supper.—Our Lord’s Agony in the Garden.—His being betrayed by Judas—and his Examination by the High Priest.” In the next are narrated, and commented on, the trial and crucifixion of our blessed Lord. There is one observation on the character and conduct of Pilate, so novel, and yet so apposite and judicious, that we cannot forbear quoting it, although our extracts have already exceeded our first intentions. After relating the timidity of Pilate in yielding to the popular clamour, for fear of the wrath of Cæsar, his master, the Bishop observes :

“ Could any thing like this have happened in this country? We all know that it is impossible. We all know that no dangers, no threats, no fears, either of Cæsar or of the people, could ever induce an English judge, to condemn to death a man, whom he in his conscience believed to be innocent. And what is it that produces this difference between a Roman and a British judge? It is this: that the former had no other principle to govern his conduct but natural reason, or what would now be called philosophy; which, though it would sometimes point out to him the path of duty, yet could never inspire him with fortitude enough to persevere in it in critical and dangerous circumstances; in opposition to the frowns of a tyrant, or the clamours of a multitude. Whereas the British judge, in addition to his natural sentiments of right and wrong, and the dictates of the moral sense, has the principle of *religion* also to influence his heart; he has the unerring and inflexible rules of evangelical rectitude to guide him; he has that which will vanquish every other fear, the *fear of God*, before his eyes. He knows that he himself must one day stand before the Judge of all; and *that* consideration keeps him firm to his duty, be the dangers that surround him ever so formidable and tremendous.

“ This is one, among a thousand other proofs, of the benefits we derive, even in the present life, from the Christian revelation. It has, in fact, had a most salutary and beneficial influence on our most important *temporal* interests. Its beneficent spirit it has spread itself through all the different relations and modifications of human society, and communicated its kindly influence to almost every public and private concern of mankind. It has not only purified, as we have seen, the administration of justice; but it has insensibly worked itself into the inmost frame and constitution of civil societies. It has given a tinge to the complexion of their governments, and to the temper of their laws. It has softened the rigors of despotism, and lessened, in some degree, the horrors of war. It has descended into families, has diminished the pressure of private tyranny; improved every domestic endearment, given tenderness to the parent, humanity to the master, respect to superiors, to inferiors security and ease; and left, in short, the most evident traces of

of its benevolent spirit in all the various subordinations, dependencies, and connections of social life."

The subjects of the Twenty-third Lecture are "The Doctrine of Redemption;—and the Burial and Resurrection of our Lord," which are discussed in the Bishop's usual perspicuous and forcible manner.

The last Lecture is on the closing chapter of St. Matthew's Gospel, in which, from the baptismal formulary given by our Lord to his disciples, the Bishop naturally takes occasion to treat of the doctrine of the Trinity, and of the reasonableness of mysteries in religion. In answer to the futile objections of rationalists, it is incontestibly proved, that *all* religions have mysteries; and moreover, that even Deism, pure and unmixed, as it is pretended to be, is incumbered with difficulties. But we have already exceeded our limits; and must here conclude, with earnestly recommending these Lectures to the heads of families, for domestic instruction; to the Clergy, as an excellent method of teaching their flocks; and to all, as an inestimable view of the whole Christian doctrine and duty.

W.

Letters addressed to a Young Man on his first Entrance into Life, and adapted to the peculiar Circumstances of the present Times. By Mrs. WEST. 2d edition. 3 vols. 12mo.

(Continued from page 167.)

IN our Number for September last, we gave an Extract from this interesting book, in which Mrs. West explains her own motives for drawing through the press, the Letters originally addressed to her Son.—We proceed to fulfil our promise, by giving some specimens, taken from the body of the Work. Our limits will not allow us to introduce an entire chapter; which would best exemplify this Lady's clear way of reasoning, and shew how entire she preserves the chain of argumentation. We must, therefore, content ourselves with a few insulated passages; but these, we doubt not, will have the effect we in some measure intend; viz. they will stimulate our readers, particularly those of the younger class, to peruse the whole series of these admirable Letters.

The Second Volume opens with "considering the Socinian opinions which lead to Deism; and vindicating the historical books of Moses, by circumstances drawn from Natural History, and profane authors." The reader will here judge of the extent, and see the excellent use of Mrs. West's reading.

(P. 1.) The difficulty of opposing those persons who arrogantly style themselves *rational Christians*, says she

—"consists in their appealing to scripture whenever it countenances their opinions, and terming those texts interpolations which press hard upon their doctrines. We shall soon see what testimony we possess to disprove their favourite assertion, respecting the pretended early corruption of the sacred volume.

"Our present antagonists admit the assistance of human learning. They have called in its aid to disprove scripture testimony, nor have the champions of our faith shrunk from the test. They have tried to invalidate the Mosaic account of the deluge, and of the age of the world, by proofs drawn from Natural History;—from the various strata of different minerals and fossils which have been successively deposited in the earth;—from the accumulation of soil upon torrents of lava which have flowed from the eruptions of burning mountains; and from a variety of other supposed vestiges of the vast antiquity of matter. Schemes of creation, which have

have agreed only in two points, namely, in their contradicting the assertions of Revelation, and in their insuperable absurdity, have supplanted each other. Each of them has reigned the fashionable theory of the day, and then sunk into oblivion.

“ These puerilities have, however, had one advantage: they have provoked investigation, and have induced persons, who unite sound knowledge with humility, to step forth in defence of those truths which the wisest and best of mankind revered. The merits of Brydone’s discoveries have been reduced to the agreeable language in which he dressed the jejune communications of his deistical correspondents; and the systems of Buffon and Darwin have been exploded by deeper reasoners, and more indefatigable geologists. The book of nature has been searched with minute investigation; and it has been found to speak the same language with the book of Revelation.

“ The records of one of the most ancient nations on the face of the earth were appealed to; and it was triumphantly proclaimed, that the scriptures of the Hindoos would overturn the allegorical fabric of Mosaic testimony. How wonderfully does the wisdom of God bring to nought the devices of presumptuous man! The very attempt that was expected to disprove the sacred writings has astonishingly tended to confirm them. Traditions of the fall of man, of the deluge, the character of Noah, and the promised restoration of mankind by a divine Saviour, are preserved among the old Sanscrit literature, blended indeed with fable, but sufficiently distinct to shew their original significance. They constantly describe the evil spirit by the image of a serpent; and the gigantic remains of ancient art which appear in the island of Elephanta, illustrate these records; for a conqueror is there represented as treading upon a serpent. Let me observe, that the same image frequently occurs in Pagan mythology. Of all the forms of idolatry, it seems most strange that this dangerous offensive reptile should receive divine honours; yet it is supposed to have had more worshippers than any other idol. But in that worship much of its mysterious enmity to man, and somewhat of its future humiliation, was signified. It seems as if the Almighty compelled the prince of darkness to assist in keeping up a faint idea of the truth, even in that species of worship which he maliciously invented to proclaim and to continue the depravity of mankind.

“ But to return to the discoveries made by researches into Indian antiquities. It is no less certain than strange, that the doctrine of the Trinity is also preserved in these writings. The Brahmins have interpolated the life of their fabulous Chreeshna with the following remarkable facts, taken from the History of the true Redeemer: His humble birth (an extraordinary incident to be copied by a people who are more scrupulous than any other, respecting the antiquity and pure nobility of descent). The visit of the Magi; which remarkable fact is now discovered to have been caused by the predictions of Zoroaster, a Persian sage, who was contemporary with Daniel at the court of Cyrus, and is known to have travelled into Judea. He absolutely foretold, that a sacred personage would be born of a virgin; and that his coming would be announced by a star, whose radiance would guide his worshippers to the place of his nativity. The massacre of the infants is also preserved in these records. Christ’s descent into Hades, and ascension into Heaven. The Mosaic names of countries are also retained among the Hindoos; as are the names, and some traces of the histories, of Abraham, Joseph, Moses, and Solomon.

“ To these attestations of the widely-extended knowledge of scripture facts, I may add the testimony of Greek and Roman writers, who *undesignedly* establish the authenticity of that religion which their rulers strove to eradicate, and of whose founder and early preachers they wished to infuse a contemptible idea. Tacitus and Suetonius relate, that the world in general was in anxious expectation of some great character about the time of our Lord’s birth. The principal part of his history, of the labours and sufferings of his apostles and the primitive Christians, with the destruction of the Jewish nation, have received this *indirect* confirmation from the enemies of our faith, who wrote at the time when these transactions took place. The impostor Mahomet has since given his impure evidence to the same facts. The departure of a shepherd people from Egypt, who had been ill-used by
the

the natives; the preservation of Moses; the journeyings of the fugitives, their settlement in Canaan, and subsequent abhorrence of idolatry, are preserved by very ancient authors. Egyptian, Phœnician, Greek, and Roman writers, relate traditions respecting the original formation of the world from rude shapeless matter; the sabbatical institution; a state of original innocence, and of wilfully incurred depravity; the institution of sacrifice, a rite which human invention never could have combined with the pardon of sin, but which is general in almost all nations; the existence of an evil spirit; an expected Saviour; the great age of the patriarchs; ten generations before the deluge; eight persons preserved in the ark, and the general dispersion of mankind. Whoever can believe that such a correspondent detail of facts could be *accidentally* inserted by authors living in ages and countries widely dissevered, without being derived from one general tradition, need not urge want of credulity as a reason for rejecting Mosaic testimony.

“The fulfilment of prophecies is another proof of the divine inspiration of the Old Testament; and I would entreat you to give particular attention to the writings of the learned on this interesting subject, where you will find proofs of the *literal* accomplishment of prophecies which were certainly delivered many hundred years before. Princes are pointed out by name, as Josiah and Cyrus, who, some generations before their birth, were appointed to overthrow idolatry, and to restore the Jewish Church. Cities are devoted to destruction, which at the period of the prophets’ inspiration were flourishing in the highest style of Asiatic grandeur. Could mere human prescience have taught Isaiah, that Babylon should shine with a splendor unknown in the annals of former times, and then become a noisome pool, a dangerous morass, the haunt of wild beasts and venomous reptiles? In his days it was the capital of a small state, and first known to the Jews by ambassadors which its monarch sent to congratulate Hezekiah on his recovery from sickness.

“Could Ezekiel have foreseen, without supernatural aid, that the flourishing city of Tyre, which in his time contained in her harbours the riches of the then known world, should be overwhelmed by a mighty conqueror, whom, from his celebrity and extended triumphs, he calls by the name of the terrible subduer of his native land? Could he, *uninspired*, have related the very circumstances of the siege by which Alexander afterwards subdued that famous city, or the succeeding calamities which should reduce the proud mistress of the sea, whose merchants sat among princes, to a barren beach, on which, at this time, a few necessitous fishermen continue to build their miserable huts, and to spread their nets to the sun?

“Daniel was a captive among the Chaldeans; and during the early part of Nebuchadnezzar’s victorious reign, no seeds of dissolution appeared in his extensive empire. Yet that was the period in which the prophet disclosed to the King the succession of three other monarchies. The Persians, the immediate followers of the Assyrians, were a people then scarcely known; but the holy seer extended his views to the isles of the Gentiles, as Greece was then termed; and foresaw not only the conflicts between Alexander and Darius, but the wars of his successors, the rise of Roman greatness, and events which evidently extend to the end of time. Could this man, though proverbially endowed with wisdom, discover these remote contingencies by mere political sagacity?”

We beg to call the reader’s attention to another quotation (pp. 22—6.) in which an important argument is well handled, and its energies pressed home.

“If Moses was a mere human legislator, how comes it that his institutions are still obeyed? He flourished many ages before Lycurgus, Solon, or Numa, who were esteemed the wisest of mankind in the ages in which they respectively lived; and *they* travelled to remote regions, to form a body of laws that should combine every possible advantage which collective wisdom could bestow. These laws were solemnly imposed, and received with reverence; and the nations for whom they

were

were designed grew powerful and renowned under the influence of those institutions.

"Yet of these nations, history, my dear child, is now the only repository. No people, no body of men, not even a few exiles, are influenced by what a goddefs whispered to Numa in 'the Egerian grot,' or by what Lycurgus from his own perpetual exile bound his countrymen to obey.

"The present inhabitants of Greece boast a descent from that ingenious race who were so renowned in arts and arms. After the conquest of their country by the Romans, they became a province subject to that martial people, and governed by the same rulers; they were afterwards separated from it, and honoured with the seat of independent empire. In the fifteenth century they were subdued by the Turks, to whom they have since continued subject. We read of no migrations arbitrarily imposed by their conquerors; they remain in the land of their fathers; and neither the Roman nor the Turk changed the laws of the nations whom they enslaved, except by seizing the sovereign authority. The manners of these people are strongly marked by the peculiarities which distinguish their ancestors; and even their flexile forms and elegant features announce them to be the same individual race from which ancient artists sketched these models of grace and beauty which you have heard so highly extolled. Yet, though living upon the same spot, and preserving the same manners, they retain no recollection of the laws and polity of their ancestors: while the Jews have continued a *distinct unmixed* people; and, though they have been driven into every nation under heaven, and cruelly treated in all, they continue to be governed by their own law; they preserve their own customs; and they multiply (at least they do not diminish) under the unprecedented calamities and persecutions that have pursued them, not for a short period, but for above seventeen hundred years. The Assyrians and the Romans have either perished from the face of the earth, or they have been blended in the general mass of human kind. The Persians and the Greeks have changed their religion and their laws; but an obscure people, who inhabited a small tract of country, have preserved their sacred institutions, and the writings in which they are contained, uncorrupted and unaltered, for above three thousand years. Let scepticism account for this astonishing circumstance by any other means than by the peculiar Providence and will of God; or by the strong impression which the miracles attending the first promulgation of the laws, and the wonderful events of their subsequent history, have made upon the minds of the people."

We must gratify ourselves with giving another passage in this Number of our Magazine; in the concluding sentence of which, we know not which to admire most—the modesty in which it is conceived, or the piety which distinguishes it.

"And may we not ask, would they in early times have submitted to such burdensome ceremonies, unless they had been convinced, that their lawgiver was authorized by a divine command to impose them? The existence of those ceremonies authenticates the antiquity of the books in which they are enjoined; while the nature of them proves their divine origin. I need not insist upon the excellency of the moral law, which is acknowledged as far to exceed the purest dictates of heathen wisdom, as the holiness of the Gospel transcends that which is required by the preparatory dispensation. In that view the Mosaical law should be principally considered. It was given in a dark ignorant period; and its primary intentions were to preserve a *chosen* people from the seductions of idolatry, and to make them, through their knowledge of the true God, *depositories* of his promises for the future regeneration of the world. This idea explains the meaning of those sacrifices for sin which were continually enjoined, and which were calculated to impress on the minds of those who offered them a consciousness of offence, and of the necessity of some atonement. The reason of many of the prohibitory statutes cannot be clearly ascertained at this distance of time; but, as we gain a clearer light into the anti-

quities

Quities of eastern nations, we may very probably discern the propriety of what we now deem strange. Mr. Bryant* has accounted for one extraordinary injunction, 'Thou shalt not see the calf in its mother's milk.' He ascertains that veal, boiled in milk, was a favourite dish served up to the worshippers of the Syrian idols; and that, by restricting the Jews from the use of it, the Almighty gave them a protection against the allurements of idolatry, which he who knew the tendency of human appetites could alone suggest. A change of garments between the sexes is also forbidden, and for a similar reason: a promiscuous change of apparel preceded the shameful rites which were performed in the temples of those impure deities whose 'love-tales infected Sion's daughters.'

"I have heard both these injunctions pointed out as arguments that the Deity could not have propounded a law to mankind which contained such senseless trivial restraints; and since I have seen the reason of them explained by the learned gentleman whom I have just mentioned, I have bowed with lowly reverence to that Wisdom which could descend to regulate those minutiae of manners that have such a powerful influence upon conduct; and, by forbidding customs which might lead to evil, could thus strike at the germ of wickedness."

(To be continued.)

Diateffaron, seu Integra Historia Domini nostri Jesu Christi, Latine, ex quatuor evangeliiis inter se collatis, ipsisque evangelistarum verbis apte et ordinate dispositis, confecta. E versione præcipue Castellionis castigata et emendata: cui præfiguntur Tabula Palestinæ Geographica, necnon ordo rerum. In usum scholarum. Opera & studio T. THIRLWALL, A. M.

IT is a fact but too well known, by those who are conversant with the books now published for the use of children, that the enemies of our happy form of government and the revilers of our holy faith make these publications, but too frequently, the vehicle to convey their poisonous doctrines into the youthful mind, at a time when it is incapable of detecting specious fallacy from unsophisticated truth. By arrogating for children a premature use of their reason on points which exceed their limited comprehensions, they first ensnare their affections, (for the human mind we see naturally to affect independence) and then by their artful insinuations encourage a spirit of petulance, contradiction and doubting: For, reason being constituted the sole arbitress of truth, or falsehood, whatever she cannot comprehend she peremptorily decides to be false.—And as these pretended friends to the rising generation take care to introduce subjects on which the reason of children is incompetent fully to decide, the difficulty of discovering, is with them a sufficient ground for the rejection of truth: and many a youth has been thus made to disregard and overlook certain sound principles both of faith and moral conduct, which, until his judgment be matured, and capable of discriminating truth from error; he ought implicitly to have adopted on the authority of his parents and ancestors. But it is to be observed, that these advocates for free discussion, and the unbiassed use of reason, while they ridicule an adherence to the faith of our ancestors as bigotry, and arrogate for the youthful mind a claim to judge for itself, unhackled by the prejudices of parents and tutors; themselves encroach upon this freedom for which they so stickle, enforce their own arguments, and obtrude their pernicious principles in every possible way, while they refuse the unhappy object of their insidious wiles the privilege of procuring an antidote to the poison.

* In his Treatise on the Authenticity of Scripture.

In such circumstances as these, too much praise cannot be given to those who endeavour to refer the mind, at a time when it is best capable of receiving them, to found principles, even to those holy scriptures, "which are able to make men wise unto salvation." It was a commendation bestowed upon Timothy, that *from a child* he had known the scriptures: and it is much to be wished, that the Bible were made, more than it is, the subject of instruction in schools. We are not advocates with Bishop Burnet and Dr. Watts for the exclusion of the classics in schools, and for the acquirement of the learned languages by means of books on religious subjects alone; but we think it highly necessary that *that book* which is to be our guide through life, and the foundation of our hopes in death, should form a constant portion of the studies allotted to a school-boy, and for one or two days in the week be, as it were, the text-book of his instructions.

To this very desirable object, the making the knowledge of the Holy Scriptures more general throughout schools, Mr. Thirlwall, in the present publication has very largely contributed. He has made a valuable present to the instructors of youth, by affording them a lecture-book, which at the same time that it will ground those committed to their care in the language, will relieve the tedium which generally accompanies the first acquisition of an unknown tongue, by the connexion and high interest of the story: and, what is more important, will infill into them those principles which alone will make them happy here and hereafter.

As Professor White's Diatessaron was given to the world before we began our career as Reviewers, it will not be expected of us that we should now enter into a critical examination of that work. It would, indeed, be a superfluous task, since the general voice of the learned world has already decided on its merits, by a reiterated call for a new edition.—We do not however, scruple to say, that in some instances, Mr. Thirlwall has improved upon the professor's work by the insertion of several passages which render the narrative more complete.

Great attention has been paid to the purity of the text, and Mr. T. has "referred to Beza, Tremellius, the Vulgate, and others, for legitimate and appropriate renderings;" where the version of Castellio appeared less correct; we will mention only one instance. In the 22d of St. Luke, v. 15; Castellio has "*Hujus vobiscum pollucendi Paschæ cupiditate ductus sum, &c.*" Now, "*pollucere*" is the appropriate word for the participation of a feast on an idol sacrifice. And for this word, which Castellio has retained throughout the chapter, Mr. T. has substituted "*manducare*" with its proper inflexions: and this alteration is the more judicious, as St. Luke in the very text cited has *φαγετω*. The characteristic of Castellio's style is a strict adherence to classical idiom: and this he has indulged in, even to affectation. And as he wrote his version after Beza, he seems to have shewn too great an anxiety for a variety of phraseology. The consequence has been that his fastidious rejection of ecclesiastical words, has not unfrequently affected doctrinal passages of great moment. In all such cases Mr. T. seems to have exercised the prerogative of an editor, with becoming spirit and just discrimination. And he would probably have made more alterations in Castellio's version, even in less material places, but for the circumstance that

that this publication is intended "in usum scholarum," and consequently a copia verborum, must be a desirable object.

To this edition Mr. T. has prefixed a very good map, very superior to that in the Greek Diatesaron: it is more full, and executed in a neater manner. Indeed Mr. T. seems greatly to have consulted both neatness and cheapness in this work: it is very clearly and correctly printed, and the insertion of the "Locus & Tempus" at the head of a chapter, instead of appropriating a margin for them, has considerably reduced the price, and made the book more easy to be introduced into schools.

It happens to come within our knowledge that the very learned professor has expressed his approbation of Mr. Thirlwall's plan, which was early communicated to him. Indeed we think it must meet with general approbation, and doubt not but it will be readily adopted by those schools, where due regard is paid to the acquirement of religious and moral principles, as well as of the learned languages. For, to use Mr. Thirlwall's words, "If it be a primary duty we owe to the rising generation, to sow the seeds of piety and virtue in their infancy, to imbue their tender minds with sacred knowledge, and initiate them in "the things concerning the kingdom of God;" the high Priest of our Salvation, and Exemplar of perfect righteousness, cannot be held up to their view at too early a period, for the object of their faith and imitation." And, "he surely renders an important service to the cause of religion, who exhibits the portrait of the Divine Original, in the most agreeable light, and by a just and pleasing representation, adds to it new charms, and captivates the young reader with the "beauty of holiness."

A Sermon for the first Day of June, 1802, being the Day appointed for a general Thanksgiving for Peace, by R. Potter, A. M. Vicar of Lowestoffe and Kessingland, and Prebendary of Norwich. Longman and Rees.

IN this sermon, which was written, though not delivered, by the venerable Translator of the Greek Tragedians, who has now completed his 81st year, there is more originality than is generally to be met with in sermons on similar occasions. In the *theoretical* part of it there is something perhaps, to which, on a minute investigation, we might find occasion to object. Without staying to debate, however, whether the principle of *self-love* may not, in some sense, be at the bottom even of our virtues, we do not hesitate to say, that, the sentiments here brought forward, which are of the most manly and dignified kind, are illustrated by a liveliness of imagery, and expressed in an energy of language, by no means unworthy of a veteran proficient in classic lore. The philanthropy, which it is the laudable object of the sermon to recommend, is such as can be derived only from a still higher source. We give the following passage as a specimen.

"The benevolent affection is pleasing to the human mind, even in its exertion; and gives it an additional pleasure, arising from the agreeable effects, which it produces. For the happiness of others is as delightful to the heart, as the verdure and blossoms of the spring are to the eye, or the concord of sweet sounds to the ear. The sense of this pleasure, adds a yet higher perfection to the mind, gives a new spirit to our benevolence, and awakens into action every generous feeling of the soul. Hence follows that sweet peace, which ever resides in the bosoms of the good,

the glory of co-operating with God, the certainty of his approbation, and the sublime hopes that he will make those happy hereafter, who have uniformly endeavoured to make their fellow-creatures happy here. P. 10. E. P.

Thoughts on the late General Election: as demonstrative of the Progress of Jacobinism. - By JOHN BOWLES, Esq. pp. 97.

HAVING spoken of the author of this Publication, very recently, (see Orth. Ch. Mag. for Sept. p. 167), we suppress, though not without reluctance, further testimony to the purity of his intentions, the goodness of his heart, and the vigour and discernment of his intellectual powers. Of these the work before us furnishes ample proof.

Mr. Bowles affirms, that although Peace has been proclaimed, "the Jacobinical Disturbers of Mankind have by no means left off their detestable practices, or forgotten their pernicious arts. The late General Election shews them to have been as mischievously industrious as ever.

"In most of the violent contests which have occurred, the struggle has been, not as heretofore, between the supporters and opponents of the existing administration, but between government and Jacobinism; and the abettors of this horrid system have triumphed in some places of the first consequence, and in others have paved the way to future triumphs, by the operations of its genuine and characteristic principles; by exciting the many against the few—the lower classes against their superiors—non-proprietors against those possessed of property—and the inconsiderate and misguided multitude against the government, the laws, and the magistracy; in short, by a virtual application of the principle of universal suffrage, to an election of representatives in a British parliament."

Our author observes that the elections "have exhibited various degrees of Jacobinism; as the candidates were more or less infected with that malady, or as local circumstances were more or less favourable to its diffusion." Nottingham, Norwich, Westminster and Middlesex, have shewn the most shocking symptoms of that political malignancy, which the Jacobinical *Virus* always occasions.

"At Nottingham the Jacobinical mob obliged one of the candidates, for the sake of his personal safety, to discontinue the poll; and afterwards publicly celebrated their triumph, obtained in such a manner, by displaying the tree of liberty and the French national tricoloured flag; by singing the revolutionary songs, "Millions be free," and the Marseillois hymn; by venting the most horrible imprecations against their sovereign; and by a procession, in the true stile of Gallic Jacobinism—in which a female, representing the Goddess of Reason, in a state of ENTIRE NUDITY was a conspicuous figure!!! The like symbols, with an exception only of the one last mentioned, had, indeed, been there employed to commemorate the peace."

Mr. Bowles subjoins—"Can it be doubted that so corrupt a place will soon be deprived, by disfranchisement, of the right of election, and, indeed, of all its corporate rights?"—Nottingham we have long regarded as the sink of Presbyterianism and Republicanism. We have been told that for several years the *Test Laws* were not put in force in that corporation. Aldermen were chosen, and aldermen ventured to perform their functions in that wretched town, without qualifying according to the statute. In a place disobedient to the LAW OF THE LAND, and disaffected to the ESTABLISHED CHURCH—the noxious *Ferment* of Jacobinism, must ever find a proper *Nidus*. About eight years ago, if we remember rightly, some young members of the corporation, compelled the

the aldermen of Nottingham to qualify, or to resign their gowns. We know not how many *occasional conformists* this measure produced, or how many *Martyrs to the Meeting-house* it furnished.—We have some valuable correspondents in Nottinghamshire, and we shall be glad to receive an authentic statement how the matter of *qualification* stands at present.

The *Norwich* election is very briefly touched upon. Perhaps in a subsequent edition of his Pamphlet, *Mr. Bowles* may be inclined to enter more into the detail of its occurrences; which we are led to think favoured more strongly of Jacobinism than our author's moderation allowed him to suppose;—though he gives an extract from “the final Address of Mr. Windham and Mr. Frere to the Electors of that city;” an extract which powerfully corroborates (if after all it wants corroboration) Mr. B's demonstration of the progress of Jacobinism.

The *Westminster* election is next reviewed.

“Although utter Jacobinism, has not triumphed in Westminster, the inhabitants of that city have witnessed during the election, a scene completely Jacobinical. Among the candidates was a man, whose chief pretensions seemed to consist in the *absence* of those qualifications of rank, respectability, or talents, which, with whatever principles they might be combined, had, till then, been considered as more or less essential to the character of a candidate. This man, by the mere *want* of such qualifications, was enabled to obtain 3207 votes, and entirely to monopolize the suffrages of the licentious rabble. The situation of Mr. Fox, on this occasion, was, at once, mortifying and instructive. That gentleman had, for many years, been in the habit of caressing and flattering the noisy multitude whom he had dignified by the honorable appellation—*the people*. In grateful return they had hailed him with shouts of applause, and denominated him—*the Man of the People*. But although he had preserved a perfect consistency between his professions and his practice, no sooner does a man, of obscure birth and of no consequence, solicit their capricious smiles, than the giddy, inconstant, ungrateful, many, desert their old favourite, and bestow all their huzzas on his ignoble competitor. A better lesson for high-born demagogues could not be inculcated. What must have been the feelings of Mr. Fox, when he saw a man like Mr. Graham, standing by his side; aspiring, like himself, to the honour of representing the city of Westminster; and engrossing the favour of that very populace, of whom he (Mr. Fox) had so long been the idol, and for whose support he had made so many sacrifices of dignity and real consequence! How such a scene must have affected the feelings of the honourable patriot, during a poll of nearly a fortnight, may easily be inferred from its having, on the very first day of the election, produced a very material change in his language; (to say nothing of his declining, after his success, the accustomed *honour* of being chaired!) In his introductory address to the electors he made, as he had often before done, a profession of his political principles. Of those principles, it is well known that the sovereignty of the people had frequently been declared by him to be the most *sacred*. But there was reason to apprehend that the people would, on this occasion, exercise their sovereignty, in a manner not altogether agreeable to him; and, therefore, although for the sake of consistency, he could not disavow the doctrine, for which he had so frequently and so strenuously contended, he artfully qualified it in such a manner, as to render it inoperative, when its operation threatened to be unfavourable to himself. In short he, in effect, *dethroned* the sovereign people, when he saw that he was not likely to be any longer their prime minister; he told them that they had nothing to do with the sovereignty, except *in theory*, that, even in theory, the sovereignty only *originated* in them; and that, in practice, all they can claim is, that “the constituted authorities,” as in Gallican language, he termed the government, should “keep in mind the sovereign from whom they derived their power.” It must not, however, be supposed that this doctrine, widely as it differs from the tenets formerly avowed by Mr. Fox, is admissible. It is indeed, altogether unsound, and inexpressibly

inexpressibly mischievous*. There never was an instance in which government derived its power from the people. And the Whig system, that government so originates, and that the people have a right to choose or to change their governors, is the foundation of the Jacobinical system, that the sovereignty resides in them. The abettors of the former system are Jacobins, *in theory*; and it has been proved that nothing but the sun of occasion is wanting, to ripen such persons into Jacobin *in practice*. In the latter character Mr. Fox has appeared, whenever in an unqualified manner, he has asserted the sovereignty of the people. By qualifying that doctrine as he has now done, he has only retreated from the natural consequences of his own conduct. And it is fortunate for him that those consequences were, in this instance, confined within such narrow limits, and that the sovereign people were not actually superior to the restraints of law and government; in which case, instead of being merely an object of their neglect and contempt, he would probably have been one of their first victims *at the shrine of liberty*."

"But it is the *Middlesex Election*, which, excepting only *that at Nottingham*, has most strongly displayed in appropriate colours the character of Jacobinism." *Mr. Bowles's* remarks on the views of the constitution, and the intention of the legislature in requiring a *pecuniary qualification* in voters, to the amount of, at least, 40s. per annum, arising from freehold property, are very important; and put the question on its true constitutional ground; in opposition to the Jacobinical cant about that impracticable innovation which some would introduce, called *universal suffrage*.

"It is observed by Mr. Justice Blackstone, in his Commentaries on the Laws of England, that "the true reason of requiring any qualification with regard to property," in order to entitle a man to vote for Members of Parliament, is "to exclude such persons as are in so mean a situation, that they are esteemed to have no will of their own." And the same writer observes, that "the freehold, constituting a qualification, was originally required to be of forty shillings annual value, because that sum would then, with proper industry, furnish all the necessaries of life, and render the freeholder, if he pleased, an independent man."—Thus abhorrent is the constitution from the principle of universal suffrage. No one will say, that a freehold of the annual value of forty shillings, answers, at this time, the purpose for which it was made, the necessary qualification of a county voter. On the contrary, in consequence of the prodigious diminution which has taken place in the value of money, since the time of Henry VI. the situation of a voter, who has no other property than such a freehold, must be altogether dependent and servile. The admission, therefore, of such votes, by depriving property of that weight and influence which, for the benefit of all classes, it ought to possess, tends to *prevent*, in its true sense, a *fair* representation of the people in parliament; and, as a gross violation of the *genuine* and *original* principle of the constitution in this respect, calls loudly for reform."

The rule *nos citur a sociis* is applied to *Sir F. B* with great effect; p. 9, &c. where the reader will find what the *new Whigs*, in other words, the *Jacobins* (for there is certainly *now* a COALITION between them, and they are henceforth to be counted *one body*) mean by the phrase "a fair Representation of the People in Parliament."—According to the evidence which was given at the *State Trials* in 1794, a *fair and free Representation of the People in Parliament* was to be obtained by means of *universal suffrage*.

"By an exercise of the pretended right of equal active citizenship; that it was an

* "For a refutation of the doctrine, that government originates in *popular choice*, see "The Retropect," p. 277."

insidious term, employed to cover the traitorous design of calling together a convention, which was intended to assume all political authority whatever; to exercise sovereign power; to act independently on Parliament, and in defiance of it; to supersede the Legislature: to depose the King; to establish a Government without either Monarchy or Aristocracy; in short, to bring about a Revolution, similar to that which had taken place in France. That all this was included in the term *a fair Representation*, by the constitutional, corresponding, and other seditious Societies, whose proceedings were made public at the Old Bailey, is incontrovertibly established by the Trials of Thomas Hardy, John Horne Tooke, and John Thelwall; and as the Hon. Baronet is in close fraternity with the leaders of those societies, it must be presumed that he sympathises with their sentiments, approves of their principles, and concurs in their projects."

Sir F. B. is generally esteemed a pupil or a puppet of *John Horne Tooke*, to whom we cannot give the title of *Reverend*. This venerable "master of scholars," this dextrous manager of the wires, this political *Flockton* receives a very severe castigation in pp. 11—16.

Mr. Bowles enters, much at length, into all the atrocities, the exaggerations, the inflammatory artifices, and the abominable falsehoods which characterize the *Middlesex* Election.

All the charges brought against the excellent *Mr. Mainwaring*, (whom to know as a Man, is to love; and as a Magistrate, to revere;) relative to the management of *the House of Correction in Cold-bath-fields*, are refuted; and a complete body of evidence respecting it is printed in the *Appendix*: and the case of *the Proprietors of the Mill*, is fully stated and duly reprobated.

Mr. B. says, that *Sir F. B.*'s success was achieved by the force of one weapon only,—CALUMNY.—Subjoined to this word is a note which we beg leave to adopt into our text. It occurs p. 25.

"It is surprising that *Mr. Byng* could suffer such falsehoods to be daily published in his presence, without contradicting them. As a *Middlesex* Magistrate, and particularly as one of the Committee of Magistrates, whose office it was to visit the House of Correction in Cold-bath-fields, he could not but know that the accusations which were brought against that prison, and against *Mr. Mainwaring*, were foul calumnies. How he can justify himself for giving, by his silence, his sanction to such calumnies on a brother Magistrate; nay, in effect, on all the Magistrates of the county; and on a prison of which he was one of the guardians; is a matter well deserving his serious consideration. A man, possessed of his powers of reflexion, cannot but know, that silence is capable of being no less injurious, and even more base than the foulest aspersions."

We ought here to close our observations on this well-written and well-timed Pamphlet. Our limits are already exceeded, but we cannot refrain from giving *one* passage more (p. 59,) out of many which have struck us forcibly.

"When the Proprietors of the ever memorable Mill presented themselves at the hustings, in order to take the oath respecting their freeholds, (*not one of these men was suffered to vote for Mr. Mainwaring*;) a father came up accompanied by his son. The latter, when he heard *what he was to swear*, rejected the oath. The father, unmoved by such an example, persisted in perjuring himself."—This miserable wretch, we hope, was not competent to decide upon the case. He probably voted, as he was desired by the greater wretches, who brought him thither. Unhappy old man!

may

may God pardon thine ignorance, without taking vengeance on thine obstinacy;—and may he lead to repentance those who have committed the crime, and incurred the guilt, and will probably suffer the punishment consequent on *Subornation of Perjury*. L. C.

Remarks on the Controversy subsisting, or supposed to subsist, between the Arminian and Calvinistic Ministers of the Church of England: in a second Letter to the Rev. JOHN OVERTON, A. B. Author of "The True Churchman Ascertained." By EDWARD PEARSON, B. D. Rector of Rempstone, Nottinghamshire. 8vo. pp. 102.

THE supposed Calvinism of the Church of England has occasioned frequent disputes between those divines who have adhered to that system, and the advocates of more enlarged notions upon the subject of man's salvation. At the beginning of the last century, Dr. John Edwards published several books, in which all the decisions of the Synod of Dort were strenuously asserted to be the doctrine of our Church; and the general body of the Clergy were furiously abused by him for their supposed apostacy from the truth. There were but few, however, who thought it worth while to enter the lists with this angry zealot, who, in all his writings, manifested an uncommon regard to the Dissenters, and spoke very disrespectfully of rites and ceremonies, as well as of Church Communion itself. But what better could be expected from the son of a virulent Presbyterian who declaimed vehemently against toleration during the usurpation of Cromwell? The question of the Calvinism of the Church slept for many years; and was not revived till many of the pulpits of the establishment began to be infected with the novelties of Methodism. Then it was that the forgotten, and mouldy volumes of Edwards were ransacked, and from them new apologies for Calvinism were framed under the pretence of vindicating the pure doctrines of the Church of England. The late Mr. Toplady, who wrote the most ably of the modern Calvinists, has, however, done little more than new dress the testimonies and arguments of Edwards, whose name, however, does not occur in his polemical tracts. The spirit by which these two zealous predestinarians was actuated was precisely the same. Heady, captious, confident, and enthusiastic, they thought coolness and good manners to Arminian heretics would have been to betray the cause of Christ. Overflowing with zeal for the divine decrees, they denounced anathemas upon their opponents, and charitably consigned over to the devil those who denied irresistible grace, with its precious consequences. It must be confessed that there were Calvinists of a more pacific temper; men who believed the irrelative decrees without condemning those as heretics who believe them not; and who thought the subject fitter for private speculation than for public discussion.

We have given this brief view of the leading controvertists, by way of introducing to our readers the author of the "True Churchman Ascertained;" a title which, at the first inspection, startled us not a little. Great, thought we, must be the boldness of that man, who ventures upon the arduous task of segregating the true from the false Churchman, in this day of schism, lukewarmness, heresy, and infidelity. Such a man should be himself of no party, but be cool and candid, and possessed of no ordinary stores of knowledge, as well as of sagacity. The first thing we find in the present adventurer is, that he is a Calvinist: and though not precisely of the temper of these polemics we have been mentioning, yet as

thoroughly

thoroughly a Calvinist as ever was nursed in the lap of Geneva in the days of Beza. The object of Mr. Overton is to prove that the doctrines of Calvin are exactly those of the Anglican Church; and he has adopted the same evidences and arguments in support of his position as were before alleged by Edwards and Toplady. There is nothing new in this book, except the manner in which it is drawn up, and in the style of the author, the former being specious, and the latter moderate.

But he has found Mr. Pearson an overmatch in every respect. We have already noticed the first Letter of Mr. Pearson to the author of *The True Churchman*, on the subject of Justification; and even from our extracts, it must strike every candid reader that he has clearly the advantage over Mr. Overton in argument, as well as in sound theological knowledge. He now appears in the same respectable light as the combatant of Mr. Overton's main-ground, the Calvinism of the Church of England.

The principal, if not the only support, on which this notion rests, is the *private* opinion of many of our early divines upon the doctrines in question. Certainly there can be no doubt that some of our first reformers, and many considerable members of our Church afterwards were predestinarians of the Sublapsarian class; but when this is conceded, what does Calvinism gain? Not that the Confession of the Church of England is Calvinistic. On this point Mr. Pearson justly observes, that

"The truth evidently is, that some of our reformers were inclined to Calvinism, and others to Arminianism; and the consequence, as might be expected, was, that neither Calvinism nor Arminianism was exclusively established. To the Church of England is "*sua opinio, suus honor.*" Properly speaking, she is not, in her doctrines, any more than in her discipline, Calvinistic, Arminian, Romish, or Lutheran; but, combining the perfections of all these persuasions, and avowing their faults and defects, she stands as distinguished in a religious view, as the State to which she is allied, does in a political one. Though, therefore, it is natural enough, from the private opinions of individuals who were concerned in the Reformation, to form conjectures respecting the opinions which were meant to be established as the doctrines of the Church; and though to such conjectures, it may not be unreasonable to allow some degree of probability, yet in vain must ever be the attempt thence to ascertain those doctrines. This can be done no otherwise than by a fair interpretation of the Articles, &c. themselves, in which the doctrines of the Church are professed to be delivered."

Mr. Overton has brought forward the great name of HOOKER as his ally; but Mr. Pearson has satisfactorily proved that he has done this without any reason. He has repelled quotation to quotation, and fully vindicated that judicious divine from the charge of Calvinism. With one extract more from this excellent and convincing publication, we shall here close our review.

"Whether (says Mr. Pearson) Calvinists of the present day, who are professed members of the Church of England, would, if they had the power, effect an alteration in the Articles themselves, I will not venture positively to affirm; but this I may say, without fear of refutation, that, consistently with obedience to the Royal Declaration which is prefixed to the Articles, and of which, I suppose, no one will deny the validity, the Articles cannot be asserted to be exclusively Calvinistic. The Arminians, who form the great body of the English Clergy, and of the English people, are, I believe, very well satisfied with the Articles in their present state. I profess at least for myself, who certainly am not a Calvinist, that, even with respect to the Seventeenth Article, in which an Arminian might be supposed to find the most difficulty, I do not wish for any alteration. My opinion, indeed, respecting the sense of that Article, may not agree with that of many Calvinists; but then, I think, that its sense is by Calvinists often perverted. The Article, it

may be observed, is so cautiously drawn up, that it does not contain any positive assertion of the *truth* of predestination; but after laying down a definition of the term, merely points out the circumstances, in which, whether true or false in itself, the application of the doctrine of predestination will be productive of good or harm. When the doctrine of predestination is applied to such "godly persons" as the Article had in view; to those, who have long lived in the profession and practice of true religion; and who "having attained to the image of Jesus Christ, walk religiously in good works," the application of it cannot do any harm. On the contrary, if duly tempered by *humility*, as, in such persons, it will not fail to be, it is a ground of comfort, to which, by the promises of the Gospel, they seem to be entitled, as the foretaste of that heavenly bliss, to which the religion of Christ will eventually lead them. To such persons a participation in the holy assurance of St. Paul that "there is laid up for them a crown of righteousness," is not to be denied. But when, as is frequently the case, this doctrine, from mistaken notions concerning the *new birth*, is applied to persons, who are lately turned from a careless or wicked life, and who have made some (let us say *some sincere*) resolutions of living better for the future, the application of it is in itself presumptuous and impious, and the probable effects of it extremely dangerous."

There are some other pieces of this firm, judicious, and temperate writer, before us, to which we shall pay due attention in our next.

W.

A Sermon, preached in the Parish Church of Walsall, in the County of Stafford, at the Archdeacon's Visitation, August 12, 1802. By the Rev. EDWARD COOPER, Rector of Hamsall Ridware. 8vo. pp. 80.

THIS is a very seasonable and impressive discourse upon that suitable text 1 Tim. iv. 16.—"Take heed unto thyself, and unto thy doctrine; continue in them: for in doing this, thou shalt both save thyself, and them that hear thee."

The preacher judiciously observes, that in a zeal to oppose destructive tenets, we are in a danger of being carried into a contrary extreme. He therefore presses upon his auditory to maintain the great fundamentals of Christian doctrine in their Scriptural purity, at the same time that they guard their flocks against the enthusiastic abuses of them. Thus, for instance, he states and pleads for those two essential doctrines of the gospel—"Justification by Faith alone," and "the Renewal of the Heart to Holiness by the Spirit of God." But while he does this, he exposes in strong terms the Antinomian heresy, and the pernicious doctrines of "momentary conversion, and *sensible* impulses of the Spirit." This Sermon has afforded us great pleasure, and does credit not only to the author, but to the Archdeacon and Clergy who requested its publication.

W.

Eight Discourses on the Connection between the Old and New Testament, considered as Two Parts of the same Divine Revelation; and demonstrative of the Great Doctrine of Atonement: accompanied with a Preliminary Discourse, respectfully addressed to the Younger Clergy: containing some Remarks on the late Professor CAMPBELL'S Ecclesiastical History. By the Rev. CHARLES DAUBENY, L. L. B. Fellow of Winchester College, Minister of Christ's Church, Bath, and Author of "A Guide to the Church." London, 1802.

SURROUNDED as the Church of England is at this time by her open enemies, protected as she is by the indifference of her real friends, and wounded

wounded as she continues to be by those of her own communion, who call themselves her obedient sons, but whose chief business it is to destroy her unity; we cannot but hail, with pleasure and gratitude, the efforts of this Champion of her Apostolic Institution, to open the eyes of those who have been led astray by the craft of artful and designing men, and to develop the causes which have given rise to opinions, as dangerous to her peace, as subversive of the fundamental doctrines of Christianity.

This Volume opens with the "Preliminary Discourse," mentioned in the title page, and as it contains matter of importance, relating, not only to the substance of the Christian Faith, but the divine right of Episcopacy, presumptuously and ignorantly attacked by a late professor in the Scotch Kirk; we think it our duty to speak of it at full length, and to submit to our readers an analysis of the whole.

After some general observations upon diversity of opinion which prevails on religion, and some pertinent remarks on that loose system of morality, which has, for some time past, been gaining ground among a class of mankind, from whom a better line of conduct might have been expected; after noticing the zealous exertions of "those, falsely called Philosophers;" such as Hume, who confessed that he had never read the New Testament with attention; and we may add such as Voltaire, Godwin, and Payne, who perverted what they had read, for the purpose "of introducing baseless theories, which are the misshaped creatures of their own ungoverned fancy"—the Reverend Author rightly concludes:—"Hence have we to lament, that disregard for received opinions, and that contempt for established institutions, which have by degrees generated that loose system of morality, and that general indifference for religion, which it will require the wisdom and exertion, both of the statesman and divine, effectually to counteract."

To counteract this evil, Mr. D. then proceeds to trace it up to its source.—"Heathenism was originally built on the corruption of Revelation. And by the neglect of that divine source of illumination, many Christians have fallen, and are continually falling back into a similar state of spiritual darkness. In both cases, the vain imagination of foolish man has superseded the infallible standard of religious truth: and the effect, in both cases, has not failed to correspond with the cause."

He then lays down as a primary truth, that, "on spiritual subjects, nothing can be discovered by the light of unassisted reason. Consequently" that, "to every wise man, opinions, however plausible and ingenious, will afford but a poor compensation for any deviation from the standard of Divine Truth."—This however does not make, in the least, against the utility of rational criticism. But rational criticism must proceed "on this acknowledged principle; that what has been revealed must be true; and consequently, that no defect of comprehension on our parts, can justify an argument against the clear Letter of Scripture."—Hence the science of divinity is greatly indebted to "that talent for close reasoning and critical investigation, which distinguishes the writings of some modern divines; and renders them hardly less serviceable to the cause of Christianity, than the pious, learned, and unwearied labours of its more early professors."

The learned Author then remarks upon "the excellencies for which the writings of the primitive fathers of the Church are particularly distinguished.—They were plain, simple, and convincing." As human learning was introduced into the science of theology, it was accompanied by "Philosophical researches, metaphysical subtleties, and vain reason-

ings."—Hence the mixture of Heathenism and Christian ideas, and in the course of time, of a system of a mixed and heterogeneous quality.—Hence, for the sake of indulging fanciful speculation and specious improvements in the science of divinity, many ingenious and learned men have unguardedly and unadvisedly been tempted to leave the plain beaten road, and indulge themselves in "their own peculiar notions, for a more liberal display of their own particular attainments." In confirmation of this reasoning, he refers to the "ancient commentators in general," who, in their mode of interpreting scripture, confined themselves "to the obvious sense of the passage under consideration." And to exemplify the departure from so excellent a plan, he instances among the moderns, that singularly able man, the late Bishop Warburton, who "presented the world with an ill-digested mass of heathen learning, which, by a vigour of intellect peculiarly characteristic, he had industriously brought together, for the purpose of proving that the Jews, the chosen people of God, were really less informed, with respect to the spiritual concerns of life, than the most idolatrous nations that surrounded them."

(To be continued.)

LIST OF BOOKS IN DIVINITY.

THE Anniversary Sermon of the Royal Humane Society, preached at Grosvenor Chapel, April 4, and with local alterations, at Holywood, Southampton, June 20; and at St. Helier's, in the Island of Jersey, July 18, 1802, by R. Valpy, D. D. F. R. S. Rector of Stradishall, Suffolk, and Master of Reading School: to which is added, an Appendix of Miscellaneous Observations on Resuscitation, by the Society. pp. 68. 1s. 6d.

The History of the Effects of Religion on Mankind, in Countries Ancient and Modern, Barbarous and Civilized, by the Rev. Edward Ryan, D. D. Vicar of Donoghmore, the second edition. 8vo. pp. 430.

A Sermon in behalf of those useful and benevolent Institutions, called Friendly Societies, preached at Navestock, August, 1802, by John Filkes, B. D. Vicar of Navestock, Essex, and late Fellow of Trinity College, Oxford. 8vo. pp. 24. 1s.

The English Harmony of the Four Evangelists, generally disposed after the manner of the Greek of William Newcome, Archbishop of Armagh; with a Map of Palatine, divided according to the Twelve Tribes, Explanatory Notes and Indexes. 8vo. pp. 476. 7s. 6d. in boards.

An Abridgement of the Lord Bishop of Lincoln's Elements of Christian Theology for the use of Families; containing proofs of the authenticity and inspiration of the Holy Scriptures—a Summary of the History of the Jews—A Brief Statement of the Contents of the several Books of the Old and New Testament—a Short Account of the English Translations of the Bible, and of the Liturgy;

and a Scriptural Exposition of the Thirty-nine Articles of Religion, by the Rev. Samuel Clapham, M. A. Vicar of Christ Church, Hampshire, and of Great Ouseborne. pp. 707. 6s. in boards.

Christian Benevolence Enforced, in a Sermon preached in the Parish Church of St. Martin, Leicester, on Sunday October 3, 1802, by Edward Thomas Vaughan, M. A. Vicar of St. Martin's and All Saints, in Leicester. pp. 31. 1s.

The Necessity of Future Gratitude and Circumspection, to prove a due Sense of past Mercies, a Sermon, preached on Tuesday the 1st of June, 1802, being the day appointed by Royal Authority for a General Thanksgiving to Almighty God for the return of Peace, by the Rev. Sir Adam Gordon Bart, M. A. Rector of West Tilbury, Essex, and Prebendary of Bristol. pp. 41.

A Sermon preached in Lambeth Chapel, on Sunday the 27th of June, 1802, at the Consecration of the Right Rev. G. Isaac Huntingford, D. D. Lord Bishop of Gloucester, by the Rev. William Harley, M. A. Fellow of Winchester College; published by command of the Archbishop. 4to. pp. 22. 1s. 6d.

Sermons on various Subjects, preached at the Octagon Chapel, Bath, by the Rev. J. Gardiner, D. D. Rector of Brailsford, and Vicar of Shirley, in the County of Derby. 8vo. 8s.

A Sermon on the Superintendance of Providence discernable in the Calamitous events of the late War; preached in the Chapel of the British Factory, July 10, 1802. on occasion of the Peace; by the Rev. L. P. Pett, A. M. late Fellow of St. John's College, Oxford.

Notes on the Bible, by the late Rev. Charles

Charles Bulkeley, published from the Author's Manuscripts, with Memoirs of the Author and his Works. by Jo-

shua Toulmin, D. D. 3 vols. 8vo. sl. 7 in boards.

MONTHLY OBITUARY, WITH ANECDOTES OF DISTINGUISHED PERSONS.

Oct. 27.] ON Wednesday last, of an inflammation of the lungs, at Bristol, whither he went for the recovery of his health, Dr. Hunter, in the 64th year of his age, Minister of the Scotch Church, London-Wall. Few men have by their death occasioned a greater degree of regret among a more numerous circle of acquaintance; and there are many indeed who will be gratified to learn a few particulars of a character so generally esteemed, and so sincerely lamented. Dr. Hunter was first one of the Ministers of Leith, in Scotland; but his popular talents soon pointed him out as a desirable pastor to the presbyterian congregation at London-wall. He accepted an offer which they made him, and since that time he has continued for the space of thirty one years to preside over this charge with undiminished popularity.— In the capital he found a method of displaying other talents; and a number of literary productions which he offered to the public were all received with favour. His principal original work is the Sacred Biography, a series of Discourses on the Lives of the Patriarchs, which he happily delivered to his congregation. His Translation of “ P. Prese’s Studies of Nature,” has been universally read.— Sonini’s Travels is another work which he published in an English dress, with equal success; and several other French writers owe their reputation in this country to his pen. But perhaps the most splendid work of this nature which he executed, is the large work of Lavater.

Nov. 6.] Yesterday morning, aged 67, the Rev. Dr. Burrough, Senior Fellow of Magdalen College, in this University.

Yesterday, aged 64, Mr. Isaac Grondon, porter of Queen’s College, to which situation he was appointed on the 4th of November 1766.

Yesterday se’nnight, the Rev. Stebbing Shaw, Fellow of Queen’s College, rector of Hartshorn in Derbyshire, and author of the History and Antiquities of the County of Stafford: B. A. 1784; M. A. 1787; B. D. 1796.

On Tuesday se’nnight, at Attleburgh, the Rev. John Fairfax Francklin, rector of that parish, and of Earsham, both in Norfolk, and formerly of Emmanuel College; B. A. 1764, M. A. 1767.

On Thursday, Oct. 23, at his friend Mr. Shearing’s, of Packfield-house, in Norfolk, Mr. John Slack, of Henny Farm, in Soham, Cambridgeshire, leaving a disconsolate widow and nine children, to bewail the loss of an excellent husband and parent. His remains were on Monday last conveyed for interment to Soman; the corpse was met at Mildenhall, by a numerous train of lamenting friends and neighbours, who were desirous of testifying their last tribute of respect to the memory of a most worthy man.

A few days since died, the Rev. N. Walter, rector of Bergh Apton, in Norfolk.

Nov. 13.] On Sunday morning, at his house in Wisbech, in the 47th year of his age, the Rev. Wm. Walker, rector of Terrington, in the county of Norfolk, and one of his Majesty’s Justices of the Peace for the Isle of Ely.

On the 28th of August, at Malta, in the 60th year of his age, greatly regretted, Thomas Wilson, Esq. Captain of his Majesty’s ship Expedition, and of Pinchbeck in the county of Lincoln.

Lately at Chatteris, aged 58, Mrs. Merry, wife of Mr. Thomas Merry, farmer of that place: she was an affectionate wife; to those who had the pleasure of her acquaintance a sincere friend, and to the poor in general a kind benefactress.

Monday se’nnight, greatly respected, aged 88, John Lock, gent. of Mildenhall.

Lately at Jamaica, Lieut. Samuel Le Grice, (second son of the late Rev. Charles Le Grice, of Bury) formerly of Trinity college; respected at college as a scholar, and in the army as a soldier.

Lately at Lynn, in his 90th year, Mr. Ephraim Burton, the oldest ship-master belonging to that port.

On Monday, after a short illness, in the college at Ely, Mrs. Underwood, wife of the Rev. Mr. Underwood, one of the Prebends of Ely, and daughter of the Rev. Dr. Knowles.

Lately at Oundle, in Northamptonshire, Mr. Richard Todd, attorney at law.

Tuesday se’nnight at Lynn, Miss Nelson.

On Friday last, at Newmarket, Richard Woodthorpe, Esq. formerly surgeon in Elliott's Light Horse, but lately Army Surgeon in the Island of Jersey; he was a native of Little Oakley, in Essex.

On the 22d ult. aged 72, the Rev. Henry Pratt, vicar of Osmington and St. Mary Cray, in Kent.

On Wednesday se'nnight, aged 90, the Rev. John Towers, of Billingborough, in Lincolnshire, where he had been the resident vicar upwards of 50 years. The living is in the gift of Lord Fortescue.—It is remarkable that there have been only two incumbents of Billingborough within a complete century.

To the great loss of the philosophical and mathematical world, we have the regret to announce the death, on Saturday se'nnight, of the Rev. Charles Wildbore, at his private retreat of Broughton-Sulney, in the county of Nottingham, of which village he had been the Pastor for more than 30 years; some time previous to which he kept an academy for young gentlemen at Bingham, in that county.—He particularly excelled in the intricate science of the mathematics, and had for many years been editor of the "Gentleman's Diary," and to his productions in which work, as well as others, he generally concealed his real name, under the fictitious signature of "CUMENS." As a proof of the humbleness of his mind, he would frequently talk of the obscurity of his parentage;—of his having received the first rudiments of his education at the "blue coat school," in Nottingham, and of the many menial offices he went through in his juvenile days. Besides his many other friends, he has left, to deplore his loss, a widow, and an only son, the Rev. Charles Wildbore, rector of Tilton, in Leicestershire, worth about 250l. per ann. the reversion of which his father purchased for him some time before the death of the late incumbent.

On the 2d of September last, at Stratford upon Avon, Mrs. Payton, wife of John Payton, Esq. of the same place.

Last week, at Stanton Harcourt, sincerely regretted, Mrs. Sirman, many years mistress of the Harcourt Arms in that parish.

Nov. 20.] On Monday the 9th inst. at Chipping Norton, in the sixteenth year of his age, Mr. Theophilus Scott Walford, the third son of William Walford, Esq. of Banbury, in this county.—A young gentleman most sincerely and deservedly regretted by his friends and acquaintance, to whom he had endeared

himself by his amiable disposition and truly elegant and engaging manners.

On Thursday the 11th instant, at Longworth, Berks, in the 90th year of his age, the Rev. James Williams, D. D. Rector of that parish.—The Living is in the patronage of the Principal and Fellows of Jesus College.

The same day, at Bloxham, in this county, Mrs. Mary Shorter, wife of Mr. Shorter, surgeon and apothecary of that place, and one of the daughters of the late Dr. Burford, physician, at Banbury.

On the 6th inst. the Rev. Pell Akehurst, rector of Buckland in Hertfordshire, and formerly Fellow of King's college; B. A. 1768; M. A. 1771. He was presented to the rectory, by the Provost and Fellows, in 1784, on the death of the learned Dr. Thomas Morrell.

On Saturday last, at Windsor, in her 87th year, Mrs. Sumner, relict of the Rev. Dr. John Sumner, formerly Provost of King's college, and mother of the present Provost.

On Monday, at Fulborn in this county, aged 80, Mr. Thomas Oslar, an opulent farmer of that place.

On Tuesday, Mr. John Butly, of Great Everfden, in this county.

Tuesday se'nnight, at Trimley, near Ipswich, Beauchamp Newton Cooper, Esq. late Captain of the Norfolk militia.

Last week, in the 62d year of his age, after fourteen days severe probation, Mr. George Spurgin, late a considerable and opulent farmer at East Walton in Norfolk.—But 'tis not opulence alone that will secure to a man either respect here, or felicity hereafter. No! 'tis a sound, unfulfilled integrity, an upright, inoffensive conduct, a heart glowing with philanthropy towards the unfortunate, and ever expanded to their necessities, that are the characteristics of a good man, and will "bring him peace at the last." These were in an eminent degree the good qualities of the deceased, which rendered him beloved and respected in life, and in death, lamented.

Nov. 27.] Yesterday se'nnight the Rev. Christopher Smear, Rector of Frostenden and Chilsford, and perpetual Curate of Wangford, in Suffolk, and formerly of Caius College; B. A. 1763; M. A. 1767.

Lately at Wilton, near Hull, Miss L'Oste, eldest daughter of the Rev. Joseph L'Oste, late of Louth in Lincolnshire.

On the 23d ult. at Vienna, universally esteemed and regretted, in the 80th year

year of his age, Gen. Jerningham, nephew to the late Sir George Jerningham, Bart. of Costeffey, in Norfolk.—He served upwards of 50 years in the Imperial service, and was Chamberlain to the Empress Maria Theresa, and to the Emperors Joseph, Leopold, and Francis.—He has left two sons.

On Monday last, after a lingering illness, which he supported with great resignation, Mrs. Robertson, wife of the Rev. A. Robertson, Savilian Professor of Geometry in this University.

SOME ACCOUNT OF THE LIFE OF
DR. SAMUEL ARNOLD.

This gentleman, whose professional celebrity was so early acquired, and which has been so long and so deservedly maintained, received his musical education at the Chapel Royal, St. James's, partly under the late Mr. Gates, and partly under his successor Dr. Nares.—The strong indications he evinced, even in infancy, of a genius formed for the cultivation of the tuneful science, determined his parents to yield to the bias of nature, by placing him in some respectable harmonic seminary. The inviting prospect of future patronage, from the late princesses Amelia and Caroline, was at the same time an additional inducement with them to give the fullest scope in their power to that impulse of genius, which, under skilful masters, could not but be productive of future honour and emolument to its possessor; and, at the express desire of those illustrious personages, he was, at the usual age of admission, placed in the King's Chapel. His ardent perseverance in study daily afforded the most convincing proofs that music was the science for which nature had designed him, and justified the choice his parents had made.—Mr. Gates and Dr. Nares were masters of respectable abilities, and consequently knew how to appreciate and encourage dawning talents. The former of these gentlemen was, indeed, so partial to his assiduous and promising pupil, that he

constantly distinguished him by marks of his particular favour, and at his death left him a legacy. From industry, combined with real genius, resulted that rapid progress which at once rewards and propels the aspiring student; and young Mr. Arnold, before he had reached manhood, rendered himself, by his taste and science, an ornament to the profession to which the future study of his life was to be devoted.—About the year 1760, Mr. Beard, of vocal celebrity, and at that time one of the managers of Covent-garden Theatre, became acquainted with Mr. Arnold, and was so sensible of his extraordinary merit, as to be glad to avail himself of his talents by introducing him to the notice of the public as composer to that house.—True genius, like the eagle, feels its power of superior flight, and disdain the track of mediocrity! It is, therefore, no wonder that Mr. Arnold, after his success with the Maid of the Mill and several other compositions, should feel the impulse to exert his talents upon an oratorio. The Cure of Saul, written by the late Rev. Dr. Brown, offered itself to his contemplation; and, in the year 1767, he made choice of that excellent poem for his first effort in the higher style of musical composition. In this attempt he so happily succeeded, that it was universally allowed to be the greatest production in its kind since the time of the immortal Handel. Mr. Arnold, who had never suffered his private interest to come in competition with the public good, generously made a present of this work to the Society instituted for the benefit of decayed Musicians and their Families; and it proved to that society a most valuable acquisition. The fund had greatly sunk, and the receipts of their annual concerts were still decreasing. The Cure of Saul, however, attracted crowded audiences, and contributed to the restoration of that success and prosperity which had formerly marked the progress of that highly laudable institution.

[To be Continued.]

CHURCH PREFERMENTS, GRADUATIONS, &c.

OXFORD.

Nov. 6.] **W**EDNESDAY last the Rev. John Webb, Bachelor of Arts, of Wadham College, was admitted Master of Arts; Messrs. Christopher Devonshire Tuthill Villiers, of St. Edmund Hall; Stephen Woodgate, of Trinity College; Wm. Baghott, and Thomas Davies, of Jesus College; Wm. Brown, of Wadham College; and Jonathan Cope, of Christ

Church, were admitted Bachelors of Arts.—The same day Robert Mathew Casberd, Esq. Doctor in Civil Law, of St. John's College, was elected one of Mr. Viner's Fellows in Law.

On Wednesday last came on the election at All Souls College, when Mr. Drake, of Brasenose; Mr. Munday, and Mr. Casamajor, of Ch. Ch.; and Mr. Hulse, of Merton College; were chosen Fellows of that Society.

The

The Rev. John Willis, A. B. was last week instituted to the Rectory of Sutton-under-Brails, in the diocese of Gloucester; on the resignation of the Rev. John Wall, and on the presentation of the Lord Bishop of London, in right of his See.

A dispensation has passed the Great Seal to enable the Rev. Henry Ridley, D. D. to hold the Rectory of Whippingham, in the Isle of Wight, together with the Rectory of Martyr-Worthy, near Winchester.

Nov. 13.] Tuesday the Rev. William Newcome, Bachelor of Arts, of Christ Church, was admitted Master of Arts.

Wednesday Sir Thomas Clarges, Bart. of Christ Church, was admitted Bachelor of Arts, Grand Compounder.

Yesterday the Rev. Henry John Richman, Student in Civil Law, of Corpus Christi College, was admitted Bachelor in Civil Law.

The Rev. John James Toogood, Rector of Milstone, Wilts, is instituted to the Rectory of Writhlington, in the same county.

The Lord Chancellor has been pleased to present the Rev. Alexander Bunn Haden, Vicar of Wednesbury, in the county of Stafford, to the Rectory of Saddington, in Leicestershire, void on the cession of the Rev. James Hook.

Nov. 27.] Tuesday the Hon. William Herbert, Bachelor of Arts, of Merton College, was admitted Master of Arts.

The Right Hon. the Earl of Essex has been pleased to nominate the Rev. J. Taylor, M. A. to the Chapelry or Perpetual Curacy of Ford, in the county and diocese of Hereford.

The Rev. Richard Lacey, A. B. of Queen's College, Cambridge, is instituted to the valuable Rectory of Dore, in Herefordshire, vacant by the cession of

the Rev. Robert Symonds, and on the presentation of the Duke of Norfolk.

The following subjects are proposed for the Chancellor's Prizes, for the ensuing year, viz.

For Latin Verses—BYZANTIUM.

For an English Essay—COMMON SENSE.

The first of the above subjects is intended for those Gentlemen of the University who have not exceeded four years from the time of their matriculation; and the other for such as have exceeded four, but not completed seven years.

The Vice-Chancellor has received a donation of Twenty Pounds to be given to the Author of the best composition in English Verse on the following subject;—PALESTINE.

This subject is intended for those gentlemen of the University who have not exceeded seven years from their matriculation.

CAMBRIDGE.

Nov. 5.] **T**HE Rev. Hump. Sumner, D. D. Provost of

King's College, is chosen Vice-chancellor of this University for the year ensuing.

Lewis Duval, Esq. M. A. of Trinity Hall, is elected a Fellow of that society, in the room of Stanhope Pedley, Esq. deceased.

The Rev. Thomas Talbot, and Mr. William Wilkins, Bachelors of Arts, of Caius College, are elected Fellows of that society.

Nov. 19.] The Rev. John Walker, M. A. Fellow of Trinity Hall, is chosen Proctor of this University for the remainder of the year, in the room of the Rev. John Warter, deceased.

Nov. 27.] The Rev. James Hugill, of Jesus College, was last week admitted to the degree of Bachelor in Civil Law.

ADDRESS TO CORRESPONDENTS.

HAD the letter subscribed *Juvensis*, come to hand on or about the 12th of the month, when the correspondent is arranged and sent to press, we should certainly have complied with his request. But we assure him, that notwithstanding his information, it was not in time. We remember to have received this paper last year; and it was then omitted, *not rejected*, for the very same reason that is given now, for not inserting it.

We acknowledge the receipt of several Sermons to be reviewed by us. We shall peruse them with becoming attention, and speak of them with candour and impartiality.

We thank the correspondent who signs himself "DEVENISH," for his communication; but as the work animadverted upon has long since sunk into contempt, we think it improper to bring it into notice.

IOta, and H. H. B. in our next; as also the Reviews of Dr. Gardiner's Sermons; Dr. Valpy's Sermons for the Humane Society, Mr. Howley's Consecration Sermon; Mr. Vaughan's, at Leicester, &c. &c. &c.

We are authorized to announce that the Letter of the Rev. Mr. Parry, of Woburn, (page 234 in our last for October) will be noticed in our next Number, by the Author of the Letter signed A. page 319, for June last.

THE
ORTHODOX CHURCHMAN'S
MAGAZINE AND REVIEW,

For DECEMBER, 1802.

*" Though dead the man, no death his works shall find,
But in the living page inspire mankind;
Celestial truth shall from his ashes rise,
On Jesse's sacred branch aspiring to the skies."*

TASKER'S ODE to the Memory of Bp. WILSON.

THE LIFE OF BISHOP WILSON,

(Continued from page 262)

ON the 15th of January, 1697-8, Mr. Wilson, being first created Doctor of Laws by the Archbishop of Canterbury, was confirmed Bishop of Man, at Bow Church, by Dr. Oxenden, Dean of the Arches, and on the next day he was consecrated at the Savoy Church, by Dr. Sharp, Archbishop of York, assisted by the Bishops of Chester and Norwich. On the 5th of April following, he landed at Derby Haven, in the Isle of Man, and on the 11th was enthroned in the Cathedral of St. Germain's, in Peel Castle: And from the prayer that he composed on the occasion, we may see with what piety and circumspection he entered upon his new dignity*. When he arrived at his Bishoprick, he found the palace in a most ruinous state, having been uninhabited for eight years; nothing but an ancient tower and chapel remaining entire. He was therefore obliged to rebuild the dwelling-house, and almost all the out-offices from the ground. He stocked the garden with fruit trees, &c. fenced in the demesnes, planted many thousand timber trees, and laid out a farm, which afterwards became valuable to himself and successors. The expences of these buildings and improvements amounted to the sum of fourteen hundred pounds. He says, "It having pleased God to bring me to the Bishoprick of Man, I find the house in ruins, which obliges me to interrupt my charity to the poor in some measure." This interruption was, however, of short duration, and his beneficence ever afterwards increased with his income. About this time the Earl of Derby again offered him the living of Baddeley, to hold in commendam, probably as a compensation for the dilapidations on his Bishoprick; but this our conscientious prelate refused as utterly inconsistent with his duty, and with the obligation that he had

Vol. III. Churchm. Mag. Dec. 1802. S s formerly

* Mr. Hewetson's Memorandum book.

formerly made of "never taking two ecclesiastical preferments with cure of souls," especially, says he, "when I must necessarily be absent from one of them; and of which resolution it does not yet repent me that I made it."—On the 16th of July, 1698, he laid the foundation-stone of a new chapel at Castletown, which was built and paid for out of the ecclesiastical revenues. "The Lord grant," says the good Bishop, "that it may, when it is finished, continue a house of prayer to all ages." On the 29th of September in the same year, he set sail for England, and landed the day following at Liverpool, whence, after a short stay, he went to Warrington, where he paid his addresses to Mary, daughter of Thomas Patten, Esq. to whom he was married on the 27th of October, at Winwick Church, by the honourable and Reverend Mr. Finch, the rector. Previous to his marriage, we find him, as on all important occasions of his life, a petitioner to heaven. We lament the want of room to insert his excellent and fervent prayers which breathe so much of sincere Christian piety. The Bishop staid in England till the 6th of April, 1699, when taking leave of his friends, he arrived with Mrs. Wilson, the next day, safe, at his diocese.—By this most excellent woman, who was every way the companion of his soul; pious, devout, and charitable as himself, he had four children. Of these, Thomas, born August 24, 1703, became prebendary of Westminster, and Rector of St. Stephen's, Walbrook. The excellence of the Bishop's piety as a parent did not consist in heaping up riches for his children; he considered himself as the steward, not as the proprietor of the revenues of his Bishoprick; and to what use they ought in his opinion to be applied, we learn from the following memorandum:

"My Children,

If I do not live to tell you why I have saved no more for you out of my Bishoprick, let this satisfy you: That the less you have of goods gathered from the Church, the better the rest that I leave you will prosper. Church livings were never designed to make families, or to raise portions out of them, but to maintain our families, to keep up hospitality, to feed the poor, &c. and one day you will be glad that this was my settled opinion: And God grant I may act accordingly!

And he lived to hear his surviving child thank him for the blessing he bestowed, more valuable than riches; which however, his son enjoyed, for he became possessed of his mother's jointure when of age; and went out from Oxford grand compounder, with the degree of D. D. May 10, 1739.

The annual receipts of the Bishoprick did not exceed three hundred pounds in money: Some necessaries in his house, as spices, sugar, wine, books, &c. must be paid for with money; distressed or ship-wrecked mariners, and some other poor objects, required to be relieved with money; but the poor of the island were fed and clothed, and the house in general supplied from his demesnes, by exchange, without money*.

The poor who could weave or spin, found the best market at Bishop's Court, where they bartered the produce of their labour for corn. Taylors and shoemakers were kept in the house constantly employed, to make into garments or shoes, that cloth or leather which his corn had purchased; and the aged and infirm were supplied according to their several wants. He took the greatest care to find out the most deserving objects of charity,

* Mr. Hewetson's Memorandum book.

yet was it probably often bestowed amiss; and indeed he was frequently told so by those who envied his virtues, but would not imitate his example. "It may be so," he said, "but I would rather give to ten unworthy objects than that one deserving object should go without relief." If the persons who applied were inhabitants of the island, they were generally recommended by a note from their parish minister: These notes of recommendation he kept regularly filed, and from these he entered the name and circumstances of his poor petitioner, in a large book kept for that purpose, which he called *Matricula Pauperum*, or the Register of the Poor.

The Bishop accustomed himself to a frequent recollection and review of his conduct, and his pious resolutions were strictly and religiously observed.—His prayers and his sermons furnish a sufficient proof of his study; his prayers were constant and devout, with his flock and with his family; and three times a day he communed with his own heart privately, in his closet. During the fifty-eight years of his pastoral life, except on occasion of sickness, he never failed on a Sunday to expound the scriptures, preach the gospel, or administer the sacrament, at some one or other of the Churches of his diocese; and if absent from the island, he always preached at the church where he resided for the day.

When in London he was generally solicited to preach for some one or other of the public charities, being much followed and admired; and many who heard him have remarked the great beauty of his prayer before the sermon, particularly where he offers up prayers for those who never pray for themselves.

In the year 1699, he published a small tract, in Manks and English, entitled, "The Principles and Duties of Christianity," for the use of the island; the first book ever printed in the Manks language; and, with the assistance of Dr. Thomas Bray, he began to found parochial libraries, which he afterwards established and completed throughout the diocese, and gave to each a proper book-case, furnishing them with bibles, testaments, and such books as were calculated to instruct the people in the great truths of the gospel, and which we hope are still remaining.

His family prayers were as regular as his public duties; every summer morning at six, and every winter morning at seven, the family attended him to their devotions in his chapel, where he himself, or one of his students, performed the service of the day, and in the evening they did the same. And thus it was he formed his young clergy for the pulpit, and a graceful delivery. In the prayer for his closet we meet with the purest sentiments of Christianity, and his *sacra, privata* bear ample testimony of his uniform piety, and the excellency of his understanding.—He kept a diary as well of the special favours in extraordinary deliverances, as of the merciful visitations, and chastisements he experienced in a variety of instances. On the 9th of December, 1700, a fire broke out in the Bishop's palace, about two o'clock in the morning, in the chamber over that in which the Bishop slept, "which" he says, "by God's providence, to which I ascribe all the blessings and deliverances I meet with, I soon extinguished; had it continued undiscovered but a very short space of time, the wind was so high, that in all probability it would have reduced my house to ashes!"

In the year 1703, he obtained an act of settlement, of which mention is made in his history of the Isle of Man, which history was at the desire of Bishop Gibson inserted in his second edition of Camden's *Britannia*;—

but his great modesty would not permit him to say that he was author of that benefit to his diocese, though it was attained solely by his indefatigable pains and application.—This year also was remarkable for the Ecclesiastical Constitutions, which were read to the Clergy, and agreed to in full convocation, and meeting with the approbation of the Lords, Deemsters, and Keys, passed into a law. These constitutions, planned, and framed by his Lordship, will afford and exhibit to the world a specimen of that primitive discipline which existed in this diocese, during his Lordship's Episcopate, and long after; superseding virtually, the preface to the Communion office.

Lord Chancellor King was so much pleased with these constitutions, that he said, "If the antient discipline of the Church were lost, it might be found in all its purity in the Isle of Man."

On the 5th of September, 1704, the Bishop accompanied Mrs. Wilson, who had been for some time in a declining state of health, to Warrington, for the benefit of her native air, and continued with her praying for her soul, which full of hope of a blessed immortality, she resigned into the hands of her Creator. In this severe trial his prayers abound with religious sentiment, and Christian resignation; pronouncing with a feeling emphasis, "Thy will be done, O God." He felt like a man, but not like a man without hope. He had lost a comfort; but the happiness she had gained overcame his sorrow, and gave him that serenity of mind which none but good men can feel like him in the hour of affliction.

On the 3d of March, 1707, he was made Doctor in Divinity in full convocation, at Oxford: and on the 11th of June following, the same honour was decreed him by the University of Cambridge. About the same time he was admitted a member of the Society for promoting Christian knowledge. In the same year, he had the Church Catechism translated and printed in Manks and English. On the 21st of September, 1708, he consecrated a new Chapel at Douglas, to which he was a considerable benefactor. April 2d, 1710, the library of Castle-town was finished; the greater part of the expence, which amounted to eighty-three pounds five shillings and six-pence, he subscribed himself.

(To be continued.)

ADDITION TO THE CATALOGUE OF BISHOPS TO THE YEAR 1608;

Being a Character and History of the Bishops during the Reigns of Queen ELIZABETH, and King JAMES; and an additional Supply to Dr. GODWIN'S Catalogue. By Sir JOHN HARRINGTON, Kt. Written for the private Use of Prince Henry.

NUMBER IX.—EXETER.

(Continued from Page 206.)

DOCTOR WILLIAM COTTON.

WHEN I reflect my thoughts and eye upon that I have written formerly, and see that I am like to equal, or rather exceed my author in quantity of volume, taking the proportion of the longest Kings' reigns to that of Queen Elizabeth, I am the less troubled to think, that for
lack

lack of sufficient intelligence, I shall be constrained to doe as he also hath done with divers of those former Bishops, namely, to obscure and omit the good deserts of some, and to conceale and hide the demerits of others, which if I fortune to doe, yet will I neither crave pardon of the one, nor thanks of the other, being to be excused of both by an invincible ignorance. Howbeit, if in these I have or shall treat of, I have been so plain and liberall, as thereby I may move the spleen of some Bishop to write against me, as Bishop *Jovius* did against *Petro Aretino*, whom notwithstanding some Italians call *Unico & divino*, whose Epitaph *Paulus Jovius* made thus, the man being long after alive:

*Qui giace l' Aretino l' amoro Tosco,
Che besthemia ognicno fuor che dio,
Scufandoi con illi dire non lo cognosco.*

Which one did put thus into English:

*Here lies Aretine, that poysonous Toad,
Whose spightful Tongue and Pen (all Saints beshrew him,)
Did raile on Priest and Prince, and all but God,
And said (for his excuse) I doe not know him.*

I say, if any should follow this humour of *Jovius*, yet shall he not thereby put me into the humour of *Aretine*, that answered him. For I reverence all their places, and many of their persons. I know how high their calling is, that may say, *pro Christo legatione fungimur*. I know that next to Kings, Bishops are most sacred persons, and as it were Gods on earth; howbeit also some of them have the imperfections of men, and those not prejudicial to the acts of their office. For my part, I would I could speak much good of all, and no ill of any, and say (for mine excuse) I do not know them.

Accordingly of the Bishoprick and Bishop of *Exeter*, I can say but little, namely, that it is since Bishop *Harman's* time (as my author noted, pag. 337.) reduced to a good mediocrity, from one of the best Bishopricks of England; so as now it is rather worthy of pitty then envy, having but two manners left out of two and twenty; and I will adde thus much to your Highnesse, that as in publique respect, your Highnesse should specially favour this Bishop, in whose Diocesse your Dutchy of Cornwall, and your Stanneries are; so the Duke may uphold the Bishop, and the reverend Bishop may blesse the Duke.

OF NORWICH.

CONCERNING Norwich, whether it be the praise of the Bishops, or the people, or both, I know not, or whether I have here a partiall relation. But by that I have heard, I shall judge this City to be another Utopia: The people live all so orderly, the streets kept solemnly; the Trades-men, young and old so industrious; the better sort so provident, and withall so charitable: that it is as rare to meet a beggar there, as it is common to see them in Westminster. For the four Bishops that were in Queen Elizabeth's time, I know nothing in particular, but that they lived as Bishops should doe, *sine querela*, and were not warriours, like Bishop *Spencer* their predecessor in Henry the fourths time; nor had such store

of

of Gold and Silver, as he had that could leavy an Army. But for the present Bishop, I knew him but few yeeres since Vicechancellor of Cambridge; and I am sure he had as good Latine as any of his Predecessors had, and was accounted there a perfect divine; in both which respects he is to be thought very fit for the place, being a Maritime Town, and much frequented with strangers, very devoutly given in Religion, and perhaps understands Latine as well as English.

OF WORCESTER.—DOCTOR GERVASE BABINGTON.

WORCESTER hath been fortunate in this last age to many excellent Bishops; of which but two in an hundred yeeres have died Bishops thereof, the rest having been removed. Also in lesse then fourteen yeeres that had one Bishop that became Pope, namely Clement the seventh; another that was a Protestant, as Hugh Latymer. Of the seven therefore that were in Queen Elizabeths time, I shall in this place speak but of one, and that is him now living, who by birth is a Gentleman of a very good house; for Learning inferiour to few of his rank. Hee was sometime Chaplaine to the late Earle of Pembroke, whose Noble Countesse used this her Chaplaines advice, I suppose, for the translation of the Psalmes; for it was more then a womans skill to expresse the sence so right as the hath done in her verse, and more then the English or Latine translation could give her. They first were means to place him in Landaffe, neere them: where he would say merrily his true title should be Aff, for all the Land was gone thence. He came back over the Sea to the Sea of Exeter, and thence on *terra firma* to Worcester; a place where both the Church and Town are at this day in very flourishing estate, and the Church especially in good Reparations, which I take ever for one good argument of a good Bishop; for where the sheep be ragged, and the folds rotten, there I straight suppose is no very good shepheard: yet, as every generall Rule, hath commonly some exceptions, so hath this in some places in England, and many more in Wales, of which I shall in their due place note some what in the ensuing Treatise. And thus much of Worcester.

OF HEREFORD.—JOHN SCORY,

OF this twice Bishop Scory I have heard but little, yet it hath been my fortune to read something that will not be amisse to acquaint your Highnesse with, that you may see how Satan doth sift the lives and doings of English Bishops with the Quills sometimes of Strangers and Foraigners. For whereas this our English modest writer onely reports how he was first Bishop of Chichester, being but Batchelor of Divinity, and deprived for no fault but that he continued not a Batchelour, whereupon he fled for Religion (as the phrase was) till comming home in the yeere 1560 he was preferred to Hereford: the French writer stayeth not there, though he professed to be a great enemy to Idolatry, yet in another sence according to St. Paul, he became a worshipper of Images (not Saints but Angels) belike he feared some future tempest, and therefore thought to provide better for himselfe then he had at Chichester, so as what with pulling downe houses and selling the Lead, and such loose ends, what with setting up good husbandries, what with leases to his tenants, with all manner of *viis et modis*, he heaped together a great masse of wealth. He that hath store of metal must also have some drosse, and no marvaile if this
Bishop

Bishop then according to his name had much *Scoria* with this treasure. A noble and honourable Councillour and then Lord President of Wales, hearing so frequent complaints made of him for oppressions, extortions, symonies, and the like, caused a bill to be preferred into the Star-chamber against him; in which bill was contained such matter as was enough not onely to disgrace him, but to degrade him, if it had been accordingly followed. His Sollicitour of his causes brings him a Copy of the bill, and in reading it with him seemed not a little dismayed in his behalfe, much like to the servant of Elisha that came trembling to his Master, and told him how they were beleagred with a huge army. But this Bishop, though not indewed with the spirit of a Prophet, yet having a spirit that could well see into his profit, bids his Sollicitour (who was his kinsman, perhaps his sisters brothers sonne) to be of good comfort; adding it may be the very words of Elisha, for there are more of our side then against us. But when his Gehezi (for the comparison suits better to the man then to the Master) could see as yet no comfortable vision. The good Bishop did not open his eyes to let him see as Elisha did the Chariots of fire on the tops of the mountains: but he opened his own bags and shewed him some legions or rather chiliads of Angells, who entering all at once, not into a herd of Swine, but into the hoard of a Lady that then was potent with him that was *Dominus fac totum*, cast such a cloud into the Star Chamber, that the bill was never openly heard of after. This or the like and much more to the like effect writes this French Author of the said Bishop of Hereford, though the Treatise it selfe was not specially meant against the Bishop, but against a temporall Lord of a higher ranck that was not a little nettled with the fame. In so much as many travelling Gentlemen, and among others this Bishops sonne was called in question for the publishing of this booke, belike because some particularities of this matter were discovered that could come from none but him. But to come againe to this Bishop, I hope it shall be no just scandall to other good Bishops, Judas will have Successors as well as James, and Simon Magus as well as Simon Peter (and sometime perhaps both in one chaire.) This man indeed had been brought up in the age of the Fryars that made much of themselves, and relinquisht their cells; that read in the old Testament *letare & fac*, but left out *bonum*; for so he followed the Text in the new Testament. Make you friends of the wicked Mammon, but left out that part that should have brought him to everlasting Tabernacles. For if Gods mercy be not the greater, I feare his friend and he are met in no pleasant mansion, though too durable, if the vision of Henry Lord Hunfdon were true, as an honest gentleman hath often reported it. But all this notwithstanding, his posterity may doe well, for God himselfe forbids men to say, That the fathers eate soure grapes, and the childrens teeth be on edge; and if the worit be, the English proverb may comfort them, which, left it want reason, I will cite in rime.

*It is a saying common, more then civill,
The sonne is blest, whose fire is with the devill.*

After his decease a great and long suit was held against him about his dilapidations, which makes the former report to seem the more probable.

DOCTOR

DOCTOR HERBERT WESTPHALING.

There succeeded him a learned and famous Doctor indeed, Doctor Westphaling, who after he had been a Bishop divers yeeres, yet to shewe that good Bishops doe not quite discontinue their studies, but rather increase their knowledge with their dignity, came to Oxford at her Majesties last being there, and made an eloquent and copious Oration before her; for conclusion of the Divinity disputations: among which one speciall question that bred much attention, was this, whether it be lawfull to dissembles in cause of Religion? And one Argument more witty then pithy, produced by an opponent was this, it is lawfull to dispute of Religion, therefore it is lawfull to dissembles, and urging it further, he said thus, I my self now do that which is lawfull, but I do now dissembles. Ergo, it is lawfull to dissembles; at which her Majesty and all the Auditory were very merry. I could make a rehearsall of some of the Bishops oration concerning this question, how he allowed a secrecy, but without dissimulation, a policy but not without piety, least men taking too much of the Serpent, have too little of the Dove, but I am sure in all his speech he allowed no equivocation. Howbeit, if I should insift long hereon, I might commit the same fault to your Highness, that the Queen at that time found in him, which was that she thought him too tedious. For she had sent twice to him to cut short his Oration, because her self went to make a publique speech that evening, but he would not, or as some told her, he could not put himself out of a set methodicall speech, for fear he should have marr'd it all, and perhaps confounded his memory. Wherefore she forbade her speech that day, and more privately the next morning, sending for the heads of Houses, and a few others she spake to them in Latin, and among others she school'd Doctor Reynolds, for his preciseness, willing him to follow her Laws, and not run before them. But it seemed he had forgotten it when he came last to Hampton Court, so as there he received a better schooling. I may not forget how the Queen in the midst of her oration, casting her eye aside, and seeing the old Lord Treasurer Burleigh standing on his lame feet for want of a stool, she call'd in all haste for a stool for him, nor would she proceed in her speech till she saw him provided of one, then fell she to it again, as if there had been no interruption; upon which one that might be so bold with her after, said that she did it of purpose to shewe that she could interrupt her speech, and not be put out, although the Bishop durst not adventure to do a less matter the day before.

But this Bishop was every way a very sufficient man, and for such esteemed while he was of Christ-Church. Trifling accidents shewe as good proof of times, as the waightiest occasions. Such a one hapned to this Doctor while he was of the University, as a Scholar of that time bath told me, and it was this. There had been a very sharp frost (such as have been many this yeere, and a sudden rain or sleet falling with it from the South-East) had as it were candied all that side of the steeple at Christ-Church, with an ice mixed with snow, which with the warmth of the Sun soon after 10 of the clock began to resolve, and Doctor Westphaling being in the middle of his Sermon, it fell down altogether upon the Leads of the Church, with such a noyse, as if indeed it would have thrown down the whole Church. The people (as in sudden terrors is usuall) fill'd all with tumult, and each man hasted to be gone so fast that they hindered

one

one another. He first kneeled down, and recommending himself to God, as in the apprehension of a sodain danger, straight rose again, and with so chearfull both voice and countenance, encouraged them as they all returned, and he quietly finished his sermon. But his chief praise I reserve for the last, which was this; *for all such benefices as either were in his own gift, or fell into his hand by lapse, which were not few, and some of great value, he neither respected letters nor commendations of Lords nor Knights, nor wife nor friends in preferment of any man, but only their sufficiency and their good conversation, so as to sue for a benefice unto him, was rather a means to miss then to attain it.*

DOCTOR ROBERT BENNET.

This Bishop was prefer'd to this place since my Author wrote his Catalogue, so as he is not therein specified; yet must I not do him that wrong to omit him in this relation. This is he (if your Highnesse do remember it) of whom his Majesty said, if he were to chuse a Bishop by the aspect, he would chuse him of all the men he had seen, for a grave, reverent, and pleasing countenance. Concurring herein in a fort, though by contraries with the judgment of Henry the fourth Emperour, who coming from hunting one day (as *Malmesbury* writeth) went for devotion sake into a Church, where a very ill-favoured faced Priest was at service. The Emperour thinking his virtues futed his visage, said to himself, how can God like of so ugly a fellows service. But it fortun'd at that Instant, the Priests boy mumbling of that versicle in the hundred Psalm, *Ipsc nos fecit & non ipse nos*, and because he pronounced it not plainly, the Priest reproved him, and repeated it again, aloud, *Ipsc nos fecit & non ipse nos*, which the Emperour applying to his own Cogitation, thought the Priest to have some propheticall spirit, and from that time forward esteemed him greatly, and made him a Bishop. Thus that Bishop, though he could not set so good a face on it, yet perhaps he got as good a Bishoprick. But to come to our Bishop whom my self knew in Cambridge, a Master of Arts and a proper active man, and plaid well at tennis; and after that, when he came to be a Batchellor of Divinity, he would tosse an Argument in the Schools, better then a Ball in the Tennis-court. A grave Doctor yet living, and his ancient, alluding to his name in their disputation, called him *Erudite Benedicte*, and gave him for his outward as well as inward ornament great commendation. He became after Chaplain to the Lord Treasurer *Burleigh*, who was very curious, and no lesse fortunate in the choyce of his Chaplains, and they no lesse happy in the choyce of their Patron, as Mr. Day after Bishop of Winchester, the Bishop I now speak of, Doctor Neale now Dean of Westminster, and divers others.

SACRED CRITICISM, No. XII.

(Continued from page 267.)

A CRITIQUE ON PSALM XLV.

3—5. “*GIRD thy sword upon thy Thigh, O thou MIGHTY,
In thy glory and thy majesty.*

Vol. III. Church. Mag. Dec. 1802.

T t

And

*And in thy majesty ride prosperously,
For the cause of truth, meekness and righteousness:
And thy right hand shall teach thee terrible [exploits.]”*

This is a magnificent description of the MESSIAH in his warlike character; going forth in all his terrors, to punish the adversaries of his kingdom, like “*A man of war,*” as described by *Moses*, in the drowaing of the *Egyptians*, Exod. 15, 3. and by *Ethan*, Pl. 89, 10. and most sublimely, *Wisdom of Solomon*, 18, 14—18, on occasion of the destruction of the *First born*, that last and forest of the plagues, of *Egypt* :

“ Although the *Egyptians* disbelieved all [the plagues] by reason of the enchantments; yet, on the destruction of the *First-born*, they confessed that the people [of *Israel*] were sons of GOD.

“ For when the world was wrapt in still silence,
And night, in her proper speed, holding her middle course;
THY ALMIGHTY ORACLE,* leapt down from Heaven,
Out of the royal thrones, a fierce warrior,
Into the midst of a land [doomed to] destruction,
Wielding a sharp sword—(thine unfeigned command)—
And standing there, did fill the whole with death :
He touched the Heaven indeed, but trode upon the Earth.”

And the future destruction of the enemies of GOD and of HIS CHRIST, is also, most sublimely described, Rev. 19, 11—16, in a similar imagery, recording both his primitive and new NAMES :

“ And I beheld the Heaven opened, and lo, a white horse;
And his Rider was called FAITHFUL and TRUE;
And in righteousness doth He judge and war :
His eyes were as a flame of fire,
And on his head, many Diadems;
Having a NAME WRITTEN, which none but Himself
Knoweth; and clad in a vesture dyed in blood :
And his name is called THE ORACLE OF GOD. §
And the armies in Heaven attended him,
On white horses, dressed in lawn, white and clean :
And out of his mouth proceedeth a sharp sword,
To strike therewith the Gentiles; For “ *He shall rule them
With an iron sceptre,*” and Himself tread the wine press
Of the indignation and wrath of GOD OMNIPOTENT.
And on his vesture and on his thigh
He hath THE NAME WRITTEN : KING OF KINGS
AND LORD OF LORDS.”

After such sublime and unequivocal personifications of the sacred term, LOGOS, before and after the coming of CHRIST, and from such high authorities in the *Jewish* and *Christian* churches;—(The *Book of Wisdom*, being conjectured by the best Critics, to have been written not later than the time of the *Maccabees*;—is it not “*passing strange,*” that even the MONTHLY REVIEW for last *June*, p. 145—147. should entertain “*a suspicion that the term Logos has a Platonic Origin*”; 2. should recommend leaving the word untranslated, in the introduction of *John’s Gospel*:

* Ὁ πανδυναμὸς Σὺ Δεός.

§ Ὁ Λόγος τοῦ Θεοῦ.

“ In

"In the beginning was the Logos; &c. as being "doubtful of its proper signification"; and 3. should expressly assert, "that after the introductory verses, it never occurs again either in the Gospel or the Epistles [of St. John]"—being "a term of speculative controversy:"—for surely.

1. The term, was derived from the Hebrew Scriptures, in which *Dabar*, (as we have seen) is repeatedly rendered Λογος, where it signifies, "Oracle," in the Septuagint Version; and *Dubar Jahoh*, by Λογος Κυριου, in cases of undoubted personality, as where THE ORACLE OF THE LORD, appeared to *Nathan*, 1. Chron. 17, 3, to *Solomon*, 1 Kings 6, 11, &c.

2. The Apostle *Paul* has ascertained its proper signification in the latter cases; rendering *Dabar Jahoh*, that divine person who appeared to *Elijah* on Mount *Horeb*, or *Sinai*, 1 Kings, 19, 9—18. by a technical term of Greek Mythology—ὁ χρηματισμος, which signifies "THE ORACLE." Rom. 11, 4. according to *Macrobius*, rendering it in Latin, "*Oraculum*;" *Somnium Scipionis* l. 9.)—whose personality, the Apostle has most unequivocally expressed in his Epistle to the *Hebrews*, 12, 25—29. rendering it, Ὁ Λαλων "THE SPEAKER," who at first spake THE LAW, in *Tertots* as a GOD; and afterwards, THE GOSPEL, in "a still small voice" as a *Man*: but who, to disobedient *Jews* and *Christians*, is and will be "a consuming fire. No "speculative term," surely. And the Evangelist *John* has well explained, the import of the title: 3, 34. Because "*He speaketh* (λαλει) the sayings (or oracles) of GOD," and also in his *Introduction*: representing, Ὁ Λογος, "THE ORACLE" at the beginning, to be, Ὁ μονογενης Υιος "THE ONLY GENUINE SON" at the close, vers. 16. who "expounded (εξηγησατο) GOD THE FATHER, invisible, to Mortals, — or interpreted his *Spiritual Nature* and *Worship* to Mankind, John 4, 24. Compare Matt. 11, 27.—For the verb *εξηγομαι*, is forensic or technical, in the best Classics; signifying to expound, interpret, or deliver *Oraculantly*.—Thus in *Xenophon*, Οἱ Μαγοι εξηγουσιν, "*The Magi interpreted*" the *Omens*. And *Themistius* thus describes *Apollo*, the spurious *God of Oracles*, among the Greeks, p. 330. *Εκεινος δημοις αθροισις, εν μεσω της γης υπο τε ορφαλις καθημιου, εζηγυιται.* "*That [Apollo] sitting on the Navel in the middle of the Earth, delivers oracles to assembled peoples.*"

3. If the M. R. will more critically examine and compare the beginning of the first Epistle of John, with his Gospel throughout; the Preface of *Luke's Gospel*; *Acts*, 10, 36—43. and 20, 32. *Heb.* 4, 12—14. 1 *Pet.* 1, 23. and 2 *Pet.* 3. they will perhaps be induced to think, with several first rate Critics, (who have convinced *Inspector*, after no short nor slight research) that the *Logos* in all these cases, can be no other than THE SON OF GOD.* In perfect conformity with the foregoing sublime passages of Holy Writ,

* The foregoing remarks may tend also to solve the important question, on which the *CHRISTIAN OBSERVER*, for *July*, p. 436, perplexed between authorities and counter authorities "of great name," modestly wishes for further information: Namely, "Whether the term מימרא, [*Mimra*] in the Chaldee Paraphrase, (of which, Λογος, is the proper translation) is to be understood as a mere idiom; or a personal designation?"—For surely,

There can be no doubt of the latter, where it is used to express or represent the divine names, IAHOH, or ALOHIM in the Hebrew Text:—Thus: *Gen.* 3, 8, *They heard the voice of THE LORD OF GODS*, &c. is rendered by *Ortelos*, "*They heard the voice of THE ORACLE OF THE LORD*" &c. (*MIMRA DA IAHOH*) by *Jonathan Ben Uzziel*, more closely, "*They heard the voice of THE ORACLE OF THE LORD OF GODS*" (*MIMRA DA IAHOH ALOHIM*), And the next verse, 9,

Writ, both in the *Old and New Testament*, is St. Paul's most magnificent description of that "MIGHTY GOD" (Isa. 9, 6.) in his *Epistle to the Hebrews*, styling him by his primitive Title: Heb. 4, 12.

"FOR THE ORACLE OF GOD, is living, and energetic, and sharper than any two-edged sword, penetrating even to the separation of soul and spirit, of joints and marrow; and a Critical [discerner] of the imaginations and intentions of the heart: And there is no creation unseen before Him; for all things are bare and exposed to His Eyes, concerning whom, is our discourse."—To understand all this, merely of the *Gospel*, or written word, is to offer violence to every clause of the text; and also to the context both before and after: For 1. the term ζῶν, is surely the adjunct rather of a *Person* than of a *Thing*: as in the parallel passage of 1 Pet. 1, 23.—"Being regenerated, not of corruptible but of incorruptible seed, through THE ORACLE OF GOD, living and abiding for ever"—and the phrase, ὁ λόγος ζῶν is equivalent to, ὁ λόγος τῆς ζωῆς "THE ORACLE OF THE LIFE," which is clearly meant of OUR LORD, in the Introduction of *John's* first Epistle, in perfect conformity with the introduction of his *Gospel*.—4. In him [THE ORACLE] was LIFE." and with Rev. 1, 18.—"And lo! I am LIVING for evermore, and I hold the keys of Hades and of Death."

2. "His eyes"—must surely relate to a *person*; and if, GOD,—rather to the *searcher of hearts* JESUS CHRIST, rather to "THE SON," to whom THE FATHER committed all judgment; and made him judge both of quick and dead"—"concerning whom" was the entire subject of the *Epistle to the Hebrews*—and to whom, the Apostle directly proceeds again, in the next vers. 14. "Having then, a GREAT HIGH PRIEST, who hath passed through the heavens, [to the throne of GOD] JESUS, THE SON OF GOD; let us hold fast our profession,"—thus referring, to the beginning of the argument, on this head, 9, 1.—"Holy Brethren, partakers of a heavenly call; consider THE APOSTLE and HIGH PRIEST of our profession, CHRIST JESUS. See an Analysis of the Apostle's Argument, in my last Communication, on Pf. cx.

3. The same imagery is familiar to *Philo*; who represents "the flaming

"And GOD called Adam," &c. is rendered by the *Jerusalem Targum*, And THE ORACLE OF THE LORD OF GODS, called Adam, &c. And so, Gen. 19, 24, "And THE LORD rained brimstone and fire upon Sodom and Gomorrah, &c. is rendered both by *Jonathan* and the *Jerusalem Targum*, THE ORACLE OF THE LORD rained, upon Sodom and Gomorrah, &c. See several other instances, *Bull's Opera*, p. 14. and *Ben Mordecai*, Letter III. p. 340 &c. 8vo. Edit.

Nor is it a valid objection, that in several of the most obvious personal revelations of THE ORACLE OF THE LORD; as for instance to *Abraham*, Gen. 15, 1. To *Samuel*, 1 Sam. 3, 1—7—10. and in the cases recited, to *Nathan*, *Solomon*, *Elijah*, &c. that the Chaldee paraphrase of the same Hebrew phrase DABAR IAHOH is different; namely דַּבְרֵי יְהוָה (PITHGAMA DA IAHOH) because in all these cases, it is also rendered by the Septuagint, Πῆμα Κυρίου;—which is synonymous with ὁ λόγος τῆς κυρίας, as appears from Psalm 33, 6. where DABAR IAHOH, is rendered by *Peter*, 2 Pet. 3, 5. ὁ λόγος τῆς οὐρα; but by *Paul*, Heb. 11, 3. Πῆμα οὐρα, and these phrases are also used promiscuously by *Philo*; as we have seen in the Critique on the Introduction to the *Hebrews*. This "personal designation of MIMRA" in such cases, is likewise the opinion of the most learned modern Rabbins: Thus, *Rittangelius* in his comment on the Rabbinical work *Jezirah*, concludes, that "the most ancient and most learned of the Hebrew Theologians, from the days of Abraham, have used the term MIMRA as a common term; and their Posterity also, in their Synagogues, for several thousand years, as appears both from the Chaldee Paraphrases of *Onkelos*, *Jonathan B. Uzziel*, *Jerusalem*; and also from the writings and fragments of other ancient Rabbins."—See *Ben Mordecai*,

sword," Gen. 3, 24. as "a Symbol of THE ORACLE"—De Cherubim, p. 86. And again, "GOD, having sharpened the dissector of all things, HIS ORACLE (τοῦ τομῆα τῶν συμπάντων, αὐτοῦ ΛΟΓΟΝ) divideth the unformed and unmade essence of the whole."—Quis Rerum Divin. Hæres. p. 391.

5. "Thy arrows [are] sharp; peoples [shall fall] under Thee; THE KING'S enemies shall fail in heart."

In the usual way of rendering this obscure passage, "Thine Arrows [are] sharp (the people shall fall under Thee) in the heart of the King's enemies." The Hyperbaton or "transfition," marked by the Parenthesis, is abrupt and unnatural; wherefore to make the sense plainer, our Public Translation, transposes the words;—"Thine arrows [are] sharp in the hearts of the Kings enemies; [whereby] the people fall under Thee." But the ingenious emendation proposed by Darell, in his *Critical Remarks*, seems much preferable: He refers the verb, יפלו, to the following (not the foregoing) words of the sentence; and renders it, "they shall fail," or be "dismayed," or "cast down," in which sense, the verb is also used in parallel passages: "Let no mans heart fail" (יֵשׁ לֵב) 1 Sam. 17, 32. "And they were much cast down (יִפְּלוּ) in their own eyes." Neh. 6, 16. This furnishes a most noble climax to the sentence: representing first, the sharpness of CHRIST'S arrows; next, the havoc they spread and lastly, the general dismay and consternation produced thereby in the heart of all THE KING'S enemies; even of those who were not engaged in the battle.—And the whole accords perfectly with the representations of Holy Writ:—In another sublime vision of the Apocalypse, CHRIST triumphant, is thus represented, Rev. 6, 2.

"And I saw, and lo a white horse; and his rider having a bow: and there was given to him a crown: and he went forth conquering and in order to conquer"—thus marking his present and future conquests: and the latter are thus magnificently described, after the opening of the sixth Seal: Rev. 6, 12.

"And lo, there was a great earthquake; and the sun became black as hair sackcloth, and the moon, as blood; and the stars of heaven fell to the ground, as a fig tree casteth its early figs, when shaken by a great wind: And the heaven departed, as a scroll rolled up, and every mountain and island were removed out of their places:"

And the effects of these tremendous judgments, on the heart of all beholders, is thus awfully represented in the sublimest imagery: 6, 15.

"And the Kings of the earth, and the nobles, and the rich, and the captains, and the mighty, and every servant, and every freeman, hid themselves, in the caves, and in the rocks of the mountains: And they say to the mountains and to the rocks: Fall upon us! and hide us from the face of HIM THAT SITTETH ON THE THRONE, and from the wrath of THE LAMB: for the great day of his wrath is come, and who shall be able to stand!"

6—7. "Thy Throne, O GOD, [is] for ever and ever;
A Sceptre of Equity is the Sceptre of thy kingdom;
Thou didst love righteousness and hate wickedness,
Therefore GOD, THY GOD, hath anointed thee
With oil of gladness above thy fellows."

Various and discordant have been the guesses, and abortive the attempts of the open and the concealed enemies, or the well meaning but injudicious friends

friends of CHRISTIANITY, to overthrow, undermine or unsettle the unequivocal and decisive evidence of this most important passage, to the proper divinity of JESUS CHRIST: And although I have already endeavoured to vindicate it from misrepresentation, in the *Critique* on the *Introduction to the Hebrews*, vol. 2, p. 16, and also, *On the primitive names of the DEITY*, Part II. p. 246, under the head, *ÆLOHIM*: yet it may not be useless or unnecessary to enumerate the several glosses, ancient and modern, that have been put thereon;

1. *Aben Ezra*, to elude its force, supposes an ellipsis of the word *throne*, understood: "*Thy throne is [the throne] of God, for ever*"—as "*Solomon sate on the throne of the LORD, as King, instead of David his Father*;" 1 Chron. 29, 28. But a greater than *Solomon* is here meant; and the ellipsis is far fetched, and rejected by the *Chaldee Paraphrast* and all the versions without exception.

2. *R. Gæon*, supposes an ellipsis of "*David*," and of "*will establish*"—thus, "*Thy throne, [O David] God [will establish] for ever*."—But to suppose *David*, the writer of the Hymn, to apostrophize himself thus, is absurd and impious.

3. He also supposes, that the term *God*, may be used in an inferior sense, as "*Moses was made a God to Pharaoh*" Exod. 7. 1—And this notion seems to have been adopted by the BRITISH CRITIC, as stated in the latter critique referred to above—and there, I trust, fully refuted.

4. A Leader in the Unitarian School, *Wakefield*, renders—"God is thy throne for ever and ever." But as your correspondent *Burstead*, well observed thereon, Vol. 1. p. 392. To convert God himself into a throne for the Son to sit on, is "a perversion of rhetoric and reason, little short of blasphemy."

5. It is our surmise however—"God [saith] thy throne is to the age of the age" Vol. 1. 331, cannot stand, for this additional reason; that although *αἰωνι*, "faith" might perhaps be understood, as marking a citation, in the *Introduction to the Hebrews*: it cannot possibly be understood or introduced without violence to the context, in the *forty-fifth* psalm, in which *ÆLOHIM*, *God*, is part of the original text; and is taken vocatively, by the *Chaldee paraphrast* and all the versions; as *ὁ Θεός*, was proved to be, in the *Septuagint* version of Ps. 22. 1. compared with Matt. 27. 46.

6. As a last subterfuge, some would fain expunge *ÆLOHIM*, entirely from the text, (see *Slichtingius* on Rom. 9. 5.) contrary to all ancient versions, editions, and MSS.

Rejecting all these "imagination," as idle and mischievous, we are fully authorized to understand, the passage in the usual construction, as descriptive of the divinity of CHRIST; of the duration of his kingdom, and of his transcendent exaltation, in consequence of his superior worth and excellence, *above his fellows*: or *the angels*; as understood by the *Introduction of the Hebrews*, 1. 7—9—*far above every principality, and jurisdiction, and power, and dominion, and every name that is named, not only in this world, but also in the future*: Ephes. 1. 21. "*Angels and jurisdictions and powers* having been subjected unto Him," 1 Pet. 3, 22. "*to whom all authority* was given in Heaven and in earth," at his resurrection. Matt. 28. 18.

The following sublime description of his *Throne*, and of the general Judgment, is also furnished by the *Apocalypse*, 20. 11—14.

"And

"And I saw a great white throne, and Him that sat thereon; from whose face the earth and the Heavens fled; and there was found no place for them: And I saw the dead, small and great, standing before the Throne; and the Books were opened, and another Book was opened, which is [the Book] of Life: and the dead were judged out of the things written in the Books according to their works: and Death and Hades were cast into the Lake of Fire: (This is the second Death.) and whosoever was not found written in the Book of Life, was cast into the Lake of Fire."

N.B. In the received Greek Text, the Dead are represented, as "standing (*στηθιστες εν θειω*) before GOD"—namely, THE GOD who sat upon the Throne; and which corresponds with the Psalmist's Title, *ÆLOHIM*: however, as the reading, *στηθιστες εν θρονω*, "before the throne" is supported by the authority of all the ancient Versions, the Syriac, Vulgate, *Æthiopic*, Arabic and Coptic; by the earliest editions, the Complutentian, Plautin, Geneva; by the Alexandrine and Vatican, and 15 other MSS. of character, and restored into the Text by Bengelius and Griesbach; I cannot hesitate to adopt it: More especially, as according to the usage of the writers of the New Testament, the term, *ΘΕΟΣ*, taken absolutely or unconnected, denotes "THE SUPREME GOD"—who clearly is not meant in this place: as will further appear from OUR LORD's fuller description of the last Judgment: Matt. 25. 31.

(To be concluded in our next.)

THE TARGUMIM OR CHALDEE PARAPHRASES,

of ONKELOS, of JONATHAN BEN UZZIEL, (*falsely so called*) and of JERUSALEM,

ON THE LAW OF MOSES.

Genesis, Cha. 6. v. 1.

Onkelos. AND it came to pass when the sons of Men began to multiply upon the face of the earth, and daughters were born unto them.

Pseudo-Jonathan. And it came to pass when the sons of men began to multiply upon the face of the earth, and beautiful daughters were born unto them.

2.

O. That the sons of the nobles saw the daughters of men that they were beautiful; and they took unto themselves wives of all whom they chose.

P. J. That the sons of the nobles saw the daughters of men that they were beautiful, both painting their faces and curling their hair, and walking in fleshly * impudence and imagination of whoredom, and they took unto themselves wives of all whom they chose.

3.

O. And the Lord said, This wicked generation shall not live before me for ever, inasmuch as they are flesh, and their works are evil, a pro rogation of punishment shall be given them, even an hundred and twenty years, if so be that they will repent.

* Openness or manifestation of the flesh.

P. J.

P. J. And the Lord said by his word: All those wicked generations which are to arise shall not be judged after the order of THE JUDGMENT OF THE GENERATION OF THE FLOOD, TO BE DESTROYED AND ROOTED OUT FROM THE MIDDLE OF THE WORLD. Have I not placed in them the Spirit of my Holiness, in order that they should perform good works? But, behold! *because* they have performed ill their works, behold! I gave them a term of an hundred and twenty years, in order that they might exercise repentance, but they have not done it.

J. And * the word of the Lord said, The generations that are to arise after the generation of the flood shall not be judged that they should be destroyed, consumed, and utterly rooted out. Have I not placed my Spirit in the sons of men, for that they *are* flesh, and that their works *may be* good works? Because their works are evil works, behold! I gave them the space of an hundred and twenty years; if so be that they would exercise repentance, but they have not done it.

4.

O. There were giants in the earth in those days and also after that the sons of the nobles had gone in unto the daughters of men and had begotten children of them. These were mighty men who were of old men of † renown.

P. J. Schamchazai and Uzill, these were they who fell from heaven, were upon the earth in those days and also after that the sons of the nobles went in unto the daughters of men, and they bare children unto them, and these were called men who were of old, men of † renown.

5.

O. And when the Lord saw that the wickedness of man was multiplied upon the earth, and that every inclination of the thoughts of his heart was only evil ‡ day by day.

P. J. And the Lord saw that the wickedness of man was great upon the earth, and every imagination of the thoughts of his heart was only evil every day.

6.

O. Then it repented the Lord within himself that he had made man upon the earth, and he said within himself that he would bruise their strength according § as it seemed good to him.

P. J. And the Lord repented in himself that he had made man upon the earth, and he passed judgment upon them in himself.

J. And || it repented the Lord in his word that he had made man upon the earth, and he talked and reasoned with his heart.

7.

O. And the Lord said, I will destroy the man whom I have created from off the face of the earth, from man *even* unto the cattle, unto the creeping thing and unto the fowl of the ¶ air, for it repenteth me within myself that I have made them.

P. J. And the Lord said, I will destroy man by my word whom I have created from off the face of the earth, from man *even* unto the cattle, unto the creeping thing and unto the fowl of the ¶ air, for it repenteth me in myself that I have made them.

* His word. † Name. ‡ Every day. § To his will.

|| There was repentance before the Lord in his word. ¶ Heaven.

O. But

8.

O. But Noach found * mercy before the Lord.

P. J. But Noach, who was a just man, found favor before the Lord.

J. But Noach because he was just in his generation found favor and mercy before the Lord.

9.

O. These are the generations of Noach; Noach was a just man, perfect in his generation. In the fear of the Lord walked Noach.

P. J. This is the * lineage of the generation, of Noach; Noach was a just man, perfect *also* in good works was he in his generations. In the fear of the Lord walked Noach.

10.

O. And Noach begat three Sons, Shem, Cham, and Japheth.

P. J. And Noach begat three Sons, Shem, Cham, and Japheth.

11.

O. And the earth was corrupt before the Lord, and the earth was filled with * rapine.

P. J. And the earth was corrupt through the inhabitants *thereof*, who had turned aside from the right paths in the sight of the Lord, and the earth was filled with * rapine.

J. And the earth was filled with violence and rapine.

12.

O. And the Lord contemplated the earth, and behold it was corrupt, for all flesh had corrupted every man his way upon the earth.

P. J. And the Lord saw the earth and behold! it was corrupt, for all flesh had corrupted every one his way upon the earth.

13.

O. And the Lord said unto Noach; The end of all flesh is come before me, for the earth is filled with rapine through their evil works, and behold! I will destroy them with the earth.

P. J. And the Lord said unto Noach, The end of all flesh is come from before me, for the earth is filled with rapine through their evil works, and behold I will destroy them with the earth.

14.

O. Make to thyself an ark of cedar-wood, rooms shalt thou make in the ark, and thou shalt cover it within and without with pitch.

P. J. Make unto thyself an ark of cedar wood, an hundred and fifty cells shalt thou make in the ark in its left *side*, and thirty-six in its breadth, and ten bins in the middle wherein to place food, and five compartments on the right hand and five on its left, and thou shalt smear it within and without with pitch.

J. An ark of the wood of cedar.

O. And thus, *it is* that thou shalt make it: three hundred cubits shall be the length of the ark, fifty cubits its breadth, and thirty cubits its height.

16.

O. A window shalt thou make to the ark, and in a cubit shalt thou finish it above, and the door of the ark thou shalt place in the side thereof, with lower, second, and third rooms thou shalt make it.

P. J. Go unto Pishon, and take from thence the † precious stone, and thou shalt place it in the ark to give light unto you, and in a cubit shalt

* Plural. † Vide Sanhedrin, fol. 108, col. 2.

thou finish it above, and the door of the ark thou shalt place in the side thereof with lower, second, and third stories shalt thou make it.

17.

O. And I, behold! I, will bring the flood of waters upon the earth to destroy all flesh in which is the breath of life from under heaven, every thing which is in the earth shall die.

P. J. And I, behold! I, bring a flood of waters upon the earth to consume all flesh in which is the breath of life from under heaven; every thing that is upon the earth shall die.

18.

O. And I will establish my covenant with thee; and thou shalt enter into the ark, thou, and thy sons, and thy wife, and thy son's wives with thee.

P. J. And I will establish my covenant with thee, and thou shalt enter into the ark, thou, and thy sons, and thy wife, and thy son's wives with thee.

19.

O. And of every thing that liveth of all flesh two of every sort shalt thou cause to enter into the ark to be preserved alive with thee; male and female shall they be.

P. J. And of every thing that liveth of all flesh, two of every sort shall go into the ark to be preserved alive with thee; male and female shall they be.

20.

O. Of fowl after their kind, and of cattle after its kind, and of every creeping thing of the earth after its kind, two of every sort shall go in unto thee to be kept alive.

P. J. Of fowl after its kind, and of cattle after its kind, and of every creeping thing of the earth after its kind, two of every sort shall go in unto thee, through the * agency of the angel who shall lay hold upon them, and cause them to go in unto thee to be kept alive.

21.

O. And thou, take unto thyself of all food that is eaten, and thou shalt gather it unto thyself, and it shall be for food for thee and for them.

P. J. And thou, take unto thee of all food that is eaten, and it shall be unto thee and unto them for food.

22.

O. And Noah did according to all that the Lord commanded: so did he.

P. J. And Noah did according unto all that the Lord had commanded him.

פִּרְקֵי אֲבוֹת

PIRKE AVOTH;

OR THE CHAPTERS OF THE FATHERS.

CHAP. 2.

1. **RIBBI** said: Which is that right path which a man shall choose for himself? Every one which is honorable to him who walketh in

* Hand.

it,

it, and which bringeth honor to him of men. Be careful of a light precept as of a heavy one: for thou knowest not the recompence of reward of the *observance* of the commandments: and balance the loſs *arizing* from the *violation* of a commandment, with the recompence for observing it, and the advantage of tranſgreſſion with the harm reſulting from it. Attend alſo unto three things, and thou ſhalt not fall into the hands of tranſgreſſion. Conſider what is above thee: an eye that ſeeth, and an ear that heareth, and that all thy deeds are written in the book.

2. Rabban Gamaliel the ſon of R. Judah the Prince ſaid: The ſtudy of the law is beautiful when joined to an occupation; for the laboring in them both cauſeth forgetfulneſs of ſin. And all ſtudy of the law, which has not ſome employment joined with it, is ultimately of no avail and draweth on ſin. And all who are engaged in public affairs ſhould engage in them for the ſake of God. For the merits of their fathers aſſiſt them, and their righteouſneſs endureth for ever. And as to you, *ſaith God*, I deem you worthy of a great reward, even as if ye had done it of yourſelves.

3. Beware of thoſe in power, for they draw not nigh unto a man but when their own neceſſity *compels* them. They appear friendly at the time their intereſt *is advanced*, but they do not ſtand by a man in the time of his diſtreſs.

4. He was wont to ſay, execute His will as thine own will; in order that He may execute thy will as his own will. Annul thine own deſire on account of His will, in order that He may annul the deſire of others on account of thy will. Hillel ſaid, Separate not thyſelf from the congregation, and conſide not in thyſelf until the day of death. And paſs not judgment upon thy neighbour until thou art come into his ſituation. Neither ſpeak thou a word which cannot be heard (*i. e. underſtood*) but one which may be heard. Neither ſay thou, At my leiſure I will learn; It may be thou wilt have no leiſure.

5. He was wont to ſay, A fool feareth not ſin, neither is a man of no underſtanding pious. Neither doth the baſhful learn, nor he that is given to anger teach: Neither doth he who frequently wandereth become wiſe. And in whatſoever place there are no men, do thou ſtrive to play the man.

6. He alſo, when he ſaw a ſkull floating on the ſurface of the water, ſaid to it: Becauſe thou haſt made others to ſwim, thou now ſwimmest; and the end of thoſe who cauſed thee to ſwim is, that they alſo ſhall ſwim, *i. e. Becauſe thou haſt deſtroyed others thou thyſelf art now deſtroyed; and the end of thoſe who deſtroyed thee is, that they alſo ſhall periſh.*

7. He was wont to ſay, He who multiplieth fleſh, multiplieth worms; he who multiplieth riches, multiplieth cares; he who multiplieth wives, multiplieth ſorceresses; he who multiplieth maid-ſervants, multiplieth wickedneſs; he who multiplieth man-ſervants, multiplieth robbery; he who multiplieth *his knowledge* of the law, multiplieth life; he who multiplieth the ſchool, multiplieth wiſdom; he who multiplieth counſel, multiplieth prudence; he who multiplieth righteouſneſs, multiplieth peace. He who getteth a good name, getteth it unto himſelf. He who acquireth the words of the law, getteth unto himſelf the life of the world to come.

8. Rabban Jochanan the ſon of Zaccai received *the traditions* from Hillel and Shammai. He was wont to ſay; If thou haſt learned the law abundantly, aſcribe not merit unto thyſelf, for thereunto waſt thou formed. R. Jochanan had five ſcholars, and theſe were they; R. Eliezer the ſon of Hircanus, and R. Johua the ſon of Chananiah, and R. Joſe the prieſt,

and R. Simeon the son of Nathanael, and R. Eliezer the son of Arach. He thus pointed out their praises. R. Eliezer the son of Hircanus is a cistern coated with plaister, which loseth not a drop. R. Joshua the son of Chananiah, blessed is she that bare him. Jose the priest is devout. R. Simeon the son of Nathanael dreadeth sin, and R. Eliezer the son of Arach is a fountain increasing in strength. He was wont to say, If all the wise men of Israel were in one scale of the balance, and R. Eliezer the son of Hircanus in the other scale, he would outweigh them all. Abba Saul said in his name, If all the wise men of Israel were in one scale of the balance, and R. Eliezer the son of Hircanus with them also, and R. Eliezer the son of Arach in the other scale, he would outweigh them all.

9. He said unto them: Go out, and see which is that right way unto which a man should cleave. R. Eliezer said, A good eye, (*i. e. contentment*) R. Joshua said, A good companion. R. Jose said, A good neighbor. R. Simlow, said, He who foreseeth what is to come to pass. R. Eliezer said, A good heart. He said to them, I prefer the words of Eliezer the son of Arach before your words: because his words are a summary of your words. He said unto them, Go out, and see which is that evil way from which a man should keep at a distance. R. Eliezer said; An evil eye. R. Joshua said, A wicked companion. R. Jose said, A bad neighbour. R. Simeon said, He who borroweth and payeth not again. For he who borroweth from a man is as if he borrowed from God as it is written (Ps. 37. 21.) The wicked borroweth and payeth not again, but the righteous sheweth mercy and giveth. R. Eliezer said, An evil heart. He said to them, I prefer the words of Eliezer the son of Arach before your words, because his words are a summary of your words.

10. These same uttered three sentences. R. Eliezer said, Let the glory of thy companion be dear to thee as thine own; and be not prone to wrath; and repent one day before thy death (*i. e. As thou mayest die to-morrow, repent to-day.*) And warm thyself at the fire of the wise-men; but beware of their hot coals, lest thou be burnt; for their bite is as the bite of a fox, and their sting as the sting of a scorpion, and their hissing as the hissing of a fiery serpent, and all their words are as live coals of fire.

11. R. Joshua said, An evil eye, (*i. e. avarice*) and wicked inclinations, and hatred towards mankind carry a man out of the world.

12. R. Jose said, Let the wealth of thy neighbour be dear to thee as thine own, and prepare thyself to learn the law since it is not thine by inheritance. And let all thy works be done to the glory of God.

13. R. Simeon said: Be careful in the reciting of the Shema and in prayer: and at whatsoever time thou shalt pray, make not thy prayer only a matter of courtesie; but remember that there are mercies for which thou shalt pray before the Lord: as it is written: (Joel. 2. 13.) For he is gracious and merciful, slow to anger and of great kindness and repenteth him of the evil. And be not wicked in thine own eyes (*i. e. Be not so displeased and disheartened at thy wickedness, as to despair of repentance.*)

14. R. Eliezer said, Be diligent in learning the law, that thou mayest know what answer to make to the Epicureans: and consider before whose face thou workest: that thy task master is faithful, and that he will give thee a full reward for thy work.

15. R. Tarphon said, The day is short, and the work is great, and the

workmen

workmen are lazy, and the reward is abundant and the master of the house is urgent.

16. He was wont to say, It is not *incumbent* upon thee to complete the work, neither art thou at liberty to cease from it. If thou hast learned the law abundantly, they will give unto thee an abundant reward. For faithful is thy talk-master, who will give thee a full reward for thy work: and know, that the reward of the just will be given in the world to come.

AN ESSAY UPON THE NATURE AND EXTENT OF THE EVIDENCE ARISING FROM EXPERIENCE.

MUCH the greatest part of the knowledge that men possess, is derived from *experience*; and by experience I understand the *testimony* of those *perceptive* powers with which our Creator has furnished the human frame: if the information conveyed through these powers to the mind cannot be relied on, the attainment of *all* knowledge is impossible—*These* powers are of two sorts:

1. Those by which we receive such information as relates to the *state* of *external* objects (the various works of God) or to changes in *this* state.—And,

2. Those by which we receive such information as relates to the *internal* state of our own minds, and the changes in this state, whether *voluntary*, or *involuntary*.

The first of these powers, we distinguish by the name of *sensation*, the second by that of *consciousness*.

By the faculty of sensation we become acquainted with the various works of creation, and the changes in their state.

By the faculty of consciousness we become acquainted with the various operations of our mental powers, the state of our dispositions, and the various acts of the will.

Now it must be observed that the knowledge attained by sensation, can *generally* be communicated to other men with the *same* degree of *clearness*, and *certainty*, as *that* with which it was *originally* attained: the receivers of such knowledge can enable other men to ascertain the *REALITY* of this knowledge which themselves have received, because they can shew beyond all possibility of doubt, that *their experience* is not the effect of mere imagination, by subjecting the objects of their experience to the examination of the senses of other men. For unless *general* experience was *regular* and *constant*, that is, unless the *same* object *uniformly* excited the *same* ideas, the world could not subsist. Indeed we therefore call objects the *same* because they excite the *same* ideas.—Accordingly,

When Dr. Stork, the celebrated physician at Vienna, set forth his experience of the wonderful virtues of the hemlock, were the physicians at London satisfied with the mere allegations of his experience?—No such matter. Like men of sense they did not take *his* experience upon trust (as certain pious persons would have us to take *that* of themselves, or their friends) but judiciously had recourse to their *own*. When the Doctor's experience was not confirmed by the efficacy of such hemlock as was to be gotten in England; they sent to the Doctor for some of his *own*, with which he had done such wonders at Vienna. Equally disappointed in what was unquestionably genuine, they very properly deemed his alleged experience,

experience, to be no better than a groundless fancy: And why so? Certainly, because it did not accord with their own.

When Sir Isaac Newton made his famous experiment (the 8th of the 2d part of his first book of Opticks) to discover the proportion of the sines of incidence to the sines of refraction in *different* refracting mediums, nobody doubted the result of this experiment as related by that great mathematician and philosopher. But when Dollond tried the *same* experiment in 1757, he found the result *very* different, and in consequence of this discovery, invented his famous Achromatic telescopes. But if (according to the maxim of these same good persons) he had entertained implicit faith in Sir Isaac's experience, this valuable improvement had never been made. But upon certain occasions, implicit faith can be as useful to protestants as to papists.

Very different is the nature of that other sort of experience, which arises from consciousness. The knowledge received from this faculty, cannot like the former, be communicated to other men, with the *same* degree of *clearness*, and *certainty*, as we ourselves have received it. It is the knowledge of the invisible state of mind of *each* individual; and can no more become the knowledge of any *other* man, as the knowledge received by sensation can, than the conscience, or character, or actions of *any one* man, can become the conscience, or character, or actions, of any *other* man. Such knowledge is wholly *personal*; and we can only rely upon the mere verbal assurances of those who assert, that they are in possession of such *internal* experience: but this is not to have knowledge, it is only to have faith; i. e. it is *not* to have certainty, it is only to have probability, for the *ground* of our reliance; and of the degrees of this probability, or what is the same thing, of the degrees of credit due to such assertions, every man must judge from what he perceives in himself.

The prophets and apostles were conscious of the knowledge communicated to their minds, by the incomprehensible mode of inspiration; and they were conscious this knowledge *so* communicated, was communicated to them by God Himself. Yet did Gideon require (Judges vi.) the *evidence of sense*, i. e. *external*, in confirmation of *internal* experience. But when it was requisite to ascertain to other men with perfect certainty, the reality of this internal experience, they who alleged the consciousness of such undiscoverable feelings, were enabled to work mirables, i. e. to call in the *aid* of external experience, in attestation of their own internal experience, and thus to evince the *reality* of it, by an appeal to the senses of other men.—We may therefore safely conclude that,

All appeals to private consciousness, under the name of EXPERIENCES (which certain persons are so fond of relating: are utterly futile: they admit of *no proof* whatsoever, and only tend to mislead and disturb weak, but well disposed persons; of this sort are all pretences to certain *feelings*, and to God's dealings with *particular* persons in these days. What then must be the sense or modesty of those who expect a credit to be paid to pretences of internal experience, which even God Himself in the case of divine inspiration did not think proper to require; and who inflicted a signal punishment upon his own inspired messenger for regarding such pretences, 1 Kings, xiii. 18.

The Rev. David Simpson of Macclesfield, gives an account in one of his publications, of an honest calvinistical minister who *experienced a call to convert* the Pope. The consequence was as might be expected, according to

to Sancho's observation, that going for *wool* he returned *shorn*, for he himself became a convert to popery. He then *experienced* another call to remove the errors of his calvinistical brethren in New England. He went there accordingly, and told them what comfort he *felt* when invoking the saints; what happiness he *experienced* in the assistance he received from the Blessed Virgin, in *answer* to the prayers which he made at the foot of her image. He assured them that he was favoured with the strongest conviction of her intercession with her son in his behalf, which she continually employed, for that Jesus continued to be as dutiful, and obedient to His mother in heaven, as He had been upon earth: that he had not the least doubt, were they once to enjoy the *sweet* consolations of penance, the *unspeakable satisfaction* of Auricular confession as he constantly did; the *heart-felt* confidence, and *calm* composure of extreme unction, they would like him return to the **TRUE** fold, and give God thanks for his abundant grace.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

I AM a constant reader and admirer of your excellent Magazine, and am happy to find your Review of new Publications, from the omission of such as are of less interesting nature, enlarged. Your choice of and critique on different works are highly pleasing, but I cannot help taking the liberty of suggesting to you the advantage of mentioning the name of the publisher, and the price of each book, as is usual in other Reviews. The difficulty of sending for books into the country without this assistance, will I hope excuse my troubling you upon so trifling a matter.

Will you, gentlemen, be so obliging, as to present my best acknowledgments to Inspector for the gratification he has afforded me so often in your Magazine; but I could not help feeling concerned when I read his censures of Dr. Blayney, with whom however I had not the pleasure of being intimately acquainted. His friends, men of great respectability, are not a little hurt at this attack upon the professor's character: allowing him to have been wrong in his translation of the two passages mentioned by Inspector, they do not think it fair or generous on this account to stamp with the mark of heterodoxy the character of their respected friend, to class his name with those of Priestley and Paine, and to delay this attack till Dr. Blayney is no more.

I am, gentlemen,
Your obedient humble servant,

AMICUS.

Nov. 14, 1802.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

SEEING the London Curate's request in your Magazine for September, to your readers and correspondents to point out any particular passages in the writings of the Sectaries that had a tendency to the doctrines of the Romish church, brought to my mind an extract I had taken some time ago, from one of the Erskines on the Confession of Faith by the Westminster Divines, which I accidentally met with, but neglected to put down the exact title, in which my memory has been treacherous. It is in questions and answers. — The part I copy from is on Justification:

Q. 18.

Q. 18. Will after-sinning revoke a former pardon ?

Ans. No, after-sinning may provoke the Lord to withdraw the *sense* of former pardon, but can never *revoke the pardon itself*; because the *gifts* and *calling* of God are without repentance. Rom. ii. 29.

Q. 21. How are sins to come pardoned ?

Ans. By securing and *not imputing* of them as to the guilt of eternal wrath. Rom. 14. 3.

Q. 22. If a *not imputing* of eternal wrath as to future sins be secured, Why do the *saints* pray for the pardon of them when committed ?

Ans. Because guilt, or liableness to *fatherly anger*, is contracted by the commission of them, and therefore they pray for the removal of that guilt. Psalm 51. 12. "Restore unto me the joy of thy salvation."

I shall make no farther comment, than that I would as soon trust my personal security or property with one educated at the college of St. Omers, as with one of these *saints* so *persuaded* of his being pardoned for *sins* to come. I acquit the assembly of Divines at Westminster from promulgating this doctrine, as I find nothing like it in their Confession of Faith, though they deal plentifully in metaphysical subtleties.

Why the clergy at Cambridge should depart from the 62d canon in their hours of solemnizing marriage, I cannot think, when that canon so *expressly* says—"Neither shall any minister upon the like pain of suspension under *any pretence whatsoever*, join any persons so licenced in marriage at any *unseasonable* times, but only between the hours of eight and twelve in the forenoon."—Surely the ecclesiastical laws ought not to be broken at an university where all due obedience to superiors should be particularly taught and enforced.

Yours,

C.

Nov. 6, 1802.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

ALTHOUGH some of our junior brethren may possess extraordinary talents, still, I hope, they are endowed with so much modesty and humility, as to brook, occasionally, from their elders, a few hints, which may not be unuseful.

The Reformers certainly were men of like passions with ourselves, they had their human frailties and infirmities, but by the blessing of the infallible searcher of our hearts upon their honest and sincere endeavours, they accomplished the most excellent purposes.

If the compilers of our admirable Liturgy were not actually inspired, nevertheless they appear to have been duly qualified for their great and important undertaking.

After what your worthy correspondents and yourselves have advanced in behalf of these restorers and preservers of the pure Christian Faith and Evangelical Worship, farther encomiums may be deemed superfluous.

Would to God that novices in holy orders did not think more highly of their abilities and graces than they ought!

Concerned as we are to observe, that the act of uniformity is frequently broken, the injunctions of our superiors are disregarded, and our diligent fellow-labourers in the vineyard ignominiously treated by them; yet we are almost overwhelmed with astonishment to hear the Supreme Being, as it were, upbraided with having made a revelation so very obscure

ture and unintelligible, that these wiser than Solomon cannot comprehend the whole of it!—his co-equal and co-eternal Son held to be no better than a mere man, inferior to Socrates, or Plato!—Baptism not necessary to salvation!—and part of the words, used by our Lord at instituting the Sacrament of the Eucharist, to require the energetical aid of the figure Epizeuxis by way of improvement! For instance—This—This is my Blood.

People continue to stare at the bold repetition every time they communicate, and esteem it an unpardonable presumption, since our Saviour consecrated and delivered the Wine, as well as the Bread—without any rhetorical flourish.

Perhaps it is not difficult to guess at the views of our extremely arch and sagacious divines, notwithstanding we be unadorn'd with an equal brilliancy of imagination.

We would therefore, with submission, exhort our perfectionists in religion, and every branch of polite literature, carefully to examine their capacities and consciences again—Speak more reverently of their godly, learned, and heroic ancestors—Recollect that our spiritual watchmen are not totally destitute of power and authority—but above all—Prostrate themselves, in this season of our Heavenly Father's patience and long suffering, before his most adorable Son Jesus Christ, for vilifying one, and daring to correct the other of his sacred ordinances! !

I remain, gentlemen,

Your's, &c.

ECCLESIE ANGLICANÆ AMICUS.

THE TRUE ESTIMATE OF HUMAN LIFE.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

FEW persons I apprehend will feel themselves disposed to controvert the position that it is a matter of very great importance to obtain as nearly as is possible a *true estimate of human Life*: so that by avoiding the undervaluing of it on the one hand, and the over-rating it on the other, we may fix that exact degree of value upon it to which it is intitled. In order to do this, it will be necessary to consider the purpose for which Life was granted;—the manner in which we should use it, so as to obtain that purpose;—and what advantage we may expect to reap, from this good application of it, in a future state.

The Holy Scriptures expressly inform us, that we are placed in this present Life as in a state of *probation* and *trial*; that, in the revealed Will of God, a rule is given to direct our conduct in every possible situation: and that, if we obey that rule, we shall be rewarded, if we disobey it we shall be punished in a future Life. Our present Life therefore upon earth is the important period in which we must prepare ourselves for an happy or miserable Eternity; and human Life is that *great Loan* which is lent to Man to enable him, by using it properly, “to work out his own everlasting Salvation,” and “to make his calling and election sure.”

It is evident that, if the intention of our Life here upon earth be indeed such as is represented above, for the affirmative of which we have the uniform tenor of the sacred Writings, the greatest care and circumspection is necessary in the *use* which we make of that eventful period. Now the

best possible *use* which we can make of our Life upon earth is to regulate all the actions of it according to the Laws and Precepts of the Gospel ;—to consider it as the short passage to a very long after-scene which is destined to succeed it ;—and to make that future scene the frequent subject of our most serious reflections, and the primary object of all our actions. Keeping this important idea constantly in mind, we may lawfully and honourably in a secondary and subordinate point of view have respect to such things as may tend to render our passage through this Life comfortable and happy. It is the aim of the Gospel to regulate and restrain within due bounds our attachment to the things of this Life, not entirely to eradicate all regard for them. Six days were granted under the Jewish dispensation, and confirmed by the Gospel, to provide for the things of this world by honest industry and the proper application of our several talents of body or of mind, and the seventh alone was commanded to be set apart expressly for the interests of eternity. Thus liberal in this instance with regard to the use of our *time* hath been the Almighty Donor of all good things. But Reason, Gratitude, and Religion concur to induce us to begin and conclude every day of our Life with an address of thanks for benefits received, and of prayer for further blessings which we want : but so short is the time taken up by this duty, and so pleasant the performance of it to a well disposed mind, that it will never by such persons be considered as a burthen, but rather as a privilege and honour. It is by acting in this manner that we shall fulfil the injunction of the Gospel of so “ using the things of this World as not to abuse them,” and so “ passing through things temporal as not finally to lose the things eternal.”

If we are thus careful to employ our Life upon earth in that wise and virtuous manner for which it was undoubtedly lent unto us, inestimably great will be our Reward in a future state. The Holy Scriptures do not particularly point out to us wherein consists the Rewards and Happiness of a future Life, but they speak to us of them in general terms which are sufficient to excite our utmost care and diligence to deserve them. Every thing upon earth is imperfect, finite, and utterly inadequate to the desires and wishes of an immortal soul ; every thing in the world to come is the reverse of this, perfect, eternal, and commensurate to the utmost wishes of an immortal spirit. The glories of the world to come are greater than the idea of man can fully comprehend : they are such as “ Eye hath not seen, nor Ear heard, neither hath it entered into the Heart of Man to conceive.”—This description ought to satisfy us during our continuance in the body, and when the scene of this Life is closed upon us and that of the next is revealed to our view, we shall perfectly see and feel the fullness of them.

Now since the loan of Life is intended to procure for us all these great and solid advantages, we ought by no means to *under-value* it as a thing of small and light concern, and, under this false idea, think ourselves at liberty to cast it away whenever it happens to be embittered by the attack of adversity. As soldiers, who are placed in a situation of difficulty or danger, are not at liberty to quit their post whensoever they find themselves tired of it, but must wait to be relieved from their duty by him who placed them in it ; so we who are situated in different ranks and degrees, and have posts of greater or less difficulty assigned to us according to the will of the Almighty Governor of the universe, must in like manner wait the pleasure of him who made us, to retire from the situation which we now occupy.

occupy. And again, the service of our whole life upon earth is little enough, and the Reward of our obedience in a future Life will be great enough, to enable us with cheerfulness and alacrity to persevere in the faithful discharge of the duties of our respective posts till we are relieved by the hand of Death.

On the other hand we must be careful not to over-rate our Life upon earth, and to live in thralldom and fear from the apprehension of its being taken away from us. Our present Life is undoubtedly a great boon lent to us by the Almighty Creator of all things, and our constant gratitude and praise is due to him for it, and for every blessing which he hath granted along with it to render it comfortable to us. But let us reflect for a moment upon what particular condition we have this favour dispensed to us. Life is granted to man with the express condition of uncertainty as to the length of it annexed to it. From every period of the mortal course the certainty of our existence is removed at an immeasurable distance. The youngest as well as the most aged person is alike subject to the dart of Death, and instances every hour present themselves to our observation of those who are one day glorying in the glow of health and the strength of manhood and the next are become the tenants of the silent grave. Can any thing then excuse the folly of too highly rating a blessing which is so extremely precarious.

The true estimate of human Life appears therefore to consist in neither under-rating it on one hand nor over-valuing it on the other, in not considering it as the end of happiness but the means only of securing it in a future state. By habitually considering it in this just light, we shall feel ourselves ever disposed to make the most of the precious moments granted to us here on earth, thereby to enhance the future reward which is laid up for us in the realms of everlasting felicity; and whensoever that Almighty Being who first placed us here shall in his wisdom see fit to call us hence, instead of useless and immoderate grief at the dispensation of Omnipotence, to which we know that we are liable by the very constitution of our nature, we shall bow with submission to the will of our Creator; render up the loan of Life with gratitude for having so long enjoyed it; and fix our thoughts, our expectations, our aspirations and wishes upon that immortal and glorious scene to which we shall soon be removed; where we shall enjoy unfading and satisfying bliss with good men made perfect, for ever and ever: Amen.

I am gentlemen, with very true respect,

Your most obedient and very humble servant,

Dec. 3, 1802.

OBSERVATOR.

OBSERVATIONS UPON MR. PARRY'S INQUIRY INTO THE NATURE AND EXTENT OF THE INSPIRATION OF THE APOSTLES.

MR. PARRY'S* work is filed in the title page An Inquiry into the Nature and Extent of the Inspiration of the Apostles, and other Writers of the New Testament; but at page 18, he calls it, and perhaps more properly, an examination into the nature, extent, and fulfilment of our Lord's promises concerning the gift of the Spirit to the Apostles. But

*At the time this was written, it was sent to Mr. Parry, who then kept an academy at Wymondely-House, near Stevenage, Herts.

whether we consider the inspiration of the writers of the New Testament, or those of the Old, p. 59. this *mode* of communication appears to have been *alike* in both cases, as might reasonably be expected, since we know, that the information given, proceeded from the same Spirit, Eph. iii. 5. 2 Pet. i. 21. But how can we enquire into the *nature* of that operation, which is so difficult to conceive, p. 2, that we are utterly ignorant, by *what* evidence, i. e. in *what* manner the possessors of inspired knowledge were assured of their *own* inspiration, p. 46, is not easy to understand. It is however, as Mr. P. justly observes, *one* thing to ascertain (the reality of) a matter of fact, and altogether a *different* thing, to assign the *mode* by which such fact is brought to pass: and therefore the extent of apostolic inspiration, that is the authority of the apostles, is much easier ascertained, than the *mode* in which they received this inspiration.

Our author begins p. 1, as persons desirous of attaining *real*, i. e. exact knowledge should, and as all men of science do, by ascertaining with precision, those ideas, whose relations, and connections they propose to investigate: and he defines inspiration to mean an immediate and miraculous communication of knowledge from God. Because that knowledge *only* is said to be received by inspiration, which men do not attain by the *customary* use of any *natural* faculty, or by *reasoning*, or by *mere* human information; but which is conveyed to the mind by some inexplicable operation of God himself. Nor perhaps can we say after Mr. P. with propriety, that inspiration and revelation are *synonymous* terms, because tho' all inspiration is revelation, yet the converse is not true, viz. that all revelation is inspiration. God certainly revealed his Law from Mount Sinai, Deut. iv. 12, 13, 33, 36: but were all the Jews to whom this revelation was made, inspired? In the same way God communicated much knowledge to the prophet Samuel, 1 Sam. iii; and such knowledge as Samuel could not have attained by any human means; but in these, and many similar cases, this knowledge though it was immediately, and if you please miraculously communicated, was not conveyed to the minds of the persons receiving it according to that mode of communication, which we *particularly* understand by inspiration; i. e. some inexplicable, and to *all other* persons *inseparable* operation of divine power, 1 Kings xiii. 20.

The whole design of Mr. P's. inquiry seems to be that of accumulating proofs of the *clear* and certain knowledge of the apostles; and he has to be sure heaped up a great variety of proofs as numerous as they are cogent, and as cogent as they are useless. Because why labour to accumulate human evidence upon *this* point, when we can have the evidence of God which is greater: since He thought proper to confirm the *reality* of their inspiration, i. e. the truth of their words, by signs and wonders, and mighty works—such works as no man could do unless God was with him. And those who will not be convinced by this record God gave of their infallibility, will not be convinced by the weaker efforts of human reason. But though the apostles were unquestionably infallible, that is, had a clear and complete knowledge of the doctrines of Christianity, does it therefore follow, that those who can only collect their knowledge of these doctrines from the (confessedly authentic) writings of the apostles, possess the same certainty and clearness of knowledge, the *same* infallibility, as those who received this knowledge from God himself? Men who receive knowledge *immediately* from God CANNOT possibly be mistaken, because God cannot possibly be mistaken, and also because He will not be *misunderstood*,

food, since He is not only perfectly acquainted with the knowledge he thinks proper to communicate, what is of no less importance, He is also equally acquainted, *how far*, and with *what degree* of accuracy, those who receive His communications, do understand them. But this is a sort of knowledge which it may be ascertains to God *alone*. For could inspired persons convey the knowledge miraculously given to them, with the *same* clearness and certainty to others, whether by word of mouth, or by their writings, the same effect would follow as if all mankind were inspired by God himself. There could not be any more difference of opinion *now* concerning inspired truth, than there was amongst the apostles; amongst whom our author justly observes, p. 21, there was no diversity of religious opinions. But is that the case in these days? How then can it be affirmed, as Mr. Parry affirms, p. 55, that their writings are a *sure* and *infallible* guide to us in *all* matters of religious opinion? Had men in these days, (to use Mr. Parry's words, p. 21) like them a complete and consistent view of the whole system of Christian doctrine, and Christian duty, there could be no variety of religious opinions, but all men would be *perfectly* joined together in the *same* mind, and the *same* judgment as the apostles were. Knowledge received by original inspiration, *may* to be sure be transmitted *during* the *lives* of those, who have been favoured with it, with as much certainty as it was received. I say *may*, I do not say *must* be *so* transmitted. Because the common and usual imperfections of language, which *so often* and *so much* prevent the *accurate* communication of knowledge, may be obviated in a great degree, or wholly removed by verbal explanations: for though our author says, p. 22, "honest men would not deceive, and inspired men could not be mistaken, yet what authority have we to say that either the one or the other may not be misunderstood?"

When intelligent beings are known to be *perfectly* acquainted with any truth, we say that they are (as far as regards such truth) infallible. Why do we esteem God to be infallible, but because He is perfectly acquainted with *ALL* truth—because He knoweth all things. But there seems an impropriety, or rather scarce any meaning in applying this term to words or writings. For unless *ALL* who hear the words, or read the writings, collect exactly the *same* truths from them, i. e. entertain exactly the *same* opinions, in what other sense can we understand the infallibility of language? In this sense indeed all books whose subjects relate to the *prescribed* conceptions of *abstract* ideas in the human mind, are infallible; because such conceptions are, and must be the *same* in every man—and thus Euclid's Elements is an infallible book———And therefore Mr. Parry justly observes p. 28,

All that a plain (he might have said all that *any*) Christian has to inquire into, is the *MEANING* of the inspired writings.—Very true to be sure! But in this inquiry lies the whole difficulty. For it is upon this account only, that inspiration or revelation is to be prized. Because men are not left to *discover* the *truth* by their own *fallible* faculties, but that the *truth* is *bestowed* upon them. How then is this meaning to be attained with certainty? Why, says Mr. P. p. 62, by having our minds filled with scriptural principles.—What are they? Why such undoubtedly as pious Christians of *ALL* denominations are in possession of. But then who can make us a list of them? It is one of these I suppose, to follow p. 56, the *plain* and *unstrained* language and sentiments of scripture. True again to be sure. But who shall say when the language or the sentiments are *unstrained*? Do we *strain* the language if we take it in a metaphorical,

cal,

cal, rather than in a literal sense; or in a literal rather than a metaphorical sense? And are we to say that that truly sensible, learned, and pious writer, John Taylor of Norwich, strains the sentiments of the apostles, when at paragraph 146 of his Key to the Writings of the Apostles, he says that by the BLOOD of Christ is meant the *perfect obedience and goodness* of Christ?—Or, Are we to accuse the no less sensible, learned and pious author of the Scripture Characters of straining the language of the Apostles, because at Vol. iv. p. 147 or 176 he asks plain Christians whether they can stand forth as witnesses of the resurrection of Jesus? Although the Apostles ascribe the *whole* weight of their own testimony, to their familiar conversation with Christ, and to their eating and drinking with Him after He rose from the dead. An evidence these plain Christians cannot possibly have had, because we are told in the fourth volume, p. 76, or 91, that Christ's bodily presence is *now* withdrawn. Or, are we to say that he strains the sentiments of the Apostles, when he exhorts these same plain Christians (which the Apostles never do) to seek, and cultivate an acquaintance with Jesus (ib. Vol. iii. p. 69, or 84, and p. 107, or 129,) for that He (Christ) *meets* such as do with *expressions* of His kindness, and admits them to a *familiar* intercourse with Himself, ib. p. 73 or 88; affords them the most gracious encouragement, and prevents their inquiries, by revealing Himself to them, p. 69, or 84. Or lastly shall we say that this writer strains both the language and sentiments of the Apostles, when he asserts Vol. ii. p. 170, or 204, that Christ was overwhelmed with a dread of His Father's wrath, though he was more than once declared miraculously to be that Father's beloved Son, in whom He was well-pleased.

At p. 43 Mr. P. tells us, "some Christians believe one set of opinions, some another, and you ask by what means shall we ascertain which of these different systems is right? Why, says Mr. P. p. 43, 44, by receiving the writings of the apostles, as the infallible standard (of truth) and test of all religious opinions. Be it so. But then we are told, p. 42, that every description of professing Christians do *actually* acknowledge the New Testament as the word of God, that is, as an infallible standard of truth, and test of religious opinions, which standard he further tells us at p. 57, is *fixed and unalterable*; and yet it seems that notwithstanding this very general acknowledgment of this *fixed and unalterable*, and therefore *infallible* standard, the effect of an unity of opinions, which I suppose we are to expect from it (for if we are not to expect unity of opinion, what are we to expect from it) does by no means follow. Since these differing Christians, who all agree in the authenticity and authority of Scripture, are as far from agreeing in opinion with each other as ever."

At p. 28 Mr. P. tells us, all that a Christian has to inquire into is the meaning of scripture. Because he who attains the meaning of scripture attains infallible truth.—Most undoubtedly. But by what means is a Christian to find out this meaning? A plain man would be apt to suppose by the use of his reason. But at p. 44 we are told, that if reason is to be the standard of ascertaining revealed *truth*, (that is the *meaning* of scripture) there will be no end of uncertainty and error, p. 55. Shall we then be better secured against uncertainty and error, if we adopt this author's criterion. Whatever opinions, he tells us p. 56; are contrary to the plain and unstrained language and sentiments of the Apostles of Christ, are undoubtedly false in proportion as they deviate from the infallible rule of truth. And what is this infallible rule of truth? Why the plain and unstrained

frained language and sentiments of the Apostles of Christ. And will not the holders of every opinion, say their *own* opinion *alone* agrees with the plain and unfrained language and sentiments of the Apostles of Christ, and that the holders of every other opinion strain the language and the sentiments of the Apostles of Christ, and of course deviate from the infallible rule of truth?

Who shall decide when doctors disagree,
And soundest casuists like you and me !

But it seems, if the Apostles were not guided by the Spirit, we should have no certainty that their testimony as to the facts which they record is true, p. 45 ; although they were honest men, p. 22, 50, for they believed — (believed ! — KNEW most assuredly) themselves to be inspired, and asserted the truth of *this* fact. If then, says Mr. P. they were mistaken in the truth of their *own* inspiration, might they not be mistaken in the truth of every other fact which they asserted, p. 49. They could not be mistaken in the truth of their own inspiration, however ignorant we may be of the manner in which it is ascertained to the receivers of it, p. 46, for they worked miracles ; and this supernatural power was at least as good evidence to them of their own inspiration, as it was to others, p. 47, 49. The truth of the Apostles inspiration does not stand upon their own allegation, but upon their exercise of miraculous powers : because their testimony to facts, which admitted no evidence but their own, and to the truth of doctrines, of which they alone were the witnesses, can only rest upon *their supernatural power of working miracles*. Of the first sort is their testimony to the reality of their own inspiration ; of the appearance of an angel in a dream to the husband of the Virgin Mary more than once ; and also to the Virgin herself ; of the vision of Zacharias in the Temple, of the transfiguration of Jesus ; of the glory seen by St. Stephen at the time of his martyrdom, and of the incarnation of our Saviour without any human father, by the operation of the Holy Ghost. Of the second sort are their relations of the effects or consequences of those various facts, for which facts they had either the evidence of sense or that of eye witnesses. For we cannot prove the truth of what the Apostles say from the assumed reality of their inspiration, and then back again the reality of their inspiration, from the assumed truth of what they say ; since this were to argue in a circle.

An inquiry into the truth of Christianity cannot be, (as Mr. Parry justly observes, p. 57) an *unlimited* range into the boundless and perplexing labyrinths of speculation ; because, “ we are not left, p. 58, to the vague conjectures, imperfect reasonings, and wild imaginations of FALLIBLE men. It is an inquiry into the meaning of writings, acknowledged to be TRUE upon ALL hands, and by ALL parties.” But this meaning neither is nor can be decided by *divine authority* ; unless with one set of Christians, you will have recourse to a *second* revelation, to explain the *first* ; (by the by, what sort of a revelation must that be which cannot be understood, and which therefore reveals nothing) or to an infallible expositor of scripture in the person of the pope ; or to the self-interpreting Bible of the London book-sellers. Much of the same sort, and equally well calculated to promote *exact*, that is real knowledge, is Dr. Hawker's unalterable doctrines of scripture, the essentials and fundamentals of Christianity, of Messrs. Milner, Scot, Newton, Overton, and almost the whole tribe of *serious* divines and gospel ministers. Matters which God *alone* can ascertain. For the meaning of inspired writings cannot without a miracle be ascertained in any *other* way, than as the meaning of all other writings is,

that is by *human judgment*; and what is human judgment, but the decisions of FALLIBLE men? For no Christian church but that of Rome, ever laid claim to infallibility since the time of the Apostles. It is nevertheless our DUTY, p. 58, to ascertain this meaning, as exactly as we can, by every means in our power, and to follow it, as our ONLY guide in (revealed) religion.

However *infallible* then the *original* receivers of INSPIRED TRUTH may be, this infallibility can never set aside the imperfections and uncertainty of language, unless the persons so inspired think proper to do it, by guarding against every doubtful expression, removing every obscurity, ascertaining the nature, extent, and application of every metaphor, and pointing out their various ideas with precision. But this our Lord Himself purposely forbore to do, Matt. xiii. 11, John ii. 19. Acts xxviii. 26, 27. Nor have the Apostles done this, nor (it should seem unquestionably for good reasons) were they directed so to do.

THOUGHTS CONCERNING DEATH.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

IT appears to me one of the greatest lessons which human nature can learn, to receive, with calmness and submission the summons of DEATH, and to be ready to retire from the scene of this world with gratitude, and content, whenever the great Governor of the universe shall be pleased to call us. To overcome the great antipathy, to which all men are subjected, not even excepting the best and wisest of the sons of fallen Adam, against this "last enemy" which is to be overcome, requires a great vigour and soundness of mind; a holy, and pure course of life; and a long and frequent meditation upon it in the days of health, youth, vigour and strength: and then the virtuous man, with the aid and assistance of God's Holy Spirit, may consider of it without fear, and anticipate its approach without horror.

With regard to the physical pains which accompany the separation of the soul and body, you have inserted in your first volume an ancient MS. which contained some very useful reflections on that point very well worthy of the perusal of those persons who may labour under that fear. That vast numbers of very good and pious persons have laboured under this dread is incontestible, and truly pitiable their condition most undoubtedly is; but yet I think that a proper exercise of their reason may, with God's blessing, in considerable measure enable them to surmount it. For my own part, in addition to the strong arguments produced in the above mentioned MS. I feel well convinced that the great and *benevolent* Author of our existence for the most part orders this important affair in such a manner that the physical pains attending the separation of soul and body are soon past by and gone: and when, in some particular cases, a more lingering DEATH awaits us, the support and consolation of his good Spirit will be imparted to good men in proportion to their necessities. Resting therefore our firm trust and confidence in this, as we ought to do in all other events of our present and future existence, upon the God of our strength, I think we need not be in fear or thralldom upon this account. There are, however, many important ideas annexed to the thought of *Death*, which have respect to the effects it may produce on our *present* and *future* happiness; and

and in this more weighty point of view few persons can feel themselves altogether unconcerned at its approach.

In travelling through this fleeting and varied scene of things upon earth, to that heavenly country to which we are bound, our accommodations are oftentimes very widely different, and gradations of rank and of happiness are observable amongst many from the prince to the beggar, and from the height of human happiness to the very lowest depth of misery and despair. In no state, during our continuance on earth, is pure and unmixed happiness ever to be found, neither to a mind well stored with the succours of religion and duly impressed with the divine charms of virtue, can any state be altogether miserable. In Heaven, to the righteous and good, pure and unalloyed happiness will be discovered; and DEATH will put *them* into complete possession of it. Suppose we were therefore in possession of the utmost happiness which this world can afford, have we reason to fear *Death* because it must necessarily put an end to that sublunary felicity? Assuredly not. Neither the duration or degree of this world's happiness is worthy to be compared with that of the world to come. For the former is imperfect and transitory in its very nature, the latter perfect and eternal in duration. And as *Death* is an event which removes us from a less to a greater degree of felicity, it may with the greatest truth be pronounced to be "great gain."

Here it will of course strike every reflecting person, that we have hitherto only considered the case of those who by their holy lives and conversations have purchased to themselves a sure reversion of happiness in a future life: but the case must be widely different in regard to those unhappy persons the tenor of whose lives and actions is only evil continually, who consequently have nothing to look for beyond the grave, but punishment and misery which cannot be described. This is undoubtedly true. But the firm conviction of this great truth should operate upon such persons seriously to repent, and thereby turn away from them the fierce anger of their offended God. So long as life remains there is at least the possibility of repentance, and if any of the providential calls of God should happily effect this, no longer need they look upon *Death* in the light of an hated enemy, but rather should hail its approach as the harbinger of eternal felicity in a future state, and then, as we have above remarked, "to die is gain."

There are several other considerations, which if duly laid to heart, may serve to prepare our minds for the approach of the great King of Terrors. If it should please the supreme disposer of all events to call us from this state of probation at an *early period of our life*, may it not be in great mercy to us that he is pleased so to do. For had our existence been *lengthened*, perhaps ill health, disappointment, or a variety of other trials, altogether out of our power to foresee or prevent, might have embittered our days, and caused us to curse that dispensation which we had so eagerly, and as it then would appear, so unwisely desired. Again, how know we but that a longer continuance in a state of probation and trial, and being longer exposed to the seducing power of temptation, might cause us to fall before it, and be at length overcome by that "Sin which doth most easily beset us?" The loss also of our best and dearest friends by the relentless hand of *Death*, might possibly have most acutely affected our sensibility, and made us ardently wish, that we had been permitted to retire before them into the silence and quietness of the peaceful grave. The bodily imbecility,

weakness, and decrepitude which must inevitably attend on the long protracted period of human life, is another reason why we should think it kind in Heaven to save us from it by an earlier dissolution. These considerations, which might, if necessary, be separately extended to a very considerable length, some or all of them may induce us to submit ourselves calmly and patiently to the stroke of death, which, however much we may fear it, cannot be avoided. The reflection also that God, who is wisdom itself and knoweth all things, will order every thing in the best possible manner for us, should powerfully persuade us to give up ourselves and all our affairs to his almighty direction. But, above all, the walking habitually in a pious course of life, and therefore being at all times properly prepared for this great event, is the most efficacious way of "plucking out the sting of death," and giving us "the victory over the grave."

Now that true wisdom and virtue may abound in the world; that we who call ourselves Christians may live such pious and good lives that we may not fear to die; and that when we are called hence, we may receive the rewards and blessings of a glorious eternity, is the sincere prayer of,
Gentlemen,

Your most obedient and very humble servant,

December 4, 1802.

OBSERVER.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

THE information your correspondent A. received, was by no means sought after. It very unexpectedly came to him above five years ago, and instead of giving him any pleasure, could only create much concern in his mind, that a young man of the Duke of Bedford's abilities, rank, and fortune, should be so neglectful of himself, and inattentive to those around him, as constantly to absent himself from the public worship in his parish church. The Duke was not charged in being a dissenter from the church, in giving his countenance and support to some other form or discipline, but he was charged with habitually absenting himself. A greater slight than this could not be cast on the public worship and the public ministers of religion. Christianity is treated as a thing of nought, proper perhaps to keep the vulgar in awe, but unnecessary for superior minds and those who enjoy a large share of the blessings of divine Providence in this world. But surely they who are entrusted with ten talents must account for ten? The example set to inferiors and dependents, and the regular conscientious attendance on the public worship, are no small part of the improvement of our talents.

I am, &c.

A.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

AS this is the season when we are called upon by our Church to celebrate the Nativity of our Blessed Redeemer, it may not be improper to communicate to your Readers some of those Reasons which the learned
Selden

Selden has offered to prove that the 25th of December is the right day set apart for that purpose; and that it was so appropriated by the Apostles themselves.

I AM, &c. JUVENIA.

Newington Butts, Dec. 23d, 1802.

“ Some indeed, (and those not a few among the learned) have doubted of the just time of the birth of our Saviour, which, while they doubt, they offer the more occasion to others to question and impugn the celebration of it, as it is now settled in the Church. But for myself here, as I was far from questioning *the duty of it*, so was I also from doubting of the right celebration of it, *on the very day of December*, whereon it is now kept. And to make clear my mind here, I shall now more largely declare *the certainty of that feast, as it is at this day observed*, even from the eldest of the Christian times, and Apostolical tradition, received *even from the practice of his Disciples*.”

SELDEN.*

This circumstance being well known to those conversant in Ecclesiastical History should also be explained to such as are not, they having an equal right to be well informed in “ all things relating to the common salvation,” which is indeed the only way to avoid schism, and adhere to the truth, by following the Apostle’s advice, of being able to give a reason of their hope.

SELDEN having been ranked among “ those who doubted,” occasioned his writing his ΘΕΑΝΘΡΩΠΙΟΣ, or *God made man, a tract proving the nativity of our Saviour to be on the 25th of December*, which is divided into 7 Sections; viz. 1. The authority of keeping this day. 2. More particular proofs of it. 3. It was so received from the Fathers. 4. Express testimonies from historians and general use. 5. The common reasons urged, erroneous. 6. Objections answered: and, 7. Opinions respecting it. And as the tract has now become too scarce to be commonly perused, an extract of some passages respecting this important matter of fact, may not be unacceptable. In p. 2. he disclaims the unjust imputation; “ as if I had purposely called in question,” says he, “ the celebration of *that sacred day*, which is, as St. Chryostom calls it, † *the main fort of all happiness, and the fountain and root of all the good that we enjoy*; and to call it in question, as if I supposed,” he indignantly adds, “ it were observed at the time *without sufficient ground*, and as if I were too inclining to the part of *the hot brained and disturbing puritans, which impiously deny the keeping of a day as an anniversary feast consecrated by the birth of our Saviour: from which my conscience was ever, and is most clearly free*.” At p. 7. he observes that St. Ambrose, St. Chryostom, St. Austin and others, “ have many sermons appropriated to the celebration of this day, and they frequently *tell the people confidently*, that the birth of our Saviour was on THE 25 OF DECEMBER, or the 8 kalends of January”—and “ the birth of St. John on the 8 kalends of July, or 24 June.”—“ On our Saviour’s birth day, the days begin to lengthen, and on St. John’s to shorten.” P. 9. “ The eastern Church received it from the western.” P. 10. “ St. Chryostom says, † being instructed from learned men of the western Church, it was then εἰρωθεῖς καὶ πρὸ πολλῶν παραδοθεῖσα ἱερωῖ, of ancient time

* Vide ΘΕΑΝΘΡΩΠΙΟΣ, or God made man, a tract proving the nativity of our Saviour to be on the 25th of December, by JOHN SELDEN, that eminently learned Antiquary, late of the Inner Temple, London, 1661.

† Tom. 7 Edit. Saviliana. p. 375. λογ. ια.

‡ Sermon dict. item in hom. 34. tom. 2. edit. Basil. And in Sermon. 27 de nat. Jo. Baptist. eodem tom.

and delivered in the Church many years before,"—even of equal age with the antienter feasts which they had received,"—"well known from antient time."—St. Augustine also expressly says* that *the birth was upon this day, si tradit Ecclesia*, which denotes great antiquity even in his time." P. 11. and he expressly says,† "St. John Baptist's day was received by like tradition." And tracing backwards in the time of Constantine, and the first general council of Nice, held in 325, "this feast was kept on the 25th December, as now it is, and then from antienter time, against such as supposed it no older." ‡ P. 21. "Before the council of Nice, held in 325, this feast was established in the western Church by the general testimony of the Fathers." P. 25. "It rests firm therefore, that whensoever it was first instituted for anniversary celebration, it was in such an age as had the supposition of the winter solstice being on the 25th day of December, yet retained in the Church." P. 29. "The like is affirmed of the Apostolical Tradition of the uniform celebration of EASTER, by Ceolfrid, in his Epistle to Naitan, King of the Picts. P. 30. It follows therefore, that even from the beginning, that is, FROM THE APOSTLES TIMES, the same spring equinox was received in the Church, i. e. the 21, or 22 of March, as was afterward, and that it was thence established on the 21 by the council of Nice, and that by consequence, in those times, of the Apostles, the formerly received equinox was altered from the 25 to the 22, or 21, and also, (as of necessity it follows,) the same winter solstice from the 25 December, to near about the 21st or 22d of the same month. Whence also it is to be calculated, that this feast day was received as to be kept ON THE 25 DAY EVEN BEFORE THE APOSTLES TIMES, AND THAT AMONG THE DISCIPLES OF OUR SAVIOUR, WHILE HE WAS YET ON EARTH; that is, while in common reputation the 25 day of December was taken for the winter solstice." P. 31. "It being commonly received out of the account and kalendar of the Gentiles, that the 25 day of December, was the solstice, and that ON THE SAME DAY our Saviour was born, it grew familiar it seems, and so was delivered down to those fathers, that the birth day was on the very winter solstice, which they so often inculcate." P. 33. "Many years before the council of Nice, i. e. under Dioclesian, this feast was thus celebrated." P. 35. Among St. Chrysostom's works in Latin, one Homily is, *de nativitate Domini* (Edit. Basil, tom. 2. hom. 39) wherein he confidently, as elsewhere teaches, that *this day of December is the just day of that birth*, and for his authority brings no less than St. Peter's testimony; PETRUS, are the words, QUI HIC FUIT CUM JOH. QUI HIC FUIT JAC. NOS IN OCCIDENTE DOCUIT,"—referring to what he had before noted in his oration on this subject, and where he says (Edit. Savil. tom. 5. p. 512.) such as defended this day, said it was Παλαιά η̄ αρχαία, η̄ ἀνωγει τοῖς ἀπὸ Θρακῆς μέχρι Γαδιερῶν οἰκῶσι κατὰ δὴλον η̄ ὀψισημος, very antient and from old time known, and famous from Thrace to Cadis, that is, the whole western Church. To these may be added Euodius whom Nicephorus calls

* Enarrat in Psalm 132.

† Serm. de sanct. 4.

‡ At p. 16 mention being made of Ptolemie's *θάσις ἀπλανῶν ἀστέρων, η̄ συναγωγή ἐπισημασιων*, (Cod. MS. est V. C. Henrici Savil, Eq. Aurati; mihi vero communicavit pro sua humanitate V. C. T. Bambridge, Medicinæ D. et Mathematicus Egregius) which Selden says, "was a book never yet printed," I here subjoin for the information of the learned reader a MS. note affixed to this assertion in the margin of the ΘΕΑΝΘΡΩΠΟΣ in my possession, by one of its well informed previous possessors; viz. "This was translated and published in Latin by Frederick Bonaventure, A. 1592, 4to."

the successor of the Apostles, and it is delivered (Suid. in verb. Ναζαριῶν & Χριστιανός) that it was ordained by St. Peter himself in Antioch; that we may so distinguish him from the other Euodius Bp. of Uzalis, (Cujus nomini ascribuntur opera aliquot ad. fin. tom. 10. D. Aug. subjuncta edit. Lovaniensi) in St. Augustine's time: he in one Epist. touching the time of the passion of our Saviour, of St. Stephen's Martyrdom, of the death of the B. Virgin, and the like, says expressly of her (as the Latin is in Lan-guis's Nicephorus Eccles. Hist. l. 2. c. 3.) *Peperit autem mundi ipseus lucem, annum agens quindecimum 25 die mensis Decembris.*" 25 DIE MENSIS DECEMBRIS!" and p. 86. likewise in an old Greek author (the book being written about the time of Pope Honorius 1st) in the library of St. Marks in Florence, express testimony is *Apostolos memoria prodidisse Christum ex Virgine natum Bethlemæ 25 Decembris*, as Albertus Widemontadius of his own fight, witnesseth, and to these may be added *Cedren, Orofius* and some antient MSS. *Fasti* cited by *Cuspinian* upon *Cassiodore*, and other authorities"—"strengthened also by St. Chrysostom, where he says (Tom. 5. edit. Savil. fol. 512) expressly, that in public records kept at Rome in his age, the exact time of the description under *Cyrenius*, spoken of by St. Luke, (which could not but be a special character of the time of our Saviour's birth) was expressed; and then he goes on (ibid. p. 513) *doubt not for we have received the day παρα τῶν ἀκριβῶς ταῦτα εἰδόντων, i. from those which accurately know these things and dwell at Rome, and that they ἀνωθεν καὶ ἐκ παλαιᾶς παραδόσεως αὐτῆν σπιτελλήεις ἐν αὐτῆς ἡμῶν τὴν γινώσκοντες, i. e. having from antient time and old tradition celebrated it, have now also sent us the knowledge of it.* This is likewise confirmed by an old barbarous translation of what was taken out of *Africanus* and *Eusebius*, and published in the noble *Scaliger's Thesaurus Temporum*, where the words are *Aug. et Sylvano Cos's Dominus noster Jesus Christus natus est sub Augusto 8 calendas Januarii: and then in ipsa die in qua natus est pastores viderunt stellas, chuac 28, which should rather be 29, for so agrees the 25 Dec. to that of the Egyptian choiac, which the author means. Prudentius also,*" p. 98. "And of later times the authorities are infinite." All these testimonies "enough manifest the ANTIQUITY and CERTAINTY of the ancient feast day, according as we now observe it, and that even from the age wherein it first brought forth the redemption of mankind. And to these we may add, the consent of Christian Churches ever since about those 400 years," and as St. Chrysostom expressly saith *καθ' ἑκάστον ἔτος σπιτελλοῦσι καὶ λαμπρότερον γίνεται, every year it encreased and grew more famous.* P. 39. "And about 100 years after Chrysostom it was expressly ordained by the Emperor Justin, (if Nicephorus Calistus Hist. Eccles. l. 17. c. 28; deceive me not,) that in every place in the Christian world it should be thus observed. And according to this are the kalendars and books of divine service, not only of the western, which are every where common, but of the eastern churches also: in the menology of the Greek church in *December, τῷ αὐτῷ ἑκοστῇ πέμπτῃ ἢ κατὰ σάρκα γίνονται τῷ Κυρίῳ καὶ Θεῷ καὶ Σωτῆρι ἡμῶν Ἰησοῦ Χριστῷ. i. e. On the 25th of the same month the feast of the incarnation of our LORD, AND GOD, AND SAVIOUR JESUS CHRIST.* And

Παρθενικὴ Μαρίη Θεοῦ ἐκὰδὲ γείνατο πέμπτῃ.

That is, THE VIRGIN MARY BROUGHT FORTH OUR SAVIOUR ON THE 25 DAY. Other vols. of their divine Service shew this also." P. 40.

"And

“ And for other churches—not under the name of Greek, as those of Antioch, or Syria, of Æthiopia and of Ægypt, or Ægypt,—have we testimonies enough of them also, whence we may collect that *they agree with us, in this anniversary celebration.*” P. 41. “ And to conclude here, *what greater testimony can there be that it was received into the church, EVEN FROM THE DISCIPLES AND APOSTLES OF OUR SAVIOUR, than this, that it was so antiently observed, and hath been ever since so generally received through Christendom?*” And so “ says St. Augustine—*quæ quidem toto terrarum orbe observantur, dantur intelligi vel ab ipsis Apostolis, vel a plenariis Conciliis, quorum est in Ecclesiâ saluberrima autoritas, commendata atque statuta retineri.*” Sicuti quod Domini Passio, et Resurrectio, et ascensio in cælum, et adventus de cælo Spiritus Sancti, &c.—All such things be supposed either delivered by the Apostles or ordained by General Councils: for Councils here, we have no testimony that *they* ordained it: therefore it rests by this argument, that we derive it from the eldest tradition that may be in Christianity. But we end here” says Selden, “ this enquiry and resolve with that old Hymn of St. Ambrose “ *Sic præsens testatur dies,*” &c, P. 42. “ Neither do I find ANY *Christian church* in the later ages, hath otherwise celebrated it, save only that of the Armenians, who retained an antient custom of confounding it with the *Ephiphany*, and that to the time of *Manuel Comnenus*, which is about 440 years since, and perhaps yet do, making a *confusion of those feasts.*”

Having thus extracted from the first four sections, whatever relates to the birth of Christ on the 25th December, and thereby abundantly PROVED that to be *the only proper day for its celebration*, the remaining 3 sections, 5th, 6th, and 7th chiefly treat of the wrong calculations drawn from Luke—Zachary not being an high priest,—the course of the service being interrupted by Antiochus,—and *their years being reckoned (as ours are in law,) by the reigns of Kings.* The DAY therefore being more certain than the year,” (*which however, appears to be easily calculated, if any other proof could be wanted amid such a blaze of evidence, BY COMPUTING THE YEARS BACKWARD FROM THE DEATH OF CHRIST,*) “ yet all amounts to this conclusion (p. 71.) *that the yearly celebration or memory continued even from the eldest Christian time hath taught us THE EXACT DAY OF THE MONTH, therefore we have reason enough still to resolve on it.*”

Being therefore thus certified of THE DAY, let us be careful to observe it aright, and not only the day, but the whole season. Let us remember that it is set apart by our church as a time whereon to celebrate the birth of our most blessed Lord and Saviour Jesus Christ. Let us keep it as a time “ holy unto the Lord,” and attend to our duty in public and in private, in attending the service and sacrament of the church, in prayer and thankfulness, “ for the inestimable love of God, in the REDEMPTION of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory,” thus vouchsafed unto us, in this accomplishment of all the prophecies “ from the foundations of the world.” In serious reflection upon the incarnation of our Lord, and this mystery “ of GOD manifest in the flesh.” In obeying his will, and “ doing good unto all men.” Let “ the rich” be mindful, to be “ rich in good works.” “ That they be ready to give, and glad to distribute” to their poor neighbours. Let all “ be merciful after their power,” and “ while they have time, do good unto

unto all men." So shall the poor, experience the effects of a lively faith, in their bodies as well as in their minds. And let THEM receive these good gifts with thankfulness from those whom God has made "their stewards," and commanded "to dispense liberally. Let them not abuse them, but "be sober and vigilant," and apply them to the benefit of themselves and their families, and not waste them "in rioting and drunkenness, and every evil work." The abundant charities distributed at this time will thus relieve the sick and needy, refresh the prisoner, and lessen every evil, whether of "mind, body, or estate." Thus will the season be observed aright, and all will partake of that general joy, which has so universally prevailed at the celebration of such an important event, from whence all our other blessings arise. Thus will the rich partake more cordially of the social converse of innocent mirth—as Christians! and the poor, cease to repine at hardships which they create for themselves, frequently finding the means for *sin*, though they neglect those of honest industry.

The observance of *holy days* is of the utmost importance. Our church hath so arranged them, that, if duly attended, we cannot fail to be "thoroughly furnished," with that knowledge, which will assuredly "make us wise unto salvation." They are so dispersed throughout the year, that they contain the history of our Lord, his incarnation, birth, life, doctrine and miracles, death, resurrection and ascension, with "the coming of the Holy Ghost," according to his divine promises: and also the history of his Disciples,—in the respective collects, epistles, gospels and lessons. By adding the collects to our prayers, and reading the epistles and gospels with the lessons in rotation, and which may easily be done, "if there is first a willing mind," we should find ourselves armed against *infidelity, depravity and schism*; ignorance would "not" abound, or the "love of" so "many wax cold." We should be "able to give a reason of our hope," and "come off, more than conquerors." This can be done by all. But such as have opportunity can further improve it, by the help of *Nelson's* most excellent *Companion to the Feasts and Fasts of the Church*, and also by attending the public service, as they are bound.

Our CATTLE also should be let partake of the general joy, by greater indulgence in *rest and food*, for they partake largely in our general *scarcity*. They administer profusely to our *comfort*, our *pleasure*, our *support*, our *health*: and God has allowed us their *proper use* for these purposes. Gratitude to HIM for this, should teach us to exercise *mercy, care, and attention* to THEM. Even their services demand it for *themselves*. But when God has commanded it as a *DUTY*, who can disobey with *impunity*? He "regards the life of a beast,"*—"takes care for oxen"†—forbids an "unequal yoking‡, and enjoins us to shew mercy, as Christ also did by his precept and example. Why then is not this duty more generally recommended, and from whence more forcibly or properly than the pulpit?—as well as in the works of divines and others§. It highly criminales a Christian nation to connive at, and thereby encourage barbarity towards animals, who are ge-

* Prov. 12. 10. † 1 Cor. 9. 9. ‡ Deut. 22. 10. Luke 13. 15. c. 14. 5.

§ See a most admirable and highly useful Tract, entitled, THOUGHTS ON THE DUTY OF MERCY AND SIN OF CRUELTY. Sold by Letterman and Co. Stationer's Court, London, price 1½d. or 10s. 6d per hundred. It is with infinite pleasure we hear that a Society is going to be instituted to prevent the abuse of animals, to be entitled THE ANIMALS FRIEND.

nerally

nerally much less brutal than those they serve, and with whom they should exchange situations—to produce conviction by—*experience!*

If then, we thus observe the holy season of CHRISTMAS, we shall celebrate it like those who really do “look for the coming of their Lord.” We shall not imitate those SECTARIES who, by throwing off all regard to this (and every other like) sacred day, instituted on purpose to remind us whereon *all our hopes* depend, do disavow, as much as in them lies, all acknowledgment of *their* having any concern in this common right of Christians, or in those blessings which Christ hath vouchsafed to his obedient followers. We shall contemplate his life and death, so as “to follow his steps,” which will secure our peace both *here* and *hereafter*. We shall *have* that peace, from “the Prince of Peace,” which “the world can neither give or take away,” which “passeth all understanding,” and will secure to us the favour of God while we remain on earth, and translate us when we die, into his presence, and “the blessed company of all faithful people,” the “church triumphant,” in Heaven. THERE “we shall see, even as we are seen,”—“we shall know, even as we are known,” and those virtuous unions and sympathies began, but interrupted—*here*, shall blossom *there*, and bear fruit—*for EVER!* As therefore we now “praise thee O God,” in the words of the Church, “because thou didst give Jesus Christ thine only Son to be born *as at this time* for us: who by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary, his mother, and that without spot of sin, *to make us clean from all sin* ;* so would we further call upon thee, and say “Almighty God, who hast given us thy only begotten Son, to take our nature upon him, and *as at this time* to be born of a pure Virgin; grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same spirit, ever one God, world without end, Amen.”†—“Therefore with angels and archangels, and with all the company of Heaven, we laud and magnify thy glorious name; evermore praising thee, and saying, holy, holy, holy Lord God of Hosts, Heaven and Earth are full of thy glory; glory be to thee, O Lord most high, Amen.”‡

Newington-Butts, November, 1802.

JUVENIS.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

If the following remarks upon a part of “Mr. Fellowes's Religion without Cant,” should be thought worthy of a place in your valuable Theological Magazine, I shall deem the time I have bestowed upon them well spent.

H. H. B.

ORIGINAL SIN A DOCTRINE OF THE SCRIPTURES AND EARLY FATHERS.

ALAS, how many a mariner in endeavouring to steer clear of the whirlpool of Charybdis has been dashed upon the rock of Scylla! Such is

* Proper preface for Christmas Day, in Office for H. Communion.

† Collect for Christmas Day.

‡ The Trisagium, or Hymn of the Angels, in the Communion Office.

the

the unhappy case of the author of RELIGION WITHOUT CANT, who, from the abuse which Fanatics have made of the doctrine of the corruption of human nature, together with his just abhorrence of Fanaticism, has been carried into the opposite extreme, and has fallen into the Pelagian heresy. Throughout the work under consideration our author labours to prove that original sin is a doctrine unauthorized by Scripture, and more than once he has affirmed, that it was unknown in the Church prior to the time of St. Austin. I am willing to suppose that Mr. F. before he ventured to make the above assertions, both read the scriptures with serious attention, and carefully perused the writings of the early fathers, and, if he did, I am much puzzled to conceive what interpretation he could put upon the passages I am about to produce from the scriptures and the fathers.

The most remarkable texts in the O. and N. T. upon this subject are the following :

- 1 Kings, 8, 46. " There is no man that sinneth not."
 Job. 14, 4. " Who can bring a clean thing out of an unclean."
 Eccles. 7, 20. " For there is not a just man upon earth that doeth good and sinneth not."
 John 8, 9. " Except a man be born again he cannot see the kingdom of God *."
 Rom. 3, 10, 11, " There is none righteous, no not one : there is none
 12, 23. that understandeth ; there is none that seeketh after God.
 " They are all gone out of the way, they are together
 " become unprofitable, there is none that doeth good, no
 " not one. All have sinned and come short of the glory
 " of God."
 Rom. 5, 12, " Wherefore as by one man sin entered into the world,
 19. " and death by sin ; so death passed upon all men, for (i^o.
 " in whom, Marg.) all have sinned. By one man's dis-
 " obedience many were made sinners."
 Rom. 6, 23. " The wages of sin is death."
 Rom. 7—18, " I know that in me (that is in my flesh) dwelleth no
 19, 20. " good thing : for to will is present with me ; but how to
 " perform that which is good I find not. For the good
 " that I would, I do not ; but the evil which I would not
 " that I do. Now if I do that I would not, it is no more I
 " that do it, but sin that dwelleth in me."
 Galat. 3, 22. " The Scriptures hath concluded all under sin."
 Galat. 5, 17. " The flesh lusteth against the spirit, and the spirit against
 " the flesh, and these are contrary the one to the other ; so
 " that ye cannot do the things that ye would.
 Ephes. 2, 3, " We are by nature the children of wrath."
 Jas. 3, 2. " In many things we offend all."
 1 John 1—8, 10. " If we say that we have no sin we deceive ourselves, and
 " the truth is not in us."—" If we say we have not sinned,
 " we make him a liar, and his word is not in us."

That human nature is in a corrupted, degenerate state, these texts most abundantly prove, if they prove any thing at all. In what degree they

* In my mind this conference of Christ with Nicodemus is of itself sufficient to prove that original sin is a scripture doctrine : the necessity of a new birth to save us, implies that we are in a lost condition, the children of wrath, by the old.

Original Sin & Deity
of the author of Review
with his just share
me, and his share
of the Church
of the Church
of the Church

ended to be offered; from which even he whose life is but of
denied to be free. Of this sin David is supposed to have
which we mentioned before, in sin did my mother conceive
is in history no account of any particular sin that his
mitted.—“For this also it was that the Church had
tradition to give baptism even to infants. For they
mysterics were committed knew that there is in all
lution of sin, which must be done away by water
of which the body itself is also called the body

gizæ qui in concilio affuerunt numero
Fido fratri.

“an infant ought not to be refused
n, has been guilty of no sin, except
ng to Adam, he has contracted the
first birth; who is admitted to the
use not his own sins but those of

of being born again he says;
rectifying of our former birth;
ob says, no person is clean from sin,
and as David laments and says I was con-
did my mother bring me forth.”

ab. 2. de Abraham. Patriarcha. c. 11.

circumcision he says, “for a very good reason does the
and the males to be circumcised in the beginning of infancy,
and slave born in the house; because as circumcision is from
the disease. No time ought to be void of remedy, be-
void of guilt.”

Such ar
upon this
was diffu
above qu
the doct
Adam's
the ear
to the
the opinions of the antient Fathers of the Christian Church
essential doctrine of Christianity before the peace of the Church
ed by a controversy upon it. Without any comments upon the
ations, I shall leave it to the dispassionate reader to judge, whether
of the general corruption of human nature in consequence of
transgression is a doctrine (as Mr. F. asserts) not countenanced by
y Greek Fathers, and whether it is disfavoured by all antiquity prior
St. Austin.

REVIEW OF NEW PUBLICATIONS.

Letters addressed to a Young Man on his first Entrance into Life, and
adapted to the peculiar Circumstances of the present Times. By Mrs.
WEST, 2d edition. 3 vols. 12mo.
(Continued from page 301.)

THE labour of reviewing a dull book is disgustingly fatiguing. To
review a Work so well conceived and so admirably performed as Mrs.
West's Letters, is a delightful task; and one which of itself amply requites
the Reviewer. He reads it carefully over. He examines part after part;
and then regards it as a whole. He notes such passages as may give the
public

Z z z

prove our nature to be corrupt is too nice a point for me to determine. As Fanatics interpret them their literal meaning is undoubtedly forced, and those who deny the doctrine of innate corruption must use much ingenuity in explaining away their plain and obvious sense.

In a note, p. 71, Mr. F. says "that the writings of the early Greek fathers give no countenance to the doctrine;" and again, same note, p. 72. he asserts upon the authority of Dr. Jeremy Taylor "that the innate corruption of man is disfavoured by all antiquity prior to the time of St. Austin." Had Mr. F. said that this subject was not *controverted* in the church 'till the time of St. Austin, he would have then spoken the truth; for we find no dispute about this doctrine 'till the 5th century, the time when the flame of Pelagianism first burst forth. As soon as this herefy appeared it was most strenuously opposed by Isidore, Chrysostom and Augustine; and indeed with so much zeal by the latter, that, in the heat of controversy, he has betrayed himself into expressions, which seem to insinuate, that the good and bad notions of men arise from an invincible necessity in their nature. Had the destroying hand of time deprived us of the writings of the Fathers, the denial of the doctrine of Original sin by Pelagius and his colleague Celestius, and the ferment it made in the Christian world, would be a presumptive proof that it was a part of the creed of the primitive Christians. But since we happily have their valuable authorities to refer to, I shall gladly produce some of the many passages, which might be produced, to prove that they did hold this doctrine with as much exactness and precision as could be expected before disputes arose upon it.

Clemens Romanus, Epist. 1. ad Corinth. c. 17.

"Of Job it is written that he was just and blameless, true, one that feared God, and eschewed evil: Yet he condemns himself and says, "there is none free from pollution; no not tho' his life be but of the length of one day."

Just. Martyr. Dialog. cum Tryphon. p. 94. Ed. Stephens 1551.

Speaking of Christ's baptism in the river Jordan, he says, "he did this for mankind, which by Adam was fallen under death and under the guile of the serpent, beside the particular cause which each man had of sinning."

Irenæus adv. Hæres. Lib. 4. c. 5.

"Men are by no other means saved from the antient wound of the serpent, but by believing in him, who by being crucified after the similitude of the sin of the flesh, both draws all things after him and quickens the dead."

Orig. Homil. 8 in Lev. c. 12.

"Hear David speaking; I was, says he, conceived in iniquity, and in sin did my mother bring me forth: shewing that every soul that is born in the flesh is polluted with the filth of sin and iniquity."

From the baptising of infants he infers that "if there was nothing in infants which required forgiveness and mercy, the grace of Baptism would be superfluous to them."

See Origen again, Comment. in Epist. ad Rom. lib. 5.

"And also in the law it is commanded that a sacrifice be offered for every child that is born; a pair of turtle doves, or two young pigeons: of which one is for a sin offering, the other for a burnt offering. For what sin is this one pigeon offered? Can the child that is new born have committed any sin? It has even then sin, for which the sacrifice

"is

“ is commanded to be offered ; from which even he whose life is but of one day is denied to be free. Of this sin David is supposed to have said that which we mentioned before, in sin did my mother conceive me: for there is in history no account of any particular sin that his mother had committed.—“ For this also it was that the Church had from the Apostles a tradition to give baptism even to infants. For they to whom the divine mysteries were committed knew that there is in all persons the natural pollution of sin, which must be done away by water and the spirit; by reason of which the body itself is also called the body of sin.”

Cyprianus et cæteri Collegiæ qui in concilio affuerunt numero
66 Fido fratri.

Speaking of baptism, they say, “ an infant ought not to be refused baptism, who, being newly born, has been guilty of no sin, except that being carnally born according to Adam, he has contracted the contagion of the old death at his first birth; who is admitted to the remission of sins more readily because not his own sins but those of another are remitted.”

Basil de Baptismo.

In an explanation of John 3, ver. 3, 5, of being born again he says; “ I take that word (*ἀνωθεν*) to signify the rectifying of our former birth; which was in the filth of sin: as Job says, no person is clean from sin, tho’ his life be but of a day; and as David laments and says I was conceived in iniquity and in sin did my mother bring me forth.”

Ambrosius lib. 2. de Abraham. Patriarcha. c. 11.

Speaking of circumcision he says, “ for a very good reason does the law command the males to be circumcised in the beginning of infancy, even the bond-slave born in the house; because as circumcision is from infancy, so is the disease. No time ought to be void of remedy, because none is void of guilt.”

Such are the opinions of the antient Fathers of the Christian Church upon this essential doctrine of Christianity before the peace of the Church was disturbed by a controversy upon it. Without any comments upon the above quotations, I shall leave it to the dispassionate reader to judge, whether the doctrine of the general corruption of human nature in consequence of Adam’s transgression is a doctrine (as Mr. F. asserts) not countenanced by the early Greek Fathers, and whether it is disavowed by all antiquity prior to the time of St. Austin.

REVIEW OF NEW PUBLICATIONS.

Letters addressed to a Young Man on his first Entrance into Life, and adapted to the peculiar Circumstances of the present Times. By Mrs. WEST. 2d edition. 3 vols. 12mo.

(Continued from page 301.)

THE labour of reviewing a dull book is disgustingly fatiguing. To review a Work so well conceived and so admirably performed as Mrs. West’s Letters, is a delightful task; and one which of itself amply requites the Reviewer. He reads it carefully over. He examines part after part, and then regards it as a whole. He notes such passages as may give the

Z z z

public

public a fair sample of the composition. He introduces these by apt remarks—and thus the book passes in *revision* before him, and its excellencies bed themselves deeply in his memory.—*This is our mode of reviewing.* We are at all times glad to commend; we never *dogmatize*; and never censure but with reluctance. Under such circumstances, and conscious of our steady adherence to *principle*, the weight of Mrs. West's observations on *professional critics* oppresses not our feelings. "Let the galled jade wince; our withers are unwrung."

"I do not mean (says she) to be invidious or particular in my remarks; but when we are possessed of *incontrovertible proof*, I mean the testimony of Voltaire and his associates, that reviews, magazines, and other productions of a similar nature, were some of the most successful means by which the tenets of Jacobinism, both with respect to government and religion, were propagated in France; it is not being an alarmist to inquire whether those engines, which recent experience has proved to be so powerfully destructive in a neighbouring kingdom, are directed to better purposes here. Many of our miscellanies are *avowedly hostile* to our civil and religious establishments. In *some* I have seen such assertions, under the pretext of zeal for *free discussion*, as I should have thought too *impious* to be tolerated in a Christian country. Others are more cautious, and *affect* to treat with decorum and respect what their *consciences cannot approve*. Among these, you must not look for a bold attack, but a sly insinuation. All here is gentleness, liberality, candour, moderation, impartiality, great regard for truth, and universal philanthropy. They will give you a specimen of the first quality, by speaking of very immoral, nay even *indelicate* writers, in exceedingly complaisant and well-bred terms; admiring their wit and talents, and kindly *lamenting* their scurrility. They bestow their liberality also on this portion of writers, who they candidly *hope*, will rub off the little specks which obscure their brightness in the next publication; and thus, like Puff in the Critic, they make their well-turned censure the parent of a new edition. I could exemplify their moderation and impartiality by observing, that the most *plausible* works on the side of schism and republicanism, I will not *quite* say infidelity and anarchy, are selected, and *suffered* to *amplify* their doctrines through successive numbers; and if some fiery champion of the establishments should rush forth with more zeal than prudence, and lift up his *leadens* mace against the demon of misrule, he also is unfortunately dragged to the *fore-ground*, and *besinnaded* with the most *rigid impartiality*: while to shew their moderation, any excellent valuable work of the same tendency is confined to the humble limit of half a page; and what cannot be ridiculed is "damned with faint praise." Their regard to truth rests upon their own assertions. Certainly they must best know what they *feel*: were we to judge of it by what they *say*, we might be tempted to call it *problematical*. I give full credit to their *universal philanthropy*; for, after long observation, I never did see any instance of its being counteracted by the *narrow spirit* of love for their country."

"Without entering into the disputed question, whether the general interests of literature have been promoted by the erection of a numerous host of heralds and pursuivants, who every month announce the pretensions of the yet more numerous host of authors; and who not only arrange the lists, but determine the merits, of the respective combatants: even granting, that this kind of reading is very amusing to those whose taste is formed, and whose opinions are fixed, I think the guardians of the rising generation must agree with me, that there are many reasons why it is unsuitable for youth. Most of the publications of which I have been treating are undertaken to serve the purposes of a party; and you will own, that an impartial partisan is as rare as "the phoenix, that sole bird." I often think, that these tribunals owe much of the deference with which the public receives their fiat, to the very politic use of *plural pronouns*. "We are firmly of opinion," "It is *our* decided judgment," are phrases that carry with them an impressive authority, which poor singular *I* and *me* can never attain to. For many years, I never met with the above sentences without finding my fancy transport me into an extensive library, crowded with

with black coats, large wigs, and green spectacles. Each individual, holding in his hand the the voluminous commentator on whom he had formed his judgment, while sipping his cup of tea, (the modern Helicon,) appeared in the act of pronouncing his oracular opinion on the impleaded author; while the moderator of the learned corps, collecting the suffrages as the *majority* decided, either crowned the work with immortal bays, or consigned it to oblivion. Well might I, and every unfortunate wight in my situation, tremble at an assemblage as formidable and invulnerable as that of the secret tribunal; but since I have been enabled to take a peep behind the scenes, my terrors and my deference are considerably diminished. For, alas! my dear Boy, these black coats, wigs, spectacles, and commentators, are but "the baseless fabrics of a vision." *Number one* always constitutes counsel, jury, moderator, and judge; and *we* is only composed of *I* and *myself*. It is even whispered, that truth and verity would oftener conduct us into the *circumscribed attic*, than the *spacious library*, where you would meet with one solitary writer, glowing with rage and envy at a successful competitor, and earning his Sunday dinner by a virulent abuse of the pamphlet which has been extolled by a brother reviewer, and impeded the circulation of his own. Or it may be, that the sex as well as the scene may change; for the Gentleman's Magazine asserts it as a fact, that Mrs. Rudd, of shocking celebrity, the accomplice, if not the seducer, of the unfortunate Perreaus, and so well known for her guilty depredations and flagitious conduct, gained her livelihood for many years by writing articles for reviews. The natural talents of this unhappy woman are said to have been very considerable; but, allowing that she had received that degree of cultivation and improvement which would have fitted her to have been an arbitress of public taste, surely her *life* presented an indubitable argument against her being a fit guardian of public morals. When such characters are permitted to be judges, we may anticipate the tenor of their decrees."

We beg leave to disclaim all intention of *imposing* our sentiments upon the world by "the politic use of" the formidable "*plural pronoun*" *we*. This word pleases *us* best, because it is a modest pronoun than the *singularly* self-sufficient *I*; and this no doubt is the reason why *Mrs. West herself* uses it in her introductory pages. Another reason why *we* adopt this word is, that it has a kind of technical propriety.—Custom,

"*Quem penes arbitrium est, et Jus, & norma loquendi,*" has sanctioned it; and perhaps to reject it, were more coxcombical than to retain it. Besides, in our case, *truth* authorizes us to use the word *we*. The reviewer may express his sentiments as he may choose; but his papers must be *counter-signed* by the *Editors* before they can be sent to press.—Thus much we have thought fit to say, by way of apology to Mrs. West for a slight diversity of opinion. As to the general purport of the passage just quoted, we agree with her completely.

Mrs. West exhibits in striking colours the "Absurdity of Rousseau's *Eloisa*, which confounds the nature of vice and virtue." The German Dramatists and Novelists proceed in the very track marked out by Rousseau and his associates; who, though they cordially hated one another,—hated religion still more.

The very titles which some of the Continental play-and-book-wrights prefix to their precious works, present such a *contradiction in terms*, as good sense revolts at; and nothing could make them endured by any one, were it not that unthinking people are entrapped by *sentiment*, and what is termed *situation*, to pity what they ought to loathe, and to commend what they should despise. "The pitiable adulteress," "The noble Lie," "Generous Revenge," "Honest Thieves," "The guiltless Parricide," "Errors of Virtue," "Amiable Indiscretions," "The Innocent Slanderer,"

derer," "Delicate Anger,"—these are some of the works whose absurd titles are enumerated by Mrs. West. She calls compositions of this kind, and the actions which they must needs prompt, and the moral confusion which they tend to introduce—"Sentimental wickedness." Of which she says with equal truth and spirit,—

"Sentimental wickedness is infinitely more dangerous than sensual. Satan, when clad in a mild cherubic form, deceived "Uriel, the sharpest-sighted spirit of all in heaven," and obtained admission into Paradise. In his own form he was foiled by the ministering Seraph Abdiel, and he stood abashed before the youthful Zephon. Vice formerly paid virtue homage, by affecting the disguise of hypocrisy; and when she wished to deceive, she assumed the tone, air, and dress of her celestial adversary. But now, when tricked out in her own meretricious ornaments, and marked by her peculiar emblazonry, she performs her most nefarious actions in the face of day; and boldly tells us, that she is not Vice, but Virtue. Happily, we have an unerring rule by which to form our judgments: "By their fruits ye shall know them."

Thus Mrs. West brands the mischievous doctrines of the new school; our readers shall see how she lashes the teachers.—

"I am not, I cannot be, an apologist for wickedness. The higher the rank, and the greater the information, the more atrocious is the guilt. But have the most depraved of our nobility equalled the infamy of those who term them 'weak, artificial beings, that shed the seeds of false refinement, immorality, and vanity; who pass along with stupid pomp and gothic grandeur, in barbarous parade; rendering the progress of civilization a curse; whose vices and follies make us think that the human race burit like a lawless planet from its orbit, and that it never will regain its proper sphere, till the pestiferous purple, and the proud appendage of rank, are annihilated, and virtue and wisdom become the only distinctions of mankind?' By whom think you are these observations made? by the virtuous and the wise? No, my dear Son; they proceed from men stained by murder and treason, corrupted by perjury, oppression, theft, and every species of lawless violence: from women (I blush while I own the disgraceful fact) who have cast off all the characteristics of their sex; who speak with contempt of every feminine virtue, who banish pity and gentleness from their bosoms, and with unblushing effrontery, glorying in their shame, dare to talk of virtue while they practise the deeds of vice. Shall professed courtezans, shall they who publicly reside in criminal intimacy with the husbands of others, shall they who affirm that private and temporary engagements of fidelity are a sufficient substitute for the marriage-bond, shall such women set up for legislators, moralists, reformers, and instructors of youth? Shall husbands who publish their wives' irregularities to the world, and not only avow, but commend, the most atrocious licentiousness in that intimate alliance which jealous honour used to guard even from the shadow of suspicion; shall people who exit by knavery and chicane, shall the most profligate, impious, and detestable of mankind, set up for censors of a corrupt aristocracy? "Ye fools! first cast the beam out of your own eyes, and then ye shall see clearly to pluck out the mote from your brother's eye." Must not the most hasty observer see the invidious motive of such declamation, even if experience furnished no clue to direct his discernment? The morals of the French court during the old government were lamentably dissolute; but since that government has been dissolved, immorality, which was previously confined to the higher ranks, is now diffused over all orders. It seemed like a pest attached to the property of the great, tainting all who shared in their spoils. I appeal to the accounts of Paris, as published by the professed partisans of democracy, to vouch that every species of vice, dissipation, luxury, and extravagance, has arrived at a height which was utterly unknown in former times. What a strange disgusting mixture! the name of republicanism, and the manners of the haram; the fierceness of the Spartan, without his economy, self-denial, temperance, and chastity; the effeminacy of the Persian, without his loyalty and subordination. I sometimes hope that this unnatural mixture cannot be lasting.

Let

“ Let the conclusions which may be fairly drawn from the above reflections be ever present to your mind ; particularly when you are reading any high-flown panegyric upon republican virtues. I do not say that such virtues never existed ; but I say that the patronizers of French politics have no pretence to them. France has been for some years the seat of anarchy ; she is now a military despotism. She has swept away all the republics within her reach ; and, instead of the government that they loved and cherished, under which they prospered, and produced brave and virtuous citizens, she has *subdued* them to her own *iron yoke*, planted misery in the seat of happiness, and made them subservient to all her capricious alterations. She has invented an order of things perfectly new, portentous, and terrific ; the consequences of which can only be known to Him who “ ruleth the earth, be the people ever so unquiet.”

Mrs. West combats very successfully the silly errors of the Deistical tribe respecting education.

“ Rousseau,” says she, “ would not permit children to gain the smallest knowledge of their Creator, till they arrived at fifteen or eighteen years of age ; and his reason is, because if you inculcate this belief sooner, they will be apt to confound the ideas of sensible things with the Deity, which he calls *idolatry*. He had read the scriptures, and he must have perceived that in them the Divine Spirit, *condescending* to the weakness of man, continually describes the actions of God as performed by *personal properties*. His hand, his eye, his foot-stool, his throne, his chariot, his memory, his understanding, and the like terms continually occur. No well-informed Christian believes that these are really adjuncts to his Maker ; but very few can raise their thoughts to such a degree of abstraction as to conceive of him as he *really is*, boundless, immense, self-existing, pervading all space, without form or similitude. If, therefore, we wait till we can form a just metaphysical idea of his nature, before we believe his existence or learn his will, the generality of the human race must live without knowledge and expire without hope.”

After many pertinent observations on this subject, she adds,—

“ Let me seriously recommend to all parents and guardians, who are not infected by the mania of innovation, this solemn consideration: that education is intended to *form immortal beings*. Of course, if they leave out religion, they deprive it of its most valuable part. And let me entreat them to return to the good *old* custom, and make their young charges well acquainted with that sacred book, which, after explaining to us the cause of human errors and crimes, *supplies* the antidote for all our evils. Let them not be discouraged from beginning early, and labouring hard, to make their children christians, by a false fear of infusing into their minds a *corporeal* idea of the Deity. The symbols which he himself uses cannot be *idolatrous*. It is of the utmost consequence that the *habit* of piety should be acquired in early life ; but there is little danger to be apprehended from narrow conceptions of the nature of God, since time and gradual improvement will *correct* them.”

“ Suppose that a child, from our description, forms an idea of a very powerful, strong, wise, good being, who is present every where ; and ascribes to this man what you tell him of God :—May not this child be convinced that he receives his existence from this being ; that he cannot do an evil action without his perceiving it ; that he must do many things with a view of pleasing him ; that no evil can happen to him without his permission ; that all the good which he enjoys is derived from him, and that parents, masters, &c. derive their authority from his ordinances ? What prevents a child from understanding these moral obligations, though he cannot conceive what a spirit is like, nor form any clear ideas of omniscience or omnipresence ? Indeed, can any of us ? But to proceed. May not a child also be instructed, that he will reap great advantages from obedience and docility, though he is now too young to be able to estimate them ; that children *never* were able to guide and instruct themselves ; and that his teachers wanted the same assistance when young, and submitted to the same restrictions ? May he not likewise be informed, that if he be very good (which goodness you may describe as consisting in all the amiable qualities that are proper to his age), though he must die, yet after his death he will be happy with God in a better world ? I will still go farther : let him also be taught that the Bible is a holy book dictated by God, and that Jesus Christ, who was God, came down

to instruct men by living with them. The doctrine of the atonement is, indeed, too abstract for a young child's conception; but even a pupil of seven years old *may*, if it is not his instructor's fault, derive great moral improvement, and a considerable extension of intellectual knowledge, from the historical narrative of our Saviour's life. And where is the absurdity (I speak to Christians, not to Deists) of Children forming an early habit of addressing their Maker night and morning; thanking him for his mercies, acknowledging their offences, and begging the divine protection for themselves and their friends? Did I ask where was the absurdity? Alas! I am adopting the cold *apologetical* style of a *midway* theorist, who halts between God and Mammon. Let such as *neglect* to infuse into their children's minds a habit of early piety remember, that, instead of *bringing* them to Christ, they *withhold* them from him. Let them remember, "that praise is *ordained* to flow from the mouths of babes and sucklings;" and that we cannot begin to sow the good seed too soon, nor too watchfully anticipate the vigilance of the enemy, who will infallibly scatter tares.

We are persuaded it is unnecessary for us formally to recommend this excellent work to our Readers. They must be blind indeed who cannot discern its very superior merit. We hardly know a book more proper for a father of a family to put into the hands of his children of both sexes.

On behalf of the rising generation, now entering upon the great scene of human life; whose morals we watch over, with parental solicitude; whose religion we would guard from error, and preserve undamped by indifference; whose comfort here, and happiness hereafter, we ardently wish and earnestly pray for;—We return MRS. WEST most heartfelt thanks; may she long enjoy the high respect in which her country holds her; and may that God whose honour, and whose WORD she has so ably defended, be her exceeding great reward, in that world where presumptuous wickedness shall never come.

L. C.

Eight Discourses on the Connection between the Old and New Testament, considered as Two Parts of the same Divine Revelation; and demonstrative of the Great Doctrine of Atonement: accompanied with a Preliminary Discourse, respectfully addressed to the Younger Clergy: containing some Remarks on the late Professor CAMPBELL'S Ecclesiastical History. By the Rev. CHARLES DAUBENY, L. L. B. Fellow of Winchester College, Minister of Christ's Church, Bath, and Author of "A Guide to the Church." London, 1802.

(Continued from page 316.)

TO ascertain whether or not man's religion commenced in the school of divine revelation, the learned author takes a view of natural religion, which according to the position in question must necessarily have preceded revelation. This assertion is however proved to be false, for, "from the commencement of revelation in Paradise, one revelation has succeeded another, and one degree of spiritual information has been, as it were, built on that which preceded it, as the circumstances of mankind from time to time required, and the accomplishment of the gracious object of the Deity had in view in communicating divine knowledge to the world, rendered necessary. Let not reason therefore usurp the place of revelation. Reason of herself could never attain to any thing spiritual. Unassisted by divine grace, her search after truth has been ineffectual and vain. This part of the discourse is well handled and the subject argued with a considerable degree of judgment.

Another position, and that of much importance, will forcibly strike the mind of the reader as he proceeds; it is this.—That the Jews did *not* live

live under a *temporal* covenant; that consequently they *did* look beyond an earthly possession in the land of Canaan. To give force to this assertion Mr. D. quotes the seventh article of our church. That article expressly declares, "that both in the Old and New Testament, *everlasting life* is offered to mankind by Christ, and consequently that they are not to be heard who feign that the old fathers did look only for *temporal* promises.—Now, in modern sermons, when the subject of the Jewish dispensation is spoken of, some ministers of the church of England have propagated an opinion diametrically opposite to that delivered in the above article.—Even the great Dr. Barrow, in his sermons on the imperfection of the Jewish religion, has delivered himself in opposition to this article, and the learned and sagacious Warburton, "grounded his paradoxical argument of the divine authority of Moses upon the same principle."

We come now to a very important part of this preliminary discourse, and that is the subject of the apostolic government of the church, "which the late Dr. Campbell, in his lectures on Ecclesiastical History, endeavoured to prove to be more favourable to the Presbyterian than the Episcopal form.—The learned Vitringa asserts that the Christian church was formed on the model of the Jewish synagogue. From him, however, the professor differs in opinion. "On the first erection of the Christian senate or council," he says, "they could hardly fail to take as much of the form of the Jewish, as was manifestly of equal convenience to both. It still adds to the probability of this, that in the synagogue, from which many of the terms used in the church in those early times, were borrowed, he who presided in conducting the worship, and in directing the reading of the law, was styled the *Angel* of the congregation."—Now from the names of officers in the synagogue having been originally adopted in the Christian church, the advocates for Presbyterianism have endeavoured to draw an argument in their favour. But this argument falls to the ground, when we consider that "the chief object our Saviour and his Apostles had in view was, to introduce the Christian dispensation into the place of the Jewish, and to make the worshippers in the temple zealous members of the Christian church. With this object in view, it might be considered prudent, during the time that the Jewish temple was destined to remain, to abstain from the use of those titles which had a peculiar correspondence with the service of it: lest they might be instrumental in adding fuel to the fire of that Jewish prejudice, which already burnt sufficiently strong against the infant church.—To strengthen this reasoning, our author cites the authority of Grotius, who, himself, was no very great friend to the priesthood.—"Ut autem Præcones Novi Testamenti *Sacerdotes* speciatim appellentur, est quidem receptum antiquâ Ecclesiæ consuetudine! sed non *de nihilo est*, quod ab eo loquendi genere, et Christus ipse, et Apostoli semper abstinuerunt."* He likewise refers to Eusebius, who has drawn "a striking picture of the sacrifice of the Christian altar;" and made it appear evident that the Christian church was formed on the model of the Jewish Temple. Professor Campbell "might consider the office of the priesthood to have terminated" with the Jewish Temple, but whether this was the case or not, we may judge from the following observations.

* De imperio Sum. Potest. Cap. ii. 5.

“The characteristic service of the Jewish dispensation, which was that of the altar, was performed no where but in the temple. Now St. Paul says that *we Christians have an altar*; and consequently a *priesthood* and a *sacrifice*; these are conclusive terms. The description given by Eusebius of the service of the primitive church confirms this idea. The Christian altar then having succeeded to the Jewish and the Christian priesthood to the Levitical; it is most reasonable to conclude, that the Christian church was formed on the model of the temple, where the altar service was performed; and not on that of the synagogue, where it certainly was not. But exclusive of the reason of the thing, there is direct proof to be brought forward sufficient to determine this point; part of which the learned professor has misrepresented, and part he has passed even in silence.”

St. Jerome, in his epistle to Evagrius, wrote thus: “Et ut sciamus traditiones Apostolicas sumptas de Veteri Testamento, quod Aaron et filii ejus atque Levitæ in templo fuerunt, hoc sibi Episcopi et Presbyteri atque Diaconi vindicent in Ecclesiâ.” “That we may know that the Apostolic traditions and institutions are taken from the Old Testament, what Aaron and his sons, and the Levites were in the temple, that the Bishops, the Presbyters, and the Deacons claim to be in the Church.” Our learned author well observes, that “Professor Campbell having made use of the authority of St. Jerome to prove that the Christian Church was *not* formed on the model of the Jewish temple,” it may be concluded on the supposition that he quoted from the original, that the above passage from the same authority could not have escaped his observation; and very justly concludes from his keeping back this decisive evidence against his argument, and so favourable to the form of the Episcopal Church, that “when once the controversial spirit has gotten possession of a man, his object is no longer *truth*, but *victory*.”

“The point which Professor Campbell has most laboured to establish, and which constitutes the foundation on which, in common with other advocates in the same cause, he has erected, his superstructure of Presbyterian Parity, is, that one Bishop was invariably considered, in the most ancient usage, as having only *one Church*, or *Congregation* of Christian people; from whence says the Professor, “it is manifest that his inspection at first was only over *one parish*.” Page 206. The word *ἐκκλησία*, Church, in the opinion of the Professor, having “but two original senses in the New Testament; the one denoting only a single congregation of Christians, the other the whole Christian community.”—When therefore we find nothing in the expression, or in the scope of the passage to determine us to limit the Church to any particular district, as when Christ says, “on this rock will I build my Church;” we are to understand of course not any particular Church, but the Catholic Church wheresoever dispersed; but when on the contrary we read of the Church of God at Corinth, or in any other given place, we are then to understand only one single congregation of assembled Christians.

“The latter of these two positions is the only one with which we are at present concerned. And as the Professor appears to write on this subject, as if he thought himself standing on high ground, from whence he might look down with contempt on all who dissented from him; I shall proceed to examine this position with some degree of attention. And though I shall not address to Dr. Campbell that coarse and illiberal language which he has thought proper to apply to the learned Dodwell, where he calls his positions on the subject of Episcopacy, “extravagances, more like the ravings of a disordered brain, than the sober deductions of a mind capable of reflection;” R. 188—yet I shall not hesitate to say, with the view of guarding my younger brethren against the prevalence of the present latitudinarian principles; that the independent notions contained in Dr. Campbell’s late publication, are those which have already been productive of infinite mischief to the cause of Christianity, and if not timely counteracted, bid fair to terminate in its total destruction,

struction. And if Dr. Campbell, with all his acknowledged abilities, had not been a blind worshipper of his favourite idol, *Presbyterianism*, he could not have acquiesced in a system of Church government, "to which all the sources of evidence hitherto known in theological controversy, reason, Scripture, and tradition, (if fairly produced) are equally repugnant."

"But before I proceed to the examination of particulars, it may be observed that the fundamental position on which the Professor's argument against Episcopacy is built, namely, that a primitive Bishop was a Minister only of a *single parish*; the proofs of which are now attempted to be drawn from the state of the Church in the first ages, was never heard of till many years after the separation from the Church of Rome had taken place. Had those foreign reformers, who, when they separated from the Roman Church, unfortunately neglected to take the steps necessary to retain Episcopacy among them, entertained any such idea on the subject, they certainly would not have kept it out of sight: much less would they have spoken decidedly in favour of the Episcopacy of the Church of England, and condemned unequivocally as they did all separations from it. The words of Beza on this occasion are remarkably strong.* "If there are any, (says he) which you can hardly make me believe, who reject the whole order of Bishops, God forbid that any man in his sound reason should consent to their madness." And speaking of the Hierarchy of the Church of England, he says, † "Let her enjoy that singular blessing of God, which I wish she may ever retain." And Calvin, if he is to be judged by his writings, must have thought the cause in which Dr. Campbell has engaged, more worthy of an anathema than of vindication. "If (says he, speaking in opposition to the Popish Hierarchy) they would give us an Hierarchy in which the Bishops were so eminent, as that they would not refuse to be subject to Christ, and depend on him as their only head, and be referred to him; then I confess them worthy of all anathemas, if there shall be any such, that would not reverence such an Hierarchy, and submit to it with the utmost obedience." Such an Hierarchy Calvin acknowledged that of the Church of England to be.

(To be continued.)

A Reply to such Parts of the Rev. JOHN OVERTON'S Apology, as concern the Publications of T. LUDLAM, A.M. Pp. 26.

IT appears, from an advertisement at the end of this pamphlet, and indeed from the style and manner of the pamphlet itself, though not from the title-page, that it is written by the author, whose publications it undertakes to defend. The title of Mr. Overton's book, to which this pamphlet is in part a reply, is this:—"The true Churchman ascertained; or an Apology for those of the regular Clergy of the Establishment, who are sometimes called *Evangelical Ministers*: occasioned by the publications of Drs. Paley, Hey, Croft; Messrs. Daubeney, Ludlam, Polwhele, Fellows; the Reviewers, &c. &c." Second edition.

In this work, Mr. O. has treated the writers here mentioned, some of whom are of the first eminence in the literary world, with a want of re-

* Si qui sunt autem (quod sane mihi non facile persuaseris) qui omnem Episcoporum ordinem rejiciunt, absit ut quisquam satis sanæ mentis furoribus illorum assentiat.

† Fruatur sane istâ singulari Dei beneficentiâ, quæ utinam sit illi perpetua." Beza ad Tract. de Ministr. Ev. Grad. Belgæ Edit. C. 1 et. 18.

‡ "Talem si nobis Hierarchiam exhibeant, in quâ sic emineant Episcopi, ut Christo subesse non recusent, et ab illo tanquam unico capite pendeant, et ad ipsum referantur;—tum vero nullo non anathemate dignos fatear, si qui erunt qui non eam revereantur, summâque obedientiâ observent." De Necess. Eccl. Refor.

spect, which even a demonstration of their being in the wrong would not have justified. It is not our present business to review Mr. O's work at large; otherwise, we could easily point out that he is, in general, very far from having demonstrated the writers, whom he opposes, to be in the wrong, and that, in many instances, he has greatly misrepresented their meaning. Mr. O's great object is to show, that only the *Evangelical* or *Calvinistic* ministers of the establishment ought to be considered as the true ministers of the Church of England, and that consequently, the great body of the English clergy are, "in a very fundamental and important sense of the word, *Dissenters* from the Church of England." The obvious conclusion from which is, that, if the people wish to hear the true doctrines of the Church of England, and are not within the reach of an *Evangelical* minister of the establishment, they must leave their parish-church, and resort to one of those conventicles, now so thickly spread throughout the land, of which Mr. Whitefield and Mr. Wesley were the founders. If Mr. O's grand position be admitted as true, all his gentle admonitions and precautions against the sin of schism can be but of little comparative avail to hinder this effect; and it will be well if, while he is attempting to correct one schismatic, he does not make an *hundred*. But we forbear, for the present, to pursue this important consideration, and proceed in our account of Mr. L's Reply.

Mr. Thomas Ludlam, who is now, we understand, in his 76th year, is the surviving brother of the late Mr. William Ludlam, the well-known mathematician, mechanic, and divine, and is, like *him*, as his former publications sufficiently show, remarkable for his clearness of conception, acuteness of discernment, and consequent justness of reasoning. The title of the work before us may lead the reader to suppose, that Mr. L. has given a *full* and *methodical* reply to the objections, which Mr. O. had urged against him. This, however, is not the case. His intention seems to have been, to give a *specimen* of what he could do, if his patience had held out, and to leave the readers of himself and Mr. O. to judge of the rest. This, indeed, is all that was necessary. When a writer, whose work as Mr. L. very justly observes of Mr. O's, is "wholly built on human authority," is convicted, in several material instances, of misrepresenting his vouchers, it would be loss of time to pursue him through all the consequences, which he may please to draw from them. If, in shewing this with respect to himself, Mr. L. had abstained from the *sarcastic* and *ironical* expressions, which we here and there meet with, his arguments would not have had less force in themselves, and they probably would have been more effectual in convincing his adversary. Admitting those subsidiary arts of controversy, which are sometimes employed instead of "strong reasons," to be of any use, we do not know a writer who has less need of them than Mr. Ludlam.

We are not pleased, therefore, to see him make any *approaches* to the employment of them. This being premised, we hesitate not to say, that he has drawn together, within a small compass, a number of just and important observations, which bear directly upon his subject, and which, if duly attended to, can neither fail of vindicating Mr. Ludlam, nor of checking the mischievous consequences to be apprehended from Mr. O's publication. The accuracy of Mr. L's notions, and the justness of his reasoning, will appear from the following extracts.

“ Mr.

“Mr. O. very truly says, that ‘definitions are not a sovereign remedy for every (and I beg leave to add for any) difficulty on moral or religious subjects. I can, however, assure him, that they are a *sovereign* remedy for *nonsense*. But, unless he is better acquainted with the nature of them, than he seems to be, he may write for ever, without making his readers, or being himself a whit the wiser. ‘Definitions,’ Mr. O. observes after Mr. Burke (who, by the bye, was better acquainted with the sublimities of oratory, than the accuracy of reasoning) ‘may be very exact, and yet go but a little way towards informing us of the *nature* of the *thing* defined.’ It is not the design or the purpose of definitions to inform us of the *nature* of *things*. This is the business of a very different matter, what we call *explanation*. Definitions are merely enumerations of the ideas comprehended by the writer under certain words, and this combination is *arbitrary*; but explanations are *not arbitrary*: they depend upon the *nature* of the thing to be explained. An explanation may be *true*, or it may be *false*. A definition *cannot* be either true or false. It may, indeed, be *nonsensical*, as are Mr. Milner’s and Mr. O’s definitions of justification; because they join together ideas, which are inconsistent with each other; for it should seem, that none of these scriptural theologians can see the difference between *pardon* and *acquittal*.” p. 7.

“Justification means not the *general* favour of God shown to all mankind in that goodness of which the earth is full, and which causeth the Sun to rise on the evil and on the good, and the rain to descend on the just and unjust; but it means the *particular* favour of God to *particular* persons for *particular* reasons. Thus, Abraham believed in the power and veracity of God, that, contrary to all present appearances, he should have innumerable descendants; and, for this reason, for his faith in what was highly improbable, he was admitted into the favour of God. After the same manner sinners are now justified, i. e. received into the present favour of God; yet not *all* sinners, but *those only*, who believe in the atonement, and accept the salvation of Jesus upon the terms he is pleased to offer. For though the general covenant of grace was not offered in consequence of any works of righteousness, which mankind had done, nor is *admission* into this covenant granted on account of human works, yet *continuance* in it, and the *expectation* of the *benefits* of it manifestly depend upon following after holiness.” p. 19.

The latter part of this extract is of the very first importance. In order to secure the reader’s attention to it, we shall give what M. L. afterwards says on the same point.

“Though the Gospel dispensation, that is, the Gospel mode of salvation, namely, of salvation by grace through faith in the Redeemer, was *provided* for *all* mankind, without any respect to human conduct; yet the particular salvation of every individual is not provided in the same sense for every particular person. The *general* mode, in which this mercy is tendered to the whole race, was an *unconditional* offer; but the salvation of each individual is *conditional*, (see Mr. Pearson’s first Letter to Mr. O.) it depends upon the obedience of each particular person: for it is positively declared, that, *without following after holiness*, no man, whatever his faith may be, shall see the Lord. For such faith, as neither *does* nor *will*, influence the conduct, cannot justify any, however firmly such persons may entertain a speculative belief. If it could, the devils would be justified.” p. 23.

It is the practice of Mr. O. in various parts of his work, to enter into laboured demonstrations and defences of the most acknowledged truths; with the view, as it should seem, of making his more ignorant readers believe that the opposers of him and his opinions deny those truths. For the probable conclusion from this denial is, that those, who oppose such plain and obvious truths, must be wrong in every thing. Though, therefore, on these occasions, Mr. O. is contending against an imaginary antagonist, he does not contend to an unreal purpose. Without the hazard of a defeat, he obtains the advantage of a victory. Such an insidious practice is well calculated

calculated to excite the indignation of an opponent. Mr. L., however, in replying to an insinuation of this kind, instead of being angry, gives us this sublime passage.

“What teacher of religion is now to be informed, that the seat of religion is in the intellectual powers, and in the state of the dispositions? Who does not know, that the mind is the man? When Abraham stretched forth his hand to slay his son, his obedience was complete, though the sacrifice was not. When the king of Babylon cast the three Jews into the burning fiery furnace, they were martyrs and he was a murderer, though on their bodies the fire had no power, neither was a hair of their head singed.”

It appears from this, and from Mr. L's. other publications, of which we shall give a list at the close of the article, that he may justly be considered as one of the most formidable opponents of the Calvinistic writers of the present day. There is, indeed, scarcely one of them, who has not felt the force of his attack. His discriminating pen, like the spear of Ithuriel, has detected many of their latent fallacies; and, though it is hardly to be expected, that writers of that complexion will openly acknowledge their errors, however clearly pointed out, his detections may have had their effect in secret. It is probable, in any case, that, if Mr. L. has not convinced those writers of their errors, he has greatly contributed to prevent others from being misled by them. The praise, which more peculiarly belongs to Mr. L. (and, in the estimation of a theologian, it is praise of the highest kind) is due to him as an *exact interpreter of Scripture*. In different parts of his Essays, the reader will find ample testimony of this. He has, and often in a few words, very happily illustrated and explained many difficult and important passages, which the more they have been attempted to be explained by some writers, the more obscure and perplexed they have seemed to become. The venerable Bishop Hurd, whose critical acumen is well known, was so sensible of Mr. L's. merit in this respect, that he expressed much satisfaction at the appearance of his first set of Essays; and we are greatly mistaken, if the second set was not published at his request, and even printed at his expence. We know, that Mr. L. has completed a third set, and we venture to mention it as our earnest wish, that the public may, ere long, be indulged with the sight of them.

X.

Mr. L's. publications, beside the present, are these:—

1. *Four Essays*, on the ordinary and extraordinary operations of the Holy Spirit: on the application of Experience to Religion; and on Enthusiasm, and Fanaticism.

2. *Six Essays*, upon Theological, to which are added *two* upon Moral Subjects.

3. Remarks on the scurrilous reflections cast upon the Rev. W. and T. Ludlam, by Dr. Milner, Master of Queen's College, Cambridge, and Dean of Carlisle.

▲ *Charge delivered to the Clergy of the Diocese of Rochester, in the year 1802; and published at their Request.* By JOHN LAW, D. D. Archdeacon of Rochester. 4to. pp. 16.

▲ CHARGE delivered by an Archdeacon to the Clergy of an entire Diocese, seems at first sight somewhat singular. The fact is, however

ever, that the *Archdeaconry* is commensurate in size with the *Bishopric* of *Rocheſter*; there being but one *Archdeacon* in the whole *See*, which is the caſe in the dioceses of *Briſtol*, *Ely*, *Glouceſter*, *Oxford*, *Peterborough*, *Worceſter*, *St. Aſaph*, and *Llandaff*. The main province of an *Archdeacon* is to examine into the State of Eccleſiaſtical Edifices, whether churches, chancels, chapels, or parſonage-houſes. He has jurisdiction, in his proper court, in other affairs; but, (if we miſtake not; and if we do, we ſhall be happy to be ſet right;) the great object of his annual *Viſitation*, is to inſpect the condition of thoſe ſtructures appropriated to the ſervice of Almighty God, or the habitation of the Clergy.—The worthy *Archdeacon* of *Rocheſter* himſelf, in the laſt page but one of his *Charge*, is conſcious that in touching on the point of *Reſidence*, he ſteps beyond the limits of archidiaconal duty. “Should it be thought (ſays he) that the recommendation of reſidence may not be *within my immediate province*, I am ready to accede to the obſervation.”—It muſt be confeſſed that the *Charges* of *Archdeacons*, of late years, have put on a character perfectly *epiſcopal*. This innovation was not begun by *Archdeacon Law*. He has too much good ſenſe to ſet an original pattern of deviation from the path of preſcriptive propriety; his ideas are too correct, to allow him to lead the way in making an incroachment on another man’s ground; and, what are ever concomitants of true merit, his modeſty and regard to decorum will not permit him to overleap thoſe fences which the wiſdom of our anceſtors ſet up.—After all, we know not whether the church has not reaſon to be thankful, that the archidiaconal *Charges* have taken the turn which they aſſume at preſent. The clergy, the church, and the orthodox faith of Chriſtians, were reciprocally inſtructed, enlightened, and corroborated by the charges of the *Biſhop* of *St. Aſaph*, while yet *Archdeacon* of *St. Albans*. Who is there amongſt the clergy that could wiſh to ſee charges of the preſent *Archdeacon* of *St. Albans*, *Mr. Pott*, (a man whoſe very life exhibits a model of Chriſtian behaviour) other than they are. Our readers can eaſily add names to the liſts of archdeacons who have deſerved well of the church by * paying attention “to reading, to exhortation, to doctrine”—although an injunction to that effect was given primarily to *St. Timothy* “the firſt *Biſhop* of the church of the *Ephesians*.”

Premiſing thus much, we muſt do *Archdeacon Law* the juſtice to ſay, that we have rarely peruſed a charge with more ſatisfaction than that with which he has obliged the public. The topics are perfectly appropriate. The reſtoration of peace is noticed. The theories of modern Philoſophiſts are duly characterized. The exemplary conduct of the Clergy, under all the trying circumſtances of the times, is noted. The artifices of popular Teachers, whether “within or without the pale” of our Church, are adverted to. “The favourable diſpoſition of the Laity towards” the Clergy,

* *Archdeacon Blymley* (of *Salop*) adheres to the particular duty of his office. His Charges ſhould be ſtudied by every one who has an intereſt in our eccleſiaſtical buildings, or to whom they are a care. Indeed we cannot recommend them to every man of *architeſtural taſte* in the kingdom. He profeſſes to keep within his official province. Particularly in the dedication to his Charge of 1796, to *Chancellor Napleton*;—“in preſuming, (ſays he,) to give Charges to the Clergy of my *Archdeaconry*, I have done it with the diſtinct view of reporting to them from time to time ſuch circumſtances of eccleſiaſtical import, as my official ſituation enabled me to make; and which might not be wholly unimportant to thoſe who were not called to ſo wide a professional ſurvey.

manifeſted

manifested "in the late friendly interposition" of the Legislature, to relieve that useful "Order from vexatious prosecutions," is pointed out. The charges brought by the Calvinistic Faction against the Clergy of the establishment, for abandoning certain doctrines set forth in the 89 articles, are shewn to be unfounded. The matter of Residence, (in which the diocese of Rochester does not grievously offend,) is properly introduced. And the recent translation of Bishop Horley to another See, and the confident expectation of the diocese to reap the best advantages from "the ability, the vigilance, and firmness" of his successor—to whom the Charge is dedicated) are mentioned in manly terms, and with a simplicity worthy of the venerable Archdeacon and the Prelates with whom he has been, and is, connected.

Archdeacon Law has "holden thirty Visitations." Long may his labours be indulged to the Diocese. Or soon may he be promoted to a sphere of more extended utility!

We subjoin a specimen or two of this excellent composition.—

"If it be said that the Clergy are guided by self-interest in opposing the theories of modern philosophers, we will not deny, but rather glory in the charge. For if the constitution in church and state can alone be upholden by the maintenance of due subordination, and by the general virtue and good principles of its individual members, can we conceive that the Clergy are not greatly interested in the promotion and preservation of these? They have an interest in them, not only of that lower sort which urges every man to exert himself in repelling what is injurious, but an interest founded on the duties and obligations of their holy office. While the throne and the altar have been overthrown in one kingdom, both have been unimpaired in our own; and when we look back to the consequences attending their destruction, and observe the far different effects that have arisen from their preservation, every argument that a regard to private and general happiness can dictate, excites mankind to adopt the advice of a very competent judge of human nature; "Fear the Lord and the King; and meddle not with them that are given to change*." These are precepts which the generality of the Clergy have industriously taught; and by which we shall ever, I hope, be guided. And while, by our incorporation with the state, we claim no exclusive privileges, no other exemption from public burdens, than such as are incompatible with our profession, why are we not to be supposed as much concerned in securing the continuance of the just and legal rights of the people as any of the laity? Admitting that our first solicitude should be to attend to the spiritual concerns of our brethren, can we be deemed unmindful of these when we occasionally inculcate a proper submission to the laws and ordinances of man? In this point we follow the example of more than one of the inspired preachers of Christianity. And should any modern teachers, whether within or without our pale, be zealous in propagating dissatisfaction and discontent—should they suffer their private prejudices and passions to interfere in the discharge of their public duty—their zeal is not that either of their heavenly Lawgiver, or of his immediate disciples; and they are little entitled to that countenance and protection which good men are ever ready to shew to the faithful ministers of Christ.

"The charges indeed of insincerity, and of abandoning doctrines which we have solemnly undertaken to preach, we naturally wish to repel; because a silent acquiescence under them may be represented as an acknowledgment of their truth. We beg therefore to assure our accusers, that we require no other latitude of interpretation in explaining the Articles of our church than what may be warranted by considering them as articles of peace, comprehensive in their nature, and in any mysterious point of doctrine to be received "in such wise as that doctrine is generally set forth to us in the Holy Scripture †." History informs us, that in the

* Proverbs xxiv. 21.

† See conclusion of the XVIIth Article.

original compilation of this work there was a diversity of opinion on some of those points which are still agitated among the believers in the revealed will of God. And when the contender for justification by faith alone shelters himself under the article drawn up expressly on this very subject, we entreat him to extend his search to the article that immediately follows, wherein he will find that "good works are termed the natural, nay the necessary effects of a true and lively faith †."

"When it is judiciously advised to compare scripture with scripture, in order to elicit the true meaning of any doctrinal point, it may with equal propriety be advised to consider collectively the tenor of our Articles. In a work of this construction, framed by the fallibility of human judgment, it is incumbent on us likewise to have recourse to the controversies that were subsisting at the period when a rule of faith was agreed upon. And should it appear, as it undoubtedly will, that the minds of men were at that time much employed upon some abstruse and mysterious matters, little tending perhaps to edification, will it not be necessary to ascertain the sentiments which then prevailed, and to inquire whether mutual concessions were not both demanded and complied with?

"It is not my design to enter into any minute discussion of the Articles which our church has long since established, and which have never wanted able defenders, but merely to obviate in general the clamours that are too eagerly raised against us. If the aim of some of the separatists from our church be to reform the morals of the people, is not this object more likely to be attained by insisting on the inseparable union of piety with morality, than by creating such a distinction between them as serves to engender pride, and to encourage ideas of fancied superiority? Independently of the charge of schism, and of making causeless divisions, it ought to be remembered, that nothing tends so much to weaken our labours as the attempt to seduce men from the established worship. They thereby become "unstable in their ways;" they are often less affected to the government under which they live; and they are too readily disposed to credit the misrepresentations of the "despisers of dominion." I might appeal to experience for the truth of these observations; but though I mean not to return railing for railing, I feel myself justified in asserting, that neither the interests of religion, nor those of civil society, have yet been promoted by the exertions of some of our modern reformers. Giving credit to many individuals among them for the sincerity of their ardor, we wish that they would be fellow-labourers with us, rather than unkindly traduce us; because we are persuaded that they would more effectually serve the cause of Christianity than by the methods they adopt."

Christian Benevolence enforced:—A Sermon preached in the parish Church of St. Martin, Leicester, on Sunday, October 3, 1803. By EDWARD THOMAS VAUGHAN, M. A. Vicar of St. Martin's and All Saints', Leicester, and Fellow of Trinity College, Cambridge. For the Benefit of a Female Asylum, lately established in that town.

Rivington, Hatchard, &c.

THE object of this sermon is of so laudable a nature, that we willingly give it all the publicity in our power. In an advertisement prefixed to the sermon, it is stated, that "many persons in the town and neighbourhood of Leicester, commiserating the case of poor girls, have opened an Asylum for them. The design is to receive such, above the age of twelve years, as appear to be objects of compassion, to preserve them from those evils, to which they are peculiarly liable, to instill into their minds principles of morality and religion, and to inure them to habits of industry and cheerful obedience, by instructing and employing them in every kind of household work, sewing, getting up linen, &c.

Vol. III. Churchm. Mag. Dec. 1802.

B b b

which

* See Article XII.

which may qualify them to become good servants, or to earn their support in a reputable manner. A house has been prepared for the purpose, into which twelve girls are received, and placed under the care of an intelligent and experienced matron, subject to the entire direction and controul of subscribers."

Such is the scheme of benevolence, which it is the laudable design of this Sermon to promote. We heartily wish, that the scheme may be attended with success, and that the example may be followed in other places. Nothing can be more humane, or more wise, than the attempt to prevent evils, which experience has shown to be very difficult, if at all possible, to be remedied. On the style and manner of the Sermon itself, which we consider as quite distinct from the object intended to be promoted by it, we wish to be indulged in making a few observations.

Though we are not displeas'd with the attempt at eloquence, which is visible in this Sermon, we do not think, that the preacher has exactly hit upon that species of eloquence, which is best adapted to the pulpit. His composition, indeed, rather gives us the idea of a college declamation, than a serious exhortation of a minister to his flock. We are aware, that, in consequence of a diversity of tastes among men, a difference of opinion will always prevail respecting the kind of eloquence, which is most proper for the pulpit; and perhaps it is safest to admit, that, within the limits, which are justly allowable, there is room for some variety of kinds. That would be too narrow a scale, which, while it took in the plainness and simplicity of a *Jortin*, excluded the ornaments of an *Atterbury* or a *Blair*. It is to be remembered, however, that eloquence, when carried beyond a certain pitch, is always in danger of verging towards error or nonsense; and that, as error will mislead, and nonsense disgust, a species of eloquence, which borders upon either, ought there to be very cautiously employed, where to be mislead or disgusted may be of consequence to our eternal interests. Let the orator of the bar, or even of the senate, to answer some temporal purpose of importance, carry his argument, if he pleases, beyond its proper reach, and run the hazard of exciting the sentiment of *ridicule*; but let not the preacher of salvation, on any occasion, or to answer any purpose, utter more than the "words of truth and soberness." In discourses from the pulpit, whatever other indulgences may be conceded, we cannot dispense with the observance of this rule, "that no sacrifices be made to the shrine of eloquence at the expence of *Truth*." On these grounds, we object to a passage or two in this Sermon.

Near the opening of it, occurs this question:—"That man was not destroyed in the instant of his rebellion, to whom does he owe this, but to the Redeemer of mankind?" Is not this to imply, that the whole scheme of man's redemption is to be referred to the *Son*, in exclusion of the *Father*? But this, surely, is not the doctrine of Scripture. We are there told, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In our gratitude to the *Son*, let us not forget our obligations to the *Father*. It was owing to the mercy of God the Father, that the mediation of his Son in our behalf was accepted; and it was God the Father, who, in his mercy, sent his Son to be the propitiation for our sins. Our Saviour, in innumerable places, speaks of himself as "sent by the Father;" and he speaks of the Holy Ghost as "he, whom the Father was to send in his name." In considering, therefore, the works either of re-

demption

redemption or sanctification, we ought never to lose sight of our obligations to God the Father. We cannot approve of exalting one of the divine proceedings at the expence of another, as this preacher seems inclined to do; much less can we approve of thus exalting one of the divine persons of the Holy Trinity at the expence of another. Mr. Vaughan will probably tell us, that it was not his intention to do so. This may be true; but still we contend, that his words naturally lead to such an interpretation, and are adapted to confound his hearers. He afterwards says, "by a life of obedience and suffering, by a death of agony and infamy, he, who made man, procured pardon for the transgressors." Having before excluded the Father from any concern in man's redemption, he here proceeds to exclude him from any share in his creation. It is true, that God is said, in Scripture, to have made the worlds by the instrumentality of the Son; yet the power of creation is ever considered as the peculiar attribute, not of the Son, but of the Father. A reference to the Catechism would have satisfied Mr. Vaughan of this. We are, therefore, of opinion, that he would not, on this occasion, have been less eloquent, and he certainly would have been nearer the truth, if, adhering more closely to the words of Scripture, he had said, "he, who was the brightness of his Father's glory, and the express image of his person, by whom also he made the worlds, condescended, by a life of obedience and suffering, by a death of agony and infamy, to procure pardon for the transgressors." All men, indeed, are bound to "honour the Son, even as they honour the Father;" but this does not excuse such confusion, as we frequently meet with, in considering the different parts of the gracious scheme of redemption, and the obligations we owe to the several persons of the Holy Trinity.

We might add, as a further instance of sacrificing too much for the sake of heightening the effect, that Mr. Vaughan, in applying (p. 12.) a passage of the 9th psalm, leads his hearers to misinterpret the sense of the word *hell*. In that passage, the word *hell* signifies the *grave*, not the *place of torment appointed for the damned*. If, content with using the words of our Saviour, he had said, "the wicked shall go away into everlasting punishment," he would have had, in support of his argument, the sense as well as sound of Scripture.

We have extended these observations beyond what we at first intended; partly, because we think they may be beneficial to this preacher, who is probably a young man, or at least a young composer of sermons, whose judgment is not yet matured, and from whom, in time, we may expect better things; and, partly, because we think the observations applicable, not only to this individual preacher, but to no inconsiderable class of both preachers and writers.

Y.

The SIN OF SCHISM: a Sermon, preached at the parish church of Rempstone, Nottinghamshire, on Sunday July 6, 1800. By EDWARD PEARSON, B.D. Rector. Second edition, 12mo. pp. 36.

NO person can have read the history of the Christian church in the early ages, or any of the writings of the fathers, without remarking the abhorrence in which was held the SIN OF SCHISM. The farther we advance to the fountain-head, the more solemn and impressive are the dehortations

B b b 2

ations

tations of the Christian writers against this sin, which they regarded with horror as a dividing of the Body of Christ. Hence it is that separatists have always endeavoured to prejudice men's minds against the sentiments and characters of the Fathers, and to prevent the facts related by the best ecclesiastical historians. In this age of error and division, we shall in vain stop the torrent of schism without convincing Christians of the danger of it as a sin. Many members of our church are disposed to treat it as a matter of indifference, and others encourage its progress by favouring the practices of new-fangled sectaries. Under the plausible pretence of forming a union among Christians, men of various communions are invited together into an association, but while the episcopalian is called to his seat among them, he is unconscious at the moment that he is breaking the unity of the church, for the whole groupe with whom he is assembled, however divided they may be amongst themselves, are attracted by one spirit, that of hatred to the Church of England. Where conventicles are established, many well-meaning persons of our communion are incautiously led thither, at times, and thus they prepare the way either for a final separation from the church on their own parts, or else they encourage it in others. We therefore with the parochial clergy would frequently make church unity and full conformity the subject of their public discourses.

The reverend author of the excellent sermon before us has set a judicious example to his brethren in the ministry; and we hope that it will be generally adopted. The text is very appropriate, 1 Cor. i. 10. "*I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you.*"

The arguments are plain, and scriptural, level to the most common capacities, and yet temperate and pathetic. After explaining the nature of "religious and social union, or the communion of saints," as an indispensable duty, Mr. Pearson properly observes that,

"If such an union be a duty founded on plain precepts of the Gospel, a breach of it, where it can be preserved, must be a great sin; which sin has obtained the name of *schism* or *division*. If two or more particular churches set up different rules of faith, refuse to communicate with each other in worship, in breaking of bread and in prayer, and renounce each other's administration, there is doubtless a *schism*, a breach of Christian union, between them. In like manner, if any members of a particular church renounce its worship and assemblies, refuse to communicate with it in the ordinances of religion, withdraw all obedience from the guides and pastors of it, and set up distinct assemblies in opposition to it, there is evidently a schism between the members of that church; a breach of that *spiritual union and bond of peace*, which the Christian religion prescribes. In these cases the only question is who are the schismatics, or on whom the guilt of such separation lies.

"Let us now apply these principles to the general case of those, who separate themselves from the established Church of England. There is evidently between us a breach of that communion of saints, of that union and spiritual society, which the Gospel requires among Christians. The congregations, to which they are joined and the national and parish church from which they separate, hold no communion, but stand in opposition to each other. The teachers, whom they have chosen, and to whose guidance they have committed themselves, own no relation to our society, but renounce all subjection to its rules and authority. In the language of the primitive church, here is altar set up against altar, worship against worship, pastor against pastor. If ever there was a schism in any age or part of the Christian church, here is one between us: and if the Apostle so severely reprov'd the contentions, which arose in the church of Corinth, while one said *I am of Paul*, another *I am of Apollos*, another *I am of Cephas*, and declares them to be *carnal*, though the persons, by

by whose names they wished to be distinguished, were in communion with each other, and joint ministers of the same church; how much more carnal would he have reckoned the contentions of these, who are enlisted under teachers holding no communion with each other, but professing themselves members of opposite societies? If he blames divisions among them, though they were such as did not rise to an actual *separation*, but that they still *came together* in the church; how much more blameable would he have thought the divisions of those, who forsake the assembling of themselves together, and renounce each other's congregations! Here is, doubtless, a sinful separation between us; and, as it is a matter of *fact*, that the separation has been made by a departure from the national church, it lies upon those, who have departed, to shew that the *reasons* of their departure are such as will justify it."

Mr. Pearson has sufficiently vindicated the church from the charge of exacting any unlawful terms of communion, and thereby fixed the sinfulness of separation indelibly upon those who secede from her under a pretence of a purer administration. W.

LIST OF BOOKS IN DIVINITY.

THE Causes and Pretences for Separation from the Ancient Established Church, considered and refuted, by Robert Woodward, of Brazen Nose College, Oxford, and Vicar of Harrold, Bedfordshire. pp. 220.

Sermons on the Parables, in two volumes, vol. 2, by John Farren, M. A. of Queen's College, Oxford. pp. 447.

L'Année Evangelique, by F. J. Durand, Ministre du St. Evangile, professeur ordinaire dans l'Academie de Lausanne, &c. &c. Sermons on various subjects, doctrinal and moral selected, abridged and translated by the Rev. Richard Munkhouse, D. D. of Queen's College, Oxford, and Minister of St. John Baptist's Church, in Wakefield. pp. 395.

Counsel for Christians, a Sermon, preached in the parish Church of St. Mary the Virgin, Aldermanbury, and Holy Trinity, in the Minorities, London, on

Sunday, October 24, 1802, by the Rev. Richard Caddick, of Christ Church, Oxford. pp. 49.

The Excellence of the Gospel, a Sermon, preached at St. Mary the Virgin, Aldermanbury, on Sunday, October 10, 1802, by the Rev. John Neal Lake, A. M. Curate of St. Andrews, Holborn, Lecturer of St. Mildred's, Breadstreet, and Chaplain to the Right Honourable Lord Viscount Moleworth. pp. 15.

The Authenticity of the Five Books of Moses, vindicated by Herbert Marsh, B. D. F. R. S. Fellow of St. John's College, Cambridge, 2d edition. pp. 18.

A Defence of the Established Church, against the Calumnies of Schismatic Teachers, delivered in a Sermon in St. Mary's Church, Aldermanbury, London, November 28, 1802, by the Rev. Morgan James, late Curate of St. Peter's Church, Sudbury, Suffolk. pp. 38.

MONTHLY OBITUARY, WITH ANECDOTES OF DISTINGUISHED PERSONS.

DIED, at his house in Jesus-lane, Oxford, sincerely lamented, after a tedious illness, which he bore with great fortitude, William Roberts, Esq. in his 70th year, having sustained the greatest integrity in the profession of the law, from which he had many years retired.

On the 18th inst. at Ely, advanced in life, Mrs. Downing, wife of the Rev. G. Downing, one of the Prebendaries of that cathedral, and mother of that

young, but able Barrister, who died in 1800. This excellent woman was a very bright example to all who knew her. With a manly understanding, she had a large portion of female modesty and pious humility. Her charities were extensive, her benevolence universal. Through life and in death she exhibited the blessed effects of true Christianity; it soothed her griefs, it softened the sorrows she endured for the loss of her family

mily and friends, and it is believed she left the world without an enemy; her loss must therefore be the more lamented.

On Saturday se'nnight, in the 81st year of his age, after a short illness, which he bore with the greatest resignation and composure, the Rev. Charles Markham, M. A. of Shankton, in Leicestershire,—where he had been resident rector upwards of 45 years, and uniformly during that period performed his parochial duty.

At Paris, in the 85th year of his age, M. Joly de Fleury, formerly a Minister of State, and Comptroller of the Finances of France.—At Newton, near Monmouth, G. Griffin, Esq. son of the late Admiral Griffin.—Mrs. Waller, wife of Dr. Waller, of Portsmouth, and widow of the late Dr. Corp, of Bath.—In Southampton Row, Bloomsbury, Mrs. Stainby, relict of Counsellor Stainby.—In Burlington-street, Rear-

Admiral Samuel Graves.—Mrs. M. Moor, of St. Thomas's-square, Hackney.—At Edinburgh, Mr. W. Woods, late of the Theatre Royal of that place.—Joseph Butts, Esq. late of Tetbury, Gloucestershire.—Mrs. Pennant, relict of Thomas Pennant, Esq. the celebrated author, and sister to the late Sir R. Mostyn, Bart.

Yesterday se'nnight, at Hereford, in the 85th year of his age, Dr. John Butler, Bishop of that See. During the American war his Lordship distinguished himself by several publications on the subject of politics; and he lately printed a volume of sermons, which he presented to his friends as a legacy. In May, 1777, he was consecrated Bishop of Oxford; and, on the death of Bishop Harley, he was translated from this Diocese to the See of Hereford in the year 1788. His Lordship was twice married, but has left no issue.

CHURCH PREFERMENTS, GRADUATIONS, &c.

OXFORD.

Dec. 4.] **O**N Thursday last the Rev. J. Lewis, Master of Arts, Fellow of Jesus College, was admitted Bachelor in Divinity.—The Rev. Geo. Gould, Bachelor of Arts, of Wadham College, was admitted Master of Arts.—Mess. George Pyke Dowling, of St. Edmund Hall; A. W. Rhodes, of Worcester College; and John Peter, of Balliol College, were admitted Bachelors of Arts.

Yesterday Francis Brownlow, Esq. of Magdalen Hall, was admitted Bachelor of Arts, Grand Compounder.

A Dispensation has passed the Great Seal, to enable the Rev. John Sutton, A. M. Chaplain to the Right Hon. Lord Montague, to hold the Rectory of Church Lawford, in the county of Warwick, and diocese of Litchfield and Coventry, with the Vicarage of Weekley, in the county of Northampton, and diocese of Peterborough, to which he has lately been presented by the Duke and Duchefs of Buccleugh.

Yesterday the Rev. John Lane Kitson, Bachelor of Arts, of St. Mary Hall, was admitted Master of Arts; and Mr. Henry Gauntlett, of Trinity College, was admitted Bachelor of Arts.

The Rev. John Herbert, M. A. Vicar of Overbury, is instituted by the Lord Bishop of Hereford to the Vicarage of

Ledbury, void by the death of the Rev. J. Montgomery.

Dec. 18.] Yesterday, the last day of Michaelmas Term, the Rev. James Matthews, Bachelor of Arts, Fellow of St. John's College, and at this time Chaplain in his Majesty's service in Egypt, had the degree of Master of Arts conferred on him by decree of Convocation.—The Rev. John Mullens, of Exeter College, and J. Wickens, of Merton College, Bachelors of Arts, were admitted Masters of Arts.—Messrs. Robert S. Hutchings, of St. Edmund Hall; Wm. Whitehead, of Balliol College; and Thomas Bowerbank, of Queen's College, were admitted Bachelors of Arts.

The whole number of degrees in this Term was one Doctor in Divinity, one Doctor in Civil Law, two Bachelors in Divinity, eighteen Masters of Arts, two Bachelors in Civil Law, and twenty-one Bachelors of Arts.—Marriculations seventy-seven.

On Tuesday last the Rev. John Davies, B. D. Fellow of Jesus College, was presented by that Society to the Rectory of Longworth, in the county of Berks, and diocese of Salisbury.

The Rev. John Rose, A. M. is instituted to the Rectory of Lymington, Somerset, void by the resignation of the Rev. Dr. Dumarsicq.

The

The Rev. John Thos. Casberd, LL. D. has been instituted to the Rectory of Eglufbrues, in the county of Glamorgan, and diocese of Landaff, on the presentation of Robert Jones, Esq. of Fommon Castle.

CAMBRIDGE.

Dec. 10.] The Rev. Henry Gorges Dobyns Yates, LL. D. of St. John's college, Oxford, is admitted *ad eundem* in this university.

The King has been pleased to present the Rev. Ambrose Goode, M. A. late of Bene't college, to the vicarage of Terlington, in the county of Norfolk, void by the death of the Rev. Wm. Walker.

His Grace the Archbishop of Canterbury has given the Six-Preachership of that Cathedral, vacant by the death of the Rev. Dr. Pennington, to the Rev. John Francis, M. A. Second Master of the King's School, Canterbury.

We hear the Rev. Mr. Lardner, Minor Canon of Canterbury Cathedral, succeeds the Rev. Mr. Johnson in the vicarage of Seafalter and the perpetual curacy of Whittable.

The Lord Archbishop of Canterbury has instituted the Rev. M. M. Coysgarne, Bachelor of Arts, to the rectory of Snar-gate, in Kent, void by the resignation of the Rev. Wm. Wing Fowle.

Dec. 17.] The Hon. Hercules Robert Pakenham, of Caius college, son of Lord Longford—and the Hon. Henry Cust, of Trinity college, second son of Lord Brownlow—were on Tuesday admitted honorary Masters of Arts.

Mr. Inigo William Jones, of Trinity college, and Mr. James Oliver, of Emmanuel college, were the same day admitted Bachelors in Civil Law—and Mr. Thomas Young, of Emmanuel college, was admitted Bachelor in Physic.

Mr. Charles Yonge, and Mr. John Sargent of King's college, were on Tuesday admitted Fellows of that society, and on Wednesday, Mr. Samuel Berney Vince was also admitted a Fellow.

The Rev. Hutton Greenall, M. A. of Christ's college, is chosen a foundation Fellow of that Society; and the Rev. Peter Frazer, M. A. is elected into one of the Fellowships in that society founded by Sir John Finch and Sir Thomas Baines.

The Rev. John Watfon, M. A. of Clare hall, is elected a fellow of that society.

The Rev. J. Gilbert, B. A. of Emmanuel college, was yesterday elected a Fellow of that society.

The Rev. Mr. Wilkinson, of Surrey-

street, is presented by the Lord Chancellor to the rectory of St. Laurence, in Norwich.

The Rev. Martin Hogg is instituted to the rectory of Southacre, in Norfolk, on the presentation of B. Fountaine, Esq. of Narford.

The Rev. T. F. Middleton, rector of Tanfor in Northamptonshire, is empowered, by a dispensation, to hold the rectory of Little Bytham with Castle Bytham annexed, in Lincolnshire, to which he has been presented by the Rev. John Pretymann, D. D. Precentor of Lincoln.

Dec. 24.] At a public Ordination held at Ely on Sunday last, the following gentlemen, all of this university, were ordained by the Bishop of that diocese.

Priests.—Thomas Sumpter, M. A. King's college—Charles Baker, B. A. Clare Hall—Thomas Berkeley Greaves, M. A. Emmanuel college—John Dashwood, B. A. Caius college—Thorpe William Fowke, B. A. Peter-house.

Deacon.—William Tomkyns Briggs, B. A. Pembroke Hall.

At a Public Ordination held by the Right Rev. the Lord Bishop of Norwich, on Sunday last, in the Cathedral Church of that city, the following gentlemen were ordained, viz.

Deacons.—Horatio Dashwood, B. A. Pembroke Hall, Cambridge—Thomas Martin, B. A. Corpus Christi college, Cambridge—Henry Craven Ord, B. A. Trinity college, Oxford—Barrington Syer, B. A. Caius college, Cambridge—William Spurdens, St. Edmund Hall, Oxon—Latham Wainwright, B. A. Emmanuel college, Cambridge.

Priests.—Samuel Barker, B. A. Caius college, Cambridge—J. H. Groom, M. A. Fellow of Pembroke Hall, Cambridge—E. R. Payne, B. A. Fellow of King's college, Cambridge.

The Rev. William Coppard, M. A. of Jesus college, formerly Fellow and senior Tutor, is presented, by the Master and fellows of that society, to the valuable rectory of Gravely in this county, void by the cession of the Rev. Jacob Costobadie.

The Rev. Jacob Costobadie, M. A. late Fellow of Jesus college, is instituted, on the presentation of the Master and Fellows of that society, to the vicarage of Swavesey in this county, void by the resignation of the Rev. Wm. Coppard.

The Rev. William Mair, M. A. is unanimously appointed the afternoon lecturer at Wisbech St. Peter's, in the room of the Rev. Mr. Coulcher, who has resigned.

On Friday last the Rev. Martin Coulcher,

cher, Master of the Grammar school, Wisbech, was appointed a Surrogate for the diocese of Ely.

The Rev. George Wilson, B. A. is instituted to the rectory of Frostenden, in Suffolk, on the presentation of Sir Thomas Gooch, Bart. of Benacre Hall.

The Rev. Richard Turner, B. D. is instituted to the rectory of Pakefield, in Suffolk, on the presentation of Robert Sparrow, Esq. of Worlingham-Hall.

The Rev. Christopher Smear, B. A. is licensed to the perpetual curacy of Wangford, on the nomination of Lord Rous; and to the rectory of Chillesford, both in Suffolk, on his own petition.

The Rev. Charles Jeffreys Cottrell, is instituted to the rectory of South Elmham St. Margaret, with South Elmham

St. Peter, in Suffolk, on the presentation of A. Adair, Esq. of Flixton.

The Rev. James Brown, of Barnwell, Northamptonshire, has had the degree of Doctor in Divinity conferred on him by the university of St. Andrew's Scotland.

The Rev. John Davies, B. A. is presented, by the Right Hon. Earl of Cardigan, to the rectory of Gloomton, in Leicestershire, void by the cession of the Rev. Mr. Sutton.

The Rev. Dr. Wingfield, Head Master of Westminster School, is appointed to the Prebend of Worcester, vacated by the Rev. Mr. Talbot; and the Rev. Mr. Carey, M. A. Student and Censor of Christ Church, is nominated to succeed Dr. Wingfield, after the Christmas vacation, as Head Master at Westminster.

ADDRESS TO CORRESPONDENTS.

OUR readers will perceive that we have made in the present number a small variation in the title, which has been done in consequence of the repeated request of many of our friends to enlarge the critical department.

The complaint of ERASMUS with respect to the admission of Methodist preachers into the ministry of the Church of England we have long considered as an evil pregnant with much mischief. We join cordially with him in lamenting that our venerable bishops do not unanimously refuse ordination to such persons as have "been educated under the auspices of Methodist Societies." A farther consideration of this subject will shortly appear in our Magazine.

We thank OXONIENSIS for his friendly animadversions, and will endeavour to profit by them. The intimation in his postscript shall certainly be attended to.

The Review of Mr. Polwhele's Scripture Characters, &c. &c. in our next.

Obscurus, and *Juvenis*, are received and will have a place.

The Rev. W. Ludlam's Remarks upon the Position "That to judge of what are the DOCTRINES of the CHURCH of ENGLAND, we must have recourse to (what is called) the ORIGINAL Constitution; and NOT learn it from the OPINION of the PRESENT Members," will appear in our next.

Review of Dr. Gardiner's, Dr. Valpy's, and Mr. Howley's Sermons, Addresses, &c. &c. are unavoidably postponed till our next.—Cephas Lincolnensis, on the Fall; Distinct Idea of Modern Infidelity; Serious Addresses; the Rev. Mr. E. Pearson's, and the Rev. F. Wrangham's Communications, Gleanings, Poetry, &c. &c. are come to hand.

We agree with *Senex* in the impropriety of applying such a scripture name as *Melchisedek* to a rascally character in a new play; and wish that our dramatists or at least the licensor of plays would take care not to give encouragement to infidels by taking liberties like this with the Holy Scriptures.

We are obliged to a *constant reader* for his transcript from the SCOURGE, but the quantity of our original correspondence is already so large, that we fear it will not be in our power to find room for his friendly communication. The author of that scarce and valuable book was the Reverend *Thomas Lewis*, of whom we should be glad to be favoured with some memoirs.

To the observations of H. C. V. we scarcely know how to reply, as he censures us with the greatest severity while he pretends to be a friend to our cause. If he is really "well affected to the Church and state," it is very strange that he should condemn us for our zeal in exposing the artifices of "Sectarists." We consider them as dangerous enemies, and shall continue to lift up our warning-voice against them, though certain of being branded as bigots and persecutors for so doing.

ERRATUM. In last Number, page 320, line 48, for correspondent read correspondence.

SUPPLEMENT
TO THE
ORTHODOX CHURCHMAN'S
MAGAZINE AND REVIEW,
VOL. III.

*“Thy task's discharg'd, mature for Heav'n thou'rt gone,
Antient thyself, to th' ANTIENT of all days;
There in a moment, glorious meed! thy staff
Episcopal and rochet are exchang'd
For dazling robes, and a triumphant palm.”*

Dr. COOPER, Bp. of Chester, on the death of Bp. WILSON,

LIFE OF BISHOP WILSON,

(Concluded from page 324.)

IN the year 1711, this worthy and excellent bishop went to London, to settle some affairs relating to the excise, for the lord and people of the island; when he was taken great notice of by Queen Anne, before whom he preached a sermon on Holy Thursday. Her Majesty offered him an English bishopric, but he declined the favour, saying, that with the blessing of God, he could do some good in the little spot where he resided; if he were removed into a wider sphere, he might be lost, and forget his duty to his flock and to God. Upon his return to his diocese, and finding the vicarage-house at Kirk Arbory in ruins, he subscribed and collected enough to erect a new one. The charges which he delivered on different occasions to the clergy of his diocese, contain such important advice, are so replete with Christian piety, and discover so much warmth and affection, that the feelings are roused when we peruse them, and our admiration is divided between a love for the man, and the practical and Christian advice that is every where displayed in his writings. The bishop, in his convocation charge, delivered June 9, 1720, among other evils likely to pervade his diocese, particularly levelled his censure at

Vol. III. Churchm. Mag. Jan. 1802, Sup. 3 C some

some books, which, if they were not designed to destroy the Christian religion itself, were certainly meant to set aside all form, ceremony, and even practice of devotion; and more especially to debase the office of the clergy in general. "We have power and authority," says the bishop, "both from God and the laws, to rebuke gainsayers; and while we are *unanimous* and *faithful* in the discharge of our duty, we may hope that our people will not be corrupted with novel opinions. Now the most effectual way to prevent this will be, for all of us that are appointed to watch over the flock of Christ, to employ *our thoughts*, our *zeal*, and our *time*, in promoting of true piety; in labouring to make men good; and in converting sinners from the error of their ways, that we may preserve the *power*, as well as the form of godliness. In a word, there was never more need than *now*, of hearkening to the apostle's advice and exhortation to the Elders at Ephesus, *to take heed unto ourselves, and to the flock over which the Holy Ghost hath made us overseers; to ourselves, lest we give any just occasion of offence; and to our flock, lest they be infected with novel opinions contrary to faith and godliness.*" These extracts are exceedingly applicable to the present times, when opinions are gone forth, not only subversive of Christian doctrine, but of Christian discipline. When the Church of England is not only in danger from the hatred borne towards her by republicans and levellers, but from the irregular conduct of certain clergymen within her pale, and the puritanic enthusiasm of self-appointed teachers without. Both have conspired to destroy her unity; the former by violating her discipline, the latter by intruding themselves into functions to which they have not been regularly called; both are actuated by one spirit, and both seem to have leagued together for the destruction of her apostolic authority. But whoever will read St. Ignatius's Epistles, will see what that holy martyr and disciple of St. John saith, "of the necessity of being in union with the bishop; and that such as are not so, are not in union with Christ."

We come now to a circumstance that makes us feel exceedingly for the cruelty which this apostle of Christ endured for righteousness sake, and excites our indignation at the conduct of those who ought to have known the value of such a character to society, and the duty that they owed to one who discharged the obligations of his sacred office with such laudable zeal, and exemplary fidelity.

In the year 1719, Mrs. Horne, wife of Captain Horne, governor of the island, accused Mrs. Puller, a widow-woman of fair character, of fornication with Sir James Pool; and from this story, Archdeacon Horobin, to please Mrs. H. refused Mrs. Puller the sacrament. Uneasy under this restriction, she had recourse to the mode pointed out by the constitution of the church to prove her innocence; and no evidence being produced to convict her of guilt, she and Sir James Pool were acquitted of the charge by the

the bishop; and the accuser was sentenced to ask pardon of the parties whom she had so unjustly traduced. This she refused to do, and treated the bishop and his authority, as well as the ecclesiastical constitutions of the island, with contempt. For this indecent disrespect to the laws of the church, ecclesiastical censure was pronounced, which banished her from the sacrament till atonement was made. The archdeacon, who was chaplain to the governor, out of pique to the bishop, or from some unworthy motive, received her at the communion, contrary to the custom of the church. An insult to himself the bishop would have forgiven, but disobedience to the church and its laws he could not pass over. He considered it as the oblation of wrath, rather than the bond of peace, and at last suspended the archdeacon; who, in a rage, instead of appealing to the archbishop of York, as metropolitan, threw himself on the civil power; and the governor, under pretence that the bishop had acted illegally, and extrajudicially, fined him fifty pounds, and his two vicars-general, who had been officially concerned in the suspension, twenty pounds each. This fine they all refused to pay, as an arbitrary and unjust imposition; upon which the governor sent a party of soldiers to seize their persons, and on the 29th of June 1722, committed them to close confinement in the castle of Ruthin, and at the same time forbade any person being admitted within the walls to see or converse with them. The concern of the people was so great, when they heard of this insult offered to their beloved instructor, pastor, and friend, that they assembled in crowds, and were with difficulty restrained from pulling down the governor's house; but were diverted from their purpose by the mild behaviour and persuasion of the bishop, who was permitted to speak to them through a grated window, or address them from the walls of the prison, whence he blessed and exhorted hundreds of them daily, telling them that he meant to appeal unto Cæsar, meaning the king. He likewise sent a circular letter to his clergy, to be publicly read in the churches throughout the island; which comforted and appeased the people, who had so much reason to reverence and love their bishop.

The worthy prelate and his vicars-general were confined in this prison two months, and treated with all the strictness of persons confined for high treason. They were allowed no attendants but common jailors, and these were instructed to use their prisoners ill.—A strange return this for a long course of favours and hospitality which the governor and his wife had received from the bishop at his house, where they had frequently resided for days and weeks together!

On the 4th of July 1724, the king and council reversed all the proceedings of the officers of the island, declaring them to be oppressive, arbitrary, and unjust; but they could grant no

costs; and the expences of the trial fell very heavy on the bishop, although he was assisted by a subscription to the amount of nearly four hundred pounds.

The bishop was advised by his solicitor to prosecute the governor and others in the English courts of law, to recover damages, as a compensation for his great expences, but to this he could not be persuaded. He had established the discipline of the church, and he sincerely and charitably forgave his persecutors. Nay, one of the most inveterate of them, being afterwards confined for debt, the bishop visited, and administered comfort to him. The king offered him the bishopric of Exeter, vacant by the translation of Dr. Blackburn to the see of York, to reimburse him; but he could not be prevailed on to quit his diocese. His Majesty therefore promised to defray his expences out of the privy purse; and gave it in charge to Lord Townsend, Lord Carleton, and Sir R. Walpole, to put it into his remembrance; but going soon afterwards to Hanover, and dying before his return, this promise was never fulfilled.

Having settled the parochial libraries in the Isle of Man, and established petty schools throughout the diocese, under the government of the clergy in their respective parishes, in 1724, he founded a school at Burton, the place of his nativity; and in 1732 built a school, and a house for the master, endowing it with a revenue of thirty pounds per annum.

In 1730, the bishop established a fund for the support of clergymen's widows and children in the island, which was the more necessary, as, from the smallness of the livings, few were able to make a provision for their families. A sum of money was raised for this purpose by subscription, and placed in the funds.—Some years after, this sum was considerably augmented by purchasing of the Duke of Athol the thirds of the living of Kirk-Michael, which his grace made over to the trustees for the use of that charity for ever.

In 1739, the clergy of the island were thrown into great trouble and perplexity by the death of the Earl of Derby, who dying without issue, the lordship of Man, as a barony in fee, became the property of the Duke of Athol, who had married the heiress of a late Earl of Derby. This had well nigh deprived the clergy of their subsistence; for the livings of the Isle of Man consist of a third of the impropriation, which had been purchased of a former Earl of Derby, by a collection made in the episcopate of Dr. Barrow, in the reign of Charles II.—At the same time, to strengthen the title, and secure the purchase, an estate in England, belonging to the Earl of Derby, had been collaterally bound for the payment of the clergy.—Now, on the alienation of the island from the Derby family, the Duke of Athol claimed the impropriations as an inseparable appendage of his estate and royalty,

royalty, of which it could not be divested by any right that had or could be shewn.—The deeds of conveyance from the Earl of Derby to Bishop Barrow, by some means or other, had been lost from the records of the island, and the clergy were in danger of losing all their property; and to such great distress were they driven, that, unable to contest their rights by law, they would have taken a very trifling consideration for their loss. The Duke of Athol's claim was incontestible: but by the pains and industry of the bishop and his son, Dr. Wilson, the deeds which secured the impropriations to the clergy were at last discovered in the Rolls Chapel, where they had been deposited *pro salva custodia*. This put an end to the great dispute, and in 1745 they were exemplified under the great seal, and every precaution was taken for the future payment of the money.

In 1740, the scarcity of corn was very great in the Isle of Man; added to this appearance of famine, an epidemic flux raged in the island, and carried off many of its inhabitants. The corn being almost exhausted, the bishop, together with the Duke of Athol, immediately contracted for two ship-loads; and these ships arrived just time enough to save the people of the island from starving: yet the poor could not even now obtain support, from the high price that it sold at. Our good and charitable prelate, however, assisted them. He says, "What I give at home to poor people, I give gratis; having, through God's blessing, about one hundred and fifty Winchester bushels to spare. But my method in the four towns has been, to buy it at the market price, which is high enough indeed, and to order it to be sold at half prime cost, but only to poor people, and not above two pecks to any one body*." In 1741, the bishop published his Instructions to the Indians; but he seems to have had no great opinion of its success. In a letter to his son, he says, "I will now fall on the preface without delay. I have the poorest opinion of my own abilities; and I can approve of little that I have done on this head; but since it is gone so far, there is no drawing back †. The "Instructions," however, have passed through several editions, and are continued to be read with great edification.

Some time about 1743 and 1744, the bishop settled a plan for translating the New Testament into the Manks language. This design had been originally concerted between himself and Dr. Walker, when prisoners in Castle Ruthin. The bishop did not live to see farther progress made in this great work, than the translation of the Gospels, and the printing of St. Matthew. This, however, was afterwards completed by his very worthy successor, Bishop Hildesley, and the clergy, assisted by the So-

* Letter to his son, April 2, 1741.

† October 10, 1739.

city for the Promotion of Christian Knowledge.—In summing up the character of this truly good man, every part of his life affords a display of the most genuine charity and benevolence. Whether we consider him as a son, a husband, a parent, a master, or a bishop, we shall find few equal, not one superior to him.

Having the precepts of his Divine Master constantly before him, with the lives and writings of the Apostles and primitive Christian Fathers; he from them laid down his plan of life, and steadily copied their example. There is scarcely a part of human science that could be valuable or serviceable to his diocese, which he did not understand. He was an excellent classical scholar, and understood the Hebrew well. In the younger part of his life he had a poetical turn, but afterwards he laid aside such amusements, as thinking them inconsistent with his episcopal character. He had studied and practised physic with success. For some time after he settled in the island, he was the only physician in it: keeping a shop of drugs for general use, which he distributed, as well as his advice, gratis; but when some gentlemen of the faculty came, he gave up to them that part of the practice which alone could conduce to their emolument, but the poor he kept always to himself. He instructed young candidates for orders, and maintained them at home, under his own immediate care; nor did he ordain them, until he found, on a strict and careful examination, that they were perfectly well qualified. He was an able mathematician, an excellent botanist, and, if we view him as a farmer, we find, that by a judicious and successful cultivation of the ecclesiastical demesnes, which before his coming to the island produced little or nothing, he in a few years fed and clothed the poor of his diocese. The whole was a sheep-walk; but, by tillage and manure, it bore excellent corn; and his coffin was made from one of the elm-trees which he had planted soon after his coming to the island, and which was cut down, and sawed into planks for that purpose, a few years before his death. He was so charitable, that it was not unaptly observed by a gentleman of the island, who knew him well, that “he kept beggars from every body’s door but his own.”—He always kept an open hospitable table, covered with the produce of his own demesnes, in a plentiful, not extravagant manner.—As the friendly host or master of that table, he was the most entertaining and agreeable, as well as instructive; his manners, though always consistently adorned with Christian gravity, were ever gentle and polite; and from his natural sagacity, and distinguished erudition, he seemed to have the world in his possession. He was the divine, the scholar, and the gentleman. He often on a Sunday visited the different parishes of his diocese without giving them notice; and, after doing

ing the duty of the day, returned to Bishop's Court to dinner; and this he did after he was eighty years of age, on horseback. This was a constant obligation on the clergy and the people to be mindful of their duty; and four times in every year he made a general visitation, inquiring into the behaviour and conduct of all the parishioners, and exhorting them to the practice of religion and virtue.—And at his annual convocation, he delivered his charges with all the grace and dignity of an apostle. He was so fond of his flock, and so attached to his diocese, that no temptation could seduce him from their service, no offer could remove him.

We have already mentioned, that Queen Anne would have given him an English bishopric: King George the First made him the same offer; and in 1735, Queen Caroline was very desirous of keeping him in England; but though he was much bound to her Majesty's goodness, he would not be persuaded. Indeed, the whole of his conduct, and every action of his life, shewed him to be no otherwise a man of this world, than as a minister to do good to his fellow creatures, while living in it; and the people of the island were so thoroughly persuaded of his receiving a larger proportion of God's blessing, that they seldom began harvest till he did; and if he passed along by the field, they would leave their work to ask his blessing, assured, that that day would be prosperous. Nor was this opinion confined to the obscure corner where he resided; in Warrington, nay, in London, there were those living, a few years ago, who remembered crowds of people flocking round him with the cry of "Bless me too, my lord!"

The charities which he bestowed himself, and the contributions which he obtained of others, are proofs of his munificence, and the benevolence of his disposition. We have not room to enumerate them, but they are such as cannot fail to excite in us the most lively affection for so much real piety and goodness, seldom found in the like degree to possess a human character.

Thus, by living a sober, righteous, and godly life, this venerable and apostolic bishop attained to the ninety-third year of his age, and the fifty-eighth of his consecration; and gently expired on the 7th of March, 1755. The immediate cause of his death was a cold caught by walking in his garden in a severe and damp day, after evening prayers; dying as he lived, praising God in psalms, and detached sentences of the "Te Deum."

The tenants about his demesnes were the persons appointed to bear the bishop to his grave; and each had a mourning coat given for the occasion. But from the palace to the church, which was a distance of two miles, he was attended by all the inhabitants of the island as mourners, except those whom necessity, age, or sickness, confined at home; and at every resting-place, there was a

contest

contest among the crowd to bear him on their shoulders; and happy were they who could pay this last sad office to the deceased bishop, their beloved friend, and sincere benefactor. His funeral sermon was preached by the reverend Mr. Moire, of Douglas. Lamentation filled the church; it stifled the utterance of the preacher, and wrung the hearts of the congregation.

The bishop was interred at the east end of Kirk-Michael church yard, near the chancel. Over his grave is placed a square marble monument, surrounded with iron rails, through which may be read the following modest inscription:

SLEEPING IN JESUS, HERE LIETH THE BODY OF

THOMAS WILSON, D. D. LORD BISHOP OF THIS ISLE,

who died March 7th, 1755,

Aged 93, and in the Fifty-eighth year of his Consecration.

Let THIS ISLAND SPEAK THE REST,

And so it will!

When turning to the stranger or their children, the grateful Manksmen will relate a tale of the wondrous goodness of their dear, their much-beloved, much-lamented bishop. Telling them, whose hunger he had satisfied, to whose thirst he had given drink; what stranger he had relieved; whose nakedness he had clothed; whose sickness he had administered to; and what prisoners he had visited. The widow, and her lisping orphans, declared the praises of their pious benefactor. And perhaps some faithful minister of the gospel will conclude the story by saying, that he was a bishop "blameless as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he had been taught, and that he was able, by sound doctrine, both to exhort and convince the gainsayers."

ADDITION TO THE CATALOGUE OF BISHOPS TO THE YEAR 1608;

Being a Character and History of the Bishops during the Reigns of Queen ELIZABETH, and King JAMES; and an additional Supply to Dr. GODWIN'S Catalogue. By Sir JOHN HARRINGTON, Knight. Written for the private Use of Prince Henry.

N U M B E R X.—CHICHESTER.

(Continued from page 329.)

I FINDE in former ages many unlearned and unfit men, by favour recommended to bishopricks, but of a man recommended by the king, and refused by the clergy, onely for his want

want of learning, I think there is but one example, and that was one Robert Paslew, in the time of Henry III. which Prince is no lesse to be commended for admitting the refusall, than they for refusing; but yet in speaking of learned Bishops, this church may say their last have been their best. Doctor Watson, your Highnesse can remember his Majestie's almoner, he was a very good preacher, preferred by the Queen, first to the deanry of Bristoll, where he was well beloved; and after to Chichester, where he was more honoured if not more beloved: for the course of his life, and cause of his death, I might in some sort compare him to Bishop Vaughan, late of London; he grew somewhat corpulent, and having been sick, and but newly recovered, adventured to travel to wait in his place, and so by recidivation he dyed.

DOCTOR ANDREWS.

His Majesty having a great desire to prefer Doctor Andrews, then Dean of Westminster, made speciall choyce of him to succeed him as well in the bishoprick as the almonership, and I suppose if Henry the 3d, his chaplain, had been so good a scholler, he had not been refused for his learning. This Bishop your Highnesse knoweth so well, and have heard him so oft, as it may be you think it needless to hear more of him. But I will be bold to say your Highnesse doth but half know him, for the vertues that are not seen in him, are more and greater then those that are seen; I will therefore play the blab so far, that your Highnesse may know him better. He was born in London, and trained up in the school of that famous Mulcaster, and for the speciall towardness was found in him in very young yeeres, he was not onely favoured, but had liberall exhibition given him by a great councellour of those times, as I shall note hereafter. The course of his study was not as most men's are in these times, to get a little superficial sight in divinity, by reading two or three of the new writers, and straight take orders, and up into the pulpit. Of which kind of men a reverent Bishop, yet living, said as properly as pleasantly, when one told of a young man that preached twice every Lord's day, beside some exercising in the week dayes, it may be (saith he) he doth talk so often, but I doubt he doth not preach. And to the like effect the Queen said to the same Bishop, when she had on the Fryday heard one of those talking preachers much commended to her by some body, and the Sunday after heard a well laboured sermon that smelt of the candle, I pray (said she) let me have your bosom sermons, rather then your lip sermons; for when the preacher takes pains, the auditor takes profit. But to come to Doctor Andrews, that gathered before he did spend, reading both new writers and old writers, not as tasting but as digesting them, and finding, according to our

Vol. III. Churchm. Mag. Jan. 1803, Sup. 3 D Saviour's

Saviour's saying, *Ὁ πάλαιος χρόνος*, the old. to be more profitable, at last his sufficiency could be no longer concealed. But as an industrious marchant that secretly and diligently follows his trade with small showe, till his wealth being grown so great, it can be no longer hidden, is then called on for subsidies and loans, and publique services; so did this man's excellencies suddenly break forth. His patron, that studied projects of policy, as much as precepts of piety, hearing of his fame, and meaning to make use thereof, sent for him (as I have credibly heard) and dealt earnestly with him, to hold up a side that was even then falling, and to maintain certain state points of puritanisme. But he had too much of the *ἄνδρος* in him to be scar'd with a Councillour's frown, or blown aside with his breath, answered him plainly, they were not onely against his learning, but his conscience. The Councillour seeing this man would be no Fryer Pinhie (to be taught in a closet what he should say at Pauls), dismiss him with some disdain for the time; but afterwards did the more reverence his integrity and honesty, and became no hinderer to his ensuing preferments. Of these one was prebend in Pauls, belonging to him, they call the confessor or confessioner, a place notoriously abused in time of popery by their tyranny and superstition; but now of late by a contrary extream, too much forgotten and neglected. While he held this place, his manner was, especially in Lent time, to walk duly at certain hours, in one of the isles of the church, that if any came to him for spirituall advice and comfort, as some did, though not many, he might impart it to them. This custom being agreeable to Scripture, and Fathers, expressed and required in a sort in the communion book, not repugning the 39 articles, and no lesse approved by Calvin in his institutions, yet was quarrelled with by divers (upon occasion of some sermons of his) as a point of popery. The like scandall was taken of some, though not given by him, for his reverent speaking of the highest mystery of our faith and heavenly food, the Lord's Supper, which some are so stiffe in their knees, or rather in their hearts, that they hold it idolatry to receive that kneeling. But whatsoever such barked at, he ever kept one tenor of life and doctrine exemplar and unrepreevable.

Two speciall things I have observed in his preaching that I may not omit to speak of. One to raise a joynt reverence to God and the Prince, to spirituall and civill magistrate, by uniting and not severing them.

The other to lead to an amendment of life, and to good works, the fruits of true repentance.

Of the first kind, he made a sermon before the Queen long since, which was most famous of this text; *Thou leddest thy people like sheep by the hands of Moses and Aaron*; which sermon, (though

(though courteous ears are commonly so open, as it goes in at one ear and out at the other) yet it left an aculeus behind in many of all sorts. And Henry Noel, one of the greatest gallants of those times, aware as he was a gentleman, he never heard man speak with such a spirit. And the like to this was his sermon before the king, of two silver trumpets to be made of one peece. Of the second kind I may say all his sermons are, but I will mention but his last, that I heard the fifth of the last November, which sermon I could wish ever to read upon that day. *When the Lord turned the captivity of Sion, &c.* And I never saw his Majesty more sweetly affected with any sermon then with that. But to conclude, I perswade my self, that whensoever it shall please God to give the King means, with consent of his confederate Princes, to make that great peace which his blessed word *Beati Pacifici* seemeth to promise, I mean the ending of this great schisme in the church of God, procured as much by ambition as by superstition; this reverent Prelate will be found one of the ablest, not of England onely, but of Europe, to set the course for composing the controversies, which I speak not to add reputation to his sufficiency by my judgement; but rather to win credit to my judgement by his sufficiency. And whereas I know some that have known him so long as I have, yet have heard and believe no lesse of his learning than I speak, find fault that he is not so apt to deliver his resolution upon every question moved as they could wish, who, if they be not quickly resolved of that they aske, will quickly resolve not to care for it. I say this cunctation is the mean between precipitation and procrastination, and is speciall commended by the Apostle St. James, as I have heard him alledge it, *Sit omnis homo, tardus ad loquendum, tardus ad iram.*

ROCHESTER.—DOCTOR BARLOW.

THIS bishoprick having been noted in Henry the Third, his time, to have been one of the poorest of England, hath, I suppose, the less been impoverished in the spoyling times; the grand spoylers being of the minde of some taylors, that when their allowance of stuffe was most scant, they would make the garment the larger. This city in these last 100 yeeres, hath had 14 bishops, of which one was a cardinall, two were arch-bishops, and I take it but one hath dyed bishop, and that was the last before this, whose name was young, but lived to be very old, and desired not to remove. His successour, Dr. Barlow, is one of the youngest in age, but one of the ripest in learning of all his predecessors, since Bishop Fisher, that had ill luck with his learning,

to die upon Tower-hill. There are so many printed testimonies of his sufficiency, as I need say the lesse of it; but it is like he shall not abide there long. Of all his sermons he preached before Queen Elizabeth, which were many and very good, one that she liked exceedingly was of the plough, of which she said, Barlow's text might seem taken from the cart, but his talk may teach you all in the court. He made a sermon not long after that at Pauls, which men, especially Puritans, did much mislike, and for that cause call it (alledging to his name) the Barley Loaf, for marking how much honour they give it in their scorn, by example, both of the Old Testament and New. In the Old Testament the Barley Loaf signified Gedeon's sword, ordained to destroy the wicked. In the New by the blessing of our Saviour, that fed more thousands of honest men than this offended.

OF OXFORD.—DOCTOR UNDERHILL.

FROM Rochester I should go a long pilgrimage to St. David's, in Wales, save I must bait a little out of my way at four new bishopricks erected by King Henry the Eighth, of famous memory, and therefore I hope not ordained to be dissolved of a Henry the Ninth, of future and fortunate expectation; I say I will but bait especially at Oxford, lest I be baited, if I stay too long, for I know this discourse is to some as *Unguis in ulcere*. This bishoprick being but 66 yeeres since erected, had two bishops in 26 yeeres, and then continued voyd 21 yeeres, what time of pure devotion to the leases that would yield good fines, a great person recommended Doctor Underhill to this place, perswading him to take it, as in the way to a better; but God knows it was out of his way every way. For ere his first fruits were paid, he died (as I heard at Greenwich) in much discontent and poverty; yet his preferrer to seem to doe some favour to the University of Oxford, for recompence of the spoyle done on the bishoprick of Oxford, erected a new solemne lecture there at his own charge, which Doctor Reynolds did read; at which lecture I hapned once to be present with the founder, where we were taught, *Nibil & non*, as elsewhere I have at large shewed to your Highnesse. But though the many-headed beast, the multitude was bleared with this bounty; yet the schollers that were more *Nasuti oculati & sordati*, did smell, and see, and say, that this was but to steale a goose, and stick a feather. And indeed this was the true theorie and practise of puritanisme. One impugning the authority of bishops secretly by such lectures; the other impoverishing their livings openly by such leases.

After the Bishop Underhill was laid under the earth, I think the Sea of Oxford would have been drowned in the sea of oblivion,

if

if his Majesty, whose soule abhors all sacriledge, had not supplied it with the good father that now holdeth it, Doctor John Bridges, a man whose volumes in prose and verse give sufficient testimony of his industry; though for mine own part I am grown an unfit praiser of poetry, having taken such a surfeit of it in my youth, that I think now, a gray head and a verse doe not agree together, and much lesse a grave matter and a verse. For the reputation of poetry is so altered by the iniquity of the times, that whereas it was wont to make simple folke believe some things that were false; now it makes our great wise men to doubt of things that be true. When the Creed was first put into English verse, as it is now sung in the church, the descending of Christ into hell was never questioned; but since it hath been sung fifty yeere or more,

*His Spirit did after this descend into the lower parts,
To them that long in darknesse were, the true light of our hearts—*

the doubt that was made of the latter of these two verses, hath caused the truth of the former to be called in question:

Wherefore though I grant that psalms and hymns may, and perhaps ought to be in verse, as good linguists affirme Moses and David's psalms to be originally, yet I am almost of opinion that one ought to abjure all poetry when he comes to divinity. But not derogating herein from the travels of my betters, and the judgement of mine elders, I proceed or rather post to my next stage.

OF GLOUCESTER.—DOCTOR THOMSON.

AT Gloucester I shall at this time make a very short bait, the last bishop thereof being but lately removed to London, and the present Bishop scant yet warme in his seat; yet this I must say, that I have heard some students of good judgement, that knew him in Oxford, affirme, that in his very young yeeres he gave a great hope and good presage of his future excellency, having a rare gift *ex tempore* in all his schoole exercises, and such a happy wit to make use of all occurrences to his purpose, as if he had not taken the occasions, as they fell out by accident, but rather bespoken such pretty accidents to fall out to give him the occasions. I have often heard him before Queen Elizabeth, and it was not possible to deliver sounder matter, nor with better method, for which cause he was greatly respected and revered at the court. But for his latter sermon, before the two most magnificent kings, your Highnesse father and unckle, I cannot praise him; no, for I am a Cambridge man, but I can envy him, that in two judgements, *omni exceptione majoribus*, did carry the commendation of the pure Latine language (peculiar as I thought unto Cambridge) to her younger sister of Oxford; and thus much for him whose vertues no doubt will give matter for some further relation under some other title hereafter.

SOME ACCOUNT OF THE LATE
DOCTOR SAMUEL ARNOLD.

(Continued from p. 319)

THE distinguished honour with which Mr. Arnold had acquitted himself in the arduous task of composing an oratorio encouraged him to proceed; and soon after gave birth to a second production of the same kind, called *Abimilech*, which was succeeded by the *Resurrection* and the *Prodigal Son*. The latter three of these oratorios were, during several successive Lent, performed at the Theatre Royal in the Haymarket, and Covent Garden theatre, under his own management and direction. His first enterprise was in the Haymarket, at play-house prices, and succeeded so far as to induce him to quit the Little Theatre.

But the second speculation was not equally favourable. The plan on which he proceeded was certainly judicious; and, had he not been opposed by a powerful court-interest at Drury Lane, must have answered his most sanguine expectations; but, from that opposition, together with his enormous expences, and other unforeseen causes, it proved an unfortunate adventure.

About the time that he wrote the *Resurrection*, he composed and published in score four sets of Vauxhall songs, the greater part of which are uncommonly sweet in their melodies, and in their accompaniments display much richness of taste, aided by a thorough acquaintance with the characters and powers of the various instruments. Of all his oratorios, the *Prodigal Son* reflects the greatest portion of honour on his talents and judgement.

The fame of this sacred drama was so high, that, when, in 1773, it was in contemplation to instal the late Lord North chancellor of the university of Oxford, the stewards, appointed to conduct the musical department of the ceremony, applied to the composer of the *Prodigal Son* for permission to perform that oratorio on the solemn occasion. Mr. Arnold's ready and polite acquiescence with this request, procured him the offer of an honorary degree in the theatre; but, conscious of his own scientific qualifications, he preferred the academical mode; and, conformably to the statutes of the university, received it in the school wherein he performed it as an exercise, Hughes's poem on the Power of Music. On such occasions, it is usual for the musical professor of the university to examine the exercise of the candidate; but Dr. William Hayes, then the professor of Oxford, returned Mr. Arnold his score unopened, saying, "Sir, it is quite unnecessary to scrutinize the exercise of the author of the *Prodigal Son*."

In the year 1771, Dr. Arnold married Miss Napier, daughter of Archibald Napier, doctor in physic, with which lady he received a hand-

a handsome fortune. About the same year, he purchased, of Mr. Pinto, Marybone Gardens, then the much-frequented scene of gaiety and fashion. For the better entertainment of the public, the doctor furnished the gardens with a scenic stage, and composed and performed some excellent burlettas, which were most favourably received.

In 1776, the lease of the gardens expired; and that delightful spot, to which the votaries of taste and innocent pleasure had so long resorted, was, by the proprietors, let to various builders, and soon after converted into an integral part of the metropolis.

When Mr. Beard, after many years of meritorious public service, retired to the enjoyment of a well-earned competency, the late Mr. George Colman became his successor, as one of the managers of Covent Garden theatre. The classical and discriminating mind of this gentleman and scholar, felt and acknowledged the sterling abilities of Dr. Arnold; and he was desirous to retain so valuable an acquisition to the house. The place of composer to his théâtre could not be better occupied than by a master whose merit the town had already so strongly stamped with the sanction of its approbation.

About the year 1776, the English Aristophanes quitted the stage, and Mr. Colman, having sufficient interest to procure the continuance of the patent, purchased the Haymarket theatre. Unwilling to lose the tributary service of those talents, by which he had already so greatly profited, he engaged Dr. Arnold to conduct the musical department in his new concern. This situation the doctor still continued to fill with honour to himself and advantage to the proprietors, until the day of his death.

On the death of the late Dr. Nares, which happened early in the year 1783, Dr. Arnold was appointed his successor as organist and composer to his Majesty's chapel at St. James's, to which honourable office he was sworn in on March the 1st of the same year; and, at the grand performances of the Commemoration of Handel, at Westminster Abbey, the first of which took place in 1784, the doctor was appointed one of the sub-directors of that celebrity, and presented with a medal which his Majesty has permitted the sub-directors to wear at all times, as a mark of his approbation of their conduct on that great and magnificent occasion. In the year 1786, Dr. Arnold projected and entered upon the plan of publishing an uniform edition of the whole of Handel's works; and proceeded in this arduous undertaking to the hundred and eighteenth number, going through all his productions, except his Italian operas. He also, at the same time, published four volumes of cathedral music, forming a continuation of Dr. Boyce's great and well-known work. Three of the volumes are in score for the voice, and one for the organ.

In November 1789, it was resolved, by the subscribers to the

Academy of Antient Music, to place their performances more fully under the direction of some professional gentlemen of eminence. On this occasion Dr. Arnold, Dr. Cooke, and Dr. Dupuis, were severally nominated candidates, when Dr. Arnold was elected by a great majority, and invested with the entire direction and management of the orchestra, the authority of hiring of instruments, engaging performers; and of doing whatever else related to the concert; the committee pledging itself to indemnify the conductor for all expences. The management of this respectable institution has, since that time, continued in the doctor's hands, with the highest credit to himself, and the greatest satisfaction to the academicians and subscribers.

At the death of the late Dr. Cooke, which happened in the year 1793, the real merit and high reputation of Dr. Arnold recommended him to the notice of the ingenious and learned Dr. Horsley, then bishop of Rochester and dean of Westminster. The bishop, casting his eye around for a meritorious object, naturally fixed on Dr. Arnold; and the doctor himself said, that his appointment was unsolicited, and performed on the part of the worthy prelate "in the handsomest manner possible."

In 1796, the doctor was applied to, to succeed the late Dr. Philip Hayes as conductor of the annual performances at St. Paul's for the feast of the sons of the clergy; in which situation he has well supported his high professional character.

Dr. Arnold has had five children, of which, two daughters and one son are now living. His eldest daughter was lately married to Mr. Rose, a gentleman engaged in mercantile business. The second is unmarried.

It is a truth highly honourable to Dr. Arnold, that the exercise of his professional talents has never been entirely confined to the public amusement and his own private emolument. The prosperity of those numerous charities which distinguish this country, and reflect so much honour on their several founders, has engrossed much of his attention; and many a handsome collection has, in a great measure, been derived from his voluntary and gratuitous assistance. By the kindly aid of that science which some consider as trivial, or as an useless luxury, and only calculated to excite the looser passions, he has succoured the most philanthropic and noble institutions, and contributed to "feed the hungry and clothe the naked."

Every one, who had the pleasure of the doctor's acquaintance, will acknowledge, that, independently of his professional excellencies, he possessed many qualities which claim the esteem of society. His genius and science, from time to time, procured him a great number of friends; and his social and amiable disposition always preserved them. His conversation was open, pleasant, and unaffected; his heart was framed to feel for the distresses of others; and his sincerity in friendship was universally known.

SACRED

SACRED CRITICISM, No. XII.

A CRITIQUE ON PSALM XLV.

(Continued from p. 335.)

“ **WHEN** THE SON OF MAN cometh in his glory, and all the holy angels with him; then shall *He sit on the throne of his glory*; and all the nations shall be collected before him: and he shall separate them from each other, as a shepherd separateth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on his left.

“ Then shall **THE KING** say unto them on his right hand, *Come, ye blessed of MY FATHER, inherit the kingdom prepared for you from the foundation of the world, &c.*

“ Then shall He say also unto them on the left hand, *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels, &c.*

“ *And these shall go away into everlasting punishment; but the righteous into everlasting life.*”

It is remarkable, that *Wakefield*, in his New Testament *travestied*, unwittingly bears record to the proper *divinity* of **JESUS CHRIST**: retaining the common reading, Rev. xx. 11. *ἐνώπιον τοῦ Θεοῦ*—and rendering, with our public translation, “ *Before God.*”

Verses 8—9. “ *Myrrh, aloes, and cassia, [perfume] all thy garments, [taken] out of the ivory cabinets; wherewith, among thy treasures, kings daughters gratify thee.*”

Various and perplexing are the queries of translators and commentators, ancient and modern, respecting the meaning of this obscure and elliptical passage in the original: I have given the meaning that seems to suit it, but with the letter, and with the context, as descriptive of the magnificence of his dress, and the quality of his attendants, the word *חֲבֵרֶיךָ*, (*Hicbeli*,) I render with *Durell*, “ *Wardrobes, or Cabinets,*”—who ingeniously supposes, with others, that it was the root of the Greek word, *χηλοῖ*, frequently used in that sense by *Homer*. *Odys. xxi. 51.*

‘*Hō ar’ eφ’ ὑψηλῆς σανίδος ἔη, ἐνθαδε χηλοῖ,
Εξαβαν, ἐν δ’ ἀρα τῆσι θυώδεα ἔματα κεῖτο.*

“ She then went up to the lofty floor, where *the cabinets*

“ *Stood: in which lay perfumed garments.*”

See also *Odys. ii. 339; xiii. 10—68; and ibid. xvi. 224—228—254; and Uripides uses δαμοῖ*, for a *wardrobe or cabinet*:

— *ἐκ δ’ ἐλεβα κεδρῶνων δαμων
Ἐστητα, κοσμοντ’, εὐκρεπως ἡσκησατο.*

—“ *And taking out of the cedar cabinet her dress*

“ *And ornaments, she becomingly adjusted them.*”

Verse 9. *At thy right hand is placed the Queen,* &c. As CHRIST is seated "at the right hand of GOD," Ps. cx. 1. so "THE CHURCH," or congregation of the faithful, his mystical spouse, is placed at his right hand also, like "the sheep," at the last or general judgment, Matt. xxv. 33. And accordingly the same imagery is pursued in the *Apocalypse*, xxi. 2—9. when "the New Jerusalem, the Lamb's wife," is represented in vision, coming down from God out of heaven; as a bride adorned for her husband.—Hence, in the Prophetic Scriptures, the idolatry of the Jews and Israelites is so often represented under the symbol of adultery; and that OUR LORD styles his profligate and apostate countrymen, "a wicked and adulterous generation!"

Verse 11, "For He is THY LORD, and worship thou Him."—To distinguish the religious worship, to be paid by the Queen, or "the Church" to CHRIST, from the ordinary adoration, or homage paid to earthly kings by their queens. (See the beautiful description of Queen Esther coming into the presence of Acha-suerus, or Artaxerxes Longimanus, to intercede for his people, in the Apocryphal Book of Esther xv. 1—16.) Our old liturgical translation renders—

"For He is THY LORD (GOD), and worship thou HIM."

As more correctly printed in the older editions; the word GOD, included in the parenthesis, being intended as explanatory, to distinguish the spiritual LORD, meant from the mere earthly lord or husband.

Ver. 12. "And the DAUGHTER OF TYRE [shall come] with a gift." This intimates the conversion of the Gentiles to CHRIST; analogous to "the Kings of Seba and Saba shall bring gifts."—Ps. lxxii. 10.

Ver. 13. "THE KING'S DAUGHTER is all glorious in his presence," &c. By "the King's daughter" is meant "the Queen." To a more minute description of the splendour and magnificence of whose person and dress, the Psalmist returns; and as פנימן, *Panimo*, signifies "His presence," Psa. i. 11—7. so by analogy, פנימא, *Panimah*, should signify "her presence," rather than "inwardly," or "within." The description evidently referring to her external appearance, and the pompousness of her procession to be introduced to THE KING.

Ver. 14, *Instead of THY FATHERS, shall be THY SONS;*
Thou shalt make them PRINCES in all the earth:
They shall record thy name in every succeeding generation,
Therefore shall people praise thee for evermore,

This is addressed to THE KING, not to the Queen, as is evident from the context. "His Fathers," according to the flesh, were the Patriarchs and Prophets of former dispensations. "His Sons," the Apostles.

Apostles and Evangelists of the new—Wherever THE MESSIAH, OR "THE SON OF MAN," is styled, "*Father of the age to come,*" Isa. ix. 6. And he promised his Apostles, that "*in the regeneration, they should sit on twelve thrones, judging the twelve tribes of Israel,*" Matt. xix. 28. And accordingly in the *Apocalypse*, v. 8. "when THE LAMB, who alone was found worthy to open the *Book of Life*, had taken it out of the hand of THE MOST HIGHEST; then, by a most sublime and magnificent description,

"The *four living creatures, and the four and twenty elders, fell [prostrate] before THE LAMB; having each a harp, and golden phials filled with perfumes, (which are the prayers of the Saints,) and they sing a NEW HYMN, saying, Worthy art thou to take the book, and to open its seals; for THOU WAST SACRIFICED, and didst purchase us unto GOD in thy blood, out of every tribe, and tongue, and people, and nation; and didst make us KINGS and PRIESTS unto OUR GOD: And we shall REIGN upon the earth.*"

And at a subsequent period of the vision, Rev. xx. 4. representing the *first resurrection*, or "*resurrection of the just,*" John "*saw Thomas, and [certain persons] sat thereon, and judgment was given unto them;*" and [he saw] *the souls of the martyrs, &c. and "they lived and reigned with CHRIST a thousand years."*

The harmony of sentiment and arrangement subsisting throughout between this *divine hymn* and the *Apocalypse*, (which is surely its finest and noblest comment,) may serve to establish the *divine authority* of both, as dictated by ONE AND THE SAME SPIRIT, more concisely to the earlier, more explicitly to the later prophet; and also to repel that strange misconception and perversion of the *external evidence*, adduced by the sceptical *Michaelis*, to render the *authenticity* of the *Apocalypse* doubtful; which originally, in the primitive Church, was the least questioned or disputed of any of the *Canonical Books*; being referred to, or cited expressly as the work of the Apostle *John*, by *Justin Martyr*, about A. D. 140; by the *Martyrs at Lyons*, and *Irenæus*, A. D. 178, who was acquainted with *Polycarp*, the disciple of *John*, and often quotes this book, as "*the Revelation of John, the disciple of the LORD.*" And in one place, he says, "*It was seen, not long ago, but almost in our age, at the end of the reign of Domitian.*" Add to these, the testimony of *Theophilus*, Bishop of Antioch, A. D. 181; of *Clemens Alexandrinus*, A. D. 194, who cites it several times; and once in particular thus: "*Such a person, though not honoured with the first seat here on earth, shall sit upon the four-and-twenty thrones, judging the people; as John says, in the Revelation of Tertullian, about A. D. 200; who asserts, "though Marcion rejects the Revelation, the succession of bishops traced to the origin, will assure us that John is the author."*

After all this luminous testimony of the earliest witnesses, and much more, cited by *Lardner* and *Michaelis* himself, what

a deplorable instance of an “*undiscerning mind*” is furnished by the latter in the *sceptical* conclusion of his *Introduction to the New Testament*!

“ I confess, that during this inquiry, my belief in the *divine authority* of the *Apocalypse* has received *no more confirmation than it had before*, and I must leave the decision of this important question to every man’s *private judgment*.”

Of such *miserable and uncomfortable Critics*, we may truly say, that “ *they weary themselves to find the door*,”—“ *ever learning, and never able to arrive at an intimate knowledge of THE TRUTH.*”—(Επιγνώσιν ἀληθείας.) Gen. xix. 11. 2 Tim. iii. 7. And unwittingly, if not insidiously, undermining the *authenticity* and *integrity* of HOLY WRIT, in order to shake its *credibility*. But vain and idle is all this manufacturing of *external evidences*, while the *internal* is “ *founded on a rock*,” which will brave the assaults of its open or disguised foes, and the more ruinous accommodations or concessions of rash and indiscreet friends, though of great name. To elucidate the *internal evidence*, by CORRECTER TRANSLATION and COMPARATIVE CRITICISM, has been the leading object of the INSPECTOR’S researches; and, he trusts, not altogether without success. At a future period, of more leisure, he may be induced, perhaps, to begin a *new Series* of *Communications*, in vindication of the *Originality* and *established Order* of the FOUR GOSPELS, from the allegations of *Michaelis* and *Marsh*, should the result of his present labour encourage him to proceed *; being fully convinced himself, and wishing to impart that conviction to others, that

“ THE TESTIFYING OF JESUS IS THE DRIFT OF PROPHECY.”

——“ TO HIM, GIVE ALL THE PROPHETS WITNESS.”

both of the OLD and NEW TESTAMENT.

I shall close this work with an admirable EPILOGUE to the PROPHETIC PSALMS, furnished by

THE LAST WORDS OF DAVID. 2 Sam. xxiii. 1—7.

“ David, the Son of Jesse, saith,
Even the Person highly exalted, saith,
The anointed of the GOD OF JACOB,
And the *sweet Psalmist* of ISRAEL;

THE SPIRIT OF THE LORD speaketh in Me,
And his word is on my tongue;
The GOD OF ISRAEL hath said,
The ROCK OF ISRAEL hath spoken touching Me.
[Of thy seed] THE JUST, shall be Ruler among Men,
Ruling in the fear of GOD.

As the morning light shall A SUN arise,
A morning, unclouded in brightness;

* We shall receive them with pleasure.

EDIT.

[A.]

[As] the tender herb, after a shower,

[Springeth up] from the ground :

— For [shall] not *my House* [be] so, with God?—

Because He made with me, an everlasting covenant,

Ordered, and established in every [age]:

Because [HE] is all my salvation, and all my desire.

For [Sons of] *Belial* shall not blossom,

All they [shall be consumed] like prickly thorns :

For they shall not be taken in hand,

But the Man who shall touch them,

Shall be armed with iron, and the staff of a spear ;

At [the appointed season of] *rest.*"

INSPECTOR.

P. S. I am really concerned to find from the last number of the *Orthodox Churchman's Magazine*, December, p. 343, that *Inspectors* censures have, unintentionally, hurt or wounded the feelings of *Amicus*, or any other respectable friends of the late professor Blaney ; the fond partiality of whose friendship has led them rather to over-rate and aggravate the censure ; as if—" stamping his character with the mark of *Heterodoxy* ; classing his name with those of *Priestly*, and *Paine* ; and delaying this attack till doctor *Blaney* is no more :"—and I submit to their candour the following justification, without delay, as I prize their good opinion, and therefore wish to remove, as soon as possible, any unfavourable impression from their minds.

1. The first charge, I acknowledge and avow ; as limited to the particular *opinions* in question ; and in this, I am happy to produce the concurrence of his friends themselves ; " allowing him to be *wrong* in his *translations* of the two passages (Jer. xxiii. 6 and xxxi. 22) mentioned by *Inspector*," (vol. ii. p. 382, and vol. iii. p. 138). And surely they must allow his *notes* thereon to be still more reprehensible ; as impeaching the evidence of these two most important prophecies, to the *divinity* and *miraculous conception* of JESUS CHRIST ; especially of the former, which, by a *fundamental error*, he misrepresents as a doctrine, which draws its *decisive* proofs from the *NEW TESTAMENT only.*" And that the Professor himself had some *presentiment* of the censure he was likely to incur, is evident from his apology ; " *I doubt not* but *some persons* will be *offended* with me," &c. and again, " I cannot, at *any rate*, concur in opinion with those commentators, &c.

2. But where, in the latter case, he decides so peremptorily : " These words cannot be brought by *any* construction to imply *such* a thing [as the *miraculous conception*];"—whereas, in truth, they can imply *nothing else* : I will ask, could even *Amicus* or his dearest friends, have refrained from a censure milder than *Inspector's* ?—" Such incorrigible *prejudice* against the *miraculous conception*

ception could scarcely have been expected from *Priestly* or *Paine!*— which was meant only as a mingled expression of surprise and regret, that a learned *Professor* and *Dignitary* of the Church (who ought to have *known* and *published* better things) could be found in such *heretical* company, even in the *single* instance adduced!— “however *unassailable*, or even *meritorious*, might be the character of *Doctor Blaney* in other respects.”—Such was the difference shewn to his *general* character, qualifying the partial censure; and by no means “classing his name with those of *Priestly* and *Paine* in the gross.

3. The delay of this censure, (not “*attack*”) till after his decease, was merely accidental; occasioned by not having earlier noticed the obnoxious passages; indeed, not until the subjects of the respective *Critiques*, in which they occur, naturally led me to consider them: and the candour of his friends and the public at large, will, I trust, do me the justice to allow, that on *such occasions*, I would not have *defended* it a single moment, through any apprehension of incurring his resentment, by exposing his palpable mistakes, had I noticed them in his lifetime.

And that neither the tone, nor temper, nor tenor of my *Inspectorial* strictures on *Critics* and *Authors*, both living and dead, betray any marks of timidity of spirit, towards the former; or of “*unfair*” dealing, and “*ungenerous*” disposition, towards the latter.

Jan. 8, 1803.

INSPECTOR.

THREE OCCASIONAL SERMONS.

By the Rev. R. POLWHELE.

SERMON I.—*Written in the Year 1792.*

LUKE xii. 28—29.

Whosoever shall confess me before men, him shall the Son of Man, also, confess before the Angels of GOD. But he, that denieth me before men, shall be denied before the Angels of GOD.

IN the first ages of Christianity, it required more than common fortitude to hold fast the profession of the faith. To vindicate, in those days, the doctrines of CHRIST, was no other than to declare war against the world. The general opinions and habits of mankind, were unfriendly to the spirit of the true religion. The champions of the Gospel beheld in array against them the whole force of prejudice and sin. They were to combat the obstinacy of the Jews, and the sophistry of the heathen. They were to inculcate a morality, unembarrassed by ceremonial obser-

observances, and unadulterated by superstitious corruptions; and they were to publish a Revelation, whose doctrines, refusing to be tried by the subtleties of the schools, were accounted “the foolishness of preaching.” In this arduous conflict, they had no view of any temporal reward. They enjoyed no prospects of honour, of riches, or of pleasure, that might conciliate attention or encourage perseverance; but were compelled to relinquish their earthly pursuits, to dissolve their tenderest connexions, and abandon their most innocent enjoyments; to meet the menaces of power, and to expose themselves to every species of barbarity.

In the subsequent ages of the Christian Church, the same resolution was often necessary to maintain the cause of truth.—“To confess CHRIST before men,” was still to resign the good things of life, to bear with patience the sharpest insults, and to despise the terrors of persecution. Even when the enemies of the Gospel could no longer prevail, that spirit of superstition and intolerance, which disarranged the principles of order, and shook the pillars of the Church to their very basis, was exerted in various parts of Christendom, with all the ferocity of a Pagan persecution, against the professors and the preachers of true Christianity.

At this awful moment, a spirit not unlike the Pagan, displays itself over a vast extent of territory against all who have the fortitude “to confess CHRIST before men.”

On a survey, however, of the Christian religion, as professed in this country, we have every reason to congratulate ourselves on its present tranquil establishment. We observe no difficulties, no dangers, attending the profession of it. In all its paths, we meet peace and security.

In pursuance of the subject, I mean to particularize a few of those periods in which the most distinguished professors of Christianity were exposed to persecution, and to point out to you the conduct of those professors; that, duly sensible of the peculiar advantages attending your religion as at this day established, you may look to your own demeanour with sentiments becoming Christians; and may be enabled to determine also, whether you have reason to expect the promise, or to dread the menace of the text.

In the Epistle to the Hebrews, St. Luke has drawn an admirable portrait of the martyrs of old time,—“who wandered about in sheepskins and goatskins, in deserts and on mountains, in dens and caves of the earth, being destitute, afflicted, tormented—who had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword.

sword. They were tortured, not accepting deliverance, that they might obtain a better resurrection."

Let us see, whether they who actually "received the promise," were possessed of the same magnanimity and fortitude.

The sufferings of the Christians, during the ten famous persecutions, are too well known to be here described at large. I shall therefore select a few examples only, by way of refreshing your memories, and impressing on your minds a just sense of those great characters, the primitive defenders of the faith.

The deaths of St. Peter and St. Paul are both such as must inspire us with the deepest reverence for those holy martyrs. They suffered under Nero.

St. Peter, we are told, having taken a last farewell of his brethren, especially St. Paul, was brought out of prison, and led to the top of the Vatican Mount, to be crucified there. And he, who once denied his master, was now fully established in the Faith. He embraced; indeed, his death, with ardour. And, with feelings truly characteristic of this zealous apostle, he entreated the executioner to crucify him with his head downwards; deeming himself unworthy to suffer in the posture in which his Lord had suffered before him.

St. Paul is said to have converted three of the soldiers that were appointed to conduct him to the place of execution; and on his arrival there, the *aquæ salvia*, (three miles from Rome) resigned his neck, with cheerfulness, to the fatal axe.

What devout Christian, in contemplating such deaths, does not, for a moment, wish "to be dissolved and be with Christ!" St. Paul owed his condemnation, it is reported, to the circumstance of his having converted a mistress of Nero's to the Faith: and, in truth, the pure lives of those holy men, and their disciples, were too strikingly contrasted with the prevailing immoralities, to be tolerated by the heathen world. The worship, indeed; which they taught, was so directly hostile to the Pagan idolaters, that wherever we turn our eyes, we observe it exciting indignation.

Thus we see St. Thomas sacrificed to the rage of the Brahmans, on the coast of Coromandel—St. Timothy stoned to death at Ephesus, by the votaries of Diana—and St. Mark assaulted by the worshippers of Serapis at Alexandria, and dragged through the streets in so violent a manner, that his flesh was torn from his bones, and he expired in agonies!

Those who, by our ecclesiastical writers, have been emphatically styled "The Fathers," were as unrelentingly persecuted as the Apostles or Evangelists.

The circumstances attending the deaths of St. Ignatius and St. Polycarp, deserve our particular notice.

Perhaps no one of the Fathers of the Church ever suffered such
merciless

merciless torments, as St. Ignatius. Imprisoned and scourged, forced to hold fire in his hands, whilst his sides were burnt with papers dipt in oil, obliged to stand upon live coals whilst his flesh was torn with burning pincers; he yet remained invincible, and rejoiced in his final sentence, that he should be carried in chains to Rome, there to be delivered to wild beasts. To Rome he was accordingly conveyed, and, at the time of the saturnalia, brought into the amphitheatre; when the lions were let loose, and quickly devoured the venerable bishop, to the entertainment of an impious multitude.

St. Polycarp's calm and cheerful acquiescence in any sentence that the Proconsul might pronounce, affords us a wonderful example of a truly Christian Faith. The Proconsul threatened "the wild beasts," or the "more terrible punishment of fire." The mode of punishment was indifferent to Polycarp; he was committed to the flames.

The same spirit prepared for martyrdom, did Irenæus possess; when, at Lyons, he was put to death, together with almost all the Christians of that great city; insomuch that its streets flowed with their blood.

It would be endless to recount the various instances of saintly fortitude that occurred among the primitive professors of Christianity.

Eusebius informs us, that to avoid the dreadful spectacle of persecuted Christians at Cæsarea, he withdrew to Thebais in Egypt, where, however, the furiousness of the heathen was still more shockingly displayed. There (he says) multitudes, both men and women, sometimes an hundred in a day, were doomed to the most excruciating deaths, which they endured with the firmest constancy; which many of them, indeed, courted, by approaching the tribunal immediately after the condemnation of their companions, and by openly "confessing CHRIST!"

Such were the difficulties and dangers with which Christianity was at first surrounded! Such was the noble intrepidity with which its professors resigned their lives! And thus the champions of the Gospel, protected by the whole Armour of Light, were enabled to triumph, in life and in death, over all the cruelties of the persecuting enemy!

In succeeding ages, Christianity had been as violently assailed by the malice of her enemies, or the bigotry of her friends.

But the time would fail me to enumerate the martyrdoms of more recent periods.

In this country we have examples of Christian magnanimity, as illustrious as the proto-martyrs themselves. And we might withdraw our views with no abatement of admiration, from the zeal and fidelity of a St. Ignatius, or the patience and serenity of a

Polycarp, to the piety and firmness of a Ridley, or the venerable simplicity and resignation of a Latimer.

In the tremendous revolution which has been just exhibited before us, we have observed a great revolt from the standard of Christianity; but we have seen many faithful.

It hath been remarked, that a nation of profest infidels, is a phenomenon absolutely new amongst mankind. The truth is, that the present rulers of the French people, avowed ruffians as they are, have terrified the multitude into a renunciation of their religion. It is also to be noticed, that, in France, the public mind is fully occupied by martial enterprize, and agitated by the most violent passions.

If we look back to the time when the French ecclesiastical establishment was first invaded, we shall see many characters that proved by their firmness the sincerity of their religious professions. We shall recollect, that vast numbers of the clergy refused to take the oath which the national assembly attempted to impose; though all the non-conformists were immediately ejected from their benefices. And (what we deem a glorious instance of the integrity of the clerical order) of a hundred and thirty-one bishops, three only were found servile enough to betray their conscience and their honour, in stooping to take the oath for the preservation of their bishoprics. And, for the common people, we lately observed a striking instance of their religiousness; when, immediately as the churches (which had been long shut up) were thrown open, they rushed into the sacred edifices; and agitated with the strongest penitential emotions, prostrated themselves before the Eternal!

With these various views of suffering Christianity before us, we are now, I think, duly prepared to inquire, for a moment, into our own situation and conduct as the disciples of Jesus.

It is sufficiently clear, I conceive, that "the yoke," with us, "is easy, and the burthen light." Here may the Christian "confess CHRIST," in security. He hath no cause to fear the diminution of his temporal happiness, however open the avowal of his principles. Thus fortunately situated, we have every motive to be religious, both in reality and in appearance. Surely, then, religion must flourish where nothing rises to obstruct its growth; where the happiest circumstances concur to favour its expansions, and to produce its maturity! Surely, the Christian Faith, no more a cold assent, must now possess the heart, and operate upon the conduct!

The threatenings, denounced in the text, need not be extended to this country, in which no objects of fear exist to deter us from our duty; nor any shew of reason to be ashamed of Him, whose religion is established amongst us!

But, alas! the nature of men has been, in all ages, corrupt; and the

* See Ann. Regist. 1790, p. 156.

the allurements of sense, fall in with our vicious propensities. Actuated by the force of mere sensitive ideas, we forget "the things which are not seen." So little do we feel our dependence on God, the Father of all; and so faint is our gratitude to CHRIST, the Author of our redemption, that the Holy Spirit "strives with us in vain;" whilst the charms of lucre, the pleasures of sensuality, and the pride of life, efface the image of religion, and even obliterate the natural characters of virtue. From "the iniquity of the world, the love of many hath waxed cold."

Thus religion insensibly loses its influence on the heart: and, as its impression fades gradually away, we may observe the unhappy substitution of *religious indifference, false modesty*, prompting a too easy compliance with licentious fashion; and infidelity, industrious in the obtrusion of its wretched opinions.

If we look around us, even with prejudices favourable to the professors of Christianity in the country, we cannot but remark a general listlessness in their very performance of religious duties. This, surely, is a service of the lips, which has little or no connection with the heart; and must be attributed to a want of that operative faith, under the influence of which, no one could thus coldly and languidly "confess CHRIST before Men." An indifference also obtains, in some degree owing to the very circumstance which ought to awaken our gratitude to the tranquillity of the Church. The ferment of religious controversy hath subsided: and, amidst so * general a serenity, there are some who scarcely employ a thought on the leading characteristics of their own persuasion. In this manner doth the perverseness of men abuse the most valuable blessings. We are apt to value ourselves on our liberal opinions: but the line of distinction between a liberality and a licentiousness of opinion, is too nicely drawn, for every eye to discern it with precision. We calmly acquiesce in the attacks of the libertine, when it is our duty to repel them. Often whilst the casuist or the free talker calls in question the truth of our religious principles, we suffer him to pursue his course, as if we had no interest in the propriety or the success of his positions or his arguments. To defend CHRIST and his doctrines would be a tedious task: To permit them to be traduced, is to repose in our indolence. But suppose we heard the character of an absent friend aspersed, should we make no effort to clear it from the aspersion?

How much rather, then, ought we to vindicate the cause of that invaluable Friend, who redeemed us from the bondage of sin, and who is now our intercessor with God!

* Within the last six years, that serenity seems to have been greatly disturbed by various religious controversies. The commotion lately raised by the Methodists, who, under the mask of religion, endeavour to conceal their political disaffection, is a circumstance much more alarming than the indolence of too many of the clergy is willing to allow.

A second occasion of our deserting the cause of truth, arises from that *false modesty*, which induces us to comply too readily with worldly fashions and customs. He who would wish to preserve, unshaken, an integrity that may bear the scrutiny of his conscience, and evince the stability of his virtue, should possess a mind well principled in religion, before he ventured to step into promiscuous society. In this case he may safely follow (and he ought to follow) the rules of his own judgement, and the dictates of his own heart. Whilst his intentions are sincere, his little errors or inadvertencies will be placed to the account of human frailty. A firm resolution to do what he thinks right, in all circumstances, with a series of action resulting from that resolution, will familiarize to his soul the peace which flows from conscious rectitude; conciliate the regard of the worthy, and command even the reverence of the dissipated. It will, also, secure to him the favour of his omniscient Protector, who, notwithstanding the misconception of an ill-discerning world, will trace every part of his conduct to its source, and duly appreciate all his thoughts, and words, and deeds.

But the person who, of a flexible disposition, submits himself indiscriminately to the reigning manners, will be unable to keep in view the proper point of duty, or to proceed on any determinate plan. Distracted by a multiplicity of objects, his opinions will waver, and his conclusions be perplexed. Falling in with the tide of custom, he will suffer his morality to be flattered away by the voice of the charmer; and, at length, will have no quality left to recommend him, even to the gay and the licentious, but his versatility.

Various are the examples in which we must all have observed the ill effects of this accommodating temper. The man of vicious modesty is never perfectly at ease, and is often stung by remorse, whilst he is gratifying others, in opposition to his better judgement. And he hath continual cause to regret his indiscretion; as, in addition to his distress, he loses the confidence of the virtuous, and of those very persons to whom he has slavishly sacrificed his peace. Yet, instead of exerting a manly courage, whilst his folly was reclaimable, how frequently does he triumph in his imitated licentiousness! He had before neglected the ceremonies of his religion, lest he should be accounted superstitious: But, to finish the climax of his character, he now boasts of vices, which he is conscious of having never committed, only for want of spirit to commit them. These are the daily effects of a perverted modesty: and this is "to be ashamed of CHRIST before men." Alas! he who regards the maxims, or pursues the steps of the worldling, must inevitably desert the truth. "If I yet pleased men, (says the Apostle) I should not be the servant of CHRIST."

The next character which meets our observation, is that of the *Speculative Unbeliever*, who rejects the evidences of Christianity, as fable or imposture.

Whilst vicious modesty leads its pliant victim to a tacit denial of CHRIST, by inspiring him with timidity, and thus weakening every resolution to resist temptation; infidelity, more dangerous in its tendency, introduces into the heart a train of evils, which once entered, there is scarcely a possibility of removing. He who has excluded from his heart the enlivening rays of Revelation, can retain but a faint glimmering of those benevolent affections which constitute our social happiness. Though he pass through life with every appearance of tranquillity, yet I can hardly conceive him in possession of that mental calmness which arises from a consciousness of right sentiment and right conduct. In the moments of solitary reflection, his soul, I think, must often be "disquieted within" him! and in the trying hour of death, his anxieties and apprehensions must be laid open to every observer.

If in one single instance we are directed to the survey of *Deism*, attended by *Virtue*, and to the contemplation of its triumphs, in the very midst of death, we must naturally consider that deism as originating in a most uncommon insensibility; since it could derive but little comfort from its amiable companion, to whom it denied even the power of extending, beyond a few languid moments, the hopes of existence; and to whom it represented a future state, as an airy nothing; the world of spirits, as a region of chimeras. I have thought proper to allude, more particularly, to the conduct of this pretended philosopher*, as there never, perhaps, appeared since the days of the Gospel, a character more obnoxious to society. He was a man whose specious arguments shook the faith of superficial minds, whilst his fair shew of morality imposed on the more discerning. But if we reflect on the obviously pernicious tendency of his posthumous works, we may be justified, perhaps, in concluding, that his virtue was as visionary as his theoretical tenets. For, it can scarcely be imagined, that he who was possessed of moral principles, should attempt, by every method, to insinuate such notions into the mind, as he knew must necessarily corrupt it; or frame a system into which the wildest ideas are admitted, which militate against all that is good and virtuous.

Yet is this man said to be a Theist—which is, in my mind, a most unaccountable character. For, let me ask those, who, believing in a first cause, still reject the system of our most holy religion, whether, if God (as they allow) were able to create a world, he could not, with at least equal ease, suspend the laws by which it is governed; or whether he, who originally formed us

out

* Hume.

out of nothing, can find a difficulty in raising us from the dead, and providing for us a future state of existence?

The Christians of other times, you have seen, had many difficulties to contend with, had many dangers to confront. But not a single excuse can be offered in favour of those who, at the present day, desert their Saviour.

The opposition that now awaits the zeal, the firmness, and the faith of the Christian soldier, is too weak to justify the slightest disaffection.

Let the indifferent in religion, therefore, consider, that their cold unmeaning services will never be accepted of God.

Let him, who is ashamed to avow his principles, or afraid to defend them, reflect on the intrepidity of the primitive Christians, or even the Christians of these later ages. Let him behold their triumph over every temporal calamity, whilst they stand forth, the noble army of martyrs, to his animated fancy! But, if he resolve not to dismiss a few momentary pleasures, or suffer a trivial inconvenience in a cause for which they died, amidst insults and agonies that exceed imagination; let him turn to the examples of heathen sufferers, blush at their constancy, and learn their manly lessons. "No earthly evil (said the wise Athenian) ought to deter us from the standard of our duty. And (what is strange to tell) he practised what he taught. "I am not afraid to die (said he to his accusers) but I am afraid to disobey the commands of him who hath placed me here, or to desert my station. I ought to obey GOD rather than you; and, as long as I have breath, I will instruct the people." To this resolution he inflexibly adhered, till he expired a martyr to morality. Yet, in comparison with ours, his hopes of futurity were clouded. There was a gloom of doubt hanging over his prospects, which his wisdom was unable to disperse.

Let, therefore, the timid and the wavering, draw instructions of fortitude even from Pagan sources.

And may the man who studies amidst the splendour of Truth, to involve himself in obscurity, awake, ere it be too late, to a sense of his infatuation! May he, "who believeth in God, believe also in CHRIST JESUS!

But, if all these considerations be urged in vain, let me represent to you "the terrors of the Lord, and the power of his anger."—"He that denieth me before men, shall be denied before the angels of God." To reflect on such a sentence, must be terrifying to the most hardened heart—to reflect on the words of condemnation extorted from a Saviour! "You, (might the judge exclaim) who openly blasphemed my name; and placing a moment in the balance with eternity, preferred mortal man to the living God. You, who, in an adulterous and sinful generation, were ashamed of me and of my doctrines—of you am I now ashamed!

ashamed! And I tell you, before my Father and all the Host of Heaven, I know you not!—Depart from me, ye workers of iniquity, into that hell where the fearful shali, indeed, fear; and the unbelievers shall feel that a reality, which he derided as a dream! Depart from me, ye workers of iniquity!”

The text also contains a promise—a promise full of comfort to the faithful disciples of CHRIST.

How far you may be qualified to lay claim to it, through the merits of the blessed JESUS, your own consciences must inform you. One truth, however, is sufficiently clear, that all sublunary promises are fallacious; and that to confide in them, is folly. Surrounded by every earthly splendour, we must still experience uneasiness, whenever we reflect on the condition of man, unless we be enabled to look steadily and calmly beyond the boundaries of this world! But, possessing the power of contemplating death with serenity, of extending our views with satisfaction to the day of retribution, we shall be qualified to support ourselves under the heaviest pressure of misfortune.

The good man, indeed, considers it of little consequence, whether riches or poverty, honour or disgrace, pleasure or pain attend him, here; whilst he looks forward to the prospect of unfading felicities; whilst ever “confessing CHRIST before men” on earth, he reposes in humble confidence, that “CHRIST will confess him before the angels of GOD, and before his Father which is in Heaven.”

HORN'S LETTERS ON INFIDELITY.

LETTER IX.

(Continued from page 278.)

THE substance of this section, thrown into an argumentative form stands thus—“Miracles are not wrought now; therefore they never were wrought at all.”

One would wonder how the premises and the conclusion could be brought together. No man would in earnest assert the necessity of miracles being repeated, for the confirmation of a revelation, to every new generation, and to each individual of which it is composed. Certainly not. If they were once wrought, and duly entered on record, the record is evidence ever after. This reasoning holds good, respecting them, as well as other facts; and to reason otherwise, would be to introduce universal confusion.

It is said, “They are things in their own nature far removed from common belief.”

They are things which do not happen every day, to be sure. It

were absurd, from the very nature of them, to expect that they should. But what reason can there be for concluding, from thence, that none ever were wrought? Why should it be thought a thing more incredible, that the ruler of the world should interpose, upon proper occasions, to controul the operations of nature, than that he should direct them in ordinary? It is not impossible that a teacher should be sent from God. It may be necessary that one should be sent. If one be sent, he must bring credentials, to shew that he is so sent; and what can those credentials be, but *miracles*, or acts of almighty power, such as God only can perform?—In the case of Jesus, common sense spake by the mouth of the Jewish ruler, and all the sophistry in the world cannot invalidate or perplex the argument—“Master, thou art a teacher come from God; for no man can do the miracles which thou doest, except God were with him.”

—“They (miracles) require something more than the usual testimony of history for their support.”

Why so? If they may be wrought, and good reasons are assigned for their having been wrought upon any particular occasion, “the usual testimony of history” is sufficient to evince that they were wrought. But the truth is, that they have “something more than the usual testimony of history;” they have *much* more; for no facts in the world ever were attested by such an accumulated weight of evidence, as we can produce on behalf of the miracles recorded of Moses and Christ; insomuch that the mind of any person tolerably well informed concerning them, till steeled against conviction by the prejudices of infidelity, revolts at the very idea of their being accounted forgeries.

P. 3. “When Livy speaks of shields sweating blood, of its raining hot stones, and the like, we justly reject and disbelieve the improbable assertions.”

Doubtless. But what comparison can be properly instituted between these hearsay stories concerning Pagan prodigies, and a series of miracles, like those openly and publicly wrought, for years together, in the face of the world, by Moses and by Christ? The historical facts related by Livy may be true, whatever becomes of his prodigies; but, in the other case, the miracles are interwoven with, and indeed constitute, the body of the history. No separation can possibly be made; the whole must be received, or the whole must be rejected.

P. 3. “Neither is any credit given to the wonderful account of curing diseases by the touch, said to be possessed by Mr. Greatrix, though we find it in the Philosophical Transactions.”

Mr. Greatrix's general method of curing diseases was not, as I remember, simply and instantaneously by the *touch*, but by the operation of *stroking* the part affected, and that long continued, or frequently repeated. Sometimes, it is said, this stroking succeeded,

ed, and sometimes it failed. If (as we are informed in a note) Boyle, Wilkins, Cudworth, and other great men, attested the fact, that there were persons who found themselves relieved by this new device, undoubtedly there were such persons. But whether this relief were temporary, whether it were owing in any, or what degree, to the working of the imagination, or to a real physical change effected by the application of a warm hand, or any particular temperament in the constitution of a stroker—these are points which the reader may find discussed in Mr. Boyle's letter to Henry Stubbe, written upon the occasion, in which he reproves Stubbe, as he well might, for supposing there was any thing necessarily and properly miraculous in the affair. Mr. Valentine Greatrix, by all accounts, was an honest, harmless, melancholy country gentleman, of the kingdom of Ireland, who, after having gained great reputation by *stroking* in England, returned to pass his latter days quietly and peaceably in his native country, and was heard of no more. He had no new doctrine to promulgate, pretended to no divine mission, and, I dare say, never thought of his cures being employed to discredit those of his Saviour. The wonders reported to have been wrought formerly by Apollonius Tyanæus, and more lately at the tomb of Abbé Paris, have been applied to the same purpose. But their day is over—and now all depends upon poor Mr. Valentine Greatrix!

P. 3. "The miracles of the Old Testament were all performed " in those ages, of which we have no credible history."

Pardon me—There cannot be a more credible history than that of Moses; since it is impossible that he could have written, or the Israelites received his history, had it not been true. Would he, think you, have called them together, and told them, to their faces, they had all heard and seen such and such wonders, when every man, woman and child, in the company, knew they had never heard or seen any thing of the kind? What! Not one honest soul to cry out *priestcraft* and *imposture*! Let these gentlemen try their hands in this way. They have often been requested to do it. Let one of them assemble the good people of London and Westminster, and tell them, that on a certain day and hour, he divided the Thames, and led them on dry ground over to Southwark; appealing to them for the truth of what he says, I should like to see the event of such an appeal. There are many such appeals recorded of Moses to his nation; and the book, in which these appeals are so recorded, contains the municipal law by which that nation has been governed, from the days of Moses to the dissolution of their polity. This is a fact, without a parallel upon earth; and let any man produce an hypothesis to account for it, consistently with the idea of Moses being a deceiver, which will abide the test of common sense for five minutes. If

the deists can reason us out of our faith, let them do so: but we are not weak enough, as yet, to be sneered, or scoffed out of it.

P. 3. "What reply can be made to those who affirm, that "miracles have always been confined to the early and fabulous "ages?"

The reply is easy—that miracles were performed, by Christ and his apostles, in the age of all others esteemed the most polite and learned; and that the adversaries of Christianity, in those days, never thought of denying the facts. It was a piece of assurance reserved for these latter times.

—"That all nations have had them; but that they disappeared in proportion as men became enlightened, and capable of "discovering imposture."

Many nations have had them, true or false; the false disappeared, when discovered to be so; but the true will abide for ever. The Jewish rulers had their senses about them as much as other people; and those senses sharpened to the utmost, by envy and malice. Yet were they obliged to confess—"This man doth "many miracles!" It may be added, that had there been no genuine miracles, there would have been no counterfeits.

Upon the whole—in this section, on so leading an article, the infidels have made no considerable progress. Rather, they can hardly be said, in the nautical phrase, to have *got under way*.

L E T T E R X.

OUR infidels seem inclined to deny, that Moses was the author of the books which go under his name. To this purpose they observe (and the observation is certainly a judicious one) that he could not have written the account of his own death, which occurs in the last chapter of Deuteronomy. There are likewise, as we all very well know, a few other passages, here and there, allowed both by Jews and Christians to have been inserted since his time. But these will never prevent us from looking upon him as the author of the Pentateuch, any more than a few interpolated passages in the works of Josephus prevent us from ascribing those works to that author. The Pentateuch, and the institutions it prescribes, have been in being ever since the days of Moses: how, when, and by whom, could they have been forged?

But they themselves do not build much on this part of their performance; for they say, P. 4. "Supposing these and other objections of the like nature to be removed," which they therefore suppose may be removed—"the Scripture is frequently contradictory with regard to facts." Perhaps not. At least we must have some proof; and so, in their own words, *vide infr.*

—“ And represents the all-wise Creator as angry, repenting, unjust, arbitrary, and”—in short—“ as a dæmon.”

That it represents him “ as angry and repenting,” is true ; it likewise “ represents him as coming down, and going up”—all in condescension to our capacities, and “ after the manner of men,” as every child knows among us. Nor can we speak of the Deity in any other manner, if we would speak intelligibly to the generality of mankind *. That the Scripture should represent God as “ unjust, arbitrary, and a dæmon,” is very bad indeed. Let us hope better things than these of the Scripture, however. When the several charges are brought forward, we must endeavour to answer them. And notwithstanding the jokes of these gentlemen about the pillory, one or other of us, I am afraid, will be found to deserve it.

P. 5. “ Did God create light before the sun ?”

Most assuredly. Why not ? When the orb of the sun was formed on the fourth day, it became the appointed receptacle of light, from whence that glorious fluid was to be dispensed, for the benefit of the system. Before the formation of the solar orb, light was supported in action by some other means, as seemed good to the Creator. The earth might be made to revolve by the same agency, and then another question is answered, “ How could time be divided into days, before the creation of the sun ; “ since a day is the time between sun rise and sun rise ?”

P. 5. “ How could God divide the light from darkness, since “ darkness is nothing but the mere privation of light ?”

The light was divided from the darkness, as it is now, by the interposition of the earth. This is plain, because it follows, “ God “ called the light day, and the darkness he called night.” Day was the state of the hemisphere, on which light irradiated ; and night was the state of the opposite hemisphere, on which rested the shadow projected by the body of the earth. I see no absurdity in all this. But the assertion, that “ darkness is nothing but “ the mere privation of light,” may be controverted. When Moses says, that “ darkness was upon the face of the deep,” he did not mean that nothing was there. Of the darkness in Egypt it is said, that it “ might be felt.” And if the fire at the solar orb could be suddenly extinguished, the whole body of the celestial fluid would in all probability instantly become a torpid congealed mass, and bind the creation in chains of adamant. At the beginning, “ light was formed out of darkness ;” and therefore the truth seems to be this. In Scripture language, light is the celestial fluid, in a certain condition, and a certain degree of motion ; and darkness the same fluid in a different condition, and without

* See a remarkable acknowledgement of this point by Collins, in Leland's View of the deistical writers, Letter 29. vol. 2, p. 125. edit. 4th.

that degree of motion, or when such motion is interrupted by the interposition of an opaque body. A room, for example, is full of light. Close the shutters, and that light instantly disappears. But what is become of it? It is not annihilated. No: the substance which occasioned the sensation of light to the eye, is still present, as before, but occasions that sensation no longer.

P. 5. "How could the firmament be created, since there is no firmament, and the false notions of its existence is no more than an imagination of the ancient Grecians?"

Never again let critics, while they live, undertake to censure the writings of an author, before they understand something of the language in which he wrote. The Greek version of the LXX has indeed given us the word *σεπρωμα*, which has produced in our translation the corresponding word *firmament*. But these terms by no means furnish us with the true idea of the original word, which is derived from a verb signifying, to *spread abroad, expand, enlarge, make thin, &c.* The proper rendering then is, *the expansion*. But *expansion* of what? Doubtless, of the celestial fluid before mentioned, of light, air, æther, or whatever you please to call it. In Scripture it is styled the *heavens*.—"Who stretcheth out the heavens like a curtain!"—That stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in †." How far this expansion of the heavens extends, is another question. That portion of it diffused around the earth is well known by the name of *the atmosphere*; and its force may at any time be felt by the hand, when laid on the aperture of an exhausted receiver. Sir Isaac Newton appears to have thought, that it might reach to the orb of Saturn, and beyond, even through all the celestial spaces. It seems to go out from one part of the system, and circulate to the other, and nothing is hidden from its influence; to be in every place, and to possess powers which nothing is able to withstand. The Royal Society, by its late worthy president, earnestly requested Dr. Priestly to make inquiry after this same wonderful substance; so that, by and by, it is likely we may hear more of it ‡; and gentlemen may by degrees be induced to entertain a more favourable opinion of the Jewish legislator: as it is said of a great man, some years ago, that having, in the decline of life, accidentally dipped into a bible, he declared, "he found Moses to be a clever fellow; and if he had met with him a little sooner, he did not know but he might have read him through."

P. 6. "How shall we explain the business of the tree of knowledge of good and evil, and of a tree of life?"

* Psalm civ.

† Isaiah xl. 22.

‡ Many curious particulars concerning that, and other subjects connected with it, have already been communicated to the world by the reverend and learned Mr. Jones, in his very valuable work, entitled, *Physiological Disquisitions, or Discourses on the Natural Philosophy of the Elements*; printed for Rivington and Robinson.

As my lords the bishops have kindly taken so much pains to bring the infidels into a good way of spending their Sunday evenings at home, I think it would not be amiss, if they were, now and then, at such times, to read a sermon. Let me, therefore, recommend to them four Discourses, by the present Dean of Canterbury, on the Creation of Man, the Garden of Eden, the Tree of Life, and the Tree of Knowledge. It may appear, perhaps, that the Mosaic history is not necessarily so pregnant with absurdities as they are apt to suppose; but that a rational account may be given of man's primeval state, as there described, and of that trial to which he was subjected by his Maker.

In another part of the pamphlet, p. 39, it is objected to us, "that Adam was threatened with death *on the day* of his transgression, but lived at least 800 years afterwards."

The execution of the sentence, then, was respited, in consideration of his repentance, agreeably to the proceedings of God with his descendants, both individuals and communities, in numberless instances upon record. Transgression rendered him mortal, and his life from thenceforward was a gradual progress, through labour, pain, and sorrow, towards death.

OBSERVATIONS ON THE FALL.

(Continued from Vol. II. p. 263.)

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

IT was my intention, immediately after my former Observations on the Fall, to have shewn, as I have already done in the case of the Serpent, that the *Tree of Life* and the *Tree of Knowledge of Good and Evil*, which form a distinguishing part in the primeval history of man, are, in like manner, not to be taken in a mythological sense, but, according to the strict and literal acceptance of the words, as trees which had once a real and positive existence. Unforeseen engagements have hitherto prevented me from prosecuting my design. I have now, however, ventured to resume the subject, and I trust that I shall be found more regular and punctual in my future communications.

Certain opinions have, I find, been lately obtruded upon the public, in a periodical work to which it's attention has been repeatedly and earnestly solicited, which strongly militate against the credibility of Moses as an historian. Previous, therefore, to any discussion respecting the two trees of Paradise, I have thought it necessary to offer a few additional remarks, on the authenticity of that most early and most eventful part of his history, emphatically termed, THE FALL.

Speaking

Speaking of the "concise account which the Scriptures give us of the origin of the human race," it has been pointedly remarked, "*but this account, even if we allow Moses to be the writer of it, was not compiled till about 2300 years after the creation, and in the opinion of many, it is either wholly, or in part, so blended with allegory, that it is not easy to give a satisfactory explanation of every circumstance to which it alludes* *."

In the few foregoing lines, several of the principal objections usually urged by infidel writers against the truth of the Mosaic history, have been insidiously presented to the view of the reader, under the delusive form of a cautious and deliberative scepticism. Doubts are entertained, in the first place, in regard to Moses, as the writer of it. Then, supposing him to have undertaken only the office of a *mere compiler*, from the period in which he lived being so very remote from the æra in which his history commences, a suspicion is induced that the facts which he has commemorated may have wanted the confirmation of respectable and well-grounded authority; and, lastly, if it be considered either wholly, or in part, in no other light than as an ingenious apologue, no greater degree of credit is to be attached to it, than what is usually given to this species of composition.

Before, however, the validity of the claim of Moses, as the writer of the three first chapters of Genesis, be disallowed, it is peculiarly incumbent upon those who oppose it, to shew us who the real author was. Clear and decisive proofs must, at the same time, be adduced, ere we can be prevailed upon to set aside the concurrent testimony of preceding ages, of poets, historians, and philosophers, from the remotest periods of antiquity, together with the unanimous and uniform assent of a whole nation, under various trying and afflictive circumstances, from its first establishment, about 3300 years ago, until the present moment.—Let them do this, and they will then command our attention. Aware that any attempt of this nature would be attended with insuperable difficulties, they have hitherto studiously declined it, unwilling to expose themselves, and the cause which they are most anxious to promote, by an ignominious failure in the prosecution of it. Had any historical documents of known and genuine worth fallen, at any time, into their hands, by which the credit of Moses, as the writer of this account, could have been made to appear questionable, they would, long ago, have been brought forward with the utmost parade and consequence, and the triumph of infidelity would, for a while, have seemed to be complete. But, unfortunately for them, and contrary to their most sanguine expectations, it has so happened, that the disco-

* See Dr. Rees's New Cyclopædia, now publishing in weekly numbers, quarto, under the article ADAM.

veries which have been recently made amongst the fragments of ancient literature in the eastern world, have added considerably to the ponderous mass of evidence of which we were already possessed in favour of Moses as the writer, by which their views have been entirely frustrated.

It is not, therefore, by a direct and open avowal of their principles, but by an artfully disguised method, that the enemies of revealed religion now seek to accomplish their aim. Under the semblance of a liberal and impartial investigation of the truth, every seeming difficulty which occurs in the Scriptures is industriously magnified and animadverted upon, in the multifarious publications in which they are respectively concerned. Proficients in the art of addressing themselves to the prejudices and passions of men, they endeavour, by plausible conjectures, and doubts subtly insinuated, in conjunction with a declamatory and assumptive mode of reasoning, to impose upon the too credulous and incautious reader, so as to awaken his suspicion respecting the reality of facts, of which he had never before entertained a doubt. And thus a disbelief of the Bible, as containing the pure and infallible word of God, is sometimes unhappily engendered.

After this manner have the seeds of infidelity been scattered abroad in the world, which, but for the seasonable efforts of pious and learned men, who, by a long and diligent application to the study of the Scriptures, have acquired a competent knowledge of the subject, might otherwise have germinated and grown up to maturity; the baneful fruits of which would soon have become visible amongst us, by a general falling off from religion. Great reason then have we to be thankful that the insidious artifices which have long been practised in this country to undermine the foundation of our faith, have hitherto proved abortive; and that the various cavils and objections, which the ingenuity and industry of deistical writers have, from time to time, framed for the sole purpose of subtracting from the credit due to the Hebrew historian, have always received an immediate and satisfactory answer.

So long, therefore, as we are permitted, by the Divine blessing, to retain the faculty of distinguishing right from wrong, truth from falsehood, religion will have nothing to dread from the severest attacks of its enemies. Conjecture will, in no wise, be allowed to usurp the place of argument, declamation of reasoning; nor will unauthorised assumptions ever be admitted as proofs. And to the friends of religion it must be highly gratifying to know, that the genuineness and authenticity of that early part of the Mosaic history which first opens to our view the glorious prospect of man's future redemption and restoration, rests upon

upon the firm and sure basis of incontrovertible testimony; for there does not exist a single fact or circumstance of ancient date, which has been so repeatedly and so powerfully attested, as that of Moses's being the original writer of the Books which are called by his name. In short, all the evidence that can be derived from human testimony, unites in confirming this as an indisputable truth. It is established by the universal consent of nations, the express acknowledgments of the most ancient authors*, and by the very admission of the professed enemies of Christianity in the earlier periods of its reception †.

It is only by the authority of human testimony, that we are now enabled to attach any degree of credibility to the facts which we find recorded in ancient and modern history. That Moses was the writer of the whole of the Pentateuch has been, at all times, admitted as a fact of singular notoriety; and which, having "been related by historians of credit, and contradicted by no one writer of respectable authority, a man cannot avoid believing it, and can as little doubt of it as he does of the being and action of his own acquaintance, wherein he himself is a witness ‡." In this, and in similar cases, therefore, "the testimony of man will stand as the ground of infallible assurance §."

Great, then, indeed, must be the presumption of modern sceptics, in attempting to induce a contrary persuasion, knowing, as they well do, that the testimony which they would have others to reject, under the plea of insufficiency, is as full and

* Josephus (cont. Appion. l. i. sect. 26. 32.) quotes Menetho, a priest of Heliopolis, and the author of an history of Egypt, in the reign of Ptolemy Philadelphus, about 360 years prior to the Christian æra, together with Cheronon, Apollonius, and Lysinachus, as asserting Moses to have been the leader and legislator of the Jews. Eusebius (l. ix. c. 26.) introduces Eupolemus, as calling him, *τον πρωτον σοφον*, the first wise man. Strabo (Geog. l. xvi.) expressly refers to that law of Moses which prohibits images, &c. Justin (l. xxx. 6. c. ii.) considers him as the institutor of the Sabbath. Pliny (Nat. Hist. l. xxx. c. i.) ranks him amongst the most eminent magicians. Tacitus (Hist. l. v. c. iii. iv. v.) declares him to have been the conductor and lawgiver of the Jews. Juvenal (Sat. xiv. ver. 102.) alludes to the Pentateuch in these words: *Tradidit arcano quodcumque volumine Moses*. Longinus (de Sub. sect. 9.) cites a passage from him, and styles him, *ουκ τυτων ανηρ*, no ordinary man. The saying of Numenius, a Pythagorean philosopher of Apamea, in Syria, *What is Plato, but Moses in Greek?* is recorded by Suidas, Clement of Alexandria, and Eusebius. See Lardner's Works, Vol. viii. 168. Diodorus Siculus likewise says, that Moses received his laws from the God *Jao*, a corruption, no doubt, of the word *Jehovah*. See Gale's Court of the Gentiles, Part I. l. iii. sect. 2. To which may be added, a long enumeration of Authors, by Justin Martyr, (vid. Pateren.) amongst whom we find Polemon, Appion, Ptolemy Mondosius, Hellanicus, Philocorus, Castor. Thallus, and Alexander Polyhistor, who have spoken of Moses as the leader of the Jews and the framer of their laws, concerning whom, he remarks, that they derived not their information from the Jews, but from certain Egyptian priests. Vid. etiam Huetii Demonstrat. Evang. Prop. iv. cap. xi.

† Julian, Porphyry, and Celsus.

‡ See Locke's Essay on Hum. Understand. book iv. chap. xvi. sect. 8.

§ See Hooker's Eccl. Pol. book xi. sect. 7.

complete

complete as, in such a case, can possibly be produced, and to which they themselves, in any other instance, would be ready to yield a willing and unqualified assent.

The unreasonableness of the doubts which have been insinuated against Moses, as the writer of the account which the Bible gives of the primeval state of man, has now, I trust, been made sufficiently apparent. But when, again, it is considered, that this account is essential to our forming just and rational conceptions of religion; that without it we should be wholly unable to assign any adequate cause for the present lapsed state of human nature, and the kind purpose of the Deity in the various administrations of his providence; another, and that a sensible proof, drawn from the corruption and depravity of mankind, which we have daily before our eyes, and which it is impossible to deny, is hereby afforded us of its authenticity; whilst, at the same time, it shews the inconsistency of those who pertinaciously insist upon an allegorical construction; and that no other person than Moses could have been the author of it is farther demonstrable, from the perfect unity of design which is seen to pervade every department of his history; insomuch, that were we ignorant of the peculiar dispensation under which our first parents were originally placed, many passages in the subsequent parts of it would be altogether inexplicable, and a deep shade of ambiguity would, consequently, be cast over the whole of the Scriptures.

Dec. 20th, 1802..

CEPHAS LINCOLNIENSIS.

[To be continued.]

ERRATA.—Vol. II. p. 260. l. 13. for *fertility* read *futility*.

ibid. p. 261. l. 11. for כִּתוֹן read כִּתוֹן.

DAUBENEY'S DISCOURSES,

(Concluded from page 371.)

DOCTOR CAMPBELL having asserted that the charge of one bishop was originally confined to one congregation, or to the whole community of churches; “the plural number *Churches*, being invariably used when more congregations than one are spoken of, unless the subject be of the whole commonwealth of Christ: he infers from hence, that “the bishop’s inspection was at first only *over one parish*.” In reply to which, our learned author well observes, “that before this part of the doctor’s foundation can stand firm, it must be proved that the word *καρποια*, at the period of which the doctor was speaking, and the English word *Parish*, in its modern acceptance mean the same thing;” the point

Vol. III. *Churchm. Mag.* 1803, *Sup.*

3 H Digitized by Google for

for which the professor contend. The Doctors has recourse to the etymology of the word *παροικια*. And the exposition given of it by Stephanus is, as he thinks, "exactly suited to the hypothesis." But with this difference only, that as the object in view is to ascertain the meaning of the word in question, at the period of which the doctor was speaking, the signification of it ought to have been traced from that period: in which case, as Mr. Daubney rightly observes, it would have been found that the *original* meaning of the word, and Stephanus's exposition of it, differed so widely from each other, as to militate against, rather than support, the conclusion which the doctor has drawn from it. It is, indeed, absurd "to suppose, that the application of the word *παροικια* to a primitive bishop's charge, had any respect to the language now in use among us of this nation." Our author refers to the sense put upon it in holy Scripture: "St. Luke uses the word in his Gospel for a *stranger*. 'Art thou only a *stranger* in Jerusalem.'—*Συ μόνος παροικεις*, &c.—St. Paul uses the word in the same sense. Eph. ii. 19. 'You are no longer strangers and *foreigners*, &c. *παροικοι*; in which passage the words *strangers* and *foreigners* are used in opposition to 'fellow citizens of the saints and of the household of God.'—From whence it appears, that the word *παροικια* must have suggested to the minds of the primitive Christians, an idea very different from that which Dr. Campbell, on the authority of Stephanus, has annexed to it.

"If from the touchstone of Sacred Writ, we proceed to try the word in question by that of the primitive writers of the church, the word *παροικια*, both in Greek and Latin writers, for several ages, is to be met with, denoting a diocese of many parishes and congregations in it: which plainly proves that the narrow notion which modern usage has affixed to the English word *Parish*, did not *originally* belong to it. For the establishment of this point one or two instances may be sufficient. St. Jerome *, translating an epistle of Epiphanius, to John Bishop of Jerusalem, expresses both their large dioceses by the word *Parochia* only. St. Augustin *, in his Epistle to Pope Cœlestin, tells him, that the town of Fussala, forty miles distant from Hippo, with the country round about it, did, before his time, belong to the *Parochia* of his church of Hippo. And our own countryman, the venerable Bede, calls the diocese of Winchester by the same name, even when the whole province of the South Saxons did belong to it. 'Provincia Australium Saxonum ad Civitatis Ventanæ *Parochiam* pertinebat.' Bede, Eccl. Hist. 1. v. c. 19.

From the testimony borne to this word by the primitive writers
of

* Epiphan. Epist. ad Joannem Hyerosol. inter opera Hyeron. Vol. ii. Tom. 3. Fol. 71.

† August. Opera a Theol. Lovan. Edit. Colon. Agrip. 1616. Tom. ii. p. 325.

of the church, we pass on to its signification in the original language from which it is taken.

“On appeal to the inquisitive *Snicer*, we find the word *παροιμα* rendered by the Latin, *advena* or *peregrinus sum*; in conformity with the meaning annexed to it by the inspired penmen, as above remarked; and the word *κατοικειν* opposed to it; which (he says) according to antient glosses, signifies to *dwell, or have an habitation in any place*: which interpretation of the word, in direct opposition to the meaning annexed to it on this occasion by the learned professor, *Snicer* has confirmed by the authority of Philo Judæus, Basil, and Theodoret.

With an appearance of candour, the professor indeed tells his pupils, that he would not have it imagined that “he laid too great a stress on the import of words, whose significations, in time, come insensibly to alter,” p. 206. At the same time he does the very thing which he would not be thought to do; for in almost the next sentence, without taking the least notice of the alteration that the insensible lapse of time has introduced into the use of the original word in question, he proceeds to determine the judgement of his pupils on this subject, by informing them, in decided language, that the word “*παροιμα* can be applied no otherwise, when it relates to place, than the word *Parish* is with us at *this day*,” p. 207.

We are mistaken if the professor be not again, completely foiled, and we advise these divines of the Kirk of Scotland, who admire the work of their champion for presbyterianism, to read with attention the following observations, as they are closely connected with such as have already been stated:

“The conclusion drawn by the professor from the expression *εν το αυλο* is, that the whole flock, with their bishop, assembled together in *the same place*; consequently that there could be but *one* congregation in *one city*. This, the professor observes, is evident from the writings of Justin Martyr, of Irenæus, of Tertullian, of Cyprian, and several others.

Admitting that the expression in question was meant to convey the precise meaning annexed to it on this occasion, the professor's foundation, so far as this expression is concerned, appears to stand firm. But to disprove this point, it will be sufficient to examine the authority only of one of the writers to whom the appeal is here made.

Justin Martyr, for instance, makes use of the expression in his apology to the heathen emperor for the then persecuted Christians. ‘For brevity's sake (the professor says) he does not produce the passage at length.’—But the passage must strike the reader as too short in itself to require an abbreviation. It will be more for the credit of the professor's character, therefore, to suppose him implicitly adopting the observation heretofore made

by the *Enquirer into the "Constitution of the Primitive Church"* on this passage; because that author's conclusion from it was built on a similar mutilation of the Martyr's text, than to suppose the professor arguing from an appeal to the writings themselves: because such appeal, to a person of Dr. Campbell's judgement, must have determined the passage to be totally inapplicable to the point it is brought to prove.

"The apologist was writing to the heathen emperor in vindication of the persecuted Christians throughout the Roman empire; and towards the close of his apology he sets forth the general method they adopted in the performance of their religious service. His apology being general for the whole body of Christians every where dispersed throughout the empire; the practice which he described must consequently have the same general application. His description was contained in the following words: 'παντων κατα πολεις η αγρος μενοντων επι το αυτο συνελευσις γινεσθαι.' All throughout cities and countries assemble together in *one place*; admitting such to be the proper translation of the passage. These words, in the sense of the apologist, undeniably contained a description of the Christian practice throughout the Roman empire: that on Sundays, all Christians, both in cities and countries, assembled together for the purpose of public worship; a description, which equally applies to the practice of the Christian church at this time in this country. But if these words prove any thing to the establishment of the position the professor lays down, namely, that the whole flock assembled together with their bishop and presbyters in *the same place*; from which premises, the conclusion is meant to be drawn, that a bishop's charge did not originally extend beyond a single congregation: they certainly prove too much; for in such case they prove, that all the Christians, dispersed throughout the wide extent of the Roman empire, assembled together in *one place* on days of public worship, and made but *one congregation*. To put the glaring absurdity of such a conclusion out of sight, the *Enquirer into the Constitution of the Primitive Church* has prudently omitted the words 'παντων κατα πολεις η αγρος μενοντων,' which determine the application of the passage to the general practice of Christians throughout the Roman empire; with the view of accommodating it to the particular case he had to establish, relative to the confined nature of the bishop's charge; thereby affixing a sense to the words of the apologist, totally different from that which the apologist himself designed them to convey. And in this notorious misrepresentation of Justin Martyr's meaning, Professor Campbell appears to have followed the enquirer's example.

"But the professor should moreover have known, that the propriety of the translation, on which his argument in this case is built, is at least of a very questionable kind,

The

“The learned Grotius translates this same phrase, *ἐπι το αὐτο*, Acts iii. 1.—‘circa idem tempus, about the same time.’ Beza’s Paraphrase on the same phrase occurring in Acts ii. 44. is this: ‘The common assemblies of the church, with their mutual agreement in the same doctrine, and the great unanimity of their hearts were signified by it.’—‘All that believed, (says Dr. Wells in his Paraphrase on the same passage,) were wont to assemble together in the several places where they lived, to perform divine worship.’”

“In the Greek translation of Ps. xxxiv. 3. what the Septuagint render *ἐπι το αὐτο*, Aquila translates *ὁμοθυμαδον*, that is, ‘with one mind and one heart.’ The same phrase is to be met with again in Acts iv. 26, where it is said of the kings of the earth and of the rulers, that they were gathered together; ‘*συνήχθησαν ἐπι το αὐτο*.’—But the word *συνήχθησαν* justifies the above translation, without the addition of *ἐπι το αὐτο*. By the addition therefore of that phrase, in this place, may be understood, that they were met together, not *in the same place*, but *with the same mind*, or for the same purpose. The whole passage then taken together would have been more fully and significantly rendered thus:—‘The kings of the earth and the rulers *conspired together*,’ &c.—for it is not to be supposed, that the kings of the earth and the rulers, with the Gentiles and the people of Israel, were met together in *one assembly* on this occasion. Nor can this phrase, in the use Justin Martyr made of it, as it has been above observed, be understood in the sense annexed to it by the professor, without a similar absurdity of bringing all Christians throughout the cities and countries of the Roman empire together on holy days, for the purpose of public worship.”

The professor quoted with confidence the language of Ignatius to the Philadelphians: “*Ἐν θυσιαστηρίῳ, ὡς εἰς ἐπισκοπὸς*.”—There is but one altar, as there is but one bishop—to “evince, as he says, beyond all possible doubt, (modesty enough surely,) that the bishop’s cure was originally confined to a *single church* or congregation.”

But we are apt to think, “beyond all possible doubt,” that this was not the case, and that notwithstanding the professor’s interpretation of the phrase *ἐπι το αὐτο*, the reverse of what he states will be found to be true.

“The idea annexed to Ignatius’s words, *Ἐν θυσιαστηρίῳ*, &c. by the professor, is, that ‘as there can be in one diocese but one individual bishop, there can be in one diocese but one individual altar.’ &c. page 212. Hence from the expressions to be found in the primitive writings of *one prayer*, and *one supplication*; and the supposed personal superintendance of the bishop over his whole flock, together with his personal administration of all the offices of religion, the professor proceeds to the conclusion, that ‘it is not possible to conceive otherwise of the bishop, during the period

of which he is speaking, (namely the second and third centuries) than of *the pastor of a single parish*,' p. 214.

"If this idea of the episcopal office be so necessarily connected with it, that it is not possible that any other should be entertained on this subject, than what the professor here delivers to the world; it may be asked, how it is to be accounted for, that such idea should have had no existence in the human mind during the first fifteen centuries of the Christian æra; particularly, that during the three first centuries of the Christian Church, when the language of the primitive writers must have been better understood than they can be at present, in consequence of the practice which furnished a continued comment upon them, no such idea relative to the very confined nature of the episcopal office is any where to be found. And if such idea did not exist during the three first centuries of the church, we shall not be called upon to demonstrate the certainty of its having had no existence in the world, prior to the introduction of the presbyterian model in the sixteenth century."

Again:

"Had the professor wished to enable his pupils to form a decided judgement on the actual state of the primitive church, the Bible would have furnished him with authentic testimony on the subject; and it seems somewhat singular that a professor, reading lectures on ecclesiastical history, should unnecessarily lead his pupils into the field of imaginary conjecture, or should prefer the authority of Bingham and Tillemond, whose testimony at best does not bear directly on the point in question, to that of St. Luke. But when the reader shall have placed St. Luke's testimony before him, he may perhaps be at no loss for the reason of its having been passed over in silence.

"The Church of Jerusalem was the first founded by the Apostles, in conformity with the express direction of our Saviour before he left the world, Luke xxiv. 47.—Of this church, according to the testimony of Hegesipus and other early writers, St. James was appointed bishop by the Apostles themselves. The number of disciples first assembled together at Jerusalem, (mentioned in Acts i. 15.) amounted to one hundred and twenty. To these were soon added three thousand souls, Acts ii. 41.—And to this number we read (v. 47.) 'the Lord daily added.' Proceeding with the history of the Mother Church, we find, Acts iv. 4. the number of its members increased to five thousand. And believers, both of men and women, were still adding to the church, Acts v. 14. 'Still the word of God (we read, Acts vi. 7.) increased; and the number of disciples multiplied in Jerusalem greatly;' insomuch, that in a few years we find, on St. Paul's return from his commission to the Gentiles, these thousands of converted Jews were described by the multiplied number of *myriads*.

‘*ἄσσοι μύριαδες εἰσιν,*’ Acts xxi. 21. These myriads of Christian converts could not assemble together; for if such a thing had been practicable, there was no building for the purpose: their best accommodation, for more than a century, being, according to the professor’s admission, *private houses*. From whence it follows, that the Bishop of Jerusalem must have had many congregations of Christians under his superintendance at a time, and consequently many presbyters officiating under him for the discharge of ministerial purposes. And St. Luke’s history confirms this representation; for when St. Paul went in unto James, the Bishop of Jerusalem, for the purpose of making his report relative to the success of his mission to the Gentiles, ‘all the presbyters (we read) were present,’ Acts xxi. 18.

“To this testimony of the inspired penmen may be added that of Tertullian, who lived most of his time in the second century; who, in his apology to the Roman magistrates, which was written about the year 200, glories in the multitude of Christian professors. ‘We (says he) are of yesterday*; yet every place is filled with us; your cities, the islands; the forts, your corporations, the councils, the armies, the tribes and companies: yea, the palace, senate, and courts of justice; your temples only have we left free. Should we go off and separate from you, you would stand amazed at your own desolation, be affrighted at the stop and deadness of affairs amongst you: and you would have more enemies than subjects left you.’—And in his treatise addressed to the persecuting Scápula, he fairly tells him, which he would not have ventured to have done, had not the fact been true, that so great was the multitude of Christians, that they constituted ‘almost the greatest part of every city:’ *pars pæne major cujusque civitatis.*’ Tertul. ad Scap. c. ii. p. 86. The accurate historian Eusebius, who wrote his history early in the fourth century, speaking in general of the primitive Christian churches in every city and country about the close of the apostolic age, uses such singular terms to express the number contained in them, as denote them to be rather hosts and legions, than ‘congregations of middling parishes,’ as the professor describes them, by comparing their ‘thronged and crowded societies to grain heaped upon a barn floor †.’ And speaking of the peaceful times which the Christians enjoyed during the last forty years

* ‘*Hesterni sumus, et vestra omnia implevimus; urbes, insulas, castella, municipia, conciliabula, castra ipsa, tribus, decurias, palatium, senatum, forum: sola vobis reliquimus templa.*’ Tertul. Apol. p. 33. cap. 37.—*Si tanta vis hominum in aliquem orbis remoti sinum abruptissemus a vobis,—procul dubio expavissetis ad solitudinem vestram, ad silentium verum, et stuporem quendam quasi mortui orbis.*’ Ib. ib.

† ‘*Καὶ ὄντα ἀνὰ πάσας πόλεις τε καὶ κώμας, πληθυσσῆς ἄλωνο; δίκην, μυριαδῶν καὶ σαμπληθῆς ἀβρόως ἐκκλησίαι συνεθήσαν.*’

years of the third century, he thus expresses himself: 'Who can describe (says he) the innumerable increase and concourse of them? the numbers of assemblies in each city? and the extraordinary meetings in their houses of prayer? So that not content with the buildings they had of old, they founded new and larger churches throughout every city*.' To which shall be added only what Optatus, bishop of Milevis, says, that when Dioclesian destroyed the Christian churches, (which was within five years after the expiration of the third century,) there were above forty Basilicæ, or public places, for Christian worship, in the single city of Rome †.

From the foregoing testimony, (to which much might be easily added,) when opposed to the description given by the professor of the state of the Church in the primitive days, in which, according to the professor's imaginary calculation, 'one bishopric, in order to afford a congregation equal to that of a middling parish, is supposed to have been equal in extent to thirty modern parishes;' p. 216.

We shall conclude this analysis of Mr. Daubeny's excellent, clear, and satisfactory account of the primitive government of the Church of Christ, with one quotation more.

"Let this simple principle of Unity be applied to the several primitive expressions of our church, 'one altar, one bishop;' and it will be found to consist with as many churches, altars, and bishops, as can be proved to be undeniably derived from one and the same original institutor. The unity of whose divine power and spirit, diffused at first among the chosen twelve, stamps a character of unity upon all who regularly descend from them; and upon every individual, who only claims under, and owns his authority from, and his dependance on such as them. Consequently the unity of separate congregations of Christians assembled within the same diocese, consisted, according to the primitive idea on this subject, in the ministerial offices of each congregation being performed by a person duly authorised, and acting under the appointment and direction of the rightful bishop of the whole flock.

Thus the plurality of Eucharists is made one, throughout all the united provinces and dioceses of the Catholic church, in conformity to the well known maxim, 'Qui facit per alium, facit per se.' Thus Ignatius, one of the great advocates for the unity of

* Πῶς δ' ἂν τις διαγραφῆι τὰς μυριάδους ἐπεισυναγωγῆς; καὶ τὰ πλεῖθ τῶν κατὰ πάσαν πόλιν ἀθροισμάτων, τὰς τε ἐπισήμους ἐν τοῖς προσευκλήριοις συνδρομῆας; ὧν δὴ ἐνεκα μηδαμῶς ἐτι, τοῖς παλαιοῖς οἰκοδομήμασι ἀρκέμενοι, εὐρείας εἰς πλάτος ἀνὰ πάσας τὰς πόλεις ἐκ θημελιῶν ἀνίστων Ἐκκλησιαίς."—Euseb. Hist. Eccl. l. viii. c. 1.

† Vide Optat. de Schism. Donat. l. ii. p. 39.

of the Christian altar, when he says, 'Let that Eucharist be looked upon as firm and established,' interprets his meaning, by adding * 'which is either offered by the bishop, or by him to whom the bishop has committed it.' The bishop was then, in the primitive church, considered as the centre of unity to that particular church over which he was placed. So long as all order of ministration in that church was regularly derived from him, and carried on under his superintending authority, so long the unity of that church was preserved. Thus Tertullian, in his book about baptism, to the question, 'who may baptize?' answers positively, * *the high priest, who is the bishop, hath the power of baptizing; and after him (or in subordination to him,) presbyters and deacons; but not without the bishop's authority.** And before his time, the apostolical Ignatius, who spent almost all his days in the first century, said in express terms, 'That it is not lawful to baptize without the bishop.†

To which we add, in the words of the learned Dr. George Hickes, 'that as there never was any church founded, but *in and with* episcopacy, so no sect ever assumed the title of a church, till they had a pretended rightful bishop, before the time of the reformation. So *essential* did all Christians, till that time, think bishops to the Church as a society, according to that *assertion* of St. Cyprian in 66th epist.—' *Illi sunt Ecclesia, Plebs Sacerdoti adunata, et Pastori suo grex adhærens. Unde scire debes Episcopum in ecclesia esse et ecclesiam in Episcopo, et si qui cum Episcopo non sint, en ecclesia non esse.*' 'A church is composed of the people united to the bishop, and the flock to their pastor; therefore you ought to know, that the bishop is in the church, and the church in the bishop; so that they who are not with the bishop, are not in the church.'

Eight discourses follow the preliminary discourse, which, on account of its importance, occupies one hundred and forty-nine pages. Three of the eight are upon Heb. xiii. 8. of which the principal design is to shew, by the collective evidence of prophecies delivered, and miracles recorded in holy writ, that the truth of Christianity is placed on that firm basis of revelation, which bids defiance to every attack that infidelity can make against it; to maintain that the doctrine of salvation through Christ was, and is, and always will be the same, independent of the imaginations of wayward and sinful men; and from hence to infer, that the great object of the dispensation of God must be the same in every age; though the form and manner after which that object is pursued may be different; so that what God spake in former times to

* Ἡ ὑπο τῆ ἐπισκοπῆ οὖσα, ἢ πᾶν αὐτὸς ἐπιτρέψῃ.

† 'Dandi quidem jus habet summus Sacerdas, qui est episcopus; dehinc Presbyteri & Diaconi; non tamen sine episcopi auctoritate.' C. 17.

‡ Οὐκ ἔξόν ἐστι χωρὶς τῆ ἐπισκοπῆ εἶτε βαπτίζειν.

Epist. ad Smyrn. p. 6.

the fathers by the prophets, will be found the same in sense and effect with what he spake in the last days of his son.

The fourth and two succeeding discourses are upon 1 Cor. i. 30; and take into consideration the work of redemption by Jesus Christ. The seventh is upon Rom. vi. 23; annexed to this discourse are some excellent notes, tending to demonstrate "That heathanism being brought to bear its appropriate testimony to divine revelation, may be made to answer a purpose contrary to its intentions and nature, by confirming what it was intended to confound: and thus the devil himself be compelled to support the cause of truth. And here, by the way, the learned author adverts to Dr. Rennell's charge of 'a *resolute, systematic, and contemptuous neglect*' of 'all consideration of the revealed will of God in some of our best endowed seminaries.' To which assertion we have already given, and do now join Mr. Daubeney, in giving our flat denial. Dr. Vincent, now Dean of Westminster, has repelled the charge with a vigour, that has borne down all opposition, and not only refuted the charge itself, but convinced the world that the contrary of what it contains is the fact, and that between a *pagan* education, and a *classical* one, there is a broad line of distinction. Of Dr. Vincent, the writer of this article, from experience bears testimony—'Inest tanta illius gravitate aspersa comitas, tam suavis summæ eruditioni adjunctus urbanitatis lepos, ut licet non possis non vehementer admirari hominis doctrinam et ingenium, magis tamen ames indolem.'

The eighth and last discourse is upon Heb. xii. 1, 2.

We lament the want of room to give for the proofs, displayed in this volume, of the learning, the ability, the zeal and judgment of Mr. Daubeney, both as an excellent scholar and a sound orthodox Divine. His exertions in the cause of divine truth, and his meritorious ardour in the cause of that church, of which he may be said to be 'Decus atque Tutamen,' deserve the thanks of the clergy, and fairly entitle him to one of the highest dignities in the hierarchy.

D.

An ESSAY upon the Use, Meaning, and Importance, of NATURAL RELIGION, as furnishing the only possible Proof of the Divinity of transmitted Revelation:

BY religion, in its most general signification, I mean knowledge respecting God; and men can, in the ordinary course of Providence, receive this knowledge only from his works, or his *transmitted* word. Such knowledge of God as men collect from the deductions of reason, founded upon the use of their several senses, I call NATURAL RELIGION. Such knowledge as

is

is imparted to them from God himself, whether by immediate or transmitted revelation, I call REVEALED RELIGION. Unless then we suppose all religions to be *equally valuable* and *equally credible*, we cannot ascertain, without the exercise of our intellectual faculties, what religion is *most valuable* and *most credible*. Now, the value of any religion must in the first place depend upon the *truth* of it; and our *judgment* of the truth of such religion as we receive upon the evidence of *human testimony* (and *this* is and must be the ground of all religion which is not received by *immediate* revelation) can alone be founded upon the exercise of our reason. In order, therefore, to prove the truth of the Christian religion, we must prove,

1st. That a *miraculous* communication of *miraculous* information has been vouchsafed by God to some particular persons.—By *miraculous* information, I understand such information as men *cannot* attain by the *customary* use of their *natural* faculties; and by a *miraculous* communication of such information, I mean that persons claiming to be in possession of *this* miraculous information, must have become possessed of it by some *supernatural* way.—And,

2dly. That this knowledge has been communicated from our CREATOR; because, *prior* to the knowledge received from revelation, we cannot be under MORAL obligations to attend or yield obedience to any *other* Being. Acts xiv. 17. Rom. i. 20—21. It might, indeed, be prudent, it might be for our interest, to listen to the information of superior beings; but *prudential* obligations, and *moral* obligations, are very different matters.—Nor,——

3dly. Can we be assured that any revelation proceeds from our Creator, unless it accords with his *moral* character, as we can collect that character from his works and providence; for we have no way of collecting the moral characters of beings superior to us. It is *only* that of *our* Creator that we can collect with certainty; and this character *ONLY* from his works and providence.

4thly. Though the substance of any revelation, transmitted through men, should accord with the character of our Creator, yet, before we can receive it, we must further be able to prove that our Creator is a Being of *veracity*; and also to shew,——

5thly. That this miraculous knowledge has been *faithfully* transmitted to us.

1st. Then, a miraculous communication of miraculous knowledge to particular persons, and which communication is not, and cannot be an object of *sense* to others, can *only* be ascertained from the exercise of SUPERNATURAL powers by such persons. Now, that the Apostles exercised *miraculous* powers, we *believe* upon the unquestionable testimony of eye-witnesses; that the Apostles

claimed to be in possession of *miraculous* knowledge, we know from their *own*; but *how* they knew that *this* knowledge was communicated to them in a *supernatural* way. Gal. i. 11—12. *How* they knew that the Being who revealed *this* knowledge to them, was the *Creator* of the world. John i. 3. Col. i. 16.—1 Cor. viii. 6. Heb. i. 2. *How* they knew that this Being was to be *credited*, and *how* they knew that they had *power* to work *miracles*, we are not informed. Nevertheless, however certain they themselves were of these matters,—matters that we have no reason to think were, or indeed could be objects of sense to any other persons; yet the truth of these various particulars can only be ascertained to us, by *their* exercise of miraculous powers; and we can be assured of this exercise, *i. e.* of the reality of it, by no other means than by the testimony of *competent* witnesses. If then we are assured by undeniable evidence, that effects manifestly and greatly exceeding all human power, were wrought by Christ and his Apostles; if hearing were restored to the deaf, sight to the blind, soundness to the lame, health to the sick, and life to the dead; such effects lay *not only* the immediate witnesses of them, but *all* other persons to whom an unquestionable knowledge of such facts is brought, under the strongest obligations to attend to, and consider them,—to attend to, and consider what the workers of these miracles say respecting the *design* and *intention* of them. Acts iii. 12. But these obligations go no further, because miracles can only prove that the workers of them are possessed of powers superior to those of men. But since such effects *MAY* proceed from that Being who created all things, and whom we know from his works to be possessed of inconceivable power, our *next* inquiry must be, whether these miraculous effects do really proceed from him? because, though we neither are, nor can be, under any *MORAL* obligation to obey *any other* beings, whatever powers they may be possessed of, yet we are under the strongest obligations to attend to and obey Him, from whom we have received life and breath, and ALL things. Now, as we can only judge of the dispositions of our Creator towards us, by the *general* tendency of his works, if the *same* tendency appears in *such* matters as are revealed to us, we may safely conclude that this revelation proceeds from him, or is approved by him; and if this tendency should appear in a still greater degree, we shall have still stronger grounds for this conclusion. But neither is *this degree* of knowledge a sufficient foundation for perfect assurances as to the truth of such revelation, unless we can also *shew* that our Creator is a being of perfect veracity; for, in this case, *mere* declarations can be of no weight, since both reason and revelation assure us, that whoever leaveth record of himself, his record is not true; that is, his

his own witness is not to be received *implicitly* in his own behalf: Nor can you prove the veracity of God from the *assumed* truth of his *own* declarations, and then back again the truth of his declarations from his *assumed* veracity. This were to argue in a circle. As little can you prove it by the curious argument of Archbishop Tillotson. In sermon cxli. vol. viii. 12mo. p. 163. he says, "Natural light tells us, that truth and faithfulness are *perfections*, and CONSEQUENTLY belong to God;" *i. e.* because they are *perfections*, therefore they belong to the Divine nature. The good Archbishop could not see, that, by assuming this assertion, "that all *perfections* belong to God," he was taking for *granted* the very point it was his business to prove; for his business was to shew what powers and dispositions, *i. e.* what attributes belong to God. His power and wisdom are unbounded—will you say, are they therefore perfect? His goodness and mercy are not unbounded; for if they were, there could be no evil in *this* world, no suffering in the *next*. Are they therefore imperfect? Were his justice perfect, there could be no such thing as mercy, for mercy is an interruption of justice. And what are we to understand by *natural light*? If such assertions are to pass for proofs, because they are assertions of pious men, the professors of every religion in the world will have unanswerable arguments for the truth of every one of them, how much soever they may contradict each other; and thus we shall open a wide and effectual door to error, which no man can shut; for unless we are given to understand, with precision, what this *natural light* is, will not every man call his own fancies the dictate of *natural light*? and so ascribe to God whatever he is pleased to call a perfection. One man will say, that benevolence is a perfection, and; the more extensive, the more worthy of God. Yet does neither universal or indiscriminating benevolence belong to the Creator of this world, since his own works produce much evil, Isa. xlv. 7.; and he permits the actions of men to produce much more, Amos iii. 6.; and consequently all perfection in *this sense* does not belong to God. You make a wrong estimate, says a good and pious Calvinist, if you will not allow that all mankind sinned in Adam, as many very good and pious persons hold, because then they would have been sinners *before* they were born; yet surely you cannot deny that they have been sinners *ever since*, and so may expect evil as a punishment for their offences. How, replies the other, expect evil from a God of perfection! Natural light tells us, that mercy to the guilty is a perfection, and the more *unbounded* this mercy, the more excellent the perfection; and consequently, as God possesses all perfections in a supreme degree, he will freely and universally forgive his poor, weak, and frail creatures,

" If

“ If God be a merciful and benign Being,” says that famous infidel Tyndal, (and infidels and their opponents often agree not a little in their modes of reasoning) he will accept the payment we are able to make, and will not insist upon impossible demands with his bankrupt creatures. It cannot be wisdom or justice in God to afflict his creatures unnecessarily; and unnecessary it is in the next world, for they cannot make payment, unless they might live their life over again. He will undoubtedly pass an act of grace, as they can make no satisfaction for debts unhappily contracted.

If such kind of argument is to pass for proof, the Deist will find good arguments against the eternity of hell torments, the Papiet for his doctrine of purgatory, and the Calvinist for unconditional election and absolute reprobation. But real reason cannot be made thus to point ALL ways. If by the light of nature we understand the *deductions of reason*, drawn from the testimony of our senses, respecting the works of creation, neither the testimony of our *own* senses, nor *legitimate* deductions of reason from them, can be pressed into an opposition to the truths they *clearly and strongly* support; nor thus be made to act with *equal* force in *opposite* directions, because the *full and fair* testimony of men’s senses admits of *no* variety; and all unprejudiced persons can tell when a deduction is *fairly* drawn; and unless you admit of the truth of these two assertions, the attainment of certainty in such subjects must become impossible. Now, the works of creation plainly and strongly prove, that the Creator is a being, I do not say of *infinite*, (because that word does not convey any precise idea,) but I do say of such power as we cannot conceive; in the same way, the wonderful sagacity with which means are adapted to produce their respective ends, shews as plainly and as strongly, that the Creator possesses inconceivable wisdom; and the attention paid to the comfort, happiness, and enjoyment of every living creature, shews that he also possesses extensive goodness. But each of these attributes are established upon, and must be proved from, the *respective* effects of *each*. You cannot, by the rules of *sound* reasoning, infer from *any one* of them, the existence of *any other*. Thus you cannot from his power infer his wisdom, nor from his wisdom his goodness; nor what, perhaps, may appear more likely, you cannot from his goodness infer his veracity; because we see much evil in the world, arising both from his own works, and those of his creatures; and therefore he may be, for aught that appears to the contrary, a *capricious* Being. But each of these attributes may be singly proved most clearly by deductions of reason, drawn from the testimony of our senses, that is, from our *own* EXPERIENCE: and thus we may collect with *certainty* the MORAL CHARACTER of God, by considering the dispositions which he has
given.

given to his intelligent creatures; and we can collect it with certainty in *no OTHER way*; for we cannot suppose that he would give qualifications to his creatures which were offensive to himself, that is, dispositions contrary to his *own*; for this would be to suppose him to will *contradictory* effects at the *same time*.—Now, veracity is unquestionably the character of human nature in its *simple* state, that is, when it has no *selfish* purposes to answer. Children and fools, says the proverb, *SPEAK TRUTH*. But proverbs are founded upon *general views of real and simple nature*, not upon nature when distorted and disfigured to serve a *party purpose*, and to prop up a *system*. When our Lord requires in his hearers the simplicity, the attention, the docility of *little children*, is it their *natural or acquired* dispositions that he means to prove?

The veracity of God once proved, the inspiration of the Scriptures gives them all possible authority. Thus then it appears, that such knowledge of God as can *alone* be collected from his works, by deductions of reason drawn from the information of our several senses, (whether you chuse to call this knowledge the light of reason, the light, the law, the religion of nature,) is absolutely necessary to establish the truth of Christianity. See the third and fourth sermons in the first Volume of Bishop Hurd's sermons. If the above reasoning is *clear and conclusive*, what are we to think of those divines who represent men as being no better than devils?

By the Rev. T. LUDLAM.

GLEANINGS.

IN Buxtorf's Lexicon Talmudicum, under the word ברלוק, I think I have discovered the original of one of the Contes de la Fontaine: not that I conceive, however, La Fontaine to have derived his tale immediately from the Hebrew. As I cannot find a copy of Jalkut either in Sion College or the Museum Libraries, I must content myself with the extract which Buxtorf has given. La Fontaine's Tale is *in substance* as follows:

A vassal having offended the lord of the manor, the latter gave him his choice of these three punishments: whether he would eat 30 cloves of garlic without any drink, or would receive 30 sound blows with a cudgel, or pay 30 crowns? The peasant chose the garlic; but when he had eaten half the number of cloves, he was unable to bear any longer the thirst it excited, and desired to be bastinadoed instead. Accordingly, he received ten or a dozen strokes, but the pain soon made him cry out, and beg the servants who inflicted them to desist. He then paid the 30 crowns. *Contes de la Fontaine, Vol. i. c. 5.*

A cer-

A certain king said to his servant, "Go, and bring me a fish from the market." The servant went, and brought a fish that stunk. Then said the king, "As sure as you are alive, you shall not escape one of these three things: Either you shall eat this stinking fish, or shall receive a hundred blows with a cudgel, or shall yield up your substance." The servant answered, "I will eat the stinking fish." But when his soul was nauseated therewith, he said, "I will undergo the beating." But when he could no longer endure that, he said, "I will yield up my goods," &c. Thus it happened to Pharaoh and the Egyptians with the ten plagues. *Jalkut on Exod. xiii.*

M. Tronchin, Voltaire's physician, told some friends of his, that on his last attendance upon this notorious writer, a few hours before his death, he heard him cry out, in great agitation, "I die abandoned by God and man!" "I wished from my heart," added M. Tronchin, "that all those persons who had been seduced by reading Voltaire's writings, had been witnesses of his death."

Corrections for the November Magazine.

- P. 281. line 18. *from top, for in St. Paul's words to no law, read in St. Paul's words to wrath is no law.*
- P. 284. line 27. *from top, for places, read place.*
- P. 284. line 16. *from bottom, omitted, c. viii. 8. 9. The Apostle expresses precisely what law he means.*
- P. 285. line 3. *for conviction of faith in obedience due, read conviction of faith in, and of obedience due.*
- P. 285. line 28. *for v. 4. read v. 14.*
- P. 285. line 30. *for v. 33. read v. 23.*
- P. 288. line 15. *from top, and as was by Christ, read, and as it was by Christ.*
- P. 288. line 12. *from bottom, for rendering, read rendered.*
- P. 298. line 21. *from bottom, for used in a most obvious sense, read used in its most obvious sense.*

Erratum in our last Number.

- P. 875. *in the Note, for cannot recommend, read cannot but recommend.*

INDEX

TO THE THIRD VOLUME.

A.

A. V. C. his Queries addressed to the Clergy	147
Adkin, Rev. Lancaster, his Thanksgiv- ing Sermon, Review of	108
Admonitions in time of Harvest	100
Amicus on Inspector's censure of Dr. Blancy	343
Answer to the Rev. N. Parry, on the late Duke of Bedford	354
Arians and Socinians, hint to	37
Arnold, Dr. some Account of the late	398
Assembly of Divines, Anecdote of	38
Avarice Punished, Anecdotes of	36

B.

Bacon, John, esq. Memoirs of re- viewed	45
Barrett, his Dying Confession	101
Biblical Chronology, from the Crea- tion to the Deluge, Synopsis of the	222
Bishops, Lives of the	372
Catalogue of	200
Barlow	<i>ibid.</i>
Thomas Godwin	202
John Still	204
addition to the Catalogue of, Dr. W. Cotton, of Norwich; Dr. Gervase, Babington; Dr. J. Scory; Dr. Herbert, Westphaling; Dr. Robert Bennett	324-329
Bonnell, James, Life of	103
Books in Divinity, List of 46, 112, 175, 252, 326, 381	381
Bowles, John, his Thoughts on the late General Election, as demon- strative of the progress of Jaco- binism, review of	308
Bristol, Dean of, his Sermon at the Magdalin, review of	40
Brewster, Rev. J. his Secular Essay, review of	243

C.

C. on the Writings of the Sectaries	343
C. on the Bishop of London's Lec- tures, &c.	155
Cathedrals, Salisbury and Lincoln	185
Cent Nouvelles Nouvelles	173
Chester, Bishop of, his Thanksgiv- ing Sermon before the Lords	104
Church Preferments, Graduations 61, 120, 190, 255, 301, 382	382
Clarke, Rev. John, his Thanksgiv- ing Sermon, review of	107
Clericus on Monumental Inscrip- tions, &c.	231
Consulship for Life, Establishment of the	114
Cooper, Rev. Edward, his Sermon preached at Walsall, in the county of Stafford, review of	314
Correspondents, address to, 64, 128, 192, 250, 320, 384	384
Critique on Psalm 45	405
Cranmer, Archbishop, Life of	1

D.

Daubeny, Rev. C. his Discourses, review of	314, 369
Dissenters Letter to the Rev. Au- thor of a Candid Enquiry into the Democratic schemes of the, re- view of	43
—the Guilt of Democratic Scheming fully proved against the, review of	43
—, Candid Enquiry into the Democratic Schemes of the, re- view of	43
Duncan, Rev. Dr. his hints to the Clergy	291

E.

Ecclesiaz Anglicanz Amicus, on	<i>Ana-</i>
--------------------------------	-------------

I N D E X.

Anabaptists, a Charity School, and the Lord Chancellor - 236
 Ecclesiæ Anglicanæ Amicus, on the Reformers—Compilers of the Liturgy—The Act of Uniformity, &c. 344
 Ecclesiastical Affairs, from a French Paper - - - 115
 Execution of a Black Man - 184
 Extract of a Letter from a Northumbrian Clergyman, to his friend in Cumberland - 117

F.

Faber, his Sermon on Divine Authority, conferred by Episcopal Ordination - 109
 Feast of Tabernacles, Account of the - 162
 Foster, John, his Essay on the Nature of Illustrating Scripture - 109
 France, Increase and Establishment of the Power of - - - 49
 France, Affairs of - - - 113
 French Marquis, Sion College Library - - - 174

G.

Genoa, Affairs of - - - 181
 Germany, Affairs of - - - 31
 Gleanings, or, Select Thoughts, Anecdotes and Extracts - 36, 172
 Graduations, Oxford 62, 129, 191, 255, 319, 382
 ----- Cambridge - 63, 126, 191, 255, 320, 383
 Great Britain, Affairs of, Postscript 52

H.

Harrington, Sir John, his Character of the Bishops, during the Reigns of Queen Elizabeth and King James - 9, 103, 314
 Hey, Rev. Dr. John, his Discourses on the Malevolent Sentiments, review of - - - 242
 Historical Register - - - 49
 ----- Great Britain - - - 52
 ----- France - 49, 113, 14, 15, 177
 ----- Italy - - - 50
 ----- Germany - - - 51, 179
 ----- Russia - - - 181
 ----- Genoa - - - 181
 Horne, Bishop, his Letters on Infidelity - - - 28, 83, 153, 275
 Horneck, Dr. Anthony, Life of - 65

I.

Inspector and Dr. Priestley - 25
 Inspector, his Critique on Psalm cx 206

Inspector, his Critique on Psalm xlv. 262
 Impostor, Account of an Extraordinary one - - - 185
 Intermediate State, Inquiry concerning the - - - 274
 Iota, on the Rev. J. Baseley's Sermons, and on the Critical Review - - - 98
 -----, on a North Britain and the London Curate - - - 233
 -----, on the Christian Observer's Review of the Bishop of London's Lectures—Dr. Kipling on the Articles of the Church of England, &c. - - - 273
 Jenkins, Judge, character of - 172
 Juvenis, on the Celebration of Christmas Day - - - 354

K.

Kett, his Elements of General Knowledge, Review of - - - 38-9
 King, Dr. Oliver, Character of - 9
 King William, Statue of - - - 184
 King Charles the First, Anecdote of 38

L.

Latimer, Bishop, life of - - - 129
 Law, Archdeacon, his Charge to the Clergy of the Diocese of Rochester, Review of - - - 74
 Lincoln, Bishop of, his Elements of Christian Theology, Letter on 272
 Literary Intelligence - - - 41
 Little Goes, Statute against - 119
 London Curate, on the Ages of Reason - - - 184
 -----, on Popish Artifices and Dissenters, Tools of the Papists - - - 149
 London Intelligence - 54, 118, 182
 Ludlam, Rev. W. his Essay on Religious Conversation - - - 222
 Ludlam, Rev. T. his Enquiry into the proper mode of attaining an exact Knowledge of Christianity, with a Practical Illustration - 178
 -----, his Essay on the Meanings of the word Law, as used by St. Paul - - - 279
 -----, Rev. W. his Observations on the History of Cornelius - 286
 -----, Rev. T. his Essay upon the Nature of Faith - - - 296
 -----, Rev. T. his Appendix to his Essay upon the Nature of Faith 297
 -----, Rev. T. his Essay upon the Nature and Extent of the Evidence arising from experience - 341
 Ludlam,

I N D E X.

Ludlam, Rev. T. his Observations upon M. Parry's Inquiry into the Nature and Extent of the Inspiration of the Apostles - - 347

M.

Methodists, a Short way with the Missionary Society, and Spread of Schism - - - 267
 Moore, Rev. M. his Spilloquy written in a Country Church Yard - 47
 Modern Female Manners, remarks on, Review of - - - 167

N.

Natural Religion, Essay on - - -
 New Church - - - 183
 Norris, Rev. H. H. his Sermons on Female Manners - - - 169
 North Briton, on Proper Presbyterians - - - 157
 _____ on the Kirk of Scotland - - - 151

O.

Obituary, Monthly, with Anecdotes of Distinguished Persons 59, 123, 188, 252, 317, 381
 Observer on Rev. W. Ludlam's Essay upon Religious Conversation, Inspector, British Critic, &c. - -
 Observations on the Fall - - -
 Observator, his Thoughts concerning Death - - - 352
 Observator on the true Estimate of Human Life - - - 345
 Overton's Apology, Reply to, Review of - - - 371
 Original Evidence of Christianity, Essay on the - - -
 Original Sin, a Doctrine of the Scriptures, and of the early Fathers 360
 Original Miscellanies - 13, 70, 135, 206, 262 329

P.

Parliamentary Intelligence - - -
 _____ Lords, House of 121
 _____ Commons, House of 122
 _____ Proceedings, Summary of - - - 57, 121, 186
 _____ Lords, House of 121, 186
 _____ Commons, House of 182, 187
 Parry, Rev. J. on the Duke of Bedford's attending Divine Service in his Parish Church - - - 234

P. S. on the Translation of the Fifth Verse of the Second Chapter of St. Peter's 2d Epistle - - - 230
 Pearson, Rev. E. to the Rev. Dr. Paley - - - 293

_____ his Remarks on the National Title - - - 293
 _____ his Remarks on Justification, in a Letter to the Rev. J. Overton - - - 171
 _____, E. his Letters to a Young Man - - - 93
 _____, Rev. E. his Remarks on the Arminian and Calvinistic Controversy, Review of - - - 312
 _____, Rev. M. on the Christian Observer - - - 230
 _____, Rev. E. his Sermon, the Sin of Schism, Review of - - - 379
 Perouse, the French Navigator, Fate of—Extract from a journal entitled "Le Nouvelliste, Les Isles de France et de la Re-union." Obscene Books and Prints - - 118
 Phillipic against the British Government - - - 115
 Pilgrim, an ingenious Poem delivered at the Masquerade, given by the Lord Lieutenant of Ireland, on the King's Birth Day, 1802 - 176
 Perle Avoth, or the Chapters of the Fathers - - - 228, 338
 Polwhele, Rev. R. his three Sermons on Particular Occasions - - 406
 Popery, increase of - - - 26
 Porteus, Bishop, his Lectures on St. Mathew, Review of 42, 202, 239, 299
 Potter, Rev. R. his Thanksgiving Sermon - - - 307
 Psalm xlv. Critique on - - - 329
 Public Baptism, letter on - - 272

R.

Review of New Publications - 38, 102, 165, 239, 363
 Russia, Affairs of - - - 181

S.

Sacred Criticism, No. 10, on Psalm ccxiii. - - - 70, 135
 Sacred Criticism, No. 12. 206, 269, 329
 Scotch Episcopalian, his Account of the Episcopal Church in Scotland 87
 S. P.'s Account of ditto - - - 88
 Secularis, on the Proper Time to Marry - - - 157
 Sidney, Sir Philip, Anecdote of - 39
 St. Ambrose, Hymn of, commonly called

I N D E X.

called Te Deum, by Mr. Duncombe	47
St. Asaph, Bishop of, his Sermon at Brighton, account of	185
Supplement to the French Constitution	115
Susan Grey, History of, Review of	251

T.

Targumim, or Chaldee Paraphrases of Onkelos, of Jonathan Ben Uzziel, on the Law of Moses	18, 142, 218, 335
T. C. on the 39 Articles of the Church of England	159
Theodosius on Epitaphs	98
Thirlwall, Rev. T. his Diatessaron, Review of	305
Toleration Act, Remarks on	23
Truth, Anecdote on	175

V.

Vaughan, B. T. his Sermon, Christian Benevolence enforced, Review of	377
Vigilant, and on Dissenters Charity Schools	235
Vincent, Dr. his Sermon before the Commons	105
Vincientian Controversy, Obscure on the	97

W.

West, Mrs. her Letters to a Young Man on his entrance into Life, Review of	165, 301, 363
Whiston William, Anecdote of	37
Wilson, Bishop, Life of	247. 321

E N D O F V O L I I I .





