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**BIOGRAPHICAL REVIEW.**

**MEMOIR OF LORD VISCOUNT BARRINGTON.\***

FEW comparatively of the learned or noble of this world have in any age been genuine members of the Christian community. This does not arise from the insufficiency of the Christian evidence to satisfy such persons, or from its want of adaptation as a medicinal system to their condition. In those respects, as it is addressed "to all," so is it adapted to all, without any difference. The fact is to be accounted for in a very different way, and reflects no discredit either on the nature of the Gospel, or on the character of its testimony. The circumstances of such persons, in ten thousand ways obstruct the reception, and injure the full influence of a spiritual and holy dispensation—by fostering the pride of life—blunting the moral feelings of our nature—and surrounding them with an atmosphere, which, while it conduces to the growth and prosperity of earth, is most inimical to all the interests of heaven.

If few persons of elevated rank have been numbered among the faithful, a still smaller portion of this class of society has been

found among the Dissenters from Established Churches. Whether this fact tells most in favour of the spirituality of Dissenters, or of the secularity of Established Churches, we will leave our readers to determine. On any other grounds than those which belong to the good of such individuals themselves, and the interests of religion, we have no regrets to feel or to express. "The kingdom of God cometh not with observation."—"It is not of this world." The pomp of rank, the power of riches, the aggrandisement of the world, add nothing to its real glory and efficacy, and ought never, therefore, to be objects of painful solicitude on the part of the disciples of Christ.

During a former period in the history of Nonconformity not a few, speaking comparatively, of the titled members of our community belonged to the Dissenters. Into the causes of this, and of the change which has since taken place, we do not at present inquire. We only remark in passing, that to the Nonconformists then, genuine and decided religion was almost exclusively confined, and

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\* The Theological Works of the First Viscount Barrington, including the *Miscellanea Sacra*, the *Essay on the Dispersions*, and his *Correspondence with Dr. Lardner*, never before published. To which are prefixed, a *Life of the Author*, with a *Brief Memoir of his Son, Shute Barrington*, the late Bishop of Durham. By the Rev. George Townsend, M. A. Prebendary of Durham, and Vicar of Northallerton. In 3 vols. Price £1. 11s. 6d. London: C. and J. Rivington. 1828.



therefore Lords and Ladies who felt the power of the Gospel, were from necessity shut up to associate chiefly with them.

Among the titled Dissenters who made a considerable figure about the beginning of last century, the nobleman, whose works and life are now before us, claims distinguished consideration. He was a man of more talent, more learning, more political influence, and more theological information than any other individual of his own class. He has conferred greater benefits on the general theological inquirer, than any noble Lord, whose writings are known to us; while his exertions on behalf of the Dissenters entitle him to an honourable and lasting memorial among them. This is the third time which his theological works have appeared; but the first time in which an account appears of their author. This is furnished by the Rev. Prebendary of Durham, who has executed it, on the whole, with a commendable portion of candour and liberality. We shall extract from it the principal facts in the life of Lord Barrington, with occasional observations of our own.

"John Shute, first Viscount Barrington, was born in 1678, at Theobalds in Hertfordshire. He was the third son of Benjamin Shute, merchant, who was the youngest son of Francis Shute, Esq. of Upton, in the county of Leicester; and was lineally descended from Robert Shute, Esq., who was appointed one of the barons of the exchequer by Queen Elizabeth, in the year 1577. His ancestors were eminent for their virtue, and zeal in the cause of liberty; and several of them served the kings of England with honour as commanders in the wars of Normandy, when that dutchy was annexed to the English crown."—p. i.

The Shute family seems to have been extensively connected with the Dissenters. From a list of the church members belonging to the Society first under the care of

Mr. Caryll, and which on his death united with the church under Dr. Owen, it appears that Benjamin Shute, the father of Lord Barrington, belonged to that church. He died on the 26th of June, 1681. There were also in it Mr. Samuel Shute, the brother we suppose of Benjamin, Mrs. Mary Shute, and Mrs. Ann Shute; the one probably the mother, and the other the sister-in-law of the Viscount. They all died while members of the church.

The mother of his Lordship was a daughter of Joseph Caryll, of whom we should have been glad had Mr. Townsend stated something more than merely the announcement of the fact. He was a learned, a pious, and an able man.

"At the age of sixteen, Mr. Shute was sent to the university of Utrecht, where he distinguished himself greatly by his academical exercises, which have not only been printed, but have been cited with great commendation by some eminent writers on the Civil Law. After passing four years at Utrecht, he returned to England, and applied himself with diligence to the study of the common law at the Inner Temple. In 1701 he began to write in favour of the Protestant Dissenters, to which body he belonged. He published in this year, but without his name, a pamphlet in 4to, entitled, 'The Interest of England considered in respect of Protestants dissenting from the Established Church.' This was reprinted two years afterwards with considerable alterations and enlargements. As he dwells much in this pamphlet on the rights of the Dissenters to toleration, it was probably the occasion of his being known to Mr. Locke, who afterwards honoured him with his friendship, notwithstanding the great disparity of their ages. This circumstance, which does the character of Mr. Shute so much credit, appears by an ode addressed to John Shute, Esq., in the year 1704, on occasion of the dangerous illness which terminated in the death of Mr. Locke."—pp. ii. iii.

The ode referred to, Mr. Townsend neglects to mention, was written by Dr. Watts.



"About two years after he had written the above-mentioned pamphlet, he published another, entitled, 'The Rights of Protestant Dissenters,' in two parts, which reached a second edition in 1705.

"Mr. Shute's character was now so generally known, though only in his 24th year, and his influence with the Dissenters was so considerable, that he was sent for by the cabinet council, when it had been determined by the Queen's ministry that the important measure of the union of the two kingdoms should take place. The Lords Somers, Wharton, Halifax, and Sunderland were at this meeting, the first of whom opened the design and general view which they had in promoting this great object, and condescended so far, since they designed he should take a part in it, as to ask his opinion on this head. Mr. Shute having then expressed himself most warmly with regard to the national advantages to be expected from such a close connection between the two kingdoms, Lord Somers said that it could not be carried without the assistance of the Dissenters in England, and of the Presbyterians in Scotland; for which reason they wished he would undertake a journey to Scotland for that purpose. Mr. Shute at first declined this service, because it was inconsistent with his professional views—the study of the common law—and also because he conceived that he could scarcely prevail with the Presbyterians and Dissenters to promote the *Union*, unless the corporation and test acts were repealed. To this it was replied, that on account of the sacrifices he would be obliged to make in foregoing the advantage of pursuing his professional engagements, he should, on his return from Scotland, have an employment to the amount of £1000. per annum, and that there was little doubt that the test act would be repealed as soon as the Union took place; though this could not be previously proposed to Parliament. Mr. Shute, being encouraged by these assurances, soon afterwards went to Scotland, where he was greatly instrumental in promoting the Union, and continued there until it was ratified. After his return to England, he was, in 1708, appointed one of the Commissioners of the Customs. About the same time, Francis Barrington, Esq. of Tofts, in Essex, who had married Mr. Shute's first cousin, left him his estate in that county, upon condition of his taking the name and arms of Barrington."—pp. iv—vi.

The facts recorded in this paragraph deserve to be remembered.

They show the services which the Dissenters have rendered to the interests of the country, and the influence which they have had on some of its most important affairs.

"In the year 1710, Mr. Barrington received a still more flattering proof of the high and honourable character which he bore, in a bequest left him by John Wildman, Esq. of Becket, in Berkshire, who adopted him for his son after the Roman custom, leaving him his estate by a will dated in 1706, which declared that he gave it to him merely because he knew no man who was so worthy of it.

"How high Mr. Barrington's character stood in the estimation, not only of the most zealous Whigs, but of those who differed from him most widely in religious and political sentiments, appears in the following extract from a letter of Dr. Swift to Archbishop King, dated Nov. 30, 1708:—'One Mr. Shute is named for secretary to Lord Wharton: he is a young man; but reckoned the shrewdest head in England, and the person in whom the Presbyterians chiefly confide; and if money be necessary toward the *good work* in Ireland, it is reckoned he can command as far as £100,000. from the body of Dissenters here. As to his principles, he is truly a moderate man, frequenting the church and the meeting indifferently.'"—pp. vi, vii.

The above paragraph shows Swift's opinion of Barrington's talents; but his remark on his going to the church and the meeting indifferently, is doubtless incorrect. He was well known to be a decided Dissenter, though he perhaps went occasionally to church, and even communicated with it. The next passage which we shall quote affords proof of this, as well as of the sacrifices he was disposed to make for his principles.

"In 1711, Mr. Barrington was displaced by the Tory administration from his office of Commissioner of the Customs; and in 1713 he published a pamphlet entitled, 'A Dissuasive against Jacobitism;' for which there was so great a demand, that it reached a fourth edition.

"On the accession of George the First, Mr. Barrington had the honour of an audience with his Majesty, the first day



after his arrival in London, in which he declined the offices of preferment which were graciously made him, because the schism and conformity acts (which took place in 1712) were yet unrepealed; and from thence he took an opportunity of stating the great grievance of these statutes to the body of Dissenters. In the fifth year of this reign those two acts were repealed, after which, in 1717, Mr. Barrington, who continued to be honoured with the personal confidence of his Majesty, was created Baron Barrington of Newcastle, and Viscount Barrington of Ardglass; and, at the same time, had a reverend grant of the office of the Master of the Rolls in Ireland, which he surrendered the 10th of December, 1731."—pp. vii, viii.

What follows in the memoirs, is a long account of the affair of the Harburgh lottery, for which Lord Barrington was unjustly censured by his political opponents, and expelled the House of Commons. The statement is too long for us to quote; but is a satisfactory justification of his Lordship against the charge of immoral or unprincipled conduct.

"Lord Barrington was, on the accession of George the First, chosen member of Parliament for Berwick-upon-Tweed; and, in 1722, he was again returned to Parliament for the same place. His Lordship does not appear to have been either an eloquent or a frequent speaker. On the 12th of April, 1717, he spoke in favour of the motion for a supply. On the 7th of January, 1718-19, he spoke in support of the bill for strengthening the Protestant succession, as he did also on the 17th of June, 1721, in favour of the subsidy to Sweden.

"He died at Becket, in Berkshire, after an illness of only seven hours, on the 14th of December, 1734, in the fifty-sixth year of his age. He generally attended divine worship among the Dissenters, and for many years received the sacrament at Pinners' Hall, when Dr. Jeremiah Hunt, an eminent and learned Nonconformist divine, was pastor of the congregation that assembled there. He had formerly been an attendant on Mr. Thomas Bradbury, but quitted that gentleman on account of his bigotted zeal for imposing unscriptural terms upon the article of the Trinity. His Lordship had a high value for the sacred

writings, and it is plain from his theological works that he was eminently skilled in them.

"In 1725 he published, in two volumes, 8vo., his *Miscellanea Sacra*, and the *Essay on the Dispensations*. A second edition of these works, with large additions and corrections, was published 1770, in 3 vols. 8vo., by his son, the late Bishop of Durham, then Bishop of Llandaff.

"In this work the noble author has traced, with great care and judgment, the methods taken by the apostles and first preachers of the gospel for propagating Christianity, and explained with great distinctness the several gifts of the Spirit, by which they were enabled to discharge that office; these he improved into an argument for the truth of the Christian religion, which is said to have staggered the infidelity of Mr. Anthony Collins."—pp. xvii—xix.

The *Miscellanea Sacra* has long been a favourite work with us; and of which we possess both the first and second editions. It is a book full of ingenious and original discussion, and which will amply repay the diligent and inquiring divine in its perusal. We are pleased with the following view of his writings by Mr. Townsend.

"We have said that Lord Barrington was the friend and disciple of Mr. Locke, and from him he derived those ideas of civil and religious liberty which he has so forcibly stated and maintained in many of his productions: no one, indeed, who is acquainted with the writings of that great and illustrious man, can fail to discover in the religious and political publications of Lord Barrington, the same clearness of ideas, the same closeness of reasoning, and the same unadorned perspicuity of style, which distinguished the works of Mr. Locke. Each indeed of his Lordship's productions is strongly marked with all the characteristic peculiarities of Mr. Locke's corresponding treatises: in the tract entitled '*Revolution and Anti-Revolution Principles Stated and Compared*,' we find an able amplification of nearly all the most important positions in the famous treatise *On Government*: in the pamphlets on the Corporation and Test Acts, we plainly discern the same spirit of civil liberty, and the same arguments in support of it, which we find in the



*Letters on Toleration*; and in the *Miscellanea Sacra*, and the *Dissertations* which accompany that interesting work, we are forcibly reminded of that just and cool, and candid mode of scriptural interpretation which pervades Mr. Locke's compositions on theological subjects; and he and his noble disciple have been the means of diffusing a very general spirit of free and scriptural criticism, which, though too often perverted, has been proved by experience to be well adapted to the more perfect apprehension of the meaning of Scripture, and which has consequently been cultivated among all classes of theologians. As his Lordship's attention was much directed to the study of divinity, he had a strong sense of the importance of free inquiry in matters of religion: and it is needless to remind those who are acquainted with the writings which this edition of his works embraces, that whenever he advances any thing which is doubtful in his own estimation, or which his arguments do not conclusively establish, though they may have great weight, he always expresses himself with a becoming diffidence, the certain indication of a philosophical mind: he never gives or requires a stronger assent to the conclusion than the premises will justly warrant.

"To the *Miscellanea Sacra* of Lord Barrington may justly be ascribed the origin of that useful and important work—'Benson's History of the Planting of Christianity,' in the course of which the author frequently acknowledges his obligations to his Lordship for many valuable suggestions."—pp. xx, xxi.

"In taking a review of Lord Barrington's publications, our attention is claimed in the first place by his theological works, which will always remain the fairest and most durable monument of his literary reputation. Few writers in the last century possessed higher qualifications for the attainment of a profound and extensive knowledge of the Scriptures. Besides a deep sense of the importance of divine revelation, Lord Barrington had a mind richly furnished with classical literature and historical information; an intellect clear, alert, and highly disciplined in all the rules of severe and accurate argumentation; prompt in detecting fallacy, and skilful in exposing the points in which the reasonings of his opponent were weak or sophistical. Along with these high and rare endowments he possessed a style fit for the communication of his thoughts; chaste, sober, perspicuous, and flowing in the clear stream of unadorned

reason, without any rhetorical embellishments whatever.

"Though he appears by no means unacquainted with the writings of the most eminent commentators and divines, yet it is plain from his works that he relied most upon the attentive examination of the original text of the Scriptures; and by 'comparing spiritual things with spiritual,' and making the Bible its own interpreter, he was enabled to make those original and just observations and expositions which the attentive reader will find in almost every page of his work; and which, if they are not always convincing, are yet urged with so much ingenuity and modesty, that they cannot fail to encourage and assist the reader in pursuing the inquiry for himself: and it may safely be asserted that they will make the greatest advances in these most important and pleasing investigations, who resolve to pursue them by the same means and in the same spirit as the noble author, whose example may be advantageously proposed as a model to all those who desire to possess an accurate acquaintance with the meaning of the sacred writings."—pp. xxv, xxvi.

Lord Barrington's writings in support of civil and religious liberty, and in vindicating the rights of the Protestant Dissenters, are but very briefly noticed in this memoir. We wish it had been more extended, or that we could at present supply its deficiencies. If the reasoning in the following passage was forcible then, how much more conclusive must it be now.

"In the 'Essay upon the interest of England, in respect of Protestant Dissenting,' &c. the author endeavoured to make it appear that it would be unjust and impolitic to pass any new laws unfavourable to the Dissenters, and, in particular, to prevent occasional conformity. He says:—

"'I confess, if the Dissenters were all of them an inconsiderable parcel of people, poor and ignorant, without interest or influence; their being easy could do us no service, nor their uneasiness any hurt. But since a great many of the Dissenters are men of sense and substance, considerable by their monies vested in trade, and the share they have in the land of England, and who, with the assistance of the



government, could make a considerable interest for its support; it would be worth the while to consider whether any of the little ends that the enemies of the Dissenters should propose to themselves, by disobliging them, could counterbalance the loss of their direction and their purse. Dissenters are considerable for their number as well as their substance. Some, who pretend to have considered the matter, compute them, according to the most modest calculation, to bear the proportion of one to four. Would it be good policy then to disoblige a fourth part of the people of England, and to shake them off from every dependence on the government, but that of dread and fear? would it be prudent to tempt them to murmur and repine, and some violent wicked spirits perhaps to do what is worse, and that at a time when, to the great grief of every true Englishman, people seem to be so universally discontented and uneasy, so jealous and apprehensive? He who would advise the Government to disoblige the Dissenters, upon supposition that they would resent it, is an enemy to England; and he who should give that advice, in expectation that they would bear it with a virtuous patience, is a sworn enemy to the Christian faith."—pp. xxxviii, xxxix.

We are surprised Mr. Townsend takes no notice of Lord Barrington's theological sentiments on several important points. On some of his views respecting episcopacy, he animadverts in a few notes attached to the works, and intimates his intention of undertaking its defence at another time. All this is unobjectionable; though we do not agree with the Rev. Prebendary in some of his positions, and considering all circumstances, are somewhat surprised at the ground which he takes. We regret, however, that he has passed unnoticed Lord Barrington's views, respecting the Divinity of our Lord and the intermediate state. The correspondence with Dr. Lardner, now

published for the first time, removes all doubt respecting his Lordship's sentiments on these subjects. He was a High Arian, who believed that the *Logos* which dwelt in Jesus was "the first of derived Beings"—"the only immediately derived Being." This, however, is very far from regarding him as "God over all, blessed for ever." He believed in the resurrection of the body; but not in the existence of the soul in a separate state. The correspondence with Lardner, in which these sentiments are contended for with considerable ability, is now, like the posthumous work of Milton, brought back as it were from the dead, and left to work its way among men without one intimation of mistake, or admonition of danger. We cannot approve of this, highly as we venerate the character and talents of Barrington.

We may only mention, in conclusion, that his Lordship's family was numerous, and eminently prosperous. None of them, however, appear to have followed the nonconformity of their father. Indeed this was scarcely to be expected. His youngest son was successively Bishop of Llandaff, Salisbury, and Durham, which last bishopric he occupied during the long period of thirty-five years. Mr. Townsend experienced much of his Lordship's kindness and patronage, and has subjoined to his memoir of the father a short account of the son. The sketch of his Lordship's habits during the last years of his life, our readers will be pleased to see, we have therefore extracted it as a separate article.



THE CHARACTER AND LAST YEARS OF THE LATE BISHOP  
OF DURHAM.

THE strictest regularity prevailed in his household. At seven in the morning he was awake by his valet; and, after the time allotted to dressing, he devoted to private prayer, and devotional reading, the time which remained before the assembling of the family, for morning worship, at a quarter past nine. Breakfast was then served up. The conversation which had originated at breakfast, (and which generally arose from our informing each other of some remark, or incident, which appeared worthy of remembrance, in the reading of the morning,) sometimes continued till post-time, when the Bishop retired to read and answer his letters. He was attentive to business to the last; and generally wrote from two to nine letters daily, answering every letter, if possible, by return of post. If any communication required a more deliberate reply, he would favour me by fully discussing with me the subject of the letter. After finishing his letters, he received his morning visitors, or read till one o'clock; when luncheon, at which he was accustomed to take one mouthful of solid food, was served up. He then walked, or was driven out, for about two hours.

He dined at five. Small parties, never exceeding, with ourselves, eight in number, dined at his house about twice a week. It was at his own table that he particularly excelled in conversation, at once varied, intellectual, and useful. He never permitted the subject, on which we had begun to converse, so entirely to drop, that there should be any awkward or embarrassing pause, in the conversation. He carefully watched

the moment in which a new turn might be given to the dialogue, if there was the least discontinuance of animated and cheerful discussion. It generally happened that at every party one of the guests had been distinguished by some enterprise or pursuit; or excelled in some department of literature, or branch of art. Whatever might be the subject, the Bishop would imperceptibly lead the conversation to some matter connected with the pursuit, or department, in which his guest had attained eminence; and he so used to proceed with questions, remarks, or hints, that the enthusiasm of the traveller, the artist, the author, or the professor, was gradually kindled. The more eminent guest became the principal speaker: curiosity was excited, attention fixed, and information was elicited, without pedantry in the speaker, or fatigue to the hearer. When we dined alone we generally talked over the various controversies, which were engaging the attention of the public, the debates in Parliament, or the literature of the day. The Bishop took a lively interest in every proceeding relative to the great national question which still divides us; and I remember that he strenuously encouraged me in writing my reply to Mr. Butler's work: "The Book of the Roman Catholic Church." He had none of that apathy which is too frequently the misfortune of the aged, when they have not devoted their minds to intellectual pursuits. Literary curiosity, the comfort and refreshment of age, was an active principle in him to the last; and the love of literary novelty, next to devotion



and benevolence, his ruling passion.

Tea was brought in at half-past seven, and at eight the Bishop ended the day as he had begun it, by the perusal of devotional books, or by private meditation and prayer. I well remember his telling me that he considered it to be a part of his duty to God to devote to Him the remaining strength of his intellect, by dedicating to His service those hours in which the faculties of his mind were most active: and for that reason he never gave his restless and sleepless hours, which at his advanced age were unavoidably numerous, to prayer, and to devotional exercises. He preferred giving up the prime of his day, and the remnant of his intellect to the Almighty; and he surrendered *the dross of his time*, such was his own forcible expression, to inferior subjects, to literary recollections; or to soothing remembrances of the friends he had lost, whose conversation he recollected with pleasure.

At a quarter before ten, the family were summoned to evening prayer. A slight supper was then served, and at eleven the Bishop retired for the night. The pleasantest hours which I passed with my lamented friend, were those which elapsed between the removal of supper, and the entrance of the servant who attended him to his room. He was now ninety years of age, and he had long been accustomed to live in the constant anticipation of death. Every night he composed himself to rest; not expecting to live till the morning. The conversations therefore which we were accustomed to hold at this hour were always grave and serious, though uniformly cheerful. He regarded death, as a man of sound judgment, and Christian principles will

ever do—without fear, and without rapture; with well founded hope, though with undefinable awe—as a punishment decreed by the Almighty, yet as the introduction to a higher state of happiness than he could possibly experience, (though he possessed every worldly enjoyment,) in this state of his being. Though our conversation was sometimes directed to the literary, or theological publications of the day, or to the actions, demeanour, or conduct, of his more distinguished contemporaries, of whom he related numerous, and most interesting anecdotes; yet the more frequent topics of our conversation were derived from the possible or probable approach of the period when the body should be committed to the ground, and the spirit return to its Maker. He delighted to dwell on these subjects. The questions which appeared to interest him more than any others, were—whether the soul slept in the grave, with the suspension of its faculties, till it awoke, with the re-animated body, in the morning of the resurrection—or whether, (as he steadfastly believed,) it passed in some mysterious manner into the more manifested presence of God immediately upon the dissolution of the body—the nature of the future happiness, and future misery—the continuance of the existence of the mental habits which are formed in this state, and which constitute in some manner our future condition—the extent of redemption—and the opposite opinions of Christians, respecting the invisible state;—these and similar considerations were alternately discussed in these calm and silent hours; and he uniformly concluded these discussions by observing, “I know not, and I care not, what may be the real solu-



tion of these questions; I am in the hands of a merciful God, and I resign myself to His will, with hope, and patience." All our inquiries indeed upon these subjects, though they may be very interesting, are merely speculative, and are always unsatisfactory. We cannot raise the veil which conceals the future. We must die before we can understand death; yet the sight of an old man, full of days, riches, and honours, at the close of a religious, and well-spent life, patiently expecting his end, abounding in every virtue which can adorn mankind—in humility, in patience, in kindness, in charity to all, in serene submission to expected death, in implicit dependence upon the mercy of a God, whom he believed to be his Friend, and Father, by the atonement, which

had been accomplished by the Mediator of the New Testament—the image of such a man can never be obliterated from my memory; and the continued enjoyment of his conversation, till within a few weeks of his death, while the strength of his body was gradually declining, and the intellectual, though not the spiritual powers, were decaying; that is, while he was beginning to be more averse to worldly business, and more intent upon devotional exercises, was a privilege which I cannot too much appreciate, and which may be justly envied by all who can delight in the society of the wise and good; or who would contemplate the triumph of the spirit of man, over the weakness of the mind, and the infirmities of the body.

MEMOIRS OF THE CONTROVERSY RESPECTING THE THREE  
HEAVENLY WITNESSES. 1 JOHN v. 7.

(Continued from page 16.)

SOME time after the publication of Dr. Calamy's Discourses, an anonymous tract appeared on the same side, with the following title, "An Inquiry into the Authority of the Primitive Complutensian Edition of the New Testament, as principally founded on the most Ancient Vatican MS., together with some Research of that Manuscript; in order to decide the Dispute about 1 John v. 7. In a Letter to the Rev. Mr. Archdeacon Bentley, Master of Trinity College, Cambridge, 1722."

My copy of this pamphlet is contained in Lord Somers's Collection of Tracts, in which it was reprinted, without mentioning the date of the original edition, or the name of the author.

The writer of the tract was Smalbroke, Bishop of Lichfield

N. S. NO. 50.

and Coventry, who distinguished himself both in the Arian Controversy, and in that with Woolston. He was not disposed to adopt the views of Emlyn, nor was he satisfied with the defence of the passage by Martin. Yet he alleges very little that is new on the subject. His whole argument is founded on the supposition, that the Complutensian Editors inserted the passage from the Vatican manuscript. Hence, he expresses his strong desire, that this manuscript should be sought out and re-examined. Should it be found not to contain the disputed text, he admits it would confute the reasonings of his essay; but contends, that it still would not follow that the passage was spurious. The following extract contains his argument.

L