

DOWNLOAD PDF SOME CONSIDERATIONS ON MR. BENNETS DEFENCE OF HIS DISCOURSE ON SCHISM

Chapter 1 : John Locke Bibliography -- Chapter 3, Philosophy,

Some considerations on Mr. Bennet's defence of his discourse on schism.: Shewing, I. That the church of Corinth was a Particular Congregation.

Bagby, in the general business office for county and state purposes, but refused to pay the taxes in the city and town of Commerce, as the demand was illegal, there being no such place known in law, the city and town of Commerce having been included in the city plat of Nauvoo, but continued by our enemies on the tax list for the purpose of getting more money from the Saints; I commenced a settlement with Gilbert Granger on the estate [Kirtland] of his father, Oliver Granger; and continued in my office till nine in the evening, having received a visit from General Dudley of Connecticut. Attempted Settlement with Gilbert Granger. Book of Abraham Facsimile. Pratt and Amos Fielding, of England; I transacted much general business and wrote the mayor as follows: When will these things cease to be, and the Constitution and the laws again bear rule? I fear for my beloved countryâ€”mob violence, injustice and cruelty appear to be the darling attributes of Missouri, and no man taketh it to heart! What think you should be done? Your friend, Correspondence between Dr. Dyer and General J. But as I have been very sick during the long interval of my silence, you will readily excuse any apparent neglect on my part. I thank you for your paper sent me, the Times and Seasons, and have got much information from it, and since that, from other sources, in relation to the outrages committed upon the Latter-day Saints by the authorities as well as the people of the state of Missouri; and my blood boiled with indignation to see the whole Christian worldâ€”and the whole political world, too, look tamely on, and never raise a warning voiceâ€”a voice of expostulation, nor even giving the facts in the case! O what outrages will not be allowed or winked at by those in authority, and the people generally, if they happen to be inflicted upon those who bear an unpopular name, espouse an unpopular cause, and are poor and obscure! It seems as if we had again fallen upon the middle ages, when the privileged classes could pour out their sympathies by the hour, and the very circumstantial and minute details of the loss of the life, or any other serious evil that befell one of their own number; but they could write [of] of hear without emotion, and even with satisfaction and joy, the history of the massacre of a thousand defenseless women and children, if they belonged to the common sort of people. What, my dear sir, do you think of the treatment which the subject of American slavery receives at the hands of the American pressâ€”amongst the people generally, and especially in the halls of Congress? What think you of the sentencing of three men from the Quincy Mission Institute in this state, a short time since, to twelve years confinement in the penitentiary of Missouri, for no crime at all, or only such as God would regard as a virtue? Please look into this matter, and see if you cannot join with the benevolent and fearless, and call the attention of the nation or the state, to these outrages of Missouri, I send you a paper, and mark one of the pieces for your perusal. I do not know whether you have examined the whole subject of American slavery; but if you have not, I beseech you to do so, and let me hear from you. Is it not sin? Then is it not right to repent of it? God allows not a moment. Is not repentance and abandonment of sin safe, so long as God commands, and stands ready to look after the consequences? Well, can any court, either state or national, rob me of liberty for twelve years even against their own state laws, for acting precisely in accordance with the letter and spirit of the Constitution of the United States, and the precepts of Jesus Christ? Is it to be submitted to tamely, that three men shall be immured in a dungeon for twelve years, torn from their families and friends, and from society and usefulness, for barely teaching a fellow being how to go to a place where he may learn the sciencesâ€”have his own wages, aye, and his own person? Let me hear from you. Have we not a right to sympathize with each other? Nauvoo, Hancock county, Illinois. I have done so: I gave it a full and fair investigation years agoâ€”I swore in my youth that my hands should never be bound nor my feet fettered, nor my tongue palsiedâ€”I am the friend of liberty, "Universal liberty," both civil and religious. I ever detested servile bondage. I wish to see the shackles fall from the feet of the oppressed, and the chains of slavery broken. Great God, has it come to thisâ€”that the free citizens of the sovereign state of Illinois can be

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taken and immured within the walls of a Missouri penitentiary for twelve long years, for such a crime as God would regard as a virtue! Never, no never, no never! Let the friends of freedom arise and utter their voice, like the voice of ten thousand thunders—let them take every constitutional means to procure a redress of grievances—let there be a concerted effort, and the victory is ours. Let the broad banners of freedom be unfurled, and soon the prison doors will be opened, the captive set at liberty, and the oppressed go free. Missouri will then remember the unoffending Mormons in the days of their captivity and bondage—when murder and rapine were her darling attribute,—why, my heart is filled with indignation, and my blood boils within me, when I contemplate the vast injustice and cruelty which Missouri has meted out to that great philanthropist and devout Christian, General Joseph Smith, and his honest and faithful adherents—the Latter-day Saints, or Mormons; but the time has passed, and God will avenge their wrongs in His own good time. Dyer, put your hand upon your heart, and remember Zion. Just investigate the wrongs which our people have suffered in their unprecedented privations, the confiscation of their property, and the murder of their friends—the persecutions of the Waldenses in former ages were not to be compared to it, and history affords not a parallel. Now let us make a strong, concerted, and vigorous effort, for Universal Liberty, to every soul of man—civil, religious and political. With high considerations of respect and esteem, suffer me to subscribe myself, Yours respectfully, Charles V. Smith informs me that there are white slaves in Missouri 5 Mormons in as abject servitude as the blacks, and we have, as yet, no means of redress! God grant that the day of righteous retribution may not be procrastinated. Letter of John C. Yours of the 7th inst. You ask, "When will these things cease to be, and the Constitution and the laws again bear rule? The picture is now before you in bold relief. The master spirits of the age must rise and break the cage, restore the label, unbind the bird, and let her tower unfettered in the air—then will the nation have repose, and the present minions of power hide their faces in the dust. Let us always take refuge under the broad folds of the Constitution and the laws, and fear no danger, for the day of vengeance will assuredly come when the Omnipotent hand of the Great God will effect the restitution of the trophies of the brigand victories of Missouri, and again place the Saints on high. I have purchased the lands you desired, and will use my influence to have the improvements made which you wish. Brother Weiler received your letter and says he will do what he can to have all done. The eight hundred dollars for the Temple and Nauvoo House, I wish you to bring in goods, for which I will give you stock and credit as soon as received. I wish you to invest as much money as you possibly can in goods, to bring here, and I will purchase them of you when you come, if we can agree on terms; or you can have my new brick store to rent. I wish the business kept up by some one in the building, as it is a very fine house, and cost me a handsome amount to build it. Some eight or ten thousand dollars worth of goods would be an advantage to this place; therefore, if you or some of the brethren, would bring them on, I have no doubt but that I can arrange for them in some way to your or their advantage. I would say that gold and silver is the only safe money a man can keep these times, you can sell specie here for more premiums than you have to give; therefore there would be no loss and it would be safe. The bank you deposit in might fail before you had time to draw out again. I am now very busily engaged in translating, and therefore cannot give as much time to public matters as I could wish, but will nevertheless do what I can to forward your affairs. I will send you a memorandum of such goods as will suit this market. Yours affectionately, Joseph Smith. The charges were clearly substantiated by the testimony of Dr. Extract from the Legion Minutes. Several of the Twelve Apostles rode in the general staff as Chaplains. Elder Bishop appeared before the High Council of Nauvoo on complaint of having received, written, and published or taught certain "revelations" and doctrines not consistent with the Doctrine and Covenants of the Church. Bishop refusing to present the written "revelation" the Mayor, John C. Bennett issued his warrant and brought them before the council, when parts of the same were read by Mr. Bishop himself to council, the whole mass of which appeared to be the extreme of folly, nonsense, absurdity, falsehood and bombastic egotism—so much so as to keep the Saints laughing, when not overcome by sorrow and shame. President Joseph explained the nature of the case and gave a very clear elucidation of the tendency of such prophets and prophesyings, and gave Mr. Bishop over to the buffetings of Satan until he shall learn

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wisdom. After a few appropriate observations from Patriarch Hyrum and some of the council, the council voted unanimously that Francis Gladden Bishop be removed from the fellowship of the Church; President Joseph having previously committed the "revelation" above referred to, to the flames. Grand Master Jonas, of Columbus, being present, a large number of people assembled on the occasion. The day was exceedingly fine; all things were done in order, and universal satisfaction was manifested. In the evening I received the first degree in Free Masonry in the Nauvoo Lodge, assembled in my general business office. Baker, who brought in a verdict of "natural death. This paper commences my editorial career: I alone stand responsible for it, and shall do for all papers [i. I am not responsible for the publication or arrangement of the former paper; the matter did not come under my supervision. We extract the following from the New York Tribune: It is feared he has taken the Saline slope. Men who can deliberately do this, and steal nearly all the horses, cattle, sheep, hogs, and property of a whole community, and drive them from their homes en masse, in an inclement season of the year, will not find many qualms of conscience in stealing the pay of his brother thieves, and taking the "Saline slope. These hogs thus obtained were shot down in their blood and not otherwise bled; they were filthy to a degree. Surely "the tender mercies of the wicked are cruel. Origin of the Female Relief Society. Emma was blessed, and her counselors were ordained by Elder John Taylor. The body of a deceased child of Mr. Lyon being before the assembly, changed my design in the order of my remarks. President Smith read the 14th chapter of Revelation, and said—"We have again the warning voice sounded in our midst, which shows the uncertainty of human life; and in my leisure moments I have meditated upon the subject, and asked the question, why it is that infants, innocent children, are taken away from us, especially those that seem to be the most intelligent and interesting. The strongest reasons that present themselves to my mind are these: This world is a very wicked world; and it is a proverb that the "world grows weaker and wiser;" if that is the case, the world grows more wicked and corrupt. In the earlier ages of the world a righteous man, and a man of God and of intelligence, had a better chance to do good, to be believed and received than at the present day: The Lord takes many away, even in infancy, that they may escape the envy of man, and the sorrows and evils of this present world; they were too pure, too lovely, to live on earth; therefore, if rightly considered, instead of mourning we have reason to rejoice as they are delivered from evil, and we shall soon have them again. What chance is there for infidelity when we are parting with our friends almost daily? The infidel will grasp at every straw for help until death stares him in the face, and then his infidelity takes its flight, for the realities of the eternal world are resting upon him in mighty power; and when every earthly support and prop fails him, he then sensibly feels the eternal truths of the immortality of the soul. We should take warning and not wait for the death-bed to repent, as we see the infant taken away by death, so may the youth and middle aged, as well as the infant be suddenly called into eternity. Let this, then, prove as a warning to all not to procrastinate repentance, or wait till a deathbed for it is the will of God that man should repent and serve Him in health, and in the strength and power of his mind, in order to secure His blessing, and not wait until he is called to die. All children are redeemed by the blood of Jesus Christ, and the moment that children leave this world, they are taken to the bosom of Abraham. The only difference between the old and young dying is, one lives longer in heaven and eternal light and glory than the other, and is freed a little sooner from this miserable, wicked world. Notwithstanding all this glory, we for a moment lose sight of it, and mourn the loss, but we do not mourn as those without hope. My intention was to have spoken on the subject of baptism, but having a case of death before us, I thought proper to refer to that subject. I will now, however say a few words upon baptism, as I intended. God has made certain decrees which are fixed and immovable:

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Chapter 2 : Samuel Grascome: used books, rare books and new books @ theinnatdunvilla.com

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The poetical works of John Gay ; with the life of the author, by Dr. Two epistles ; one to the Right Honourable Richard, Earl of. A true and impartial account of the dark and hellish power of witchcraft lately exercised on the body of the Reverend Mr. Wood, minister of Bodmyn: Wood to his uncle in Exon, in confirmation thereof. A treatise concerning the lawfulness of instrumental musick in holy offices. By Henry Dodwell, M. To which is prefixed, a preface in vindication of Mr. Burton, bookseller at Tiverton in Devonshire , A practical exposition of the first part of the church catechism; containing the preliminary questions, and the baptismal covenant. By a divine of the Church of England. Yeo in Exon; and sold by J. Taylor at the Ship in St. Mercurius theologicus, or the monthly instructor: Bishop in Exon , Infant-baptism or infant-sprinkling as the Anabaptists ironically term it asserted, and explained by the scriptures Printed and sold by J. An act to enable His Majesty to make leases and copies of offices, lands and heraditaments, parcel of his Dutchy of Cornwall Wherein the true nature of schism is laid open, and the three orders of the church, viz. In a style most familiar and common to the people, for the undeceiving of whom it is chiefly intended. By Joshua Bowchier, M. By Robert Burscough, M. The Taunton-Dean letter, from E. LE EG 1: A copy of a letter from Exeter. The following address to Mr. Justice Blencoe, judge of assize for this place, was signed by all the grand jury Bishop in Exon, The lawfulness and use of organs in the Christian church. By John Newte, M. In which an account is given not only of divers very deserving persons many of which were never hitherto made public but of several antient and noble families; their seats and habitations; the distance they bear, as to the great towns; their coats of arms fairly cut; with other things, no less profitable, than pleasant and delightful. By John Prince, vicar of Berry-Pomeroy, in the same county. An essay on ways and means to maintain the honour and safety of England, to encrease trade, An account of the nature and guilt of schism, being a defence of Mr. To which is added a specimen of some passages in Mr. By Humfry Smith, M. Bennet at the Half-Moon in St. Windeatt ; not in ESTC. A discourse of schism: An account of divers choice remarks, as well geographical as historical, political, mathematical, physical, and moral; taken in a journey through the Low Countries, France, Italy, and part of Spain; with the Isles of Sicily and Malta. As also, a voyage to the Levant: Illustrated with divers figures. By John White, sometime master of Mr. Farley for the author ; and sold by Mr. Humphry Burton in Tiverton, Mr. Philip Bishop in Exon, Mr. Taylor in London, Mr. Grevett in Bristol , A funeral sermon for Mrs. Anne Arnold, late wife of Mr. By the Reverend Mr. Samuel Atkins, late minister of the gospel in Exon. Printed by Samuel Farley, in the year , A defence of a brief discourse of schism, designed for the satisfaction of peacable and conscientious dissenters. Christianity a revealed mystery ; or, the gracious purpose of God toward the gentiles, set in a clear light A discourse occasioned by the much lamented death of the Rev. Samuel Atkins, late minister of the gospel in Exon, who dyed July 4th By Isaac Gilling V. The history of the Apostles creed: Apostolic communion in the Church of England. By Thomas Long, B. LE Raleigh, Walter. Advice to his son: Three discourses of Sr. Of a war with Spain As it is acted The saints groans for a perfect deliverance from the body of sin and death: To which are added, a few select occasional poems Being the day of thanksgiving; for the signal successes vouchsafed to Her Majesties forces by sea and land: As also to those of her allies, engaged in the present war against France and Spain. Yeo, in Exon , Bennet [only] ESTC t By Jonathan Dage, M. Bishop, at the Golden Bible, over against the Guild-Hall , Wherein the sentiments of Dr. Samuel Farley] for the author, and sold by T. Butter, and at the Printing-House , Samuel Atkins, minister of the gospel in Exon. The true state of justification, as it stands between God and man. Bishop, booksellers in Exeter , [? Containing, sundry warnings and admonitions to the inhabitants thereof, of all degrees and perswasions, but more especially to those of the Church of England, and more particularly to those of the town of Kings-Bridge, the place of my nativity and abode and parts adjacent.

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Printed, for the author, in M. And now sold by W. Paul, London, on Sunday the 28th of February, De
arthritide symptomatica dissertatio. Auctore Giulhelmo Musgrave M. Londini quoque prostant venales,
Wherein the conduct of some late writers in defence of the Church of England is guarded against Mr. In a
letter to Mr George Trosse of Exeter. To which is added a postscript relative to Mr. Pauls Churchyard and
Charles Yeo bookseller in Exon , Of the unity of the church. Of the separation of the dissenters from the
Church of England. Of their setting up churches against the conforming churches; and of the ordination of
their teachers. Bennet at the Half-Moon, in St. Tales tragical and comical. Abradatus and Panthea, or love and
honour in perfection. Susanna Reynell who departed this life Novemb. By Thomas Lee, B.

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Chapter 3 : Volume 5 Chapter 7 | BYU Studies

Some Considerations on Mr. Bennet's Defence of His Discourse on Schism. Shewing, I. That the Church of Corinth III. the Dissenting Ministry by Way of Letter to Mr. Bennet. by Thomas Shepherd, M.A. the Second Edition. by Thomas Shepherd starting at.

Written by John Broughton. Arguments and replies, in a dispute concerning the nature of the humane soul. A Rotterdam, chez Reinier Leers, A [] C[oward], W. Proving according to those ideas and conceptions of things human understanding is capable of forming to it self. That the existence of any immaterial substance is a philosophic imposture, and impossible to be conceived. That all matter has originally created in it, a principle of internal, or self-motion. That matter and motion must be the foundation of thought in men and brutes. To which is added, a brief answer to Mr. And sold by John Chantry. Immaterial substance a philosophic imposture; see esp. Av T A discourse concerning the happiness of good men, and the punishment of the wicked, in the next world. By William Sherlock London: A philosophick essay concerning ideas , according to Dr. In a letter to a friend. A philosophick essay concerning ideas, according to Dr. London, printed by S. NUC A [] Also: Norris has said in his first chapter of The theory of the ideal world p[t]. That in reference to God, or spirits, he reduces humane understanding to the most incurable state of scepticism III.

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Chapter 4 : Thomas Bennet (clergyman) - Wikipedia

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The Story of W. Bennett Founder of S. Formerly Rector of Farleigh, Surrey. New York, London, Bombay and Calcutta: Wakeling, in his "Oxford Church Movement," that "few could compare with Mr. Bennett as a preacher. By the time he finished his ministry it is probable that the opposite was the case. In spite of some advantages which manuscript sermons have, he had so strong a feeling of the advantage of the other method, in the case at least of those to whom it is given, that he said to the writer, "If I had my time over again I should preach extempore from the beginning," and that he could have done so effectively we have seen in the history of the sermon on the Day of Judgment at S. But the curious method which he adopted in writing his sermons produced exactly the effect of an unwritten discourse. They were usually written on sheets of paper about the size of foolscap once folded. In this sized sheet there were very few lines, perhaps ten or twelve, of very large handwriting which could be easily read. A number of peculiar marks above or under each word indicated the exact emphasis and the way in which it was to be pronounced, the whole proving the immense pains which he thought right to bestow on this part of his work,--another lesson for us in days when so many get up into a pulpit but half prepared, and naturally produce no effect. It is said that he threw down in the pulpit each sheet as delivered, nor did he seem to look at his MS. The result of this method was that you heard every word distinctly, and that every word, as well as the whole sermon, told. In addition to this, his grave, serious, impressive manner, "quite Apostolic," as his brother said, had an immense power, and the pause which he sometimes made--expressive silence--gave time for the point just made to sink into the minds of his hearers. And to these characteristics it must be added that his style of composition was always clear and lucid, and that the arrangement of the whole sermon was always definite, and therefore easy to be remembered. A little reminiscence of the writer may here be added. He was with Mr. Arthur Baker, Rector of Addington, Bucks. Bennett was preaching at S. Baker was author of a very thoughtful volume, "Sermons on Holy Joy," and, unless memory deceives, editor of The Ecclesiastic. His enthusiasm over Mr. One or two of his sermons may be picked out for specimens. There is an admirable one in his "Miscellaneous Sermons," published in , "The Messenger and the Message," on Judges iii. The whole passage is most suggestive for a preacher to make use of for a complete sermon, and the text exactly expressed his own feeling in preaching. He had a message to deliver. Again, the outline of his addresses at the London Mission of November, , which he printed with a dedication to the Cowley Fathers, is a most admirable one. They were preached at S. The last sermon which he wrote, and which he was not destined to deliver, shows as much clearness of thought and as lucid a composition as any previous one. It is called "Children of GOD," and the point of it is that the reality of our being such depends on what our lives and conduct are. We go on to Mr. Bennett as a catechizer. In this he was perhaps the greatest of his generation, and for this he was always famous, so much so that twice in the Knightsbridge days Prince Albert as he was then called came to listen. It seems, indeed, that Mr. But this was merely Evensong, not a special service. Hampton, and they came from all parts of London. The Church Catechism was the basis of the teaching. Bennett, after the Second Lesson, stood on the lectern steps and explained the meaning of each sentence. We had to take notes and write out the texts, which had to be learnt by heart for the following Sunday, when each in turn was questioned. Sometimes we had as many as a dozen texts to learn, besides the divisions of the subject, of which we had made notes. I recollect the distress of the ladies if they could not make sufficient notes or get down the texts correctly. Bennett had compiled a manuscript book of questions on the Catechism in the S. The children were prepared to answer such questions as he put to them from the book. Bennett insisted that every child who was confirmed in his parish should have passed through this course. This did not apply to grown-up candidates for Confirmation, but it often told very hardly upon the older children. On June 25, in the Octave of , he gave the children a little sermon, by way

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of question and answer, about Gardens. Each of them had a little garden,--of course their Soul. In it were sometimes weeds, sometimes flowers. The weeds must be eradicated. His texts were S. He told them of the terrible calamity which had just taken place in Sunderland, where little children had been killed by suffocation through a rush down a narrow staircase. Some of these were old enough to commit sin, and were suddenly taken away. The same thing might happen to some of them. Three points were essential in good children. The first was truth: The next was obedience: The third was reverence, which is a mixture of humility and submission. This was exemplified also by the patron saint of their church at the Baptism of Christ. They should show reverence, first to parents and next to others, by good manners. But the second was far, far greater--the reverence towards Almighty God. The foundation of all was Love. During this address he kept up the attention of the children by asking questions and by making them continue the texts which he began to quote. Compton, "was to have all sorts and conditions of children assembled at these Sunday afternoon catechizings, and no one who ever heard him catechize could forget the power and charm of his method and manner. No hesitation or vagueness of teaching, but the one lesson with its leading points carefully defined and impressed. His eye seemed to take in every child, and each was obliged to attend and listen. His manner with children was most gentle and sweet, but he did not spare reproof or correction if needed, and then the very gentleness of his anger was most impressive. They were some of them ephemeral and only written for "the times. He was, indeed, ready with his pen at any crisis in the Church, and "crises "were but too frequent through the greater part of his life. In all his writings there is always a clear arrangement, a lucid style and weighty arguments. Only occasionally there is the sign, in hurried composition, of the busy life of a parish priest. In his attacks he often rises to a powerful invective and sarcasm or a rush of eloquence, or sometimes to a flight of ridicule. And both in arrangement and in style he shows himself a master of the art of rhetoric. Many of his pamphlets reached a considerable number of editions. Wakeling says, he "put the Tractarian theology into a popular and readable form. His first venture was the publication of a sermon on the cholera. After this he essayed his more ambitious work on "The Eucharist. In there was the sermon on "The Apathy of the Public in the Responses," which throws so curious a light on the then customs of the rich in church. In appeared his "Psalter," already described. In , also, he put forth the first volume of "Letters to my Children. Bennett printed a sermon "On the Schism of certain Priests and others lately in Communion with the Church. Chirol, and put forth a sermon with that title, which went through eight editions. In the same year he pointed out the duty of the State to provide for the education of the children of the poor. The pamphlet, "Crime and Education," was of pages. The Gorham judgment produced, in , a pamphlet consisting of two sermons on the unending question of Church and State, and the continual encroachments of the State on the province of the Church. At the end are printed protests and petitions to the Queen and the Archbishops, claiming the right of the Church to settle her own doctrine and discipline. After the consecration of S. The attacks on his appointment to Froome produced his pastoral letter to the people of Froome and his second letter to Lord John Russell. Bennett preached a sermon on its behalf. The chief point of interest in this is his quotation from a contemporary newspaper of a description of the celebration of the Holy Communion "in a picturesque and lonely spot on the south side of Varna Bay," on "a glorious morning, in view of the Euxine, August the 27th, ," before the commencement of the great war. The origin and history of The Old Church Porch, which lasted from to , have been given already. Much of it was evidently his own composition. The introduction and the conclusion of the whole are obviously his, and many articles are shown by their contents to be so. Of these the last part, on Romanism, is attributed to Mr. Bennett, of the rest he is said to be editor only. Pusey at the request of the Dowager Duchess of Argyll, who had a sister inclined to Irvingism. She was at the time staying at Froome, and this probably suggested The Old Church Porch as the magazine for their publication. From The Old Church Porch were also reprinted "Tales for the Holy Seasons," which in advertisements are said to be "by the same author," i. In he issued his argument for the abolition of Church rates; and in his history of the old parish church of Froome. In he contributed the article to Mr.

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Chapter 5 : Henry Hammond () | A Puritan's Mind

Dr. Bennet's New Theory of the Trinity, Examined: Or Some Considerations on His Discourse of the Ever- Blessed Trinity in Unity; And His Examination of R 1, Some Considerations on Mr. Bennet's Defence of His Discourse on Schism.

Early life[edit] The son of John Grascome of Coventry, he was educated at Coventry grammar school , and was admitted a sizar at Magdalene College, Cambridge , on 1 June , aged On 10 December he was appointed rector of Stourmouth in Kent. On 14 December a proclamation appeared for the apprehension of Grascome, but he escaped. The trial was postponed, and on 3 July it was dropped altogether, the printer, who was the only witness against him, having fled the country. Louth in Defence of Dr. Edward Stillingfleet had written the tract referred to in The Separation of the Church of Rome from the Church of England, founded upon a selfish interest, Considerations upon the Second Canon in the Book entituled Constitutions, The author, Grascome or perhaps Abednego Sellar, [1] observed, as Hicke and Jeremy Collier did, that the Williamite argument for taking the oaths to William and Mary , from right of conquest , had traction on doubters. In a Letter to a Friend, c. The ascription of this pamphlet and the preceding to Grascome has been doubted. The Scripture History of the Sabbath, London, Reply to Richard Huddleston. Occasional Conformity a most unjustifiable practice, London, ; also ascribed to William Higden. Chillingworth 's shewing his Reasons why he deserted the Church of Rome. The Mask of Moderation pulled off, Argues for the Tory view of history since A Resolution of a Case of Conscience concerning going to Church, Against mental reservation in oath-taking, from the period '9. From '9, against William Payne , a latitudinarian critic of the nonjurors. An Appeal to True Englishmen, New Court Contrivances, ; with some other papers and pamphlets in dialogue or letter form.

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Chapter 6 : The Story of W. J. E. Bennett, by F. Bennett

Thomas Bennet () was an English clergyman, known for controversial and polemical writings, and as a Hebraist.. Life. He was born at Salisbury, England, on 7 May and was educated at the free school there.

Henry Hammond , English divine, born at Chertsey, Aug. It is said that Henry, prince of Wales, was his godfather. Here again he applied himself to deep study. Hammond was ordained in , and for four years afterwards resided at Magdalen studying divinity. In he preached at court as a substitute for the president of Magdalen, Dr. Accepted Frewen, afterwards archbishop of York. The Earl of Leicester, who heard him, was so well impressed that he gave him the living of Penshurst, Kent. Hammond resigned his fellowship, and zealously devoted himself to his parish. His mother kept house for him, and aided him in parochial work cf. Soon after the meeting of the Long parliament, the committee for depriving scandalous ministers summoned Hammond, but he declined to leave Penshurst. In he was made archdeacon of Chichester, on the recommendation of Dr. Brian Duppa, then bishop of Chichester. In the same year he was nominated one of the Westminster Assembly of Divines by Lord Wharton, but he never sat among them. Disguising himself, he left Penshurst by night for the house of a friend, Dr. Buckner, who had been tutor of his college. Here he was joined by an old friend, Dr. When flight again became necessary, the two friends set off for Winchester, then held for the king. Hammond procured rooms in his own college, and devoted himself to study. Hammond was chaplain to the royal commissioners at the abortive conference at Uxbridge 30 Jan. We are told that he ably conducted a dispute there with Richard Vines, one of the presbyterian ministers sent by the parliament. The university chose him to be public orator at the same time cf. On April 26, the king fled from Oxford, and Oxford surrendered 24 June Hammond, though the danger was great, took the opportunity of revisiting Penshurst. Charles I, on 31 Jan. This was refused on the ground that neither of them had taken the covenant. About a fortnight later Hammond and Sheldon, another royal chaplain, in company with the Duke of Richmond, joined the king. As soon as the news of their arrival reached the parliament, an order for their removal was sent, but the army, now independent of the parliament, paid no attention to the order. The chaplains were summoned to the bar of the house, but took no notice of the summons. Fairfax wrote deprecating the notion that they would prejudice the peace of the state. Hammond returned to Oxford, where the parliamentary visitors had been at work. Samuel Fell, dean of Christ Church, was in prison. Upon Hammond, appointed sub-dean of Christ Church, devolved the management of the college. He was soon summoned before the visitors at Merton College, and refused to submit to their authority, and was deprived and imprisoned, together with Sheldon, by an order of the parliament which arrived on Easter eve. Colonel Evelyn , the puritan governor of Wallingford Castle, to whom the parliament sent an order for the custody of Sheldon and Hammond, declined to act as their gaoler, and said that he would only receive them as friends. By the influence of his brother-in-law, Sir John Temple, M. Warwick had been gentleman-attendant upon the king, and with Hammond in the Isle of Wight. He was an old friend and contemporary at Eton and Oxford. As a churchman he gave Hammond free permission to exercise his ministerial functions. Hammond spent much time at Clapham in literary work. Before the trial of the king Hammond addressed a letter to Fairfax and the council of officers on behalf of his majesty, and the death of his master caused him deep anguish. He met with a sad trial in the loss of his mother, who died in London. As a loyal clergyman he could not go within twenty miles of London, and was thus unable to attend her deathbed. Thurloe State Papers, v. At Westwood Hammond found a happy asylum during the remainder of his life. In August he attended Pakington to the royal camp at Worcester, and had an interview with the king. Pakington was taken prisoner at the battle of Worcester, Sept. In an ordinance was issued forbidding the ejected clergy to act as schoolmasters or private chaplains, or perform any clerical functions thus depriving them of all means of subsistence. Hammond and other influential clergy did what they could to devise means for the support of their suffering brethren and to meet the spiritual wants of the laity cf. He died of an attack of stone on April 25, , the day that the parliament

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voted that the king should be brought back. Had he lived he would have been made bishop of Worcester. Fell gives us an affecting account of his last moments. He was buried in the family vault of the Pakingtons, in the chancel of Hampton Church. There is a Latin inscription on his monument by Humphrey Henchman, bishop of Salisbury, and afterwards of London. Hammond is fortunate in his first biographer, John Fell, bishop of Oxford, whose memoir, first published in , is one of the most charming pieces of biography in the language. Charles I said he was the most natural orator he ever heard. He was of a kind, social, and benevolent disposition. From his youth he spent much of his time in secret devotion. His self-denial amounted almost to asceticism, and his studious industry was unceasing. The latter is a great work, though largely superseded now, and gives Hammond a claim to the title of father of English biblical criticism. Hammond was undoubtedly familiar with the author of the latter work, whose identity is disputed. Hammond, ye Lady Packington [i. The last seven tracts were published together at Oxford, , sm. To the general title is added a preface signed H. Another edition appeared at London, , 4to, with separate title, but with the first four tracts paged continuously. Of the Zealots among the Jews, and the Liberty taken by them. Of taking up the Cross. Peter from the Exceptions of Mr. The first is the sermon preached before the king at Carisbrooke in Advent. Scripturis et primaeva Antiquitate adstruuntur, contra sententiam D. Second defence of the same, 4to, London, Edited by Humphrey Henchman, Bp. One of these i. Hone, London, ; Life by Canon G.

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Chapter 7 : Volume 4 Chapter 32 | BYU Studies

Some Considerations on Mr. Bennet's Defence of His Discourse on Schism. In Answer to Mr. Bennet's Discourse of Schism: With a PostScript to Mr. Bennet. by Thomas.

Whitney and Isaac Morley. Quincy, August 24, I am aware that a strict enforcement of the laws by an executive, or a rigid administration of them by a judicial tribunal, often results in hardships to those involved; and to you it doubtless appears peculiarly so, in the present case of Mr. If, however, as you allege, he is innocent of any crime, and the proceedings are illegal, it would be the more easy for him to procure an acquittal. In reference to the remark you attribute to me that I "would not advise Mr. Smith ever to trust himself in Missouri," I can only say, as I have heretofore said on many occasions, that I never have entertained a doubt that, if Mr. Smith should submit to the laws of Missouri, the utmost latitude would be allowed him in his defense, and the fullest justice done him; and I only intended to refer, in the remark made to you, when at my house to the rabble, and not to the laws of Missouri. Very much has been attributed to me, in reference to General Smith, that is without foundation in truth: In conclusion, dear madam, I feel conscious when I assure you that all my official acts in reference to Mr. Smith have been prompted by a strict sense of duty, and in discharge of that duty, have studiously pursued that course least likely to produce excitement and alarm, both in your community and the surrounding public; and I will here add that I much regret being called upon to act at all and that I hope he will submit to the laws and that justice will ultimately be done. Be pleased to present my best respects to Mrs. Smith and Miss Snow, your companions when at Quincy, and accept of my highest regard for yourself and best wishes for your prosperity and happiness. Your obedient servant, To Mrs. Plans for the Defense of the Church. In the evening, in council with some of the Twelve and others. I gave some important instructions upon the situation of the Church, showing that it was necessary that the officers who could should go abroad through the states; and inasmuch as a great excitement had been raised, through the community at large, by the falsehoods put in circulation by John C. Bennett and others, it was wisdom in God that the Elders should go forth and deluge the state with a flood of truth, setting forth the mean, contemptible persecuting conduct of ex-Governor Boggs of Missouri, and those connected with him in his mean and corrupt proceedings, in plain terms, so that the world might understand the abusive conduct of our enemies, and stamp it with indignation. Great distress prevails in England on account of the dull state of trade. Nauvoo, August 27, To his Excellency Governor Carlin: And I now certify that Mr. Smith, myself nor any other person, to my knowledge, has ever, nor do we, at this time, wish your honor to swerve from your duty as an executive in the least. But we do believe that it is your duty to allow us, in this place, the privileges and advantages guaranteed to us by the laws of this state and the United States. This is all we ask; and if we can enjoy these rights unmolested, it will be the ultimate end of all our ambition; and the result will be peace and prosperity to us, and all the surrounding country, so far as we are concerned. Nor do we wish to take any undue advantage of any intricate technicalities of law, but honorably and honestly to fulfil all of the laws of this state and of the United States; and then, in turn to have the benefits resulting from an honorable execution of those laws. Smith, instigated by selfish and irreligious motives, have obliged me to know something for myself. Therefore, let me refer you to the eleventh section of our city charter—"All power is granted to the city council to make, ordain, establish and execute all ordinances, not repugnant to the Constitution of the State, or of the United States, or, as they may deem necessary, for the peace and safety of said city. These powers are positively granted in the charter over your own signature. And now, dear sir, where can be the justice in depriving us of these rights which are lawfully ours, as well as they are the lawful rights of the inhabitants of Quincy, and Springfield and many other places, where the citizens enjoy the advantages of such ordinances without controversy? With these considerations, and many more which might be adduced, give us the privilege, and we will show your honor, and the world besides, if required, that the Mr. Smith referred to in the demand from Missouri, is not the Joseph Smith of Nauvoo, for he was not in Missouri; neither is he

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described in the writ according as the law requires; and that he is not a fugitive from justice. Why, then, be so strenuous to have my husband taken, when you know him to be innocent of an attempt on the life of Governor Boggs, and that he is not a fugitive from justice? It is not the fear of a just decision against him that deters Mr. Smith from going into Missouri, but it is an actual knowledge that it was never intended he should have a fair trial. And now, sir, if you were not aware of the fact, I will acquaint you with it now, that there were lying in wait, between this place and Warsaw, twelve men from Jackson county, Missouri, for the purpose of taking Mr. Smith out of the hands of the officers who might have him in custody. Also those two men from Missouri that were here with Messrs. King and Pitman divulged the most illegal and infernal calculations concerning taking Mr. Smith into Missouri, the evidence of which we can furnish you at any time, if required. I admit, sir, that it is next to an impossibility for any one to know the extent of the tyranny, treachery and knavery of a great portion of the leading characters of the state of Missouri; yet it only requires a knowledge of the Constitution of the United States and statutes of the state of Missouri, and a knowledge of the outrage committed by some of the inhabitants of that state upon the people called "Mormons," and that passed unpunished by the administrators of the law, to know that there is not the least confidence to be placed in any of those men that were engaged in those disgraceful transactions. If the law was made for the lawless and disobedient, and punishment instituted for the guilty, why not execute the law upon those that have transgressed it, and punish those who have committed crime, and grant encouragement to the innocent, and liberality to the industrious and peaceable? And now I entreat your honor to bear with me patiently while I ask what good can accrue to this state or the United States, or any part of this state, or the United States, or to yourself, or to any other individual, to continue this persecution upon this people, or upon Mr. Smith—a persecution that you are well aware, is entirely without any just foundation or excuse? With sentiments of due respect, I am your most obedient servant, Emma Smith. But we cannot keep all the commandments without first knowing them, and we cannot expect to know all, or more than we now know unless we comply with or keep those we have already received. That which is wrong under one circumstance, may be, and often is, right under another. Whatever God requires is right, no matter what it is, although we may not see the reason thereof till long after the events transpire. If we seek first the kingdom of God, all good things will be added. A parent may whip a child, and justly, too, because he stole an apple; whereas if the child had asked for the apple, and the parent had given it, the child would have eaten it with a better appetite; there would have been no stripes; all the pleasure of the apple would have been secured, all the misery of stealing lost. Everything that God gives us is lawful and right; and it is proper that we should enjoy His gifts and blessings whenever and wherever He is disposed to bestow; but if we should seize upon those same blessings and enjoyments without law, without revelation, without commandment, those blessings and enjoyments would prove cursings and vexations in the end, and we should have to lie down in sorrow and wailings of everlasting regret. But in obedience there is joy and peace unspotted, unalloyed; and as God has designed our happiness—and the happiness of all His creatures, he never has—He never will institute an ordinance or give a commandment to His people that is not calculated in its nature to promote that happiness which He has designed, and which will not end in the greatest amount of good and glory to those who become the recipients of his law and ordinances. Blessings offered, but rejected, are no longer blessings, but become like the talent hid in the earth by the wicked and slothful servant; the proffered good returns to the giver; the blessing is bestowed on those who will receive and occupy; for unto him that hath shall be given, and he shall have abundantly, but unto him that hath not or will not receive, shall be taken away that which he hath, or might have had. Next day the fatal precedent may plead. Thus on till wisdom is pushed out of time Into eternity. Our heavenly Father is more liberal in His views, and boundless in His mercies and blessings, than we are ready to believe or receive; and, at the same time, is more terrible to the workers of iniquity, more awful in the executions of His punishments, and more ready to detect every false way, than we are apt to suppose Him to be. He will be inquired of by His children. The British convict ship, Waterloo, was wrecked at Cape Town, during a gale. Two hundred lives lost. This being the day appointed for the conference referred to on the 26th instant, the elders assembled in

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the Grove near the Temple. They must go wisely, humbly setting forth the truth as it is in God, and our persecutions, by which the tide of public opinion will be turned. There are many elders here doing little, and many people in the world who want to hear the truth. We want the official members to take their staff and go east not west ; and if a mob should come here, they will only have women and children to fight with. When you raise churches, send the means you get to build the Temple, and get the people to take stock in the Nauvoo House. It is important that the Nauvoo House should be finished, that we may have a suitable place wherein to entertain the great ones of the earth, and teach them the truth. We want the Temple built, that we may offer our oblations, and where we can ask forgiveness of our sins every week, and forgive one another, and offer up our offering, and get our endowment. The gospel will be turned from the Gentiles to the Jews. Sometime ago, almost every person was ordained, the purpose was to have you tried and ready to receive your blessings. Every one is wanted to be ready in two or three days, and I expect there will be a liberal turn out. Return of the Prophet to the People. I was rejoiced to look upon the Saints once more, whom I have not seen for about three weeks. They also were rejoiced to see me, and we all rejoiced together. My sudden appearance on the stand, under the circumstances which surrounded us, caused great animation and cheerfulness in the assembly. Some had supposed that I had gone to Washington, and some that I had gone to Europe, while some thought I was in the city; but whatever difference of opinion had prevailed on this point, we were now all filled with thanksgiving and rejoicing. When Hyrum had done speaking, I arose and congratulated the brethren and sisters on the victory I had once more gained over the Missourians. I had told them formerly about fighting the Missourians, and about fighting alone. I had not fought them with the sword, or by carnal weapons; I had done it by stratagem, by outwitting them; and there had been no lives lost, and there would be no lives lost, if they would hearken to my counsel. Up to this day God had given me wisdom to save the people who took counsel. None had ever been killed who abode by my counsel. We want to whip the world, mentally, and they will whip themselves physically. The brethren cannot have the tricks played upon them that were played at Kirtland and Far West. They have seen enough of the tricks of their enemies, and know better. Orson Pratt has attempted to destroy himself, and caused almost all the city to go in search of him. Is it not enough to put down all the infernal influences of the devil, what we have felt and seen, handled and evidenced, of this work of God? But the devil had influence among the Jews, after all the great things they had witnessed, to cause the death of Jesus Christ, by hanging Him between heaven and earth. They would deliver me up, Judas like; but a small band of us shall overcome. Our enemies say our charter and writs of habeas corpus are worth nothing. We say they came from the highest authority in the state, and we will hold to them. They cannot be disannulled or taken away. I then told the brethren I was going to send all the elders away, and when the mob came there would only be women and children to fight, and they would be ashamed. I will do as I have done this time, I will run into the woods, I will fight them in my own way. I will send Brother Hyrum to call conferences everywhere throughout the states, and let documents be taken along and show to the world the corrupt and oppressive conduct of Boggs, Carlin, and others, that the public may have the truth laid before them. I have the whole plan of the kingdom before me, and no other person has. Robinson can do to prevent me, I can kick them off my heels, as many as you can name; I know what will become of them. I concluded my remarks by saying I have the best of feelings towards my brethren, since this trouble began; but to the apostates and enemies, I will give a lashing every opportunity, and I will curse them. During the address, an indescribable transport of good feeling was manifested by the assembly, and about elders volunteered to go immediately on the proposed mission. The following minutes were reported by Miss E. President Joseph Smith arose and said, "I am happy and thankful for the privilege of being present on this occasion. Great exertions have been made on the part of our enemies to carry me to Missouri and destroy my life; but the Lord has hedged up their way, and they have not, as yet, accomplished their purpose. God has enabled me to keep out of their hands.

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Bishop Williams of Chichester issued a defence of Stillingfleet, to which Grascome responded in 'An Answer to some Queries sent by a Roman Catholic to a Divine of the Church of England;' printed by George Hickes [q. v.] in his 'Second Collection of Controversial Tracts,' Hickes says he.

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Samuel Grascome () was a clergyman of the Church of England, after the nonjuring schism a member of the breakaway church.