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BIOGRAPHY.

REMARKS ON THE GENIUS AND WRITINGS OF HERDER.

For the Monthly Repository.

HERDER is one of those superior German writers, who, renouncing popularity, still put in a well-founded claim to be ranked among the classics of their country. Little is known of his early life; as his birth was low, he did not partake till late of the advantages of a regular education, and was in a great degree the educator of himself. But it was one of the weaknesses which marked a mind of great strength, that he seemed ashamed of the inferior station he had once occupied in society; and I know some of his friends who had enjoyed his intimate acquaintance for years, and who never heard him mention any of the circumstances of his infancy or youth. It is known that he was born at *Morungen* in Prussia, in the year 1741, of humble parents; and that he lived for a short time at least even in a state of servitude. He, however, found means to gain a considerable portion of learning, and then devoted himself to the church, in every part of Germany the resource of those to whom fortune has been a niggard in the communication

of her gifts, while nature has been profuse in the higher endowments of the understanding. Herder was eminently qualified for an ecclesiastical life and theological pursuits. His style both of composition and conversation was distinguished by great fervour of sentiment; he was constitutionally disposed to piety. In his *philosophy*, he loved great and comprehensive ideas rather than the minute and critical analysis of thoughts; in *criticism*, wanting certain philosophical attainments, he rather neglected the *letter*, and went at once to the *spirit* of his author; in his *poetry*, his genius impelled him to lyric, rather than epic or dramatic composition. With a mind so formed, he would probably have chosen theology as his study even had not the poverty and lowness of his station precluded all choice. His first writings, which were critical and controversial, attracted general notice; and, so early as the year 1776, he was invited as a clergyman, to *Weimar*, already honoured by the presence of *Wieland* and *Goethe*. Here he became the friend of the late Duchess Dowager.

ger, whom he afterwards attended to Italy. At Weimar he was raised to a dignity never before conferred on a commoner, and became President of the consistory; the highest preferment of the German protestant churches. Afterwards, however, he received a patent of nobility from the elector of Bavaria. This was the lowest and least respected kind of German nobility under the old constitution, and it is but justice to add, that Herder accepted the title principally to qualify his son to possess an estate in Bavaria, which was tenable only by the son of a nobleman. Herder's latter years were spent like his former, laboriously; his ecclesiastical office occupied much of his time; and yet literary business was necessary for the ease of his domestic life. He married a lady of great accomplishments and talents, but without fortune, and she brought him a numerous family. Herder's disposition led him to be hospitable, and his habits were generous and liberal; he was therefore always embarrassed in his circumstances. He lived however long enough to see nearly all his family provided for, and his own fame was at length a certain pledge of future patronage and protection for his children. For the celebrity of Herder was not of that light and fugitive kind, which attaches to artists and poets, even of pre-eminent genius, who are objects of loud applause and wide-spread admiration, but towards whom the public entertains no serious sense of gratitude. Herder's fame was of a more earnest and elevated kind; it was combined with a strong sense of personal respect. The decidedly moral tendency of his writings, the renunciation of popularity in the direction of his talents, gave a sort of sanctity to his name; so that, though himself sometimes an angry polemist, he was tenderly and almost kindly treated by his victorious opponents; and his death, which took place in 1803, excited universal regret and sorrow. It is said, that when young he was in his person remarkably handsome: latterly in life he had a very commanding air, though the agreeableness of his countenance was much disturbed by a *fistula lachrymalis*. The engraved portrait of him has given a hardness and dryness to his countenance absolutely calumnyous; the expression of which was a kind of elevated benevolence. In conversation he was always earnest and could be vehement, but his vehemence was always inspired by moral feelings of equal delicacy and force. His voice too was deep-toned and commanding; in every thing therefore, he was designed by nature for a pulpit orator. Unhappily, he found that frequent preaching had so pernicious an effect upon his health, that he was latterly obliged to reserve himself for great occasions. I never heard him officiate but once; it was in the induction of a superintendent in the university of Jena. His figure, his voice, the solemnity of his manner, the warmth and unction of his discourse, combined to realise in a great measure that *idea of a perfect priest* which the contemplative mind, can fancy to itself, as well perhaps in these cold climes and under the influence of *rational theology*, and a mode of worship free from

forms and ceremonies, as under warmer suns, and the powerful but dangerous impression of catholic rites.

The mind of Herder was, like his person, of an elevated and serious cast, but it was also marked by certain peculiarities, which merit being stated in reference to the distinct walks of literature, in which he was distinguished.

The most characteristic was the strength of his sensibility, by which he was guided, even in walks where a severer reason was more especially requisite. The revolution in philosophy which took place in Germany, produced upon him an effect similar to that wrought upon Burke by the politi-

cal revolution in France; and he nourished a sort of dread of scholastic metaphysics, hated the technical terms of metaphysical science, and indeed seemed almost to consider the trammels of logic as a bondage to a liberal mind. He was therefore a bitter foe to the philosophy of Kant and his followers. He loved nothing that had not a beautiful form, and hence, though the scholar of Kant, to whose personal character he on one occasion delivered an interesting testimony*, he latterly evinced a bitterness against the sage of Königsberg which is the greatest reproach on his memory, so that in the noble edition of his work, now passing through the press, the editors

* Herder has the following passage in his Letters for the Promotion of Humanity.

“It was once my felicity to have a philosopher for my preceptor. Then, in the maturity of life, he had all the hilarity of a young man; and I believe he retains it now in his old age. His expanded brow announced profound meditation, but was still the seat of unbroken serenity and happiness. Language most pregnant with thought flowed with ease from his lips. Jest and wit and humour were at his command, and his society was not less amusing than instructive. With the same genius with which he investigated Leibnitz, Wolf, Baumgarten, Crusius, and Hume, and followed Kepler and Newton in their systems of the universe, he took up and appreciated the popular writings which then appeared, Rousseau's *Emilius*, *Eloisa*, &c. and examined all the new discoveries of natural and experimental science: but he always returned to the pure and simple study of the nature and moral worth, of man. The various races of mankind, history, philosophy, mathematics, and experimental science were the sources whence he enriched and enlivened his style and conversation; he was indifferent to no object of human knowledge. With these acquirements he was free from party spirit and cabal; and the ambition of a name had no influence on him, opposed to the extension and promotion of science and truth.—Despotism was foreign from his temper, and he encouraged and pleasingly compelled others to think for themselves. This man whom I name with the utmost gratitude and reverence is *Immanuel Kant*.”

After such a testimony what could occasion so acrimonious an hostility to the philosophy of his ancient master? What could render intolerant or inurbane a man whose life was virtue and whose habitual affections, love? Certainly the decided and irreconcilable opposition between their habits of feeling. *Kant* is a rigid and hard-hearted logician; in his speculative philosophy, a sort of Roman consul, he has no bowels of compassion for human weakness; his system is dry, cold and unbending. He resolves virtue into sublimity, and excludes feeling from acts of duty. Herder on the contrary even in the abstruseness of metaphysics is always the man of sentiment and orator. He writes from, and to the heart. With Shaftsbury he views virtue as a kind of beauty. There is a natural hostility between such minds. Kant wrote a contemptuous review of Herder's largest work on the Philosophy of History, and Herder in his *Metacritik* and *Calligone* attacked the critical philosophy, but feebly and ineffectually: these latter works are considered as the worst he ever wrote.

have announced their resolution of publishing his philosophical writings, with a due regard to his fame, and in a spirit more congenial with his better feelings; free from personalities and effusions of anger. He was much attached to the English writers of philosophy. He entertained a high esteem for *Locke*, as a useful practical writer, though he did not consider him as a great metaphysician, and thought that *Leibnitz's* attack upon him was decisive as to the first principles of his philosophy. He used to reproach our English writers with their ignorance of or indifference to *Leibnitz*. Of *Berkeley* he used to speak with respect, though he felt unkindly towards him, as having led (in his mind) to that great nuisance, the German philosophy; but the writer of our nation whom he praised enthusiastically, both in his works and in conversation, was *Shaftsbury*! He somewhere, however, reproaches him with being in his works rather a *Lord* than a *Gentleman*.—This judgment may seem strange in a severe censor of what he deemed immoral systems; it may be interesting to know that another of Herder's heroes in philosophy was *Spinoza*. He expressed indeed a decided hostility to his system, as a system; yet the sublimity of *Spinoza's* great philosophic thought, his *one substance*, was congenial with Herder's mind, and he venerated the pure and irreproachable character of the amiable and much calumniated sage. There is no doubt that it was the indignation Herder felt at the unworthy treatment of this great and good man even now, from the literary and philosophic vulgar, which bribed his judgment; for otherwise he could not have relished a writer so severely scientific as the author of the *Ethices*.

The aversion to scholastic learning, the reference to immediate feeling which marked the philosophic writings of Herder, was also characteristic of his religious works; here also was the same attachment to the *spirit* above the *letter*, and as this disposition suits devotional much better than scientific works; as philosophy may not improperly be described as the "science of religion," or "religion in a scientific form," and as in like manner religion is "philosophy considered as an affair of sentiment;" Herder's Christian writings (*Christliche Schriften*) are far superior to his metaphysical works. They belong to the most excellent of his pen, and will be popular in every age and country in which christianity is otherwise interesting, than as a subject of dispute. Herder viewed with jealousy the attachment to biblical criticism in Germany; and the labours of *Paulus* at Jena, were offensive to him. Herder was an enemy to religious controversy, and in matters of religion was a polemist only against polemics. In his opinions he was altogether free from the timid scrupulousness and gloomy anxiety which so often denote the orthodox, but he was constitutionally pious and the very term *rational christianity* would have displeased him. And thus much is certain that man is not merely a rational being, that religion concerns the whole man, and that a religious scheme which has avowedly a partial reference, must be incomplete and inadequate. Were Herder's

religious writings translated, I fear that all partizans would be discontented with them, but I am sure he would be the favourite of the more liberal of each party. The bigotted orthodox would be displeased with the obvious wish to lessen the importance affixed to the peculiar doctrines, and the exclusively rational Christian would be ready to exclaim, "This man belongs to us and yet favours our adversaries." In all his religious works, Herder's object is to illustrate and expatiate on the beauties, and proclaim the beneficent tendency of christianity. But he avoids as much as possible giving any opinion on points of dispute. His dialogues on Hebrew poetry have been translated.

The poetry of Herder is marked by the same character which distinguishes his other productions; he is purely lyric and the exquisitely delicate, moral sense which pervades all his poems, is the grace which atones for great mechanical defects, and a want of plastic imagination. His translations are not such as critics approve, but the spirit of his original is always transfused. In his *Volks baladen* (popular ballads) he has nationalised many of Percy's collection: his poetical *chef d'œuvre* is a posthumous work, the *Cid*, in which a number of the old Spanish ballads, founded on this national tale, are brought together and constitute a series of

lyric ballads of singular character and beauty*.

The historical works of Herder illustrate the turn of his mind very strikingly. He had not the faculty of contemplating individual, and detached facts in all their individuality; and hence there was in his mind a very unhistorical tendency; what he delighted in were great connecting views of mankind. The English reader may have remarked this in his "Ideas towards the History of Mankind," in which magnificent sketches, and a vast reach of outline is presented to the fancy, but in which only few favourite spots are elaborately wrought. Yet in this charming work, the disquisitions on the Grecian character, on christianity, &c. must surely delight every mind that can range over and dwell on great masses with ease and pleasure. Herder possessed the philosophic eye which, as well as the poets, "doth glance from heaven to earth, from earth to heaven." Though he had not the poetic pen to "body forth the forms of things unknown."

A similar remark may be made upon Herder as a critic; his mind was certainly not cast in a critical mould, the essence of which lies in close discrimination and minute analysis; yet his judgments on literature and art, are most interesting, for he supplied the want of subtilizing discernment, by the posses-

* His versification was very incorrect and the *purists* both of metre, grammar, and style were often furnished with topics of declamation in most of his poetic compositions. He had in all things an impatience of rules; he had no sense of that excellence which lies in poetic phraseology. On this point, Herder cordially assented to the theory of Mr. Wordsworth, he received, not long before his death, that gentleman's lyrical ballads; he expressed an enthusiastic admiration of them, and his full approbation of the truly philosophic Preface.

sion of a quick sensibility to beauties of every kind. This universality of taste was one of his great and characteristic excellences. He enjoyed every thing. Classic and romantic, oriental and Greek poetry, were alike dear to him. He was well read in the poetry of all the cultivated languages of Europe, and had so strong a sense of the peculiar beauties of each, and always expressed that sense so warmly, that he who was acquainted with that peculiar attachment only, might fancy that he loved that exclusively to which he yet assigned only a certain and appropriate rank in his estimation. In his numerous critical essays, in his *Scattered Leaves* (*Zerstreute Blätter*) and (*Briefe zur Beförderung der Humanität*) Letters to promote Humanity, he has advanced a number of opinions on most of our classical writers. With none would the English reader be so much dissatisfied as with his judgment of our lyric poets. "One ode of Klopstock," he says, "is worth more than the whole mass of what the English are pleased to call their lyrics."

But his admiration of Milton was sincere and fervent; he has finely contrasted him with Klopstock. Of Shakespear he thought as all men of taste and genius think. He entertained a low opinion of Pope, or rather he allowed Pope's great excellence in his kind, but considered that kind as

very subordinate. It would not perhaps be expected that Herder should have been an enthusiast for Horace; yet he even translated, though he never published, the greater part of his odes and epistles, and called him repeatedly "the favourite of every cultivated mind." The Horatian urbanity was a theme Herder delighted to expatiate on; and it was the utter want of this (so essential a quality in an epistolary, satiric, and didactic poetic) which he principally censured in Pope; for he loved Pope's *sentences*, and often quoted them*.

These are a few of the observations which have resulted from a short personal acquaintance, and a frequent perusal of the works of Herder, who is yet little known; and even these may be deemed superfluous, for it may seem almost a useless thing to attempt the characteristic of a mind for the use of those who are unacquainted with the productions of that mind: yet there will perhaps be found in the characteristic features of Herder some general laws of characters, certain analogies of thinking and feeling, which it may be useful to observe. When Herder's name shall have acquired the fame abroad which already attends it in his own country, his singular and excellent character will merit to be studied. The remarks here made express but one or two peculiari-

* It should be added, that a noble edition of Herder's works is now publishing for the benefit of his widow, which the late fatal war has unhappily retarded. It will consist of forty-five octavo volumes. The great historian of Switzerland, *Johannes Müller*, inspects the historical, and *Heyne*, the philological department. Other persons less distinguished superintend distinct branches of the work. By the aid of men eminent in their several *lines*, those defects may in each class be supplied, which are necessarily found in the works of a writer, whose excellence lay more in the combining and connecting spirit which unites the several parts, than in the elaborate treatment of those parts.

ties of that character, and have been drawn up with rapidity to accompany a few translations which are to follow successively. Of

them the reader will form his own opinion.

H. C. R.

MISCELLANEOUS COMMUNICATIONS.

ANSWERS TO QUERIES ON "POPULAR PREACHING." LETTER I.

To the Editor of the Monthly Repository.

SIR,

IN a former number of your work are some queries, relative to Popular Preaching, introduced by a correspondent under the name of A Modest Querist; and, as far as they appear to have been suggested by the proceedings of a society, of which I am a member, I beg leave to trouble you with my answers. A society of Unitarian Christians is established, with the view of disseminating, among the people at large of this kingdom, the knowledge of the God and Father of our Lord Jesus Christ, as distinguished from that God which is ignorantly worshipped by the great majority of Christians, under the name of the holy, blessed and glorious Trinity. This society is of opinion, that its knowledge of God is derived from the Holy Scriptures, and to these Scriptures the appeal is to be made in every address to a Christian audience; and to no other audience is it presumed, that they will have access, as there is no religious body, publicly known, except the Jews, in this kingdom, which does not acknowledge the authority of the New Testament. The mode adopted by the society is to elect a committee to manage its concerns; and this committee gives an account of its proceedings at a yearly meeting. I am not a member of

the committee, and know nothing more of its conduct, than by the Report, and accidentally by conversation, if a member of that body falls in my way: but, from all that I have heard, I take great pleasure in thinking, that my small mite, for the promotion of religious truth, is under such judicious conduct; and I feel confident that the trust, reposed in the committee, will be discharged with the utmost diligence, prudence, and fidelity.

The mode adopted by this society is to assist persons, able and willing to undertake the task, to travel in those parts, where there is a prospect of their services being useful, and to teach the knowledge of the true God. They are to do this by conversation and by preaching; and the term Popular Preaching is used, to distinguish it from other modes of preaching, which, however useful in other instances, are not, in the opinion of the society, adapted to the grand purpose in view. The words Popular Preaching and Popular Preacher are much used; and they have become out of repute in some classes, from the objects to which they have been applied: these in general are the Methodists, and that class, in the church of England or among the Dissenters, which is known by the name

of the Evangelical preachers. When the word is applied to teachers of this description, it is generally meant to convey a censure upon them; and they are supposed to be more desirous of acquiring popularity, than of communicating, or of aiming to communicate religious truth. In this censure I would not by any means be understood to join. The success of their mode of preaching is manifest. If there is in a town an Evangelical preacher, it is morally certain, that his church or meeting will be crowded; whilst those, who preach sermons formed on the best models of reasoning, will be neglected.

The success of the Evangelical or Methodistical preachers seems to me to be owing to their appeal to the imagination, as well as to the reason or judgment; whilst other preachers (and it is supposed, that Unitarian preachers are more peculiarly involved in this description) are content with a cold appeal to reason alone. The lower classes of course are scarcely capable of following a preacher of the latter description; and it is natural for them to attach themselves to such persons, from whom they can carry away what has been fervently impressed upon them. I need not observe here, that a preacher may appeal to the imagination, when we have so strong a sanction in our Saviour's mode of instruction by parables.

If the Methodists and Evangelical preachers use a particular mode, it is not to be rejected on that account, but on the contrary, if it is a good mode, I cannot see, why it should not be adopted by any other class: and I would observe also, that the Modest Quakerist

is right in suggesting, that the use of the term Popular Preaching does imply, that whereas now, and formerly, the high and middle ranks of society have had an opportunity of hearing the Unitarian doctrines, it is the intention of the society that the lower orders should be instructed in them. The mode of communicating the knowledge of the God and Father of Jesus Christ, as the sole object of prayer and religious worship, has hitherto been chiefly by printing, and in a few places by preaching. The little effect to be produced by mere printing is evident; first, because it will be difficult to diffuse books; secondly, because, if they are diffused, so many persons will be interested in destroying them; and thirdly, that all printed instruction necessarily labours under many difficulties, which can be obviated only by oral information. It is not to be denied, however, that the Unitarian doctrine is much indebted to the press for its diffusion; for, when both Protestants and Papists united in their endeavours to overthrow it, the writings of the Polish Brethren were gradually and silently dispersed over Europe; and those of the Unitarians, with whom Locke, Newton, and Haynes were united, performed the same excellent service in the United Kingdom and America. By means of these writings, a very great body of thinking men has been formed, who entirely reject the traditions of the Protestants and the Papists; have thrown off that blind subjection to creeds and articles and catechisms, which is a disgrace to the Christian character; and have made

the Scriptures the sole guide in their religious opinions and practice.

The information, derived from the above-mentioned writers, and from a steady comparison of scripture with scripture, is now to be more widely diffused, if men can be found capable of engaging in this useful and important work. The end to be obtained is desirable, I have no doubt, in the opinion of

the Modest Querist. The means seem to him not to be satisfactory; but if you, Sir, give a place to this in your Repository, I will endeavour to prove to him, that the society is completely justified in the use of these means, which will be beneficial to both teachers and audience.

I remain, Sir,

Your's,

A CONSTANT READER.

LAVATER'S DAILY PRINCIPLES; COMMUNICATED
BY REV. J. BRET LAND.

To the Editor of the Monthly Repository.

SIR, *Exeter Jan. 27th, 1808.*

The following, which I send you for insertion in your valuable miscellany, is a translation of a small piece written in German by Mr. Lavater, the late celebrated physiognomist of Zurich, and apparently intended at first for his own private use only. The translation was made for me many years since by a lady*, whom the author himself presented with the original. I do not offer it to your acceptance under the idea of its being calculated to add to the literary fame of Mr. L. but as a curiosity, to be met with perhaps no where else either in this or in any other country,—as affording a more *unequivocal* proof of the

genuineness and purity of the goodness of his *heart* than even all that was said, written and done by the people of Zurich at the time of his death and interment; and as holding up an example worthy of the attention of all, and particularly of gentlemen of the clerical order, of which he is represented to have been so bright an ornament†. Sincerely wishing success to your strenuous and well-meant exertions to promote the cause of religious knowledge, virtue, and human happiness, I remain,

Sir,

Your's, &c.

J. BRET LAND,

* Mrs. Schwartz, who, I believe, was a native of Coire in the country of the Grisons, and afterwards an inhabitant of this city, where I became well acquainted with her, for several years. From every thing I know or heard of this lady, I am fully convinced of her veracity, and by consequence of the authenticity of the original of the following piece, which she endeavoured to render into English as correctly as her imperfect knowledge of our language would permit. The lady died abroad not long since.

† See the Monthly Magazine, N. 21, p. 529.

MR. LAVATER'S DAILY PRINCIPLES*.

These principles shall be daily before my eyes; they shall be fixed somewhere in my closet; and each morning and evening will I read and observe them.

1. Never will I rise without thanks and praise to God, nor without the thought, that this perhaps may be my last day.

2. I will never begin any work, either in the forenoon or afternoon, without being first at least five minutes in a private place on my knees, to entreat the Almighty for his blessing and divine assistance.

3. Nothing will I undertake or do, which I should not do, were Jesus Christ visible before me. Nothing, which perhaps I might repent of in the uncertain hour of my certain death. I will accustom myself, through the divine assistance, to do every thing in the name and as the disciple of my Lord Jesus Christ. Every hour will I sigh to God for his Holy Spirit, and ever be prepared to pray.

4. I will every day read some chapter in the bible, particularly in the New Testament, and every day impress upon my memory some verse of what I read, and frequently repeat the same to myself.

5. Each day shall be marked with at least one charitable action.

6. Every day will I take particular care to be serviceable to my family.

7. Never will I eat or drink so much as to find from it any inconvenience, or

hinderance in my daily employment; and after dinner I will abstain, as much as possible, from any kind of food or liquor, unless it be a very little in the evening.

8. Whithersoever I am going, I will first sigh to God, that I may do no sin there, but leave something behind me for the benefit of the persons I visit. The same rule will I observe before every dinner, wherever I may receive it.

9. Never will I go to sleep without first praying to God.

10. As long as I am in health, I will never sleep more than eight hours at the utmost.

11. In my prayers for my fellow-creatures (which I hope never to omit) I will particularly mention my parents, my wife, my children, my brother and sisters, my domestics, and my female friends, Z. U. P. H. T. S. B. T. R. W. Z.

12. I will strictly examine myself every evening, whether I have truly observed and kept all the forementioned articles, and sincerely note down in my daily observator the number I may perhaps have neglected, and at the same time, 1. what I have read; 2. what I have done; 3. wherein I have sinned, and 4. wherein I have improved.

Lord, my God! thou seest what I have here written, O that I may every morning read it with sincerity, and every evening with joyfulness and the loud approbation of my conscience!

LETTERS TO MR. (NOW BISHOP) BURGESS, ON THE TESTIMONY OF THE JEWS TO THE PERSON OF CHRIST. LETTER III.

SIR,

Having cleared the ground from many incumbrances, which might have been in our way, I come to the consideration of the proofs which you have brought in support of your opinion. The chief of which, in your apprehension, seems to be this, that "Jesus Christ professed himself to be the Son of God, in the proper and literal sense of those terms, and therefore God—equal with God—

and one with God." I shall devote this letter to the inquiry into the meaning of this term, Son of God, and examine, with what reason you can assert him, who called himself only the Son of God, to be equal with God.

It would be perfectly superfluous to observe to a person so well versed in ancient literature, that the term Son is very commonly used by the eastern nations to denote, not only the natural rela-

* Perhaps, *principles of daily conduct*, may better express the ideas of the original.

tion of one person to another from generation; but, by a figure peculiar to themselves, every effect, whose origin may be conceived to exist in any thing real or personified. Thus, in speaking of nations, it is common to denote them by the appellation of the sons of him, who is conceived to be their first progenitor. The Israelites are called Sons of Israel; descendants of Judah, Sons of Judah: or, if they refer to the place, in which the nations live, they call them sons of such a place, thus, Sons of the East. Relations in civil life are denoted in the same manner, by the term Son: thus, strangers, or citizens, are called sons of the stranger, or of my people; and to denote the office of any men, it is usual to say sons of singers or priests.

These expressions may appear strange to an European ear, as would many of ours, doubtless, when translated into an eastern language. But it is from not sufficiently attending to common phrases, that terms unusual to us occasion so much difficulty. If our translators had given us literally the phrases, denoting age, in the Old Testament, it is not improbable that the generality of readers would have comprehended with ease the phraseology of the New Testament. The bibles in use at present, do not inform the reader, that wherever the age of a person or animal is mentioned, the original says, son of a month, of a year, of two, three, twenty, thirty, or one hundred years. This phrase cannot be unknown to you, as it occurs many hundred times in the bible.

Qualities are described in the same manner; thus, a valiant, af-

flicted, rebellious, foolish, wicked, proud, peaceful, delicate man, is called a son of valour, of affliction, of rebellion, of folly, of Belial, of pride, of peace, of delicacy.

A robber, is called the son of a robber; a spark, the son of a burning coal; the restored from captivity, are the sons of the captivity; an arrow, is the son of the quiver; and what sprung up in a night, is called the son of the night. These expressions are so frequent in the Old, that we are not surprised at finding them frequently in the New Testament: and in many places they are rendered literally by our translators. Thus we find the terms, son of perdition, of consolation, and of thunder; children of the kingdom, of the bride-chamber, of hell, of this world, of light, of the resurrection, of the devil, of the day.

If the use of this term Son, referring at all times to a real or supposed origin, occasions no difficulty to a reader elsewhere; whence comes it to pass, that the term, Son of God, should be an exception to the general rule, and imply a mode of existence without any beginning at all. Is it because this term is solely appropriated to Christ, and he is supposed to have existed from all eternity? But this is not the fact. The term is used both in the Old and New Testament: and men and angels are repeatedly called the Sons of God. Adam is called the Son of God; and our Saviour instructs us, that the good shall be the children of his heavenly Father; and the Apostle tells us, that as many as are led by the Spirit of God, are the Sons of God; and that, having received the spirit of,

adoption, we are the Sons of God, and joint heirs with Christ.

From this view of the subject, I am led to draw a very different conclusion from yours; namely, that the term Son of God, when applied to Christ, or to another person, denotes in itself a relation, the same as effect to its cause; and consequently cannot prove Christ to be either God, or equal to God. A Son of God, or the

Son of God, is either a person deriving his existence from God, as Adam, or a person chosen by God for certain purposes, and from a holy life, worthy to be denominated by such an appellation. Thus Christ is the Son of God, and all true Christians are the Sons of God.

I am, _____

MORAL HABITS OF STUDENTS FOR THE MINISTRY.

To the Editor of the Monthly Repository.

SIR, C——n, *March 11, 1808.* I request the favour of some of your respectable correspondents, through the medium of your liberal publication, to delineate accurately, not what should be the studies, for that point is sufficiently ascertained already, but what ought to be the mode of conduct pursued, and the moral habits cultivated by young men, during the period of their education for the Christian ministry, among liberal Protestant Dissenters. Being myself a student in divinity, I am anxious to see a correct statement how far we may safely relax from the rigid discipline and puritanical observances of our ancestors; and also where the line of separation should be drawn between youths who are aiming at the possession of the honours, pleasures, and riches of this world, and those whose professed object it is, to attain in their own persons, and to lead others to the attainment of that pure disinterested benevolence, complete subdual of the selfish principle, and entire devotedness of the heart to God, which is supposed to constitute the very essence of the Christian character. An immediate insertion of this request will extremely oblige

Your Constant Reader,
MAΘHTΗΣ.

ARGUMENTS TO PROVE THAT UNITARIANS ARE NOT "RATIONAL CHRISTIANS."

To the Editor of the Monthly Repository.

SIR,
Men, who are really impartial, in the publication of opinions, are generally happy when an occasion is given to them, of proving that impartiality to their readers; and as you are deemed to be favourable to Unitarianism, and yet profess a most perfect impartiality, I send you an argument in opposition to the pretensions of the Unitarians, that you may be

able, by giving it a place in your periodical work, to evince your fairness and candour. The proposition which I shall attempt to establish, is this—"That Unitarian Christians have no juster claim to the title of **RATIONAL CHRISTIANS**, than the members of the reformed established Churches, or of the Catholic Church."

It is perhaps not improper to remark, before I proceed to offer my proofs of the truth of this proposition, that I do not mean to insinuate that a religion which is not entitled to the character of rational, cannot be true; neither do I mean to represent the Unitarians as men of less than ordinary understanding; that sect can never be justly accused of want of talents, which numbered amongst its members, a Lardner and a Priestley. My object is simple and confined. I mean merely to shew, that the Unitarians have no better pretensions to **REASON** than their brethren of other churches, of whom they seem to think it sufficient to say, in the refutation of their opinions, that **REASON** pronounces them to be absurd.

There seem to me to be at least six important points of doctrine, generally held by Unitarians, full as **UNREASONABLE**, as any doctrine taught in other churches. They are:

1. That the scriptures are fully equal to complete instruction in religion, though not inspired.

2. That human actions are all under the law of necessity, and yet subject men hereafter to punishment.

3. That although every thing proceeds under the strict law of

necessity, miracles have been performed.

4. That notwithstanding the present state of the world, it was the object of the mission of Jesus Christ to reform the world.

5. That man, although purely material, shall be raised from the dead.

6. That the phenomena of nature may be reconciled with the system of optimism.

Every Unitarian may not hold all these points of doctrine, as indeed in every church we find much division of opinion amongst its members; but it is clear that they were all entertained by Dr. Priestley, and are all supported by Mr. Belsham, so that I do presume, that they express the general opinions of those Unitarians, who have studied the dogmas of the sect. However, if I have been guilty of any incorrectness in this statement of modern Unitarian opinions, any one is competent to refute that statement, and to inform us what are, on these subjects, the genuine opinions of his church. In illustrating the absurdity, Reason being appointed judge, of these opinions, I shall be as brief as possible, as I am not without hope that some Unitarian may hereafter attempt to shew their reasonableness, which I think will be the most likely way more clearly to expose them.

1. The scriptures are fully equal to complete instruction in religion, though they are not given by inspiration. It is affirmed by Unitarians, that plain, sensible men heard the discourses of Jesus, and saw his miracles, and have recorded them with the faithfulness of honest historians, and with the same imperfections. This indeed,

must be the fact, if they had no divine influence upon their minds, in the observance and recollection of that of which they are the witnesses. But it is surely **UNREASONABLE** to think, in this case, that the information they give us can be sufficiently correct and full for our purpose. It is admitted, that those who were the attendants on the ministry of Jesus, were rude and ignorant men, little conversant with what are called the laws of nature, and consequently very inadequate to judge of miracles, when left to the mere exercise of their own powers. It must also be admitted that men of this description are very little capable of storing a discourse in their minds, and reporting it with precision and accuracy. Indeed, it is almost impossible to find any uncultivated, illiterate mind, capable of telling over the same story twice, at ever so short a distance, without many important alterations or omissions. It requires the highest cultivation of mind, and a complete habit of correct thinking, and of distinguishing, (which is the last attainment of superior minds,) to report with exactness the remarks, discourses, and conversation of other men. Could then this be expected from the rude fishermen in question? And when was this conversation, when were these discourses committed to writing, and by whom? History is silent. Lardner himself, whose name ought never to be pronounced but with sentiments of veneration and love, proves no more than this, if so much, that three or four years before the destruction of Jerusalem, there exists presumptive evidence, that writings containing ex-

pressions similar to those now found in the Evangelists, were in the hands of Christians, which were regarded as sacred. But no evidence exists that even at that late period, any entire book of the present Evangelists existed. And by whom was that written which did exist? This cannot be now ascertained. When were the books written and by whom, which we now have in the name of Matthew, Mark, Luke, and John? The elaborate researches of ages have brought nothing of this to light. Discard then, the notion of inspiration, in the production of these books, and they are left without a known author; we are to repose our confidence, in the powers of observation, of memory, of arrangement, of we know not whom; whereas, a previous knowledge of these powers, is essential to establish the character of any historian whatever!

I shall make no farther observation on this point, but just observe that the catholic evidence from tradition, is at least as good, and as reasonable; for any thing less **RATIONAL** can scarcely be found in the multifarious opinions of either Catholics or Protestants. The assumption of inspiration silences all remarks; but discard that, and you have nothing to rely upon. You have an account of discourses heard by men, of whose powers you have no knowledge whatever, and these discourses are written, for aught that you know, thirty years after they were pronounced, you know not by whom, whether by those who heard them, or by others. The report of miracles is liable to the same remark, and this is satisfactory to **RATIONAL CHRISTIANS!** If these

reports of miraculous transactions were even as good as the historical records of Livy and Tacitus, that would not avail; because it is a matter of no consequence to any one, whether their histories consist of truths, or be elegant fables; but the divine records are of vital consequence to us; and if given by a benevolent God for our essential benefit, they must be attended by very different evidence.

2. The second point of doctrine which proves the UNREASONABLENESS of the Unitarian's creed is, that human actions are all under the law of necessity, and yet that they subject men, hereafter, to punishment. I do not know that the absurdity of this position can be made to appear more evident by any comments; the mere statement of it seems to be sufficient. According to this doctrine, whatever a man does, he was placed under the necessity of doing it by his Maker, and yet his Maker, who is represented by the Unitarians to be infinitely wise and good, will punish him for doing what he made it impossible that he should not do. I take no advantage of the ambiguous meaning of the word punishment; for alter the statement, and the unreasonableness of the doctrine exists in full force. Let the statement be, that a God, wise and good, has appointed suffering to be the consequence of certain immoral actions, to cure the inclination to those actions, of which he himself is the proper author. It is evidently implied by this statement, that if there be any distinction between natural and moral evil, both the one and the other exist in opposition to the

will of the Deity; for if he could have prevented their existence, it is contradictory to his asserted attributes to say that he would not. This doctrine makes the dispensations of God to man, dispensations merely of pleasure and pain, for all moral evil is but a modification of pleasure or pain. And if this be true, then as pain must exist against the divine will, whose dispensations are represented as tending to its destruction, we can have no REASONABLE expectation that what could not be prevented, can ever be destroyed; and to tell us that that is to be done in another life, which could not be done in this, is as little reconcileable to REASON as the wildest statements of transubstantiation, or the real presence. I must honestly declare, that it appears to me to involve contradictions more palpable than are to be found in any of the most extravagant books of the most extravagant Romanists. On this point, it requires little light to make darkness visible; and without an additional word, I shall wait for the comments in its defence, of the RATIONAL CHRISTIANS!

3. The third point of UNREASONABLE doctrine maintained by the Unitarians, is, that although every thing proceeds under the strict law of necessity, miracles have been performed.

The simplest principles of reason inform us, that miracles, which consist of an interruption of the laws of nature, by the God of nature, can be expected as a possible occurrence, only upon supposition, that they are meant to correct the existing effects of some cause, operating with such a degree of independent freedom, as to produce effects, not provided

for in the general system. If, as Dr. Priestley, Mr. Belsham, and other writers of high authority in the Unitarian church affirm, the same law of necessity acts on the minds of intelligent beings, and with the same undeviating effect as that which rules the world of inanimate matter, nothing has happened, or can happen, to occasion a miraculous interruption of the established harmony.

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

The occurrence of miracles, therefore, under the government of perfect power and wisdom, is, by reason, pronounced to be impossible. For if God, in the original arrangement, could not exclude some evils under the law of necessity, to which he subjected all his works, neither could he by any interruption of that arrangement. The statement at once represents the Deity as a being weak, imperfect, and changeable, whilst its defenders say, he is infinitely wise, powerful, good, and unchangeable. The statement thus involves contradictions far more strong and pointed than any that are said to occur in the creed of St. Athanasius. It is evident that the whole language and conduct of men of all religions, take for granted that man is not a necessary agent. What is prayer but the solicitation of miracle? If there be no established laws of nature, miracles can have no existence; if there be such laws, prayer solicits a miracle.

In fact, all the religions of the world, have considered the conduct of God to man, to be like the conduct of man to man. When

man legislates for man, he contemplates him as a being over whose will he has no control, but by rewards and punishments; and this example is taken universally as the rule of the divine conduct. But if by the original constitution of things, God have subjected the will of man to the undeviating operation of necessary causes which he has put into action, the conduct of man to man can be no fair rule, or illustration of a rule, for the divine conduct. This opinion, therefore, once admitted, annihilates the foundation of every religion, and renders, in the eye of reason, all the language and all the conduct of men of every religion, ridiculous and absurd beyond the powers of description.

4. The fourth point of IRRATIONAL doctrine, held by the Unitarians, to which I shall advert, is that notwithstanding the present state of the world, it was the object of the mission of Jesus Christ to reform the world.

If the world be reformed, and consequently, according to this notion, the end of the mission of Jesus accomplished, reason tells us that we are to expect to see this peculiarity in the destruction of those vices, to which the genius of Christianity is most evidently hostile; and these are wars, a worldly and selfish spirit, and the irregular intercourse of the sexes.

Let the history of the last eighteen hundred years, amongst Christians, be consulted.

Wars more ferocious, more numerous, more bloody, never occurred, than those which that history records. O! but, says Paley, you look for the influence of religion amongst courts, where it is not to be found. Indeed! and

could heaven then make no impression upon courts; and did it not know that its messenger must speak to them in vain, when he was sent upon his errand? Where is the fulfilment of the promises of peace, contained in the Gospel? Where is the child-like disposition it describes to be found? Let us then turn from the courts of their most Christian, Catholic, and most faithful and gracious Majesties, who have, during so long a period, adorned the Christian name, and see where we can trace the reformation of the inferior world of humbler men. Have selfishness and a worldly spirit disappeared from amongst these purer animals? Ask the most Christian farmers, artisans, traders, and merchants? Is it amongst these that we are to look for a universal reform? Did ever less of an abstraction from worldly motives prevail, than in the times and countries distinguished by the establishment of the Christian religion? Let the most bigoted Unitarian lay his hand on his heart, and coolly answer this question. As to the irregular intercourse of the sexes, the comparative virtue, in this respect, in different ages, it is not easy to ascertain. We are not to take our notions of Roman manners from their satirists; [as these writers, in all countries, deal in extremes, and there never has been a time, in the South of Europe, either before or since Christianity, in which the representations of St. Paul would not apply, as to the licentious intercourses occurring amongst men. An accurate list of professed prostitutes, in different ages, and different countries, would be a curious document, and would, perhaps, prove

that the world is not a whit reformed. Although this is a melancholy subject for the contemplation of all Christians, it, in a pre-eminent degree, shews the irrationality and inconsistency of the Unitarian scheme; for other Christians believe that the mission of Jesus had other objects than that of the reformation of the world, in which its purpose has been effected; one of which was to make atonement to God himself. Besides, other Christians do not believe that ALL MEN are ultimately to be saved, as the Unitarians do, which involves them in this greatest of all absurdities, which is, the conclusion, that the discipline of the present world, is ineffectual to an immense majority of mankind, who are to be put upon a new discipline in an after world, in order to their reformation. How absurd and inefficient, according to this scheme, is the mission of Jesus!

5. The fifth point of IRRATIONAL doctrine held by the Unitarians is, that man although purely material, shall be raised from the dead. That may be fairly pronounced to be irrational, which is contrary to all appearances, all analogy and consequently all probability. If man be composed of two substances, matter and spirit, the existence of the latter in activity and consciousness, after the other is dissolved, cannot be pronounced to be contrary to appearances or analogy, for by the very definition of spirit, it is exempt from the operation of the law which dissolves or corrupts a material body. Neither can such definitions or descriptions of spirit, as have always been given in opposition to body, be objected to

by Unitarians, if they do believe, as they are supposed to believe, in the immateriality of God: That, therefore, those that we think to be dead, should live again, according to this notion of spirituality, involves nothing at which reason revolts, contradicts nothing which experience establishes as a truth. But that a child, who has lived two months here, should, after its fragments have been scattered by the four winds, and passed into the bodies of hundreds of animals, after the lapse of ten thousand years, in which its consciousness has been destroyed, be collected together again into one mass, its identity entire, to live and act in another world, is a supposition, taking its simple materiality for granted, at which reason stands aghast, and with which fancy itself is utterly confounded. Suppose a like event to happen to a man who has lived here sixty years, the unreasonableness and improbability of the thing are not lessened. And the unreasonableness and improbability increase, if we take into the account the necessity of human actions, as held by Unitarians, which establishes, as we have before remarked, the divine dispensation to be simply a dispensation of pleasure and pain. What then in plain language is the Unitarian doctrine on this head? God has created man a material and necessary agent, to live a few hours, a few days, or a few years, to know pleasure and pain in this world, and for the same object, he will, after destroying his conscious existence, reanimate him and make him immortal in another world! O, but they say, evil is to be destroyed in this other world! I an-

swer, that in a dispensation of simple pleasure and pain, that evil which could not be prevented in this world, cannot in that which is to come. The Deity has certainly as much power of preventing evil or suffering (for the evil of the Unitarians is nothing more than suffering or pain) in this as in any other world. Or, is he complete master and almighty there, and only an impotent deity here? No! if the materiality of man and the necessity of his actions be established, reason tells us that he can be designed only for this life. His powers, of which he is now conscious, are adapted to the present scene and system of things. But, we are told, he can contemplate the Deity! But is this agreeable to fact? He contemplates only what he knows, and is it not universally allowed, even by Unitarians, that the Deity, is yet to man perfectly incomprehensible? How then can man contemplate the Deity? Neither can he ever, according to the material system, comprehend any thing of God, even in another world. He can never have any ideas but such as he receives through the senses, and if this be true, he never can have any idea even of the nature of God, for who ever received, through the medium of the senses, an idea of spirit? In fact, according to the Unitarian philosophers, the consciousness of man, is the pure effect of organization; that, therefore, destroyed, his conscious existence perishes, and the preservation of his identity after this, if it be not IMPOSSIBLE, is the most unreasonable of all suppositions. And why adopt so unreasonable a notion? For no reasonable purpose whatever. Why

could not God as well finish, as to every animal, his dispensation of pleasure and pain, in one world as in a hundred successive worlds? Reason can assign nothing in justification of such a notion, and the RATIONAL Dissenters are dumb.

6. The last point of absurd doctrine to which I shall now advert, is that the phenomena of nature may be reconciled with the system of optimism.

If there be nothing worse than pain, nothing more valuable than pleasure, and if, according to Dr. Priestley, natural evil be the cause and parent of all moral evil, and without the former the latter could have no existence, the appearances of nature can never be reconciled with optimism. If moral good and evil be of infinitely greater consequence than suffering and pain, in a perfect system, it is possible to conceive that all the sufferings of men, may be for the greatest possible good to them, but on any other supposition, the conclusion is impossible. He who makes pleasure or natural good the end of the divine dispensation, must admit that all the pain that exists, could not be done without, and that the pleasure aimed at by heaven, could not be attained without the assistance of all the misery we know. But this is to disrobe the Deity of his almighty power. It is to put something above him, an obstruction to his exertions. It is in one word the assertion of two principles; and the RATIONAL Dissenters, are but the descendants of an ancient sect. Upon the principles of the Unitarians, then, no rational man can be an optimist.

All that can be said of the condition of human beings is (and I hope that may be said with truth, yet the matter is doubtful) that their existence is attended by a balance of natural good, above the natural evil which oppresses them. Yet the evils under which men groan, are so various, so complicated, and so general, that to suppose them all necessary for the result of good which the balance is thought to prove, is clearly to suppose that the Deity, if the superior acting principle, is but a little superior. This mass of evil, pervading all the parts of nature which we see, exists then in opposition to the will, and in contempt of the power, of Almighty God! If any reader be shocked at this statement, so am I, yet it appears to me to be the legitimate doctrine of the RATIONAL Dissenters! I think I have proved my proposition. Unitarians! I allow you to be respectable men, to be SINCERE Christians, as honest and in some things, as wise, as other Christians; in this kingdom, second in learning and information only to the Established Church; and I aim to rebuke your unworthy pretensions to superior reason in religion, only that you may consent to measure back your steps, and lay the foundation of piety in the affections of the heart, and not think to rear a fabric of devotion, upon the sands and dust of the weak and erring UNDERSTANDING of mortals! If you seek God, and Jesus Christ whom he has sent, learn, as men did of old time, to "FEEL after them and find them!"

A CHURCHMAN,

A. 611-421

MR. PALMER'S REMARKS UPON MR. FLOWER'S LIFE OF
ROBINSON.

To the Editor of the Monthly Repository.

SIR, *Hackney, Mar. 16.*

In reading Mr. B. Flower's Life of Mr. Robinson, I have remarked a few things which require animadversion. As many of your readers will probably see that work, I request the favour of you to point out to them what I think an unjust and injurious censure of Mr. Orton, for the advice which he gave a young minister respecting a matrimonial connexion. From Mr. Flower's representation, one would suppose that Mr. Orton had recommended it to his young friend, to make money a principal object in the choice of a wife; a plan which Mr. Flower reprobates with a just severity. "I am sorry, says he (Note p. 34,) to find such a man as the late excellent Mr. Job Orton, encouraging this kind of speculation." And having quoted a letter, in which he dissuades this young minister, who had nothing of his own, from marrying a wife in the same circumstances, and reminds him that "considering his education, profession and station, he might expect to marry a woman with a handsome fortune," Mr. Flower gives his opinion, that affection to the person is the principal motive by which a man should be actuated, without which, he says, "many have found to their cost, that the *grand ingredient*, recommended by Mr. Orton, has not produced conjugal felicity." He afterwards observes, that marrying for money, without affection to the person, "is no better than a legal prostitution." Who

is there that needs to be told this? And what was there in Mr. Orton's advice to occasion these remarks? He was too wise a man to think that riches alone would produce happiness, and too good a man to advise any minister to marry merely for the sake of money, or without all the affection there ought to be to the person whom he takes as his wife.

But he also knew that many young ministers, for want of prudence, have suffered their affections to be placed on a female merely because of her personal charms; and have rushed headlong into the matrimonial connexion, without any visible means of support, and consequently have involved themselves in poverty, and they and their families have lived in misery all their days. He therefore wisely advised his young friend to exercise great caution in this matter, and not to marry without the prospect of some comfortable means of subsistence, which he very justly observed, a person in his station had a right to expect, and might probably secure. If Mr. Flower had attended to the note, subjoined to the passage on which he has animadverted, or to the following Letter, he would have seen that his censure of Mr. Orton was groundless, and his own advice superfluous.

Give me leave, Sir, to add, that it appears to me, not merely a matter of prudence, but of duty, in a dissenting minister, who has no property of his own, to

avoid entering into such a connexion as would most probably bring a worthy woman into poverty, and cast the burden of a family upon the charity of the public. I must add, that a man of a liberal education, and a genteel profession, has a right to expect so much fortune with a wife, as with his income, will be sufficient for their comfortable maintenance; and that most ministers who are prudent, might secure such an object, consistently with all that affection which is essential to conjugal felicity. In confirmation of my idea, and in vindication of my wise friend Mr. Orton, I would appeal to the excellent *Richard Baxter*, whose inordinate love of money none will suspect. In his *Reformed Pastor*, where he is recommending liberality, he has these words,—“If ministers must marry, they should marry such as can maintain themselves and their children, and so devote as much as they can of the churches means to the churches service *.”

While I have my pen in my

hand, I beg your permission to correct a small error into which Mr. Flower has fallen, respecting the assistance with which Mr. Robinson favoured me in the *Noncon. Mem.* p. 56. He says, “his labours were of considerable service to his friend Mr. Palmer, in preparing a new edition of the *Nonconformists’ Memorial*; a work which,” Mr. F. in a very gratifying manner goes on to recommend. Now, Sir, Mr. Robinson was dead before the second edition was in the press, or any preparation made for it. With regard to the *first* edition I was obliged to Mr. R. for several communications respecting the county and university of Cambridge, of which all due acknowledgment is made in the proper places, and no other assistance was afforded by him than will appear to every reader.—If your plan admits of the insertion of the above articles you will much oblige

Your obedient,
S. PALMER.

DECISIONS OF COMMON SENSE, ON THE DOCTRINE OF ORIGINAL SIN.

To the Editor of the Monthly Repository.

SIR,

Feb. 18. 1808.

IN examining religious subjects, and bringing them to the test of common sense, my thoughts have lately been exercised on what is called the doctrine of original sin, or hereditary depravity, or birth-sin, or the sin of our nature; for I find it has all these different names given it: and the following are what seem to me the decisions of common sense on the subject.

I find many Christians suppose that all mankind are born morally depraved and corrupted, naturally averse to all good and prone to all evil; full of the seeds of sin, of those evil principles, or dispositions, from which actual sins, which seem to be the only sins they can justly be charged with, as naturally flow, as corrupt streams from a corrupt fountain. If this be the real state in which men are

* Abridgment, second edition, now in the press, p. 188.

born they are greatly to be pitied ; but I see not how they can be blamed : they certainly cannot help the sinfulness entailed upon them without their knowledge and consent ; they cannot be accountable for the moral evils which came into being with them ; the depravity which is as natural to them as it is for them to breathe can no more be their crime, nor imply culpability on their part, than any other natural infirmity, or bodily deformity, whatever ; and if the crimes they actually commit naturally arise from the depravity which was born with them, and their evil actions naturally flow as streams from the evil fountain which was opened in their hearts without their consent, it must greatly diminish, if not totally destroy the culpability of such actions ; it seems unjust and cruel for them to be condemned and punished for that moral depravity, and its consequences, which was entailed upon them without their consent previously obtained. These were the first decisions of common sense on a view of this doctrine. But on thinking further it occurred to me that probably this doctrine might be false, and that I ought to search further into the matter. It struck me that it might have been invented by men as an excuse for, or palliation of their vicious tempers and habits : I was the rather led to suspect this, because I had observed that too many are fond of finding excuses for their unchristian spirit and conduct.

On further examination I find the advocates for this doctrine are not perfectly agreed in their mode of explaining it. Some say, that the guilt of Adam's sin is imputed

to all his posterity, as well as a corrupt nature conveyed to them, and that, in consequence of such imputation, they are born in a state of condemnation, under the wrath and curse of God ; but this shocks common sense. To suppose that a righteous God should place innocent babes, who never were capable of offending him, under his wrath and curse, and that for the crime of a man who lived some thousands of years ago, is truly horrible, and seems little short of blasphemy. Others deny that Adam's sin is so imputed to us as to expose us to future condemnation, and bring us under the wrath and curse of God ; still they contend that we derive from him such a corrupt nature, at our birth, as naturally and uniformly produceth those actual sins which bring us into a state of condemnation, and under the wrath and curse of God. I cannot see how this much mends the matter : for what difference does it make whether I be condemned for what Adam did, or for the evil nature, and what naturally ariseth from it, which I unavoidably derived from him. After the most mature reflection, it appears to me, that all such notions when brought to the test of common sense, must be rejected, as contrary to justice, to evident facts, and to the plain declarations of scripture.

It is inconsistent with our common notions of justice, and contrary to every principle of equity, for God to impute to men a crime they never committed, and to reckon them guilty on account of a transaction, in which they could have no hand, as it took place ages before they existed. It is highly dishonourable to God to

ascribe such a procedure to him, and seems to common sense, a wicked libel on his righteous character. It resembles the Father of mercies to the wolf in the fable, who charged the lamb he meant to destroy with having slandered him half a year before, and on the lamb's urging that it must be a mistake for he was not then born, replied, If it was not you, it was your father, and that is the same thing. To say men are born the subjects of such moral inability as incapacitates them for doing what God requires of them, that their growing up sinful is the natural consequence of the state in which they are born, yet that he condemns, and punishes them for not doing what he requires, and for effects arising from the fault of their nature, which they as individuals never were capable of preventing, is to charge the righteous Judge of the universe with manifest injustice. This notion of hereditary depravity appears to common sense to destroy all moral obligation, for no man can be under an obligation to do what is to him naturally impossible, nor can a righteous governor require it: consequently, if men be born so depraved as to be incapable of doing the will of God, they can be under no obligation to do his will, unless they be obliged to perform impossibilities.

Nature is the work of God; though produced by the operation of second causes, he is the maker of us all; he hath established that constitution, and those laws of procreation, by which all generations of men are brought into being: hence, it appears to common sense, that to say mere

nature is sinful, is to charge our sinfulness upon God; seeing whatever nature is, it is his work. Whatever men are when first born God hath made them, for it is impossible they should make themselves either good or bad, before they are born; nor can their parents make them any thing before their birth but by the operation of laws which God hath established in nature: if then it be said they are, in their first formation as individuals, made morally corrupt, their moral corruption is, in fact, charged on God their maker, though he condemns and will punish them for their moral corruption; and he is supposed to have established a constitution, as unalterable as the laws of procreation, for the propagation of moral depravity, of sin, that abominable thing which his soul hateth, throughout all generations.

Common sense also rejects the doctrine I am examining, as contrary to evident matter of fact. Though a rustic, I have read some of Mr. Locke's writings, and think he has clearly proved there are no innate ideas. Man is evidently born without the knowledge of good and evil, without any moral consciousness, nor can any be produced in him until he attains the use of reason; consequently, he cannot be the subject of moral actions, or dispositions, until that time; till then he can be under no law; for laws can extend only to those who are capable of moral actions: and an Apostle hath said, *where there is no law, there is no transgression*; it unavoidably follows that human beings are not, cannot be, born in a sinful state. No shadow of proof can be given that moral qua-

ties either are, or can be, transmitted and rendered heritable by natural generation: and if they were, why not good moral qualities as well as bad ones? Why not the posterity of righteous persons, such as Abel, Noah, and Abraham, inherit the virtues and moral excellences of their progenitors, throughout all generations, as well as the posterity of Adam, their more remote progenitor, are supposed to inherit from him those vicious qualities, to the

latest times, which have never yet been proved to have existed in him? Is sin the only moral inheritance which the constitution of nature, established by God himself, entails unavoidably on human posterity?

If this letter be thought worthy of a place in your excellent Repository, I intend sending you another on the same subject.

I remain Your's, &c.

RUSTICUS.

MR. CARPENTER'S REMARKS ON MR. BELSHAM'S "STRICTURES."
LETTER II.

Old Swinford, Mar. 16, 1808.

SIR,

When I published the result of my inquiries into the doctrines of Revelation, I wished to enter no further into the controversy. I delivered my sentiments with no dogmatical or dictatorial tone. I did not represent them as essential to salvation or condemn those who refused to receive them. And though my friend B. thinks that I am defective in candour towards the Unitarians, yet others are of opinion that I have conceded too much to them. And this leads me to explain what I said respecting those which I esteem the peculiar doctrines of Christianity. I called them only the secondary truths of Religion, but I regard them as the primary doctrines of Christianity as distinguished from other religions; yet surely they are not of equal importance with the existence and providence of God, and a future state of rewards and punishments, which are common to the Jewish,

the Christian, and the Mahometan religions.

In his 5th Letter, Mr. B. controverts what I said respecting the existence of the devil. As to the dialogue between the Almighty and Satan which is mentioned in the book of Job, though it may be regarded as imaginary, yet it appears evident to me, that the author of that book believed in the existence of both these beings, and that the latter was under the dominion of the former. What the sentiments of Christ and his Apostles were on this subject, we may learn from the passages which refer to it, which are too numerous to quote in this place. It appears to me so evident that they believed in a devil, and possessing demons (whether these were the departed spirits of wicked men or a separate order of beings is of no moment), that I think your correspondent took the most tenable ground who supposed that Christ believed in the reality of demoniacal possessions, but that

that decisive and positive manner which he assumes, because I perceive difficulties on every side of the question, and am aware that my system is not free from them, though I think that it is liable to the fewest. But he is mistaken in supposing that I have a violent antipathy to the Unitarians, as such. I know many who are humble, pious, and candid. They dislike the doctrines of the divinity and atonement of Christ, because they think they militate against the supremacy and free mercy of God. I respect such motives, though I regard them as unfounded. But I have an aversion to that light and ludicrous manner in which some of them speak and write on religious subjects. I dislike that sneering, contemptuous manner which they assume as though wisdom resided only with them; and the epithets of *absurd* and *contradictory*, which they give to opinions that are entertained by men of as great learning and abilities as themselves. Nor can I approve of the conduct of those who are more desirous to establish the unity of the divine nature, than to enforce a devout temper of mind, and more zealous in removing what they regard as the corruptions of Christianity, than in promoting a Christian temper and conduct.

In his 6th Letter, Mr. B. has not given a very fair and candid statement of my sentiments on the inspiration of the Scriptures. The subject is certainly attended with difficulties; but though it would be trespassing too much upon you, Sir, to enter fully into it, I cannot pass by what my friend says respecting our Saviour not being born until after the

death of Herod the Great. I own that I was much surprised at his bold declaration. "It appears demonstrable from the history of Luke, that Jesus was not born till upwards of two, and probably upwards of three years after the death of that inhuman tyrant." If this be the case, then, we must either give up the credibility of St. Matthew as an historian, or acknowledge that the first chapters of his gospel are spurious. My friend opposes dates to facts, but the question is, whether we have any better evidence of the exactness of the dates, than we have of the reality of the facts to which they are opposed. It is no easy matter to ascertain the time of Herod's death or the commencement of the reign of Tiberius. Dr. Lardner supposes that the fifteenth year of his reign was reckoned from the time of his being Emperor jointly with Augustus, and not from the period of his being sole Emperor. This removes the difficulty respecting the age of Christ, for he would then be in his thirty-first year. The same learned Author (after considering all the difficulties on the subject) is of opinion that Christ was about a year and a half old at the death of Herod. If the silence of Josephus be considered as a sufficient objection against the massacre of the infants, it would be equally an objection against many other facts recorded in the New Testament. It is acknowledged that the Ebionites possessed a copy of St. Matthew, in which the first and second chapters were wanting, but Epiphanius says that this copy of theirs was defective and corrupted. Against this negative evidence which my friend addu-

ces, there is the positive testimony of Ignatius, who was bishop of Antioch, at the latter end of the first and the beginning of the second century, who refers to the second chapter of Matthew, and the decisive evidence of Justin Martyr, who lived in the second century, and who says, "At the same time an angel was sent to the same virgin, saying, behold thou shalt conceive in thy womb by the Holy Ghost, and thou shalt bring forth a son, and he

shall be called the son of the Highest. And thou shalt call his name Jesus, for he shall save his people from their sins, as they have taught, who have written the history of all things concerning our Saviour Jesus Christ: and we believe them."

I shall for the present conclude with expressing my sense of your impartiality in inserting my former letter, and am, Sir,

Your obliged Servant,
B. CARPENTER.

ON THE PROPER DIRECTION OF BENEVOLENT EXERTION,
CONCLUDED FROM p. 132.

But to make beneficence tell as much as possible, both on our own minds and on the welfare of others, we must give our exertions, our talents, as well as our money. That is the most worthy charity which is voluntary and active, "which makes itself acquainted with the objects it relieves; which seems to feel and to be proud of the bond which unites the rich with the poor; which enters into their houses, informs itself not only of their wants, but of their habits and their dispositions, checks the hopes of clamorous and obtrusive poverty with no other recommendation than rags, and encourages with adequate relief the silent and retiring sufferer, labouring under unmerited difficulties." * Almsgiving is often the least part of beneficence. We should aim to see that the pecuniary gift is rendered efficacious by its direction.

* Malthus on Population, to which I am indebted than he can now trace.

We should give, too, kind expressions of sympathy, of attentive observance of the wants and feelings of others; we should thus link the hearts of others to us, and ours to them. It is by active exertions for the good of others that we most cultivate our own benevolence; and in general it is from them we shall see most fruit. Active charity exalts instead of degrading its objects; it fans the flame of benevolence in their breast, and its emanations return into the bosom of the giver.

But the best direction of the relief of distress will often be inefficient, and sometimes, in its general tendency, prejudicial to the good of society, by countenancing ill qualities of the mind, and by diminishing the motives to the culture of the most valuable habits. There is one way in which the exertions of benevolence are secured

work the water is probably more in-

of effects, which abundantly reward them, though usually less extensive than the pictures of speculative enthusiasm represent. All that tends to the cultivation and right direction of the moral and mental powers, is and must be valuable. National and private experience alike confirm this truth. It is in affording the means for such cultivation and direction, that the rich have peculiarly the power of becoming the benefactors of the poor. Here is a noble field for their pecuniary liberality, for their own personal exertions, and for the silent influence of their example; and attention to its culture is peculiarly valuable in its effects on the individual. The alleviation of distress is often the act of only a day or an hour; it seldom is of regular, frequent occurrence. The benevolence which it cultivates will be apt, unless well founded, to be the benevolence of impulse merely, and the obvious present good which may have been done, often renders the mind dependent on the gratification of seeing the results of its efforts. The business of education, on the other hand, is slow in its progress, but regular in its steps; and requiring perseverance to render it efficacious. The belief in its beneficial tendency is abundantly well founded; but it does not hold out an immediate allurements to the mind; and hence the habit of benevolence which it cultivates, is steady and firmly linked, and the mind is taught to free itself from dependence upon the pleasures of benevolence, for the performance of its duties. But there are times when this direction of benevolence meets with present rewards exquisite as they are pure. To excite the glow of goodness in the heart

in which its impressions have been weak; to kindle the impulse of desire after moral worth, in the soul heretofore inactive, or callous; to see its emotions delineated on the countenance which before bore no impression, but the stupor of ignorance; or at best the insipidity of harmlessness;—this gives indeed a heartfelt joy, which selfishness would be wise to seek, but which can be correctly appreciated by those only who seek not for the pleasures of benevolent exertion, who have learnt to view as its best rewards the diminution of moral evil, and the culture of moral excellence.

The natural affections, (those which arise from the mental constitution developed by circumstances in which all are placed,) ought to be allowed great efficacy in the direction of benevolent exertion. "Charity begins at home," is a maxim which, though often perhaps the plea of selfishness, is founded on the most correct views of duty. In the narrow circle of a family, or of social connexions, individual knowledge is most accurate, and the conduct which it directs most efficacious. Suppose every one to neglect that circle, with the vague intention of doing good to all, is it not obvious, that, if unsupported by uncontrollable principles of the human mind, benevolence would be frittered away in casual exertions, and that its fruitlessness would soon change it into selfish misanthropy? Is it not a fact in the mental constitution, that we love some better as we love all more? that the private charities, where well founded, increase in worth, and firmness, and vividness, as the principles of general benevolence become more cultivated? in short,

could the exalted affection of good will to all, leading to active exertions for the good of all, ever arise in the soul where the more confined but alike important affections had never been matured? The young enthusiast who has not learnt to distinguish between the glow of transient feeling, and the steady calm affection, leading to persevering efforts in spite of obstacles and discouragements, may deem it honourable to his kind to maintain the affirmative; and the theoretical philosopher may build systems, splendid, nay even lovely to view, on that opinion; but he who listens to the experience of ages, and has examined the laws by which the great former of the mind of man has bound its operations, will unhesitatingly pronounce, that if the rock on which the edifice rests must be hewn away to complete it, the first rude storm will prove the structure baseless as the "fabric of a vision." In individual minds, benevolence may have some support besides the firm base of the confined charities; but in the species it rests on them alone, and with them it must stand or fall. Is it possible that those who wish us to form our calculations on the principles of general benevolence only, and to neglect the nearer claims of father, husband, brother, friend, or son, ever took into account the sum of evil which would overwhelm us if *all* were to neglect them; and the importance, the necessity, of their existence constituted as we are, to the existence of the very principle, which they unthinkingly place in opposition to it? We will hope not; for we should otherwise deem them not, as now, mistaken friends, but, traitors to the best interests of

their kind. Thank heaven, to eradicate the affections from the human soul is beyond the power of proud philosophism; to cultivate, to extend, to refine, to direct, to animate them, is the part of religious philosophy, and here religion and sound philosophy go hand in hand. True it is, that ill directed affections may check the growth of benevolence;—let it be our care to make them such as she may approve; but where we apprehend that her claims and theirs are at variance, let us not fail to calculate the general consequence of violating theirs, before we yield to the sacrifice which she may enjoin. It is seldom that these claims are more than apparently at variance;—let us aim to make our limited affections agreeable to general benevolence,—thus enlightening them, and purifying them from self, and to invigorate our general benevolence, by giving full scope to enlightened affection,—and their general direction will be almost uniformly coincident, so that we may safely trust ourselves to the guidance of either.

In all doubtful cases, we should consult what most tends to the cultivation of our own benevolent affections; and though their unenlightened promptings will often have a tendency contrary to that wished for, we should always hesitate in acting in decided opposition to them. Still however we should bear in mind, that a different and equally energetic direction may be given to their dictates. Let this be such as wisdom points out, and we may unhesitatingly follow where they lead. "Mould the heart aright and then let it be the monitor."

One important principle must

not be forgotten. Present means of doing a certain good, must not be omitted for the sake of uncertain power of usefulness in future.

"In these short lives of ours, we must do all the good we can;" if we can do the future good as well as the present, it is well; but in general it were folly to neglect the latter for the former. Cases may occur in which great efforts of abstinence from benevolent exertion are requisite; such cases have occurred, and to us they may occur; but we ought if such abstinence should appear to be our duty, to take great care so to strengthen our disinterestedness, that when the means present themselves we may not have lost the wish to employ them. It is well for us that what best cultivates

the benevolent affections, best fulfils their object: regular persevering attention to their promptings, in the daily, hourly intercourse of social life, as well as in those more important cases in which self must be sacrificed, if so we can restrain the progress of actual misery or present one effectual barrier against its inroads.

While we do good to others, we do good to ourselves. We thus cultivate our benevolence, and with it we cultivate our happiness; and that benevolence will be found to rest on the surest basis, to be the most exalted and durable, which leads to exertions in perfect agreement with the most extensive interests of man.

L. C.

Liverpool, 1804.

TWO ORIGINAL ANECDOTES OF DR. GOLDSMITH: COMMUNICATED BY THE REV. JOHN EVANS.

To the Editor of the Monthly Repository.

*Pullin's Row, Islington,
April 4, 1808.*

SIR,

GOLDSMITH, while with Dr. Milner, at Peckham, was remarkably cheerful both in the family and with the young gentlemen of the school. Two instances of it have been communicated to me lately by an intelligent lady, the only surviving daughter of Dr. MILNER, now residing at Islington; and they are not unworthy of preservation. There was a servant in the family who waited at table, cleaned shoes, &c. whose name was William, a weak but good-tempered young man. Goldsmith would now and then make himself merry at his expense, and poor

William generally enjoyed the joke without any diminution of his own self-satisfaction.

William used to think that in his way he was not to be out-done, and Goldsmith thought one day that he would make trial of him. Accordingly having procured a piece of uncoloured Cheshire cheese, he rolled it up in the form of a candle, about an inch in length, and twisting a bit of white paper to the size of a wick he thrust it into one of the ends, having blackened the extremity that it might have more the appearance of reality. He then put it in a candlestick over the fire place in the Kitchen, taking care that another bit of real candle, of equal

size, should be placed by the side of it in another candlestick. The apparatus being thus prepared, in came *William* from his daily task; when **GOLDSMITH** immediately taking down the bit of candle of his own manufacture, challenged *William* in the following terms,—“William, if you will eat yonder piece of candle (pointing to what remained on the shelf) I will eat *this* in my hand, but it must be done together, and I will begin!” The challenge was accepted in the presence of the other servants in the kitchen, and Goldsmith immediately began gnawing his candle, making sad wry faces but not flinching from his task! *William* beheld with astonishment the progress he was making in devouring it however nauseous, but had no heart or stomach to touch his own. At last when *William* saw that Goldsmith had devoured all but the last morsel, he, not willing to be out-done, opened his mouth and flung his own piece down his throat in a moment! This sudden triumph over his antagonist made the kitchen ring with laughter. Some little time after poor *William* could not help expressing his surprise to Goldsmith that he had not done as he did, swallowing so disagreeable a morsel all at once—“Truly” replied Goldsmith, with great gravity, “my bit of candle was no other than a bit of very nice *Cheshire cheese*, and therefore *William* I was unwilling to lose the relish of it!”

Another time **GOLDSMITH** wishing to have a little innocent merriment with *William*, hit on the following scheme which he accomplished.

William had fallen in love with

a young woman who lived in the neighbourhood as servant, and they for some time kept each other's company. The young woman soon after left her situation and went back into Yorkshire her native county. But she promised to write to *William*, though for some reason or another that promise was never fulfilled. This circumstance gave him no little uneasiness, and having so often inquired of the postman to no purpose, he had nearly sunk into despair. Goldsmith availing himself of poor *William's* condition, took upon him to imitate a bad hand and to indite a letter, which for sentiment and expression might be taken for a real epistle from Yorkshire. This being done with exactness (for the lady who told me the anecdote saw it before it was sent) **GOLDSMITH** gave it one of the young gentlemen with the request that he would deliver it next morning immediately after the postman had called at the house. The young gentlemen were in the habit of running towards the door whenever the postman made his appearance; of course one of the group returned from the door with the said letter, and gave it directly to *William*, who snatching it with eagerness thrust it into his bosom, and withdrew to make himself acquainted with the contents. The substance of the epistle was that “she had for various reasons delayed writing, but had to inform him that a young man, by trade a glass-grinder, had paid his addresses to her—that she had not given him much encouragement, though her relations were for the match—that she however often thought of *William*, and he was not long out of her mind for

she did not forget the pleasant moments they had passed together on former occasions—she concluded by saying that something must be now done one way or another, &c.” This gratified *William*, though not without a mixture of the painful passion of jealousy, which however was not so great as to destroy the pleasure arising from this fresh token of her attachment to him. When in the evening he came into the kitchen with features expressive of an accession to his happiness, GOLDSMITH accosted him in these words, “So, *William*, you have had a letter from Yorkshire—what does she say to you, come tell me all about it.” “Yes,” returned *William* nodding his head, “I have had a letter from Yorkshire, but I shan’t tell you Mr. Goldsmith any thing about it; no no, that will never do.” “Well then,” said Goldsmith after having put a few more questions which were all negatived, “suppose *William* I tell you what the contents of the letter are,” when looking upon a newspaper which he had in his hand, he adds, “come I will read you your letter just as I find it here;” when he read aloud the several words of which the letter was composed, with a steady countenance and without the least faltering or hesitation!

William was thunderstruck, became very angry and exclaimed, “You use me very ill Mr. Goldsmith, you have opened my letter.” Upon this Goldsmith immediately unravelled the difficulty by telling him that he himself had the preceding evening written the letter, and thus made poor *William* believe that it was his wisest way never to expect any epistle from his *Dulcinea*, who had evidently forsaken him, and ought not therefore to be suffered for the time to come to disturb his repose! These, Sir, are the two anecdotes of the humour and cheerfulness of GOLDSMITH, which I lately received from Miss Milner, when drinking tea with her, and which I wrote down immediately on my return home. However trivial they may be, there are some young persons to whom they may prove acceptable. They are naturally inquisitive respecting every particular in the history of a man, to whom they are so much indebted; for the perusal of his “*Grecian and Roman Histories*,” of his “*Animated Nature*,” of his “*Chinese Letters*,” of his exquisite “*Poems*,” must have contributed in no small degree to their intellectual improvement.

I am Sir, Your’s,

J. EVANS.

REVIEW

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

POPE.

ART. I. Sermons by Edward Evanson, A. M. *To which is prefixed, a Memoir of his Life, Religious Opinions and Writings.* 2 vols. 8vo. 1l. 1s. Ipswich. Johnson, London.

Of the author of these sermons an interesting account will be found in the first volume of our Repository*. In the memoir by which they are introduced, we have, besides a narrative of his life, an excellent review of his writings and religious opinions, as well as some letters that reflect considerable honour on his heart and understanding. If the feelings of our readers are in unison with ours, it will be impossible to take up the compositions of a man who made so costly a sacrifice to conscience, without strong prepossessions in their favour.

"It is more than thirty years," says the Editor, who, we are informed, is a respectable clergyman in Suffolk, "since the Sermons now submitted to the public judgment were composed. It may be necessary to observe that in some of them, reference is made to Scriptures which Mr. E. since had reason to think unauthenticated and spurious; and if a sentiment be found not strictly to accord with his later writings, it must be accounted for from the change which his opinions had undergone since that period." (Mem. p. xlii.)

The volumes before us contain

thirty one discourses. We transcribe the titles.

"The creation—The deluge—The confusion of tongues—On miracles—On prophecy (Nos. v. and vi.)—On persecution—On Christmas day—The day of Christ, its scriptural meaning—The Lord's prayer (Nos. x, xi, xii.)—Parable of the sower explained—The word of God, the only rule of obedience—Temperance—Virtue rewarded by present and future happiness—The meaning of the word salvation—The Lord's supper—The scriptural meaning of the word 'spirit' explained—A Christian's spirit—The future conversion of all nations to Christianity—The heart and the affections should be engaged in the service of religion—Life and immortality revealed in the gospel—On repentance—Christian charity, its meaning—Christianity plain and intelligible—Moral improvement is required in proportion to the degree of knowledge imparted—The man after God's own heart†—The faith of Abraham—The seal of the foundation of God—On the resurrection‡—preached at Tewkesbury church, on Easter-day 1771, for which a prosecution was commenced against the preacher."

As many of the doctrines inculcated in these sermons are diametrically opposite to the articles of the church of England, we cannot be surprised either at the ecclesi-

* Vol. I. p. 1. and 57.

† This discourse was printed, together with the two following, in 1773.

‡ This sermon seems to have been printed after the commencement of the prosecution.

astical cognizance taken of the writer, or at his voluntary secession from a communion, the characteristic tenets of which he felt it his duty to impugn*. It is much to his credit that he was afterwards in the habit of meeting his family and some like minded neighbours for social prayer and instruction, and that when circumstances permitted he worshipped, and occasionally officiated, in congregations of Unitarian Dissenters†.

We agree in opinion with the editor that Mr. E.'s sermons "are all upon very important subjects, and are written with the same candour, comprehension of mind and knowledge of the scriptures for which his other works are so remarkably distinguished." Their professed purpose is to promote the practical truth of christianity: they are calculated to give clear ideas of the merciful and gracious design of the Almighty, in the revelation of his will to mankind, in both covenants, and tend strongly to convince the mind, and confirm the faith of every inquirer into the evidences of those dispensations. (Mem. pp. xlix. l.) Nor are they less recommended by plain familiar language and a spirit of sincere and fervent piety. They prove that the author was not merely a moral preacher, but that he employed motives strictly evangelical to enforce the cultivation of the divine, the social and the personal virtues. He never seeks to dazzle by brilliancy of thought or gaudiness of expression: his aim is to instruct, per-

suade, and reform; and so evident is his concern to lose no opportunity of explaining terms and passages, in the sacred volume, which are generally mistaken, that he deserves to be classed, in this view, among the Medes, the Clarkes and the Jortins of better days.

Though most of his thoughts and reasonings are arranged with perspicuity, yet, like the majority of the clergy, he neglects to make a formal and visible division of his subject. This neglect, we are more than ever sensible, occasions no small inconvenience to hearers and readers. Sermons are, or should be, distinct from other kinds of compositions. They are not essays: they are not dissertations. Sermons, if they are truly such, will be, as the name, and as the nature of the thing, imports, some of the most familiar of didactic writings: they should therefore afford every possible help to the understandings and memories of those for whose benefit they are intended. It is both unsatisfactory and unprofitable to toil through many sentences, and even paragraphs, before we become acquainted with the object and method of the preacher.

If Mr. E.'s style is sometimes careless, if it occasionally bears marks of not having undergone an accurate revision†, it merits praise, nevertheless, for its general purity and ease. But many of his paragraphs are unreasonably long; nor has he paid sufficient attention to the construction of them, which is a circumstance of some moment and difficulty in

* Vol. II. pp. 385 386.

† Memoir. pp. xxxii. xxxiii. 84. xxxiv. &c.

‡ The following is one instance, among many: "that divine revelation which was particularly revealed," (*communicated.*) Vol. I. p. 1.

writing. We frequently wish for resting places, where he has not afforded them. This defect is, in some measure, observable in his other works; yet least of all in his Letter to Bishop Hurd, in which he appears with the utmost advantage as the elegant scholar and the PROTESTANT divine. Usually he seems to have written from the fulness and comprehension of his own mind, without adverting to the wants and circumstances of all his readers.

Far the greater part of the sermons in these volumes will not require to be distinctly noticed by us. But there are five which, from the subjects, or the occasion, or the reasoning, ought to be more than barely enumerated: these are on—"the creation—the deluge—the confusion of tongues—the man after God's own heart," and—"the resurrection."

Mr. E. supposes that the history of the creation was revealed to Adam, and from him handed down, through Noah and the Patriarchs, to the Israelites in Egypt. By *the heavens* which God is said to have created in the beginning, he understands the air or atmosphere, with which the earth is surrounded. The history of the creation he considers as the history of successive appearances on the face of the globe, in the first six of its diurnal revolutions: and he delivers it as his opinion that those five moving stars which are enlightened by the same sun that we are were created at the same time with our earth.

He conceives that at the deluge the earth and atmosphere were reduced to the same situation in which Moses describes them to be at the end of the first day's crea-

tion, when the waters also covered the earth. For the confusion of tongues at Babel, and for the consequent dispersion of mankind, he assigns very natural and satisfactory reasons, and looks upon those events as blessings, not as punishments. Nothing is expressly said by him respecting the origin of languages. But he seems to assume, what, we think, is most probably true, that it was miraculous.

To remove the objections commonly alleged against David as "the man after God's own heart," he endeavours to shew that this monarch was such, not individually and personally, but as the head of that family from which the Messiah was to descend. Here his criticisms and arguments, ingenious as they are, do not bring conviction to our minds. It appears to us the easiest and fairest explanation of the phrase, to say that David, in his regal character, was "the man after God's own heart," because God chose him to be king of Israel on the death of Saul. The names of Abraham and of Jacob, it is true, are sometimes used in Scripture for their posterity. But when Abraham is called the friend of God, and Jacob the servant of Jehovah, (appellations which, in form, are of the same class with that bestowed on David), these patriarchs are spoken of in their individual capacities, so that such texts confirm, rather than oppose, the interpretation which we have now suggested. As to the declaration of Samuel to Saul, quoted by Mr. E. (Vol. II. p. 247,) we should recollect that, in the language of Scripture, an event is often described as fulfilled at the moment

when it is announced as existing in the divine purpose. Among many illustrations of this peculiarity, Is. xlv. 28, is not the least pertinent.

The main object of the sermon preached on Easter-day, 1771, is to prove that, in the fifteenth chapter of the first epistle to the Corinthians, Paul teaches the doctrine not of the resurrection of the [same] body, but the resurrection of a new and glorified body; and consequently, that the last article except one in the creed attributed to the apostles cannot be scriptural. According to Mr. E., Paul was acquainted with the book of the Revelation; an opinion which, in our judgment, is unsupported by any good evidence, whether external or presumptive. We are ignorant on what authority this writer imagines that, in the words "the trumpet shall sound," the apostle refers to *the trumpet of the seventh angel*. Is it not far more probable that the figure is borrowed, in both instances, from the prophetic books of the Jewish Scriptures? (Zeph. i. 16, Zech. ix. 14, &c.)

Prefixed to this sermon, is a dedicatory epistle, containing a narrative of the unsuccessful prosecution of the author. It is not destitute of interest: but we acknowledge higher obligations to the editor, for preserving the curious letter of Dean (afterwards Bishop) Patrick to Dr. Mapletoft, inserted in pp. 328, 329.

As specimens of Mr. E.'s manner, we shall make two short extracts;—one from his sermon on the deluge;—the other from that on temperance:—

"Moses teaches us that the first rain

which fell upon the earth, was that universal and incessant shower by which the deluge was occasioned. The rainbow, therefore, could never have appeared till after the flood; and no other visible token could have been so particularly calculated to remove their fears, (those of Noah and his family, lest the deluge should be repeated,) and give them entire confidence in the gracious promises of God, as the appearance of the rainbow. For, in order to produce it, it is necessary that the sun should shine bright in one place, while a shower falls, or is ready to fall, in another; and therefore the sight of a rainbow, in its very nature, is a convincing proof that the rain which falls is only partial, and very far from being universal, as in the time of the deluge." (Vol. I. pp. 33, 34.)

"—If we love this life, and wish to see good days on earth, a wise and skilful physician would prescribe to us the very same plan of moral conduct which is commanded us for nobler purposes, by our great Lord and Master. Christianity hath all the desirable promises of the life that now is, as well as of that which is to come. The very moderation of our desires, and abstaining from all excess, tends infallibly to heighten even our sensual pleasures," &c. (Vol. I. p. 317, &c.)

We regret that we cannot speak in favourable terms of the degree of care bestowed on these volumes in their passage through the press. The punctuation, in particular, is extremely incorrect. It is seldom that we have equal cause of complaint, on this head, against Editors or Printers.

On the whole, differing (and we see reason to differ), from Mr. E. in some of his opinions, we are highly pleased, nevertheless, with the monument raised to his memory in the publication of these discourses, which we especially recommend to the use of those families who worship, as he did, "one God, even the Father."

H.

ART. II. *A new Theological Dictionary, intended to exhibit a clear and satisfactory View of every religious Term, and Denomination, which has prevailed in the World, from the Birth of Christ to the present day.* Portraits, 8vo. 13s.

This work, which is of a considerable size, is a strange medley of history and biography, of chronology and mythology; and seems to have for its object, the promotion of rigid orthodoxy. The plan, as the editor states, is certainly *original*; for it brings together articles which no other mortal ever thought of bringing together, so discordant are they in their complexion and tendency. Some accounts of the sects are so very brief, that little or nothing can be learnt from the perusal of them; whilst others are so tedious, that the reader, from the length of ground he has to travel over, is at a loss to form any just idea of the subject. Indeed, one article distinguished for its copiousness, relates to an obscure preacher among the Sandemanians, of the name of *Allen*; and his religious character is wound up with a ludicrous story respecting a *barber*, a *grocer*, and a *taylor*! This story, it seems, he used to relate with "an amazing deal of humour," and we have no objection to the ebullitions of innocent conviviality and cheerfulness. But if such a tale had been told, and with "an amazing deal of humour," by an Arian or Socinian preacher, we are much mistaken if it would not have been deemed, either an act of egregious trifling, or a lamentable want of Christian gravity.

In works of this description, where the opinions of the several denominations are detailed, we

expect, that the grounds upon which they are held should be stated in every instance, or, in no instance at all. Now, under the term *Trinity*, the passages of Scripture usually adduced in behalf of the divinity of the Son and Spirit are arranged under their appropriate heads, thus making a specious appearance, and producing a strong impression on the mind of the unlearned. If this be fair, then the Arian, the Socinian, and even the Swedenborgian, with his *new-fangled Trinity*, ought to have the texts of Scripture which they allege in support of their systems brought forward, and thus held up to the eye, that these passages also may produce their greatest effect. We contend for distributive justice. To do unto others what we wish they should do unto us, is an evangelical maxim which every sect should be careful to practise. Such a conduct would cut off a host of animosities and bickerings, conducing, in an eminent degree, to the peace and happiness of the religious world.

We could trace, in the account of the denominations given in this volume, many passages taken from Mr. EVANS's *Sketch of the Denominations*, without the least acknowledgment. The frontispiece also is stolen from that work, having the same heads, only taken out of their chronological order, and jumbled together to prevent a prosecution. This is a singular specimen of evangelical honesty.

Nor is this the first work of the kind that has been indebted to the *Sketch*, without confessing the obligation. It is, however, worthy of observation, that these orthodox compilers, with all their ravages on that popular work, have not yet stolen one word from Mr. Evans's reflections in favour of *Christian candour and charity*. S. N.

ART. III. *An Unitarian Christian Minister's Plea, for adherence to the Church of England, including a Narrative of the unsuccessful Clerical Parliamentary Petition and Bill; and its Consequences, with the Proposal of a practicable Plan of Church Reform on a scriptural Basis.* By Francis Stone, M. A. F. S. A. 8vo. pp. 60. 1808. Eaton, 187, Holborn.

The case of Mr. Stone has created, and will create a great deal of interest in this kingdom. They who raised the persecution against him, were as little aware of the probable consequences, as those who advised the pope in his attacks against Luther. The difference between Mr. Stone and Luther, is, that the latter had greater abettors, and the former a better cause. The sale of indulgences first excited the spleen of Luther, and thence he was led to examine various other usurpations of the Romish Church: but his mind was not enlightened enough to perceive into what a gross state the Christian church had fallen; nor to remonstrate against the horrid impiety with which the glory of the only true God, the God of Jesus Christ, was assaulted by the worship of his own, as much as that of the Romish Church. When more objects of worship than one are admitted, it is of very little consequence, whether the number of these objects is three or three hundred.

Mr. Stone is a clergyman of the Church of England, just as Luther was a clergyman of the Church of Rome. Luther did not wish to separate from the Church of Rome: but he wished

the Church of Rome to purge herself of false doctrines. Mr. Stone does not wish to separate from the Church of England: but he calls on his church to purge herself of, what he apprehends to be, two very gross errors in her faith; namely, the doctrine of the miraculous conception of Mary, the wife of Joseph, by which she had her first son, and the doctrine of what is called the trinity, or the doctrine that three persons are to be worshipped, as the one all-wise, all-powerful, and eternal God. It is said to him, as was said to Luther, You are not fit for the church to which you belong. Mr. Stone says, I approve in general of the church of England; and I am the truest friend to it; because I openly protest against unscriptural doctrines; and I act agreeably to the orders of the church, in making my protest. Thus Mr. Stone is at issue with his antagonists, whether in the church or out of the church; and whatever may be thought by those out of the church, we cannot see how it is possible for any person in the church to refute his arguments.

The faith of the Church of England, is contained in thirty-nine articles, in the explaining of which,

we believe, that not two clergymen are to be found who agree. Among these articles is one, namely the sixth, on the sufficiency of scripture, which declares, that whatsoever is not read in, and proved by these scriptures, cannot be required of any man to be believed. The Church of England, according to Mr. Stone, is by this article a true Protestant Church; disclaiming infallibility in points of faith, and consequently all dominion over the faith of the subscribers, and thus establishing itself on the only solid basis, on which she could found her secession from the Church of Rome. It matters not then how many articles may be drawn up: not one is of validity, unless it has the authority of scripture. And this doctrine is still more firmly established in the twenty-first article, where the authority of all synods and councils is called in question, for it asserts, that they may err, and sometimes have erred, even in things pertaining unto God: wherefore, things ordained by them, as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of holy scripture. These two articles, combined with the vow made by every clergyman, at his ordination, to instruct the people committed to his charge, out of the scriptures, and to teach nothing, as required of necessity to eternal salvation, but that which he is persuaded may be concluded and proved by the scriptures, are the grand stay on which Mr. Stone rests his cause. He cannot have better grounds; and, as far as teaching and preaching go, they appear to us to be complete: and he would be acting against his conscience,

and against his duty as a minister of the Church of England, if he did not boldly and fearlessly deliver from the pulpit those doctrines, whether pleasing or displeasing to the caprices of his hearers, which, after due study and meditation of God's word, he fully believes to be contained in it.

Mr. Stone then comes to the points on which his persecutors attack him, not by argument but by articles of indictment; and he places in two columns the doctrines relative to God, to Christ, and to the holy Spirit, as they are contained in the scriptures and in the thirty-nine articles. We recommend these columns to the Bishop of London, and to the judge of the spiritual court, in which Mr. Stone is under trial. Whatever may be the decision of these three learned gentlemen on these points, we are clearly of opinion, that Mr. Stone deserves well of the Church of England, for giving her an opportunity of correcting and amending her judgment on subjects of the highest importance to the Christian world. Mr. Stone has given the result of fifty years' study of the holy scriptures; if he is wrong, the Church of England has an opportunity of shewing the difference of her conduct from that of the Church of Rome. She will not weigh him down by the heavy hand of authority; but she will, like a tender mother, point out the errors: if he is right, she will gratefully acknowledge her obligations to him, for bringing her back to those scriptures, and that true scriptural faith, on which alone she grounds her hopes of salvation.

On comparing the columns together, Mr. Stone properly observes, that, if the thirty-nine arti-

cles impugn the scriptures, the fault is in them, and in the fabricators of those articles: he is not in fault for impugning any article which impugns the scriptures; for the church has ordered him to impugn every article which doth not contain scriptural doctrine. This truth he confirms by an appeal to the questions of his ordaining bishop, and his answers at his ordination. He considers himself, as an Unitarian Christian, to be as true a minister of the Church of England by law established, as any Unitarian Christian can be; and he exhorts his Unitarian brethren in the Church of England ministry to lay aside their fears; and, guided by the spirit and letter of the sixth article, he calls on them to inculcate, on the minds of their respective congregations, the knowledge and worship of the one true and living God, as a doctrine concluded and proved by the scripture, and contra-distinguished from the fanciful hypothesis of an incomprehensible, tri-une deity.

Mr. Stone now gives an interesting account of the clerical petition, in which he took a very active part, and he proceeds to a position, which is a great step beyond all that he has advanced: for he does not scruple to assert, that, if any person will give him preferment, subscription to the thirty-nine articles will not prove an obstacle to his thankful acceptance of it. This is bringing the matter home: and he justifies his resolution to accept farther preferment on the same grounds that he does that of preaching doctrines contrary to the articles. On the former point we cannot speak positively; not having in

our recollection the mode of this subscription: but we must call upon those gentlemen, members of whom are in the houses of Lords and Commons, who subscribed to the thirty-nine articles on taking their masters' degrees at Cambridge, Dublin, and Oxford, to say, whether they subscribed them more conscientiously than Mr. Stone would do, if he were to receive some good preferment. The disciples of Dr. Paley can say nothing against Mr. Stone's resolution: and we have no doubt, that Mr. Stone believes just as much of the articles as Dr. Paley did. The fact is, that there is not a clergyman in the kingdom who believes the articles, either in the sense of the fabricators of them, or in the sense which any other clergyman gives them. The best would be to draw up a set of questions, to be given to any two clergymen, on whom the experiment should be tried: and let their answers be placed in the hands of an Evangelical Preacher, a disciple of Paley, and the two archbishops. If they all concurred in the approbation of these answers, no doubt could be entertained of six persons agreeing in opinion: but we suspect, that such an agreement is never to be found; and if it could be found, it would not be in the sense of the articles. Who then is to decide, in this very difficult question? One thing assuredly it might teach all churches, and that is, to lay aside all articles, and to make the scriptures the rule of their faith. The agreement or disagreement of an opinion, with them, might be tried by a jury of clergymen, much better than by the judge of a criminal court.

The reform proposed by Mr.

Stone is to bring the liturgy to a conformity with the scriptures, and to strike out every thing not essential in the worship of one God, the God of Jesus Christ. His project is exceedingly good, and would doubtless be very beneficial to the church; but he is not likely to be heard, and the church itself is fearful of any change. Its members are daily quitting it; and what with the Methodists on the one hand, and the Unitarians on the other, another twenty years will leave it in a very strange minority. The present

pamphlet will assuredly assist in calling the attention of many persons to the real ground of their faith. Mr. Stone has rolled a stone, which is small in the beginning, but in its progress will become an avalanche, tearing up by the roots false doctrines and unscriptural traditions: and when we consider, that it proceeds from the pen of a clergyman, upwards of seventy years of age, we cannot but read it with the greatest admiration of his zeal and his integrity.

AMICUS.

ART. IV. *Obstacles to Success in the Religious Education of Children.*

A Sermon, Preached at the Rev. W. Wall's Meeting House, Pate-ment, Moorfields, at a Monthly Association of Ministers and Churches, Jan. 7, 1808. By Robert Winter. 8vo. pp. 34. Maxwell and Wilson.

That religious education is an unspeakable advantage, and that obstacles to its success should be considered, in order to be removed, every Christian parent will acknowledge; and had Mr. Winter confined himself to an exposition of the parental duty, and to laying down directions with a view to facilitate its performance, most heads of families would have perused his discourse with unalloyed pleasure, and have thanked him for his benevolent services: but he states two principles as the basis of his discourse, which some will regard as *imaginary obstacles*, and on that account lightly esteem his arguments and persuasions; and which others will deem *fatal obstacles*, and therefore succumb in despair.

"One is, the doctrine of human depravity; the other is, the powerful, though not omnipotent, influence of an invisible evil spirit on the mind."

The preacher argues, however, "that if the mind, even from childhood, be prone to evil; and if there exist a powerful, artful, and malicious foe, who by every possible method is seeking to destroy his character, and to ruin his pro-

spects for eternity; these are calls, not only to personal vigilance and circumspection, but also to all those exertions, by which the minds entrusted to our care may be guarded by every possible preservative from the evil tendency of their own hearts, and from the devices of that roaring lion, who goes about seeking whom he may devour."

The argument is surely inconclusive. What avail *vigilance and circumspection* with regard to an *invisible foe*? and, how are *moral exertions* compatible with *total depravity*? or, is the *depravity* in the children only, and not in the parents? What would be thought of a commanding officer, who having to meet a formidable foe should select his troops from hospitals, among the subjects jointly of *ophthalmia* and *palsy*, and who having led forth these *wretched, depraved creatures* should order them to *look out* for the enemy and *exert themselves* to subdue him, at the same time assuring them that the first step to success was to *remember* always that they were totally blind and paralytic.

Q.

POETRY.

SONNET TO MAY.

By the late Dr. Darwin.

Born in yon blaze of orient sky,
Sweet MAY thy radiant form unfold,
Unclose thy blue voluptuous eye
And wave thy shadowy locks of gold.
For THEE the fragrant Zephyrs blow,
For thee descends the sunny show'r,
The rills in softer murmurs flow,
And brighter blossoms gem the bow'r.
Light Graces dress'd in flow'ry wreaths,
And tiptoe joys their hands combine,
And Love his sweet contagion breathes,
And, laughing, dances round thy shrine.
Warm with new life, the glittering
throng
On quivering fin and rustling wing,
Delighted join their votive song.
And hail thee GODDESS OF THE
SPRING!

SIR, London Dec. 30, 1807.

I enclose a copy of an original
Song of the late Dr. Franklin's,
which I am persuaded has never
been published; it having been
handed to me by a lady who re-
ceived it from the Dr. himself; he
informing her at the same time
that dining with a party of friends
at Paris, it was proposed after the
cloth was removed, for each to
compose verses in praise of a wife,
and when it came to his turn
he produced the following song.
Hoping that it may afford some
entertainment to the readers of
your poetical department,

I remain Sir,

Your's, &c.

JOHN ELLIS, Jun.

ORIGINAL SONG BY THE LATE DR. FRANKLIN.

Of your Chloe's and Phillis's Poets may
prate,
But I sing my plain Country Joan,
Who's been twelve years my Wife, the
joy of my life.
Blest day that I made her own.
Blest day, &c.
Not a word of her face, her shape, or
her eyes,
Or of flames, or of darts you shall hear,
I beauty admire, but 'tis virtue I prize
That fades not in seventy years.
That fades not, &c.
In health a companion delightful and
dear,
Still easy, engaging and free;
In sickness no less, and the tenderest
nurse,
As tender as tender can be.
As tender as, &c.
In peace and good order my household
she guides,
Right careful to save what I gain,
Yet cheerfully spends, and smiles on my
Friends
I've the pleasure to entertain.
I've the pleasure, &c.
Am I laden with care, she takes off a
large share,
'That the burden ne'er makes me to reel:
Does good fortune arrive, the joy of my
wife
Quite doubles the pleasure I feel.
Quite doubles, &c.
She defends my good name, even where
I'm to blame,
Firm friend as to man was e'er given;
Her compassionate breast feels for all
the distress'd,
Which draws down great blessings from
heav'n.
Which draws down, &c.
Was the fairest young princess, with mil-
lions in purse,
To be had in exchange for my Joan;
She could'n't be a better wife, might be
a worse,
So I'd cleave to my dearest old Joan.
So I'd cleave, &c.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS; OR,

The Christian's Survey of the Political World.

“ WITH respect to the French Revolution, when I view it in its commencement, progress and termination, it appears a perfect phenomenon in the history of the world. In reasoning upon it as a philosopher or politician I am perplexed, confounded, and lost; nor can I possibly account for the turn it has taken from principles of philosophy or the nature of the human mind. That so much blood should have been shed and so much misery occasioned for such an end, and to such a purpose, is truly mysterious, and utterly inexplicable to a partial observer of things. The true explication is in the fulfilling of those awful and sublime prophecies, which you point out; and which when viewed in their completion, appear so clear that he who runs, may read them; while the rulers of the world are gratifying their bad passions and pursuing their own ambitious views, they are unintentionally fulfilling the designs of that great Being, who maketh the wrath of man to praise him. The spoliation of the Romish church by the sons of the church is finely and strongly expressed by their tearing her flesh. We now seem to be far advanced in the third period of the apocalyptic prophecies, extending from the rise of the beast in the time of Charlemagne, An. Dom. 756, to its final destruction, and the commencement of the Millenium An. Dom. 2016, being a duration of 1260 prophetic days; and though the events of the xiv. ch. of the Revelations are separated from those of the xviii. and xix. by three intervening chapters, yet they seem to be synchronous, and yet to come. May not therefore Buonaparte be the angel, who is commanded to thrust in his sickle into the earth, and gather the vine of the earth, and cast it into the great wine press, of the wrath of God? We certainly live in an age in which great events are taking place, to which we find no parallels in all history. It is very extraordinary that this great civil tyrant of Europe should give liberty of conscience wherever he goes. It cannot be

denied that he has been raised up by providence to fulfil great designs. But we must wait with patience to see the result—Our strength is in standing still.”—

Such is the language of a searcher after truth, who in the midst of retirement contemplates the awful scenes now passing on in the world. That a revolution has taken place in mens' sentiments, in every part of the continent of Europe cannot be doubted: and we might be led to think, that the day is approaching, when the beast, spoken of in the Revelations, shall with the false prophet be cast into the lake of fire and brimstone, that is, be utterly consumed. The characteristic qualities of the beast and the false prophet are religious intolerance, the usurped and impious power assumed over the consciences of men, the denial of civil privileges to those, who do not worship the beast or his image. These points will sound oddly to the infidels of the present age, whether they are christians or not; but on this account the scriptural christian is not to be at all daunted, and without presuming to speak decisively of his interpretation of revelation, he feels the fullest confidence, that the corruptions of christianity must have an end, and that they will expire in the manner and according to the similitudes of the revelations.

A few years will probably decide some great points. We shall see how far this extension of liberty of conscience by the French Emperor proceeds. He seems to have abrogated the vile clauses of the Justinian Code, which established intolerance in both divisions of the christian world: but whether the new Code of liberty of conscience will be attended with the advantages it should produce, time must shew. A remarkable circumstance attending this new code deserves the consideration of the true Christian: and it seems to have escaped the notice of the politicians, who have written upon it in our public papers.

Buonaparte has issued his code of edu-

education, which places it in a great measure under the clergy of the Romish Church. At the same time however he allows of protestant universities, and his code does not interfere with the maintaining of any religious opinions by those, who afterwards hold civil offices. All the books to be used in the schools and universities are under the direction of the civil power; and against this species of tyranny, as it called, our papers are very violent in their remarks. But it may justly asked, whether there is more danger in the civil power selecting books, than in the University of Oxford doing it for their students: and can any thing be worse in this selection of books, than what is practised at Oxford, where every young man on his admission into the university is compelled to subscribe to the thirty nine articles. At Cambridge and Dublin this ceremony is delayed to the time of taking a master's degree; but at Cambridge, on taking a bachelor's degree, the student must declare that he is a member of the Church of England, as by law established. In our charity schools and public schools the Church of England catechism is used: and not long ago, at a meeting in a large city, for the introduction of Mr. Lancaster's plan, one of the resolutions was, and a particular stress was laid upon it, that the catechism of the Church of England should be employed; and every body knows, that that catechism is formed in as authoritative a manner upon religious dogmas, as that of the Church of Rome, or the one lately formed by Buonaparte. In fact the true christian has to lament, when he considers the conduct not only of kingdoms but of private families of dissenters, that the same error with respect to education universally prevails. We are not so anxious to teach the rising generation how to think, but to enforce upon them what we think: and we mistake the repetition of an answer for the conviction of the mind. By the frequent repetition however of an erroneous answer, the mind is warped just as much, as a tree by improper tension. and many unfortunate beings pass through life, incapable of recovering their pristine vigour, and being the slaves and dupes of bigotry and superstition.

Great care indeed is to be taken of education, and it cannot be left too free for private exertions within certain limits. A curious circumstance has happened in the first school of this country,

where the lads of our first nobility receive the rudiments of their education, and are disciplined in a better manner, than prevails with respect to persons of rank in any country. The older boys have established among themselves, a species of parliament; they have also a theatre and a reading room; the latter in imitation of the institutions, which are so deservedly encouraged in the metropolis and various towns in the country. The parliament has come to the knowledge of the master, who is determined not to permit this species of debating in his kingdom. Taking advantage therefore of the holidays, he has addressed a letter to the parent of each boy, requiring a promise on the part of the boy, in case he returns to school, that he will not belong to this parliament. The circumstance put us in mind of an anecdote of Cyrus, and the mode of education among the Persians, with whom the boys were encouraged to form a tribunal among themselves for the trial of offences. One personated the judge, others the council, others the inferior officers, and every thing was regulated in the best manner after that used in the public courts. It was supposed, that this exercise would tend to enlarge the minds of the lads; and probably the boys of Eton derived their idea of a parliament from the same source. But the master may justly fear, that this parliament, instead of improving, may injure the mind; may produce a miserable set of talkers who spin out a speech to the length of two or three hours, filled with all sorts of matter, extraneous to the subject, rather than improve the judgment; and they may also introduce many subjects, on which at their age they may not be capable of forming just opinions. Much may be said on both sides; but assuredly the boys deserve no small degree of credit, for being capable of receiving so much intellectual entertainment. Such a thing would hardly have occurred in Spain or Portugal.

The two last countries cannot be mentioned without serious reflections. The emperor of the French is probably at this time arranging the affairs of Spain at Madrid. The last letters presented a wretched account of the distraction of the cabinet of Spain, and a plan we have reason to believe was in agitation for the removal of the king to his dominions in Mexico. The fate of Portugal has probably made a deep impression

in Spain, and the king must have foreseen that, if the emperor came to his court, he must himself dwindle into a cypher, and the whole power would be in the hands of the French. But the circumstance, which must most affect the true Christian, is the mode, in which the subversion of an empire once so powerful has been brought about. It is not by open war; but *a son of man*, that is, in the scripture language, a person, born in an inferior situation of life, has sent his troops into this kingdom, which have been received without any resistance, and the people seem to be entirely indifferent to the approaching change or rather to hail their deliverers. History affords nothing parallel to this extraordinary event. The court of Spain is in the utmost dismay: its grandees are at variance: no measures are taken to prevent impending evil, and the whole kingdom lies at the mercy of the peaceful conqueror.

But why should the people take any share in this extraordinary revolution! Could there be a real attachment preserved between the governors and the governed in a country, where the horrors of the inquisition were displayed, and where liberty of conscience was annihilated! Or, could it be supposed, that the Christian world was always to subsist under that load of priestly usurpation and wretched bigotry, which had degraded Spain into its present state? The conqueror will undoubtedly change the state of the country; and probably a short time will deprive two more of the race of Bourbon of the title and power of kings. Wonderful it is, that the great revolution produced in France operated no change in the Bourbon cabinets. Nothing was done by them to ameliorate and improve, and enlighten the state of the people. And it is a lesson, which the perusal of the scriptures might teach every one, that the great duty of all states is to preserve their country as much as possible, from every infringement on the law of God, and at any rate these infringements ought not to be encouraged by it. The few Spaniards, who have in secret groaned under the miseries of their country, and lamented the intellectual debasement into which it is sunk, will not regret, that Buonaparte takes possession of the plate of the churches, and curtails the rent-roll of the bishops and priests, and abolishes the receptacles of male and female celi-

bacy. All these ills, which the worshippers of the beast will bemoan in bitter anguish, will not affect the man, who hails the return of liberty of conscience, and knows, and feels, that religious is far superior to civil liberty, and that of all yokes, that of Christianity is easy and its burden is light.

Portugal is affected, we are grieved to say, with very great calamity. Famine has attacked it, and access to supplies is not easily to be obtained. To what extent this famine reigns we have not the means of knowing, nor do we know what changes the French have made in the government of the country. It appears to be certain, that they are complete masters of it, and that their contributions have lain most heavy upon the church.

No intelligence has yet arrived of the prince of Portugal, but it is hourly expected. If he carries with him his former bigotry, we must lament the state of his new kingdom. If some of the rumours, which are doubtful, of the French squadron could be relied on, the bigoted part of America is likely to receive some benefit from the convulsions of Europe. It has been said, that the Rochfort squadron has been seen far on the Atlantic, and thence it may be conjectured, that it is proceeding to Mexico. There it will produce the same changes, as their countrymen are making in Spain, and new anguish is prepared for the seat of the beast. Wonderful are the ways of Providence! His ways are not our ways; nor his thoughts our thoughts. Spanish and Portuguese America have been groaning under the most horrible tyranny. The present generation, or at any rate our successors may witness the glorious time, when South America shall be withdrawn entirely from the yoke of the beast. At this event all must rejoice, who are not devotees of the beast or the false prophet.

The north of Europe presents an affecting scene. The overthrow of another kingdom seems to be at hand. The Russians have invaded Swedish Finland, have made considerable progress in it, and are likely to march round the Baltic and attack Sweden itself. Denmark has also declared war against this country, and the forces of France have been marched through Holstein to unite with the Danes in an attack on the South of Sweden. The king of the latter country has written his manifesto against those of Denmark and Russia. All parties are

George Gregory, D. D. F. S. A.

right in their own eyes; but it is evident, one principle having united Russia, Denmark, and France, there was no alternative for Sweden, but to unite with them, and renounce its connection with Great Britain, or to fight for its independence. The king of Sweden has imitated France in its conscription. He has ordered a vast levy of troops, from all between the ages of eighteen and thirty-five: and, if he possesses the hearts of his subjects, it cannot be doubted, that such a force is capable of resisting every effort of the invaders. But it cannot be forgotten, that he has been the rashest of all the sovereigns, who have endeavoured to resist the progress of French principles, and the very resistance has introduced the knowledge of them amongst his subjects. He lost Pomerania without any regret on the part of the people; and the contest, in which he is now engaged, will, it is to

be feared, shake his throne to its very foundations. It is not to be omitted, in our reflections on the grand events, which have passed, and are now passing before our eyes, that the Protestant have been equal sufferers with the Popish powers.

We cannot conclude our report for this month, without lamenting the suicides that have taken place in it. Our country is supposed to be more notorious for this species of cowardice than any other. The unfortunate persons who labour under such a degree of fear are to be pitied, and the jury kindly treats them as insane: but a true regard for the precepts of the gospel, and the bearing in mind of the sufferings of Christ and his apostles, will be a great preservative against the danger of falling into the melancholy despondency, which makes a man his own assassin.

OBITUARY.

March 12. Aged 53. At West-Ham, of which he was vicar, **GEORGE GREGORY, D. D. F. S. A.** Domestic Chaplain to the Bishop of Llandaff, Prebendary of St. Paul's, Lecturer of St. Giles, Cripplegate, and for some time Preacher at the Foundling Hospital.

Dr. Gregory was born in 1754, of a family which had been formerly settled in North Britain. His father "an elegant scholar," and a clergyman of the church of Ireland, died when his son was only 12 years of age. His mother, a native of Lancashire, now removed to Liverpool, and placed her son under a schoolmaster, of the name of Holden, who was reputed an excellent mathematician, and by whom his scholar "was much distinguished for his proficiency in learning." He is said, at this period, to have "dedicated to study two-thirds of his time;" an attention to improvement which probably very few school-boys have displayed, even of those who have afterwards attained to eminence. His mother, however, designed him for trade, till "convinced, at length, of his invincible repugnance to her plan, she cheerfully acquiesced in his choice of the clerical profession, which appeared to him most congenial to his literary pur-

suits." Besides his classical studies, he passed two years in the University of Edinburgh, "where he made the mathematical and physical sciences his great object of attainment." In 1778, he was ordained to "the curacy of Liverpool, the laborious duties of which he continued to perform as long as he resided in that place." Here he had the advantage of an acquaintance with the learned Gilbert Wakefield, who, for about nine months, served a curacy in that town, before he became the classical tutor in the academy at Warrington. He mentions his "friend Dr. Gregory" (Mem. i, 178) as one of two honourable exceptions among "the Church of England clergy in Liverpool," who were then in a very "low condition, with respect to dignity of character, both in manners and in learning." On Mr. Wakefield's removal to Warrington, their intimacy was strengthened by a correspondence which extended through nearly the seven following years. Dr. Gregory kindly communicated the letters of his friend to the Editors of Wakefield's Memoirs, in the first volume of which they have been published. It may be added, upon good authority, that he was the writer of the Character of Mr. Wakefield, by a

George Gregory, D. D. F. S. A.

Clergyman, inserted in the Appendix to the Memoirs.

In 1778, when Dr. Gregory settled at Liverpool, the African Slave Trade was in its glory, and that town had long been its head-quarters. Here, like his friend Wakefield and Mr. Roscoe, he conceived an abhorrence of the traffic, which he never ceased to feel, and which he testified in verse and prose, through various periodical publications, and also in one of his "Essays Historical and Moral," written expressly on the subject. Mr. Clarkson, in the first volume of his "History of the Abolition," &c. just published, refers to our Author's papers, and adds that, "by means of the diffusion of light like this, both of a moral and political nature, Dr. Gregory is entitled to be ranked among the benefactors to the African race." Mr. C. afterward mentions our divine as one of a very small company, who in 1787, formed the first meeting at the house of Mr. Wilberforce to promote the Abolition. (Hist pp. 99, 250.)

In 1782, Dr. G. removed to London, and was appointed Curate of Cripple-gate. Here he became so acceptable to the parishioners, that in 1785, they chose him morning preacher, and on the death of the Vicar, in 1802, unanimously requested that he might succeed to the benefice. This request to the Dean and Chapter of St. Paul's, the patrons of the living, was unavailing. So little did these "nursing fathers" of the Church regard the inclinations of the flock, in their appointment of a shepherd.

In 1785, Dr. G. published his "Essays Historical and Moral," of which there was a third edition. In 1787, he rendered accessible to the English reader that celebrated work, the "Prælectiones" of Bishop Lowth. This translation, entitled, "Lectures on the sacred poetry of the Hebrews," was enriched with the notes of Michaelis from the Gottingen edition of the original: the translator added the notes of two learned friends and some of his own. In 1789, appeared his "Life of Thomas Chatterton, with criticisms on his genius and writings; and a concise view of the controversy concerning Rowley's poems." This life, which was first published separately, was afterwards inserted in the fifth volume of the Biographia Britannica; having been written for

that work by desire of Dr. Kippis, who in his preface mentions Dr. Gregory in very respectful terms as his "ingenious and learned friend."

Through the following years of his life, down to its conclusion, Dr. G. continued to display great literary industry, in a variety of compilations, replete with important instruction, and which have been well received. His station among cotemporary authors is perhaps not unjustly assigned in the following passage of a short account which appears to have been drawn up by one of his literary friends: "Dr. Gregory was one of those useful writers, who without aiming, except rarely, at the reputation of original composition, perform real services to letters, by employing a practised style, an exercised judgment and extensive information, in works of compilation or abridgment, adapted to the use of that numerous body who desire to obtain knowledge in a compendious manner."

Dr. Gregory's emoluments as a Clergyman appear to have been but moderate till 1804, when the Premier, Mr. Addington, now Lord Sidmouth, as almost his last act of ministerial influence, procured for him the valuable living of West-Ham. A Nonconformist might smile, if he were not too serious, to behold an exemplary Minister of "the best constituted church in the world," highly respected by those who attended his preaching, yet almost neglected for five and twenty years, by his ecclesiastical superiors, and at length beneficed by a Prime Minister for services, most probably, merely political; services, however, very honourably rendered, for as Dr. Gregory uniformly detested the war system of Mr. Pitt, he might justly welcome and aid Mr. Addington, as a Minister of Peace,

In 1789, Dr. Gregory married a Lady of Liverpool, whose disposition and accomplishments were well calculated to insure his domestic felicity. In the bosom of his family, he appears to have received and communicated the truest enjoyment. He was, indeed, peculiarly happy in conciliating the affections of the young. Not only his own children but the ladies under his roof for education, delighted in his society, anxiously watched over him during his illness, and were deeply afflicted by the event of

Rev. N. D. Symonds—Rev. William Wood.

his death. This is a reputation "above all Greek, all Roman fame."

Besides his attention to literature and theology, Dr. G. had acquired a considerable knowledge of Mechanics. This he very laudably employed as one of the Committee of the Humane Society, in promoting the benevolent objects of that institution.

As a divine, he had the reputation of popular talents, and frequently preached extempore. "His discourses" are said to have been "generally plain and practical;" but surely, although "he deprecated controversy," he could hardly be "convinced that the proper object of a Christian teacher, was *not* to rouse the understanding," but "merely" to touch the heart." This abhorrence of controversy has been felt by many an enlightened clergyman, who could not bring himself to believe the unscriptural creeds of ignorant ages, and yet did not possess the effrontery

"To make his mother a mere scoff,
And, like a truant, graceless son,
Revile his father's every one."

Dr. G. was most liberally disposed towards Dissenters of all denominations, and it is highly probable that while he could conform to the Church, as by law established, he would gladly have beheld her further reformation. From Wakefield's early companion, and Bishop Watson's *domestic chaplain*, (an office, of which it would have puzzled an *Apostle* to understand the design), nothing less could be fairly expected. T. L. N.

On March the 30th, 1808, after a very short illness died at Taunton, sincerely lamented by his neighbours, friends, and family, the Rev. N. D. SYMONDS, brother of Mr. H. D. Symonds, the bookseller, in Paternoster Row. This worthy man was born near Ross, in the county of Hereford, in the year 1740, and attached himself early in life to a small congregation of Baptists in that neighbourhood, and by it was encouraged to undertake the work of the ministry amongst Protestant Dissenters. From thence he was recommended about the year 1769 to the patronage of the Rev. H. and C. Evans, *father and son*, who at that time presided over the Baptist Academy, in Bristol. After remaining in that situation as long as it was thought proper, he accepted an invitation, with the full concurrence of his tutors, to settle with a society of Dissenters at Bovy Tracy, in Devonshire, where he remain-

ed some years, discharging with uprightness and credit to his character, the duties of the pastoral office.

It was in this situation that he formed a matrimonial alliance with Miss Crisp, the respectable and accomplished daughter of Mr. Crisp, a citizen of London, still, I doubt not, well remembered by the survivors of his numerous acquaintance in the metropolis and its vicinity.

This lady and sister had then established, at Bovy, a seminary for the education of young ladies, and conducted it whilst they remained in that place, much to their own honour and the benefit of their pupils. This seminary, some years since, was removed to Taunton, in order to be in a more CENTRAL SITUATION, and has been conducted by the same ladies and proper assistants with *increasing patronage and reputation to this day*, to which no doubt their worth entitles them.

The subject of this memoir in consequence of a failure of voice, was for several years past obliged to relinquish preaching altogether. But his benevolence and attention to his friends and numerous acquaintance, the simplicity and innocence of his manners, together with the liberality of his sentiments, sincere piety and consistency of his life, rendered him beloved and respected by all who knew his worth and put a value on virtue. For, though he was obliged, as already stated; to drop the public functions of the Christian minister, yet he ever retained the dignity of that character inviolate, by strictly avoiding all deviations from it, and by resisting every temptation to conform with the solicitations of the world in any pursuit or amusement, which he conceived to be injurious to the claims of religion, inconsistent with the character of an evangelist, and the testimony of a good conscience. Taunton, April 1, 1808. J. D.

Died on Friday, April 1st, aged 63, the Rev. WILLIAM WOOD, minister of the congregation of Protestant Dissenters in Mill-Hill Chapel, Leeds. The death of this excellent man is a subject of the deepest regret, not only to those more immediately connected with him as a teacher of religion, but to all the friends of liberty and free inquiry, and to the literary world in general. He was born near Northampton, about the year 1745: his father, Mr. Benjamin Wood, was a deacon of the religious society of which Dr. Doddridge was the minister, and

was remarkable for his rigid attachment to the system of Calvin, insomuch that he became the terror of the students educated by his excellent and amiable pastor, in whose first public performances any heretical taint was sure to be detected by the critical sagacity of Mr. Wood. His son received his grammar-education under the eminent Dr. Stephen Addington, at Market Harborough, from which place he was removed in 1761, to the academical institution of Hoxton, in which Dr. David Jennings was the divinity-tutor, who, dying the following year, Mr. Wood pursued the remainder of his academical studies under the direction of Drs. Savage and Kippis. Here he was led to embrace a very different set of opinions from those in which he had been carefully instructed by his father; whose displeasure on the occasion was very great, and produced for some time a cessation of personal intercourse. The dutiful conduct however of the son, and particularly his exertions to assist him when he, in the latter part of his life, fell into difficulties, very greatly softened the father, and even led him to believe, somewhat inconsistently with his creed, that so much goodness, might recommend him to the favour and acceptance of his final Judge. In 1767, he succeeded a former fellow-student, and intimate friend, Mr. Ralph, in the charge of a small congregation at Stamford, from which place he removed to Ipswich, as assistant to the Rev. Thos. Scott, the learned translator of the book of Job, and author of a volume of Devotional Poems. In the year 1773, on Doctor Priestley's engagement with Lord Shelburne, he was invited to the congregation at Mill-Hill, Leeds, whose highly

respected pastor he continued 'till his death. On his entering on the pastoral office he published an excellent sermon on "The reciprocal Duties of a Christian Minister and his Hearers;" and not long after, a volume of "Sermons on Social Life," which have been several years out of print. In the year 1781, he published at the request of an assembly of ministers before whom it was preached at Bradford, in Yorkshire, a sermon on "The Christian duty of cultivating a spirit of Universal Benevolence, during the present unhappy national hostilities." This excellent discourse breathes the true spirit of Christian philanthropy. In 1788, he published "two sermons on the hundredth Anniversary of the Revolution," the one on the important advantages derived from this event, to civil, the other, to religious liberty. In the years 1789, and 1790, he greatly distinguished himself as secretary to the united association of Protestant Dissenters of the three denominations in the West Riding of Yorkshire, for co-operating in the application for the Repeal of the Test Act. Several excellent papers, were on this occasion the production of his pen, particularly animated an expostulation, addressed to Mr. Wilberforce, on his sentiments on conduct on this question. His own views however on the propriety of any further renewal of this application and the part of the Dissenters are well expressed in his sermon on the death of Dr. Priestley, which, we are fully persuaded, speaks the sentiments of the majority of intelligent Dissenters; who in the spirit of it have no wish to embarrass the Catholic question with any complication of it with their interests or claims. (*To be concluded in our next.*)

INTELLIGENCE.

EVANGELICAL MAGAZINE.

To this religious publication we have, from the first establishment of our work, paid some attention, and we have occasionally borrowed articles of *Intelligence* from it, always however giving our authority when the articles were of sufficient importance to require it. We find that the conductors of this popular magazine do in return consult and make use of the

MONTHLY REPOSITORY;—they have a right so to do; but it may admit of a question whether it be quite fair to copy whole pages of the *Repository*, without any acknowledgment.

In our second volume (pp. 225-227) we gave our readers, in April, 1821, the pen of the Rev. Wm. Knapp, of Lynn, on "The first introduction of the Gospel

pel into Britain." This paper the editor of the *Evangelical Magazine* has copied, with a little abbreviation and a few verbal alterations, into No. 191 of that work, for *March* of the present year. The extract extends from the beginning of the paragraph in the middle of page 226 of the Repository, to the conclusion of the paper, p. 231; comprizing no less than *five* of our pages! It is indeed modestly inserted, within inverted commas, and is introduced with the *honest* confession that it is taken "from some recent publication." No mention is made, no hint is given of the MONTHLY REPOSITORY; and little would any reader expect that it, and it alone, is meant by the well-contrived expression, "SOME RECENT PUBLICATIONS!"

It is natural enough that the editor of the *Evangelical Magazine* should wish to conceal from his readers the existence of a work devoted to free inquiry; but it is surely not politic, this being the case, to make use of it. The majority of his readers will not go, it is true beyond the bounds of the *Evangelical Magazine* for their theology; but some one of them might possibly wish to see with his own eyes those "recent publications," which had been approved by so high an authority; and if only one should in spite of the editor's ambiguous and delusive reference discover the true source of the borrowed information, the consequence might not be flattering to the *Evangelical* character. A wilful ambiguity in literary matters is near akin to a fraud; and an honest mind revolts from every kind of trick and deceit.

The unfairness of the editor of the *Evangelical Magazine*, in this matter, is the more glaring, as at the conclusion of the article taken from us, under such false colours, he refers "the reader" for "some additional circumstances and observations on this interesting subject" to "the *Literary Panorama* for July last." Here then one periodical work is named and recommended merely because it contains some *additions* to the information thus copied by the editor; whilst another periodical publication is largely used on "an interesting subject" without being referred to, or, which is worse, referred to in such terms calculated and designed to mislead the inquisitive! One receives commendation from the editor, unnecessarily, because, it is a tool in the hands of a certain class of believers; the other is denied substantial justice, because it is an instrument

fairly employed by rational inquirers. How great must be the dread of free and impartial discussion when such arts are employed to keep men away from the scene of it! Is ignorance the mother of Calvinistic faith as well as of Popish devotion?

In another particular the *Evangelical Magazine* has learned something from the MONTHLY REPOSITORY, though we mean not to complain of any want of acknowledgment with regard to it. Our readers will remember that a correspondent from Liverpool favoured us with a letter (vol. II. p. 248) containing a supposed extract from the *Marseilles Gazette* concerning the discovery at *Gios*, in *Asia Minor*, of the original copy of the Apocalypse, in the hand-writing of *Cerintbus*, taken we believe from an American publication. The substance of this letter was soon after given in the *Evangelical Magazine*, with a *classical exclamation*, of incredulity, (which we shall notice presently) and an outcry against modern infidels; as if it were impossible for a Christian to doubt the authenticity of the book of the *Revelation*, a book concerning which *Luther* says, "I put it in almost the same rank with the fourth book of *Esdras*, and cannot any way find that it was dictated by the Holy Ghost." (March's *Michaelis*, vol. IV. p. 458.) On this subject the editor of that work adds, in the number for *March*, of the present year, under the pompous head of "Forgery detected," "We now learn from the *Panoplist*, an American publication of respectability, that Dr. Waterhouse, of *New York*, who is a member of the *Marseilles Academy of Sciences*, suspecting the imposition, wrote to his correspondent, Dr. Louis Valentine, a learned physician at *Marseilles*, were the above account was said to have been published, who examined, with the assistance of other gentlemen, all the Gazettes published in that city from Aug. 1806 to March 28, 1807 (the date of his letter); but no such paper was to be found."—For this information we thank the editor of the *Evangelical Magazine*; and, though we know nothing of the authority of the *Panoplist*, we are disposed to believe from the nature of the thing, that its statement is correct.

The *classical exclamation* before referred to was unhappily misquoted or misprinted, *Credat Judæus Apelles—Apelles* for *Apella*. This blunder was seized upon by the Barrister, who lately wrote

on "Evangelical Preaching," as a proof of the illiteracy of the editor of the magazine in question. (See M. Repos. vol. III. p. 105). In the number of it that appeared next after the Barrister's publication the error was attributed (without however any reference to the Barrister) to the printer. This was possible, and so the matter might very well have passed over: but a *learned* writer in the last number of the *Evangelical Magazine* grieved, as it would appear, that the editor should labour under the imputation either of ignorance or incorrectness: has conjectured, in a paper entitled "Remarks on a Passage in Horace," that the blunder was chargeable on *Horace*, and not on the editor of the *Evangelical Magazine*; that "the Roman satirist, might write *Apella* for *Apelles*, making a slight alteration in the name, from want of sufficient knowledge of the Jew resident at Rome;" and that "the *Apelles* mentioned by Paul [Rom. xvi. 10.] might be the son of the *Apella* or *Apelles* mentioned by Horace." This notable comment is ascribed to *Rodilius*, who lived too long ago to have invented it for the occasion! But as all persons may not think with the writer of the classical "Remarks" that all occasion of triumph is taken away from the Barrister by this gloss of the "learned commentator on Horace," it may not be amiss if he should entertain the readers of the *Evangelical Magazine*, since they have become accustomed to classical exclamations and dissertations—with an essay on *Rodellius* as an authority; and should he succeed in establishing his point, the name of his favourite author may possibly be mentioned in the next edition of Mr. *Dibdin's* "Introduction to the Classics," in which, long as is the list of valuable editions of Horace, *Rodellius*, the *Evangelical* editor and commentator, is not introduced. In truth, the original misquotation excited only a smile; but this attempt to prove it to be no misquotation (though the editor has acknowledged it as such!) but a happy emendation, cannot fail of raising disgust.

We have a word on another subject; to say to the *Evangelical Magazine*; and as we have convicted the editor of reading us, we trust, we shall not speak in vain.

The Barrister's pamphlet comes under Review in the *Evangelical Magazine* for March, (the same No. that has given

rise to several of the preceding remarks;) and, as was to be expected, the author is charged, with malice, fury, and blasphemy. But, says the reviewer, as if meaning to explain all this, "The fact is, that the author is a *SOCINIAN*, and a bitter enemy to all those peculiar and distinguishing doctrines of the Gospel, on which, not only the Church of England, but every other Protestant Church in the world, is founded." And again, in explanation of the "Hints to the Legislature," he says, "That is, in plain English, evangelical preachers ought not to be licensed; and this *SOCINIAN* would rather have the toleration act infringed, by which his own fraternity are protected, than suffer the doctrines he abhors to be freely propagated."

Now, passing by the folly of continuing to apply the term *Socinian* to a class of men who build no more upon the authority of *Socinus* than of *Calvin*, and who in reality are no more *Socinians* than the contributors to the *Evangelical Magazine*; and the wretched vanity and falsehood of asserting that "every Protestant Church in this world" is founded on "what are falsely called *Evangelical* doctrines, in others words, that there is no Unitarian Church in the world; and the low-lived slang ("his own fraternity") by which the Unitarians are denominated, who are at least as respectable men as their revilers: passing by these things, let us ask the editor of the *Evangelical Magazine*, on what ground this accuser of the Calvinists is so confidently pronounced a *Socinian*? Is there a single *Socinian* sentiment (exclusively such) in his pamphlet? The editor of the *Evangelical Magazine* cannot point out one. Have the *Socinians* patronised or recommended the "Hints?" Let the *Review* of them in this work (p. 105 of the present vol.) which is thought to express the opinions and feelings of such as are called *Socinians* determine, and which *Review* let it be remembered, appeared as early as that now under examination. Is it the manner of the *Socinians* to employ in their controversies, abusiveness and profaneness; to display an ignorance of the scriptures; or to breathe the spirit of persecution? Does the Barrister write in the language of Lardner and Priestley? Will the *Evangelical* Editor answer these questions in the affirmative? If he cannot, there is surely a glaring disingenuousness in the *Review* which is sent abroad under his sanction.

"The fact is,"—and we oppose our statement to that of the *Evangelical Magazine*, notwithstanding its confidence, that the author of the *Hints* no where appears in them as a Socinian, and that he discovers a spirit which the Socinians highly disapprove—and that the writer of the *Review* under consideration asserted, without any knowledge or authority, that he was such, for the twofold base purpose, of branding an obnoxious work with the stigma of an unpopular sentiment, and of loading an unpopular sen-

timent with the odium of an obnoxious work.

We have now made out our case against the *Evangelical Magazine*; and if there be any sense of justice (for we appeal not to candour) in the conductors of it, they will not withhold some explanation of conduct, which, if we had not learned to distinguish between a system of faith and its professors, would incline us, much as we dislike it, to yield to the Barrister's argument.

April 4, 1808.

ORTHODOX DISSENTERS' GRAMMAR-SCHOOL.

An Institution of this nature, has been projected a considerable time, and is on the point of being established. The object of it is, to "unite the advantages of a strictly classical and religious education," to teach Calvinism and grammar at the same time, and with equal method.

The *Assembly's Catechism* is to be the standard of orthodoxy in the school, and to be learned by every scholar without exception. We hear that the *Baptists* could not obtain, till after a hard struggle, the privilege for their children, of not learning that part of the catechism, which upholds infant-baptism. In Scotland, the Latin language is termed *Humanity*; probably, on the maxim, that *ingenuas didicisse fideliter artes, emollit mores, nec sinit esse feres*. The Dissenting brethren in England, however, will have Latin and polemics, grammar and doctrinal animosity, the belles-lettres and the five points go together. It is somewhat unexpected, and not a little mortifying to a liberal mind, to see in the nineteenth century, a body of people containing not a few men of good education, and cultivated minds, establishing an Institution for education, on the monkish, proscriptive principle, of uniformity of faith!—on a principle which many, unless they be unchangeable, as well as infallible, in no long time exclude themselves from the building which their own hands have erected—which it is very probable will debar many of their children's children from its benefits,—which, at least will be a burden upon posterity, a TEST, and a distinction, which must necessarily create religious antipathies and divisions. And yet these restricters of education to a creed, these imposers of TESTS upon themselves and THEIR CHILDREN FOR

EVER, these endowers of orthodoxy, these incorporators of the *Trinity* with *Hic, hæc, hoc*,—these, forsooth, complain of the *Established Church*, for acting on the principle of many ages standing, while they are now, voluntarily, making it their own rule of action. Is it then not domination over conscience that the Orthodox Dissenters care about, but domination over *their own consciences*? Are they afraid of slavery, only when it is not voluntary, and of their own imposing? And are they prepared, in the event of getting civil power, to attach *privileges* to some opinions, and to make others *penal*? Their *principle* goes to this; and if they would reprobate these consequences of the principle, they ought to reject the principle itself. We should like to hear one of the Committee of this Institution, whether Divine, or Layman, argue against a churchman, on the subject of Tests and *Subscription* to articles of faith. He must make finer distinctions than any in the *Assembly's Catechism*, before he could convince the churchman, that these modern Dissenters, are not as much friends to *proscription*, (AND PROSCRIPTION ALWAYS LEADS TO PERSECUTION,) as the priests and churches whom they have most reviled.—It was, we believe, intended at first, to establish the Grammar School in London, on the plan of *St. Paul's*, and other similar day schools: but, for reasons not stated, the Committee have purchased premises convenient for the school, at Mill-Hill near Barnet.—The Rev. John Atkinson, one of the Tutors of Hoxton Academy, has been chosen Head Master. The school is to open the 25th. January, 1808: terms 45l. per annum, exclusive of washing; for the sons of ministers,

30l. per annum. When the finances of the society will admit, a number of boys, sons of ministers and others, to be relieved, on terms still farther reduced.— This last is a pleasing feature of the plan, for charity is always pleasing; but we doubt the expediency of mixing the sons of poor, and of rich parents indiscriminately, unless the scholars were to have an uniform dress, and to be confined all the year, and strictly to the school. Indeed, without some regulations as to closeness of attendance at school, a Grammar school near London, will be of no more use than a common school, where the master best promotes his interests, not by improving children, but by humouring their parents.—The school is to be supported by subscriptions. We know

that the zeal, and liberality, and wealth, of the party that have founded it, are great; but we think it questionable, whether such as pay liberally for the education of their own children, will be disposed to pay also for the education of poor children with them. Others may think that the school ought to support itself, we should have thought, that a subscription-school for educating *gratis* the children of Dissenting Ministers, whose incomes are under 150l. a year, would have been more likely to succeed, and certainly a greater charity. But while we abominate the narrow principle of the school actually determined on, we applaud the charity part of the plan, and wish the Institution may make good scholars. G.

A COMPLETE LIST OF NEW PUBLICATIONS ON MORALS AND THEOLOGY IN APRIL, 1808.

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A Sermon preached before the Lords Spiritual and Temporal, in the Abbey Church of Westminster. By the Right Rev. Lord Bishop of Exeter. 1s.

A Sermon on the General Fast. By John Still, L. L. B. Rector of Fonthill Gifford, Wilts. 1s.

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National Judgments the Consequence of National Sins: Exemplified in a Sermon preached February 21, 1808, (being the Sunday following the General Fast

Day) before the Society of Unitarian Protestant Dissenters assembling on the High Pavement, Nottingham. By John Grundy. 8vo. (Printed, but not published.)

A Sermon preached in the Church of the United Parishes of St. Mary Woolnoth, and St. Mary Woolchurch Haw, Lombard-street, February 17, 1808. By Thomas Etherington, A. M.

A Sermon preached on February 17, 1808, to a Congregation of Protestant Dissenters in the County of Durham. 8vo.

MISCELLANEOUS SERMONS.

Sermons on Various Subjects. By William Agutter, A. M. Chaplain of the Asylum. 8vo. 9s.

Sermons, Controversial and Practical, with Reflections and Tracts on Interesting Subjects. (Heretofore published in Ireland only.) By the late Philip Skelton, Rector of Fintona. Republished by Samuel Clapham, M. A. 8vo. 9s.

Six Sermons on the Church Catechism; originally delivered in the Parish Church of High Wycombe, Bucks, 1797—1801, at the Busby Lecture. By W. B. Williams, M. A. 8vo. 3s. 6d.

The Privilege and Hope of the aged Christian: A Sermon on the Death of Mr. J. Bailey, Hackney. Preached at Ram's Chapel, Homerton. By the same. 8vo. 1s. 6d.

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NOTICES.

LONDON UNITARIAN BOOK SOCIETY.—The annual Meeting of this Soci-

ety was held, agreeably to advertisement, on Wednesday the 20th inst. at the City of London Tavern. A report was read to the Society by Mr. Belsham, of the Progress of the *Improved Version of the New Testament*. Two out of the three Editions are completed. The whole will be ready at Midsummer, for delivery to subscribers, to whom however the Secretary will give timely notice to choose their copies. The expense has been great, but the Subscriptions have been liberal. A standing Committee was appointed to superintend the distribution of the work, and to receive subscriptions, and to make arrangements for any new Editions, which there can be no doubt will soon be wanted. The thanks of the Society were voted to Mr. Belsham for his indefatigable attention to the work, and also to Mr. Joyce, the Secretary, and Mr. Eb. Johnston, the Treasurer. It was proposed to request Mr. Belsham to sit for his Picture, with a view to an engraving, and subscriptions were entered into for this purpose. About 70 persons sat down to the dinner; Isaac Solly Esq. in the Chair. The ministers present whom we observed were Messrs, Belsham, Simpson, (of Bath) Henikin, T. Kees, Coates, and Aspland. In the company were several members from the country, and many young persons. The aspect of the meeting was very pleasing and encouraging. This was the largest company that ever assembled on the occasion. The following toasts and sentiments, among others, were given from the Chair:—The Unitarian Societies.—The American Unitarian Society.—The Memory of Dr. Priestley.—The venerable Mr. Lindsey.—The Unitarian Fund.—The Memory of Mr. Kenrick.

The ANNUAL ASSEMBLY OF GENERAL BAPTISTS will be held in Worship-street, on Tuesday (in Whitsun Week) June 7. The Rev R. Wright of Wisbeach, is expected to preach the Sermon.—On the next day, Wednesday, June 8, will be held the Annual Meeting of the UNITARIAN FUND. The Sermon will be preached by the REV. JAMES LYONS, late of Hull, in the chapel, Parliament Court. Further Particulars in our next. The Annual Sermon in favour of the CHARITY SCHOOLS belonging to the GRAVEL-PIT MEETING, HACKNEY, will be preached on Sunday Morning, May 29th, by the REV. J. LYONS. Service to begin at 11 o'Clock.

The anniversary of the MISSIONARY

SOCIETY, London, will be held, on Wednesday, May 11th, and two following days. The Rev. Mr. Longmire, Rector of Hargrave, near Kimbolton; the Rev. Dr. Campbell, of Edinburgh, and the Rev. Robert Winter, of London, are engaged to preach on the occasion.

"We understand that the NEW GENERAL BAPTIST MEETING at CRANBROOK, will be opened on Monday, 23rd. of May, by the Rev. Mr. Evans of London, and the Rev. Mr. S. Kingsford, of Canterbury. The Association will be held there the following day,

when the Rev. Mr. Marten, of Dover, will preach on the occasion."

JOHN LOCKE.—It gives us great pleasure to inform our readers, that at length a noble monument to the memory of the immortal John Locke, is about to be erected. The place for its erection is said to be St. Paul's. A meeting of the admirers of that truly great man, we understand, will be held in a few days for the above purpose. A gentleman, who stands high in the literary and commercial world, will take the chair.

CORRESPONDENCE.

Mr. Belsham's Vindication of his account of Modern Arians, came too late for insertion in the present number, but will appear in the next; to which also we are obliged to postpone J. M.'s concluding Letter to the Clergyman.

Stevens of Leicester, shall have a place in the Repository. His paper displays abilities which we hope to see frequently employed in the cause of truth.

The Extracts in favour of Religious Liberty, are not altogether suited to the plan of our work.

We hope to give in our next, in some form, an account of the society of *Free-thinking Christians*, which has of late attracted so much notice.

Did our limits permit we should be proud to acknowledge the numerous communications, from very able correspondents, which we have received within the present month. Our correspondents may depend upon their papers being brought forward as early as is consistent with the necessary arrangements of a Magazine.

The third and concluding Letter of *Ignotus* in reply to "a Modest Querist," was not received in time for publication this month; it shall certainly appear in the next number.

The Memoir of the Rev. John Newton has been delayed by the indisposition of the friend who promised to draw it up. We hope to give it in a very early number.