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## BIOGRAPHY, ORIGINAL LETTERS, &c.

### THE SAY PAPERS.

No. XIV.

ACCOUNT OF MRS. MARGARET SHEPPARD, WITH AN ORIGINAL  
LETTER OF HER'S FROM STOCKHOLM.

MRS. SHEPPARD's father was a merchant in London, of considerable property, who lost his all by shipwreck. She was brought up in the tenderest manner till she was 14 years old, when she was obliged to go out in the capacity of a waiting-maid to a Mrs. Hughes, who insisted on her going down stairs backward, when lighting her from her room, being a very proud woman. About the year 1708, an amiable young man, without fortune, conceived a great regard for her, but though mutual, a matrimonial connection was discouraged, as there was not a sufficiency on either side to support a family. He went abroad; but at length Providence sent him, by the death of an uncle, a good fortune, which he wrote her word of, and expressed his joy in it on no other account than as it promised to remove every difficulty out of the way of their mutual happiness. On his return, he fell ill of a fever, which proved mortal. On this sorrowful occasion, she wrote an affecting letter to the

Editor of the SPECTATOR, inserted Vol. II. No. 163, Thursday, Sept. 6, 1711; and induced the moving story of Constantia and Theodosius, No. 164.

Mrs. S. was some time governess in the family of an English Merchant in Sweden, but not being well used by his wife, she returned to England, and became a waiting-woman to Lady Vane. She afterwards kept a day school at Ipswich, was sometime private teacher to the Miss Burward's of Woodbridge, (Mrs. Harmer, of Wattesfield, was one of them,) and lastly, Matron to the Foundling Hospital in London; in which situation she remained but one week, owing to the machinations of some interested person. This last failure of success fully convinced her friends that the cause of her not continuing long in place was not in herself alone, and therefore they allowed her twenty or twenty-five pounds a-year for life, and she took lodgings in London, where she died.



No. I.

*To Mr. Say.**Stockholm, May 7<sup>th</sup> 1816, Whit Monday.*  
Rever<sup>d</sup>. Sir.

I hope long before this you have had the satisfaction to hear by my sister, that I arriv'd safe at Stockholm on the 28<sup>th</sup> of April, after a tedious passage of a month, lacking one day; tho' the Cap<sup>n</sup>. reckoned it a fine one; but I am sure I found it bad enough in every respect. I doubt not but sister gave you a particular account, as I desired her, of my voyage, for which reason, I shall not repeat it. I flatter myself that you and dear Mrs. Say were joy'd to hear I was safe landed; it is needless to tell you how much I was so; and indeed my pleasure and glee was so great the first step I set on Terra-firma that it was not to be expressed, but only felt. My poor carcase had been used so much to tumbling and tossing about in the ship, that I could not stand, nor walk steady for a week after. But thanks be to the Almighty that I am got safe here: and I am thankful to my captain, whose skill, and prudence, and wise management was the second means of my safety. I little thought, when I was at the launching of the ship, at Ipswich, about 2 years since, that I should venture my all in her. 'Tis a fine large ship, which afforded me some comfort; for I thought my danger was not so great as in a smaller. We were seven days in that dangerous Cattegat (the wind being contrary,) which a fair wind wou'd have carried us thro' in one day; but we had no storms, which might have proved fatal for want of sea-room; for there is an innumerable company of rocks that are invisible, which makes the place more formidable to the sailors; for many a noble ship has been lost there, and many thousands of lives. The captain shew'd me there, and in divers other places, as we sailed, where he saw many ships lost before his eyes, and he escaped. The wonders I saw in the great waters fill'd me with vast admiration and meditation, and many pleasing (and I hope profitable) soliloquies I had: this entertainment lasted the best part of the way; but at times my thoughts were so much ruffled and discompos'd as even to distract me with my present fears and sufferings. I was fearful that I shou'd never get to the port I was designing; (and if I shou'd, what a strange land it was to be settled in!) and anxious as to the success I might have in it, and groaning inwardly that I

was oblig'd to forsake every thing that is dear to me: but every thing and creature seem'd to agree that go I must; and I hoped, and seemed firmly persuaded, that it wou'd be for my good and advantage in the main: there is no striving against the stream; I believe the Almighty has ordered my station here, and on that consideration desire, and will endeavour, to make myself as easy in my exile as I can. I've left a land of plenty, and come to seek my bread where the natives hardly find supplies for themselves; but perhaps for my own particular part, I may find more than I have done for some time, and eat it with less bitterness of spirit. The success of all things belongs to God, and I trust and hope I shall have more ease and satisfaction of mind in some things than I have had of late. As I hope to *have* content in my business here, I shall make it my study to *give* it; for without we are mutually pleased, we can never go smoothly on in our way.

I have been ever since I came on shore, at an English merchant's house, Mr. Campbell being about removing to a new one as soon as it's aired, and his goods set up. His lady has kept her bed almost ever since I've been here, she having lately lain in, and buried her child, and had a fever since; but she is pretty well recover'd now. I've been once to wait on her; the scene was odd between us, she talking no English, and I no Swedish or French: we both directed our discourse to each other, but the lady I am with, who is a very pretty, well bred, English young lady, interpreted for us both. They have 4 daughters, one but 5 years old, so I suppose she is not to be immediately under my care; the eldest is about 13, as tall as myself; they are all fine, beautiful children, and I hear very apt to learn, which will be a pleasure to themselves, and a great ease to me, for 'tis natural to desire to reap as well as sow. I am very apprehensive of a great difficulty in my way, for the eldest only understands and speaks a little English; I am to teach them English as well as other things, and how I shall make them understand me, when I can't direct them in the languages they do understand, is a weight on my mind at present, but perhaps I may get over it better than I think for. As to Mr. Campbell, he even at present charms me, he appears to have so many god-like qualifications; there is so much goodness and



sweetness in all his words and behaviour, as makes him exceedingly agreeable: I hope I shall find him as he represents himself to me; he is a fine gentleman, as well as handsome. I build my chief hopes on him, understanding none of the family else, which makes the strange place appear the worse to me. If I ask a servant for any thing, she gives me a contrary thing. I asked once for a little water in a glass, and when I went into my chamber, I found to my great surprise a boiling-pot full of hot water; and in this manner I'm served often, which often brings to my mind the Babel-Builders; our language is so much confounded.

The houses here are very large, resembling palaces, and the rooms very spacious and well furnished; and the costly ornaments of the ceiling, which are done in plaister of Paris, make it shew exceeding grand. There are usually 2 or 3 families in a house, none interfering with one another. Each of the apartments lets for threescore pounds a year, some more, of these large houses. We go up above twenty stone steps to this family's apartment, where I am; and many of their outward rooms have fine stone floors, but their chambers and dining room, are covered with deal over the stone: fires have like to have demolished this city divers times, both from Heaven and Earth; so they reckon the stone some security. How I shall stand before the cold I know not! Inundations, fire, plague, and earthquakes I've heard much talked of since I came, some expressing their fears of all, and others fearing nothing at all of either. I can't say which of the elements I wou'd chuse for my master, but leave it to my preserver and keeper to order the manner, the time, and the means. I confess I desire to die in my own land. 'Tis an instinct implanted in the brute creation to seek the place to die in, where they were born and bred; and I find 'tis as much in the rational species, for all nations desire to go home and die. Here are not many English in this place,—6 married women, and about 30 men, the most of which are married to Swedes. I am the only single one here of the English women, and so, am firmly persuaded, shall remain, for many reasons I have and they may have as many. Here are very fine, clever men here to look at, both English and Swedes.

The Swedes are famous for making

great shews of religion, but having no real regard to practise any. Here is an English church; they have the service of the Church of England in it every Sunday morning, at the English Envoy's chapel; the minister preaches French in the afternoon, and has an unhappy French accent. He always prays for the English who are in a strange country, and far from their king and home. He has about 200l. p. an. from our government and what the English give; I think he has but threescore from his king. Here is no other here that preaches English. I received his compliments the last Sunday, on my coming here, as I did those of divers others; I am treated very civilly and friendly by all.

Here is a vast resort of all the English and Swedes of fashion to this house: the women are not comparable to our English in looks, dress, or behaviour: there is no difference in the men of fashion between the English and the Swedes, for they dress the same, and seem very complaisant; but the women want neatness in their behaviour; for I was sitting by a young Countess, (as they called her;) she not regarding where she spat made me watch her the more, and by good luck I catch'd up my coat just in time, or I should have had what I had much rather she would have kept to herself. Their children, I perceive, do very rarely sit before their parents till they are 13 or 14 years old; and the children always salute the lady of a house, or stranger, by taking up her petticoat to kiss it, and kneeling on one knee the while, and the lady at the same time keeps brushing her coat, and looks uneasy at the respect that is shew'd her. Soon after I came here, a little Swede came to me in the same way; I concluded some hideous thing was on my coat, and eagerly endeavoured to help her off with it, but I soon saw my mistake, and kissed her face in return.

All the provision here is very, indifferent to what is in England; their mutton as big as our small lamb, and their lamb just as big as your cat, Blacky; and a great deal of Cow beef they kill: here is a standard for beef, but the English have better beef, and give more in private. They eat a vast deal of salt meat of all sorts; and have good fish, only make it all so salt, and have such filthy butter, that I've never tasted bit nor drop since here I came. They have a great many dishes both at dinner and



supper so there is something that I like better than the rest, and shall not starve. The merchants abound in French wine, 'tis as plenty as water, but that I don't much care for, liking it the least of any; however, there is not one drop to be got in the city; the captain wou'd have brought some for England, but told me he could not get any worth drinking, and must give twenty pence a bottle. 'The way is to drink a dozen folks' healths, if there are so many at table, in one glass of wine, sipping at each health, and bowing. But the English always, in love to their country and friends there, drink up their glass when they remember their friends in England, as they always do twice a day. I could even wish, at times, I could not remember 'em so much, because I am torn by all that is dear to me: none can form a true notion of my sufferings in that way but those that have left all and cross'd the seas as I have done, which God keep 'em from! When I take the glass in my hand, I wish it was some liquor to make me forget 'em, because I love 'em too much for my ease or tolerable being; and I am sure dear Mrs. Say has a *good* share of my love, or rather *bad*, because it torments me; for I long to see her and hear her, but I can't, for there are many waters between us; but they have not, nor will not quench the love and regard and sincere affection I have for her. I often take a flight to your fire-side, and make you a long visit; sometimes I breakfast, and sometimes I dine with you, when I eat as you do, see all, and hear all, and am perceived by none. Sometimes I hear you say, "I wonder how poor Mrs. S. does, and where she is now;" then away I go for fear of surprising you by saying, "Dear Mrs. Say, I am here." I often quit the body to entertain myself with my friends in England.

I have brought my musick here; it has hung long on the willows, and I

have taken it down to sing a song in a strange land, which you may think odd; I was persuaded to take it, it being very acceptable where I am to be.

They have no grace said aloud here, and none at all after meat; but before, they all stand round a table, the Swedes with their eyes and hands lifted up for the space of 3 minutes; when they have done, they bow and curtsy to every person; it seems very odd.

A gentleman told me yesterday y<sup>t</sup> he was lately at an iron-mine, where he saw a man turned into petrified stone, who had been kill'd by some accident: he was sitting, and his hand half way lifted to his forehead, with a handkerchief in his hand. His sweetheart discovered who he was, by telling what he had of hers in his pocket. If it was in England, a person might get an estate by it.

I have not room to enlarge, or say much more; I only wish my paper was six times as big again, having so many things crowding my mind to get vent; but you, good Sir, may be glad it is no bigger; but I know you will be so good as to excuse my broken sentences, and every thing else you see amiss in me, for my brains are far from being composed or settled. I have written 9 letters to London, by Cap: Major, as long as this, all different, that my friends when they see one another, may have some fresh thing to give an account of concerning me, and what I've observ'd in this place. But I must have done, wishing you and yours health and happiness, and to be always under the protection of God. My tender love to Mrs. Say and young one, and ten thousand thanks to you for all favours, and in particular for your last goodness and favour to me. I shall take it as a great favour to hear from you; nay you must write and must not refuse to contribute to the tolerable being of your sincere friend and humble servant

MARG<sup>t</sup>. SHEPPARD.



QUERIES RELATING TO RELIGIOUS LIBERTY AND CHURCH ESTABLISHMENTS, SUBMITTED TO THE CANDOR OF ROBERT ROBINSON, THE LEARNED AND INGENIOUS TRANSLATOR OF SAURIN'S SERMONS\*.—BY DEAN TUCKER.—(NEVER BEFORE PUBLISHED).

### I. Religious Liberty.

1. Have not all reasonable beings and moral agents a right to chuse their own religion, according to the best of their judgments, and the clearest lights they can procure? And can any men, whether Christians, Jews, or Gentiles, Heretics, or Infidels, Mahomedans, or Gentoos, be justly debarred the exercise of this right, as long as they remain quiet and peaceable members of the State, and use no violence to those who differ from them?

2. If each individual hath a right to chuse for himself, as above described, hath he not a right also to *associate* with such others whose opinions he shall approve of, as being similar, or nearly similar, to his own? Or can he possibly be deprived of the exercise of this right, consistently with granting him the former?

3. If several conscientious individuals should form a religious Society, (alias a Church,) on such a plan, have they not a right to declare their *public* approbation of this union and comprehension by words at full length, or by certain propositions agreed upon between them, and expressed in writing? And has any man or any set of men a right to complain of, much less a right to prevent or impede the peaceable exercise of their private judgments in these respects?

4. If thus far should be admitted and allowed, doth it not inevitably follow, that creeds, articles, and subscriptions in some *shape*, by some *denominations*, or under some *form* or other, are so far from being usurpations on liberty of conscience, that the rights of conscience and the practical use of private judgment in society cannot be carried on without them? And is the abuse of a thing a just argument against the right use of it? especially when it shall appear that it is impossible to do without it, or without something that is equivalent to it.

5. Were the present toleration to Dissenters of a certain class to be so far extended as to comprehend all *peaceable* Dissenters, all sects and sectaries whatso-

ever, Papists as well as Protestants, Heathens as well as Christians? What further religious extension would be wanting? Nay indeed, what further could be practised, consistently with the rights and properties, and the religious liberty of other men?

### II. Religious, alias Church, Establishments.

1. Hath not each individual in civil society a right to dispose of his own property according to the best of his judgment, and in the manner he shall think fit—provided he doth no injury to another, or to the state under which he lives, in the disposal of it?

2. If this be allowed, hath he not a right to dispose of the whole, or of some part of it, whether in his life-time, or after his decease, towards the promotion or propagation of what shall appear to him to be true religion and sound morality? Or are true religion and sound morality the only things, towards the encouragement of which a man ought not to be suffered to give any part of his substance.

3. If an individual should be permitted to dedicate a part of his substance for such (supposed and intended) pious uses; ought the public, or the magistrate, who represents the public, to be restrained from doing the like? And why have not the prince, the magistrate, the legislature, or the public, the right and privilege of judging for themselves, and of following the dictates of their consciences in matters of religion, as well as private persons.

4. If donations of money, houses, lands or tithes, or of any other profits and emoluments, should be given for such uses by those who have a just right to give them, are not these things in *deed* and in truth so many *settlements* or *establishments* formed and erected according to the will of the donor, in favour of some one particular religious system, and in preference to others? And if the true idea of a Church Establishment, be it great

\* See his Preface to vol. 3. pp. 11, 12.



or little, doth consist in this, can the *majus aut minus*, or the mere sum or quantity of money, lands, houses, tithes, &c. &c. so given, change the nature of it?

5. After such Establishments have been legally formed and quietly settled, has any private person a right to alter or divert them from their original appointment? Nay more, if in process of time it should be discovered, that these donations were either excessively great, or even given to superstitious or idolatrous uses, has any private individual a right to seize on these funds and convert them to other purposes? Has he such a right independently of the will and approbation of the legislature? And who, but the legislature, ought to be intrusted with such a power?

6. When Establishments have been formed, as above, for the support and maintenance of the ministers of any religious system whatever, ought not the tenants on such estates to be compelled by law to pay their rents for these as well as for other holdings? Or can the laws which oblige such tenants to pay their rents legally, be justly branded

with the odious, unpopular name of *personal laws*, more than any other law compelling the tenant to pay his rent to his landlord.

7. If any man should voluntarily hire himself and expressly engage to perform certain duties or functions, as a minister, required in, or by any of these establishments, and if afterwards he should refuse or neglect to perform his part in this covenant, ought he not to be compelled either to do the *work*, or renounce the *pay*? And can such a compulsion as this be considered, with any appearance of reason, truth, or justice, as an act of cruelty, tyranny, or persecution?

8. Is it possible for any man to object to this mode of proceeding without opening a door for some other mode, which under the mask of greater freedom and of liberty uncontroled, will nevertheless usher in almost every species of intolerance and persecution? And can any plan whatever be traced out on any other principles without a manifest usurpation on the rights of the private judgment of other men, and their liberty of conscience?

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ORIGINAL LETTER OF MR. ROBINSON'S ON DEAN TUCKER'S  
 QUERIES.—ADDRESSED TO ———.

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Rev. Sir,

Give me leave to say I never thought these Queries deserved an answer from me; and nothing but an extreme desire to oblige you induced me to design to answer them. I am not able, however, to bring myself to a performance, and I hope, for the following reasons, you will agree with me.

1st. I think the cause has been so well and so thoroughly pleaded by a succession of writers from the Reformation till now, that any one who seriously desires information may easily obtain it.

2dly. I think it a reflection on our prudence to waste time and arguments on men, who are actually pre-engaged and retained to silver over, not to search out, a cause. What a weakness to think to convince a man by our arguments who is to have a thousand a-year for not believing them.

3dly. The members of the Established Church do not deserve answers to all their troublesome enquiries—have they, with all their pretended coolness and candour, altered one pin in their taber-

nacle for our case? Are they inclined to do so now? Dare they act against their secular interest? Is not their very Bible subservient to their sordid views? Why should we argue with such men? Let them alone—they are blind leaders of the blind.

4thly. The writer of these Queries cannot seriously wish for an answer, for he must know he talks of *endowments* in his premises, and shrewdly thrusts *establishments* into his conclusion. This may keep the cart on wheels, and this answers the end.

Finally—What possible right has an anonymous querist to an answer; would he enter the lists with a mask? Or what would he think of my prudence, if I should submit to reply to every voice that squeaks from behind a curtain.—Perhaps, (for I do not know my man,) perhaps he will not condescend to read what I write—perhaps he may print it in a newspaper, or a Magazine, or I know not how. No, no, I have been served some scurvy tricks, and no anonymous writer shall have manuscripts



of mine to juggle with again. At present you will allow me to say once for all, I will not answer these Queries.

My respects await your whole house.  
I am, Revd. Sir,  
Yours most respectfully,  
ROBINSON.

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ORIGINAL LETTER OF MR. ROBINSON'S TO DR. TOULMIN.

Chesterton, Sat. Dec. 20th, 1783.

Rev'd. Sir,

A few days ago I received a copy of a letter of yours to Mr. Lepard from him, by which I find, and am extremely sorry to find, that you have not had the 4th volume, which has been published this year and half. I supposed you had been supplied from Bristol, otherwise they would have been sent. I have no connections with Lepard now, and I shall send you ten volumes, either by a neighbour, who will be at Taunton in a few days in a single horse chaise, or by the Taunton waggon. Whenever you receive the money for them, I should wish it to be paid to Mr. Staley, at Mr. Keene's, S. Mary Overies stairs, Southwark. I am busy in translating a fifth volume of Saurin, which is sold to Lepard, and which he will print with a second edition of the four, the copy-right of which is also sold him, only I am to take 100 setts of this new edition, which I hope to dispose of among my friends. I have had all but a law suit with Lepard. The matter was referred to arbitration, and I was obliged to attend in London almost a fortnight about it, but the arbitrators have awarded me all my money, which was a hundred pound, an opportunity of getting 25l. more by the sale of a hundred setts, and what was better than all, they acquitted me of all blame, and approved my integrity in the

whole dispute. It is not worth troubling you about.

I had the pleasure of seeing Mr. Job David in London, and by him that of hearing of you. May God shower every blessing on you.

I have lately lost a most intimate and worthy friend of your religious sentiments, a clergyman, and a Fellow of Queen's College, who with a virtue that does honour to humanity has left all, and is retired for conscience sake to a Unitarian Society at Montrose. Another Fellow of the same College, an intimate friend too of us both, brought me a sweet letter from him two days ago. I do not know whether Mr. Hammond, that is the name of the last-mentioned gentleman, will not be obliged to follow his colleague Palmer. For my part, I go for a heretick because such as these do me the honour of an intimacy, and attend at our place of worship. May my church, like heaven, hold all nations, tongues, and kindred! Do you think, my dear Mr. Toulmin, that we shall do much good to truth and virtue, while we preach inscrutabilia? Says a grave brother, friend, I never heard you preach on the Trinity. I replied O, I intend to do so as soon as ever I understand it.

My wife sits by and will have her compliments put in. Be it so.

I am, dear Sir,  
Your obliged R. ROBINSON.

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ORIGINAL LETTER OF MR. ROBINSON TO DR. TOULMIN.

Chesterton, near Cambridge,

Rev'd. Sir, May, 29, 1787.

A long while ago, you may recollect, we have had thoughts about a history of the Baptists, and nothing would give me greater pleasure, were it possible to obtain it, than to converse with you one day on the subject, because I know you have turned your attention very much that way, and because your mind is free from systematical shackles, which cripple and disable so many for writing a general history on liberal principles. I think it my duty, however, to lay before you what little I have been doing in that way.

The Calvinist Baptists in London appointed a committee, and intreated me to go to town in order to acquire materials for an History of the Baptists. I complied, and spent above a year in this chace, and the further I went, the more fully I perceived they had no materials, and nothing to say on the great foundation principles of all ecclesiastical rites.

Convinced, however, that what are called Anabaptistical errors, such as the right of states to equal and universal civil and religious liberty: the sufficiency of scripture: the competency of every individual to judge of its meaning: the



right of all to associate for religious worship as they themselves thought proper, and so on, ran through all ages and all countries among people who practised baptism as we do, I determined to pursue this subject independently of all our church records. The Calvinist Baptists are the youngest children of our family, and nothing shocks me so much as to see them sing psalms round the tomb of that bloody Calvin, who burnt Servetus, the learned, the benevolent, the pious, the generous Servetus. I cannot forgive the rascal for this barbarous deed. Forgive my warmth. I have made an excursion, and I return to my tale.

Through favour, I have had free access to the noble library of this University, furnished with whatever the most luxurious heart can wish on all branches of literature. I have been often asked by gentlemen of this University, who are you Baptists? where is your history? You may guess how I looked and felt, when I was forced softly to mutter, it is contained in Crosly. I see we want a standard library book, which might contain, if not a deposit of our history, yet an index to point out where it may be studied. I thought, no man of our denomination except myself could come at a public library of authentic books, ancient and modern, in the best editions. I resolved to try whether I could not extract some materials that might hereafter in the hands of more capable judges be arranged and serve the common cause. I say the *common* cause, for the primitive gospel was nothing but the doctrine and precepts of Jesus, the bond of union was virtue and not faith; piety and virtue were essential; the understanding was left open and unawed by any human standards, and improvement went on at a great rate; every thing was tried in the fire of criticism, the Manichean gospel was reasoned against the Greek gospel, the nature of Jesus was investigated, and no harm was done till the Alexandrian school personified the Logos, and dreamt John the fisherman used the word in their sense, which sense they set up as a standard, and sent it rolling down to posterity in the tears and the blood of pious and virtuous believers in Christ. Church history seems to me one long lie, and no branch of history needs so much a reform. I was not aware that baptism connected itself with all church history: but I find it does by connecting itself with baptismal creeds, and of course with

all the concomitants of these instruments of mental oppression. Having buried myself alive two years in this pursuit, for I have done nothing else, except the services of our own church, I have at length digested my materials into a sort of form. This then is what I have done.

My plan comprises about four thin quarto volumes, of which I have written about three. The first is an history of Baptism, divided into essays, and they again into sections. The whole is intended to exonerate the other volumes of Baptism, which otherwise would often perplex the history of the people, for the other three volumes contain an history of Baptists, beginning with the Apostolical churches, proceeding through the four eastern Patriarchates, then going on to Greece, Africa, Rome, and the Gothic kingdoms of Spain, Italy, and so on, and ending with America.

Abingdon, Bristol, and some of the general baptists have offered me more money than is necessary to print the first volume, for on the one hand, I neither can nor will do any thing more than compile the work, which in my conscience I think enough for one man. Nor will I, on the other, print on tobacco paper, nor lead the friends of the work into any secrets blindfold. I want nothing from it, except to do good. At the same time I ought not to torment myself with subscription, and I never will. In brief, it remains only for me to resolve to print, and for them to hit on a mode, which I presume they have done. In order to make up my own answer concerning printing or not printing, I have dipped my hand promiscuously into the middle of the copy of the first volume, and struck off twenty or thirty copies to send to a few wise and good men, by whose advice I shall regulate my determination. One of these I presume to lay at your feet, humbly hoping you will tell me whether such a kind of work, as far as can be judged by this specimen, be likely to serve the cause of freedom, truth, and virtue.

According to my notions the various parties of Baptists are capable of being placed in various lights of general utility. For example: Ronenberg the druggist went once along with a small company from Cracow to Moravia, when the Poles were at the lowest ebb, in order to form a union with the Moravian Baptists. They were mutually delighted with each other, till the Mo-



ravians found the Poles did not believe the Trinity. Then one party was shocked at the other for doubting it, and the other again at them for believing it. So they parted. It is, however, certain, that each party had many excellencies, and both held some general principles, which might have formed an ecclesiastical union; but neither of them then understood what Philipowski afterward taught the Poles, that virtue and not faith was the bond of union, which, by the way, they seem to have soon forgotten. There was, at the same time, another party of Baptists in Moravia, who lived on the lands of Lichtenstein, formerly of the Boscowickz family, the heiress of which married a German prince Lichtenstein. Among these people there were no regularly ordained ministers, and women taught. The first lady Boscowickz herself did so, and the Jesuit, who reports this, assigns that as one reason why these Anabaptists did not believe the Trinity. These therefore were not the Baptists to whom the Poles addressed themselves. But these were an honour to religion. They were about as many as the inhabitants of Manchester may be—industrious, frugal, modest, and much resembling the modern Quakers in their public worship. Such as these have been lost, because they were never inspired with a passion for making proselytes, nor ever took part in the disputes of ecclesiasticks. They were banished by the Emperor, and the contrivance of the Jesuit Caraffa, whose letters, while they breathe nothing but blood and slaughter, speak in high terms of the people, to whom, he says, the lay gentry were very much attached, because the dirty rascals were profitable to the state. What signifies profiting the state, if you do not believe as the church believes? And what signifies the favour of the nobility, when

the nobility are slaves to an emperor, and when the emperor himself consults a beggarly priest, his confessor, as an oracle of Almighty God? For my part, I consider nothing when I meet with such people, except that they are men who do honour to their species by resisting tyranny, and prove their profound respect for the Deity by fearing him more than what all the empire fears, the frown of a prince, and the fury of a priest. Strictly speaking, these latter Baptists were Bohemians, but on the borders of Moravia. So I learn from Bohuslai Balbini Hist. Regn. Bohemiar. Pragæ. 1679. & an. seqq. I believe these people went into Moldavia, Wallachia, and the territories of the Turks, where they found a toleration which the bloody Catholics denied. Now, may not, in a History of Baptists, each of these parties be placed at proper stations to speak with the enemy in the gate? Cannot the Poles speak on learning and criticism? May not the Bohemians speak on the subject of trade and manufactures? Cannot the Moravians afford also a lesson? And may not all plead the common cause of liberty, the necessity of personal conviction in religion, and the safety and advantage of following its dictates? May not all these be contrasted with states depopulated by penal sanctions, and churches converted into slaughter houses by human creeds, and by the everlasting trammels of priests and enthusiasts? I think they may.

Perhaps you will be so good as consider the above tale of my burrowing under ground as a reason for suspending a correspondence with my friends till I came up again. However that may be, I am sure you will consider the few leaves I have sent as a MS. not published, and treat them accordingly.

I am, dear Sir, your's ever,

ROB<sup>t</sup>. ROBINSON.

Rev'd. Mr. Toulmin.



## MISCELLANEOUS COMMUNICATIONS.

UNITARIANISM PROVED, AND TRINITARIANISM REFUTED, BY  
WHAT TRINITARIANS THEMSELVES ADMIT.—LETTER II\*.

*To the Editor of the Monthly Repository.*

*Ousestrand,*

*April 8, 1809.*

SIR,

I know of no method of deciding on controverted points in religion, so well adapted to the common sense and common leisure of mankind, as an immediate reference to the great leading facts, and simple doctrines of Divine Revelation, which all Christians believe and profess. To this test I would bring every point in the Trinitarian controversy. Having already noticed the unity of God, I will next consider the person of Jesus Christ.

Trinitarians admit that Jesus was the Christ, the son of God; that he was really a man, and the son of man; that he actually died, was buried, and raised from the dead; that there was a sense in which he did not know every thing that God knew, could of his own self do nothing, and in which he declared himself to be inferior to the Father; that he worshipped and obeyed God, as his God and Father. All these things Trinitarians admit: indeed they are so plainly recorded in the New Testament, that no man can believe the gospels to contain a literal history without admitting them. These facts, which compel the universal assent of Christians, are sufficient to support the views entertained of the person of Christ by Unitarians; and to refute their opponents, they have only to shew

that what Trinitarians admit, as indubitable, is fatal to the notion of his proper Deity. As the word Christ means one anointed, the person of Christ, or the person anointed, cannot be God, for who could anoint God, either literally or figuratively; or give a divine mission to him, and qualify him to execute it; or appoint his work or high destination? A son must be an individual being, distinct from his father. Personal identity destroys the idea of fraternity and filiation, in Deity; and a plurality of divine persons subverts the doctrine of one undivided God. Either Christ is a being distinct from the Father, and consequently not God, or he is the same being who is called the Father, and consequently not the Son of God; or the absurdity must be admitted that he is a son to himself, and a father to himself; for on all sides it is acknowledged that there is but one God. To say that a being who died, was buried, and raised from the dead, is properly God is, in fact, the same thing as to say, God died, was buried, and raised from the dead. As Trinitarians are compelled to admit, that Christ actually died, was buried, and declared to be the son of God by his resurrection from the dead, to act consistently they ought either at once to say that the immortal God died, that the immutable Jeho-

\* For Letter I. see *M. Repos.* for March, p. 125.



valh experienced the great changes of death and resurrection, or at once admit that Christ who died could not be the eternal God. Indeed some Trinitarians admit that God did not, could not die; which is tacitly giving up their own hypothesis; for if God could not suffer and die, if it was the man only that died, and at the same time it be admitted, as plainly stated by all the apostles, that he who died was the Christ the Son of God, it unavoidably follows, that Christ the Son of God is not God, but simply a man, and Trinitarianism stands refuted, and Unitarianism established, by the admissions of Trinitarians. While the advocates for the Deity of Christ fully admit that Christ was truly a man, how can they, without inconsistency, blame Unitarians for preaching him as the man Jesus? Can it be a fault to declare what on all hands is admitted to be a fact? A man is a human person; God is a divine

person or being; how then can Christ, who is on all sides acknowledged to be a man, be God, without his being two distinct persons or beings, and these as opposite to each other, in nature, as a creature and his Creator, as finite and infinite? After admitting that Christ is truly man, to contend that he is the self-existent God; is to make his person the greatest enigma, the most inexplicable mystery ever conceived; yea more, to suppose in his person the grossest contradictions; that he is a creature, yet not a creature, but the creator of all things; that he is finite, yet not finite, but infinite; that he is immortal, and incapable of dying, yet that he actually died. I might go on to enumerate the contradictions involved in the Trinitarian hypothesis respecting the person of Christ; but for the present I desist, and remain, Sir, yours, &c.

CRITO.

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POLYTHEISM NOT KNOWN TO CHRISTIANITY.—IN ANSWER TO CHARICLO.

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*To the Editor of the Monthly Repository.*

SIR,

May 5, 1809.

Your correspondent Chariclo, either from an exuberance of the devotional feeling, or from some other principle, seems to be desirous of extending his homage, not only to that order of beings, who in scripture language are called Angels, but also to the spirits of wise and pious men; such for instance as Lardner, Priestley, Seweto, Socinus, and the Bishop of Samosata, whom he classes with Jesus Christ. A belief, however, of the "personality of angelic

natures" does not necessarily include a faith that they have had, or can have, the power to hear, and grant our petitions, or that it is our duty to offer prayers to them. Chariclo admits the doctrine of the unity of God, but insists that this doctrine is compatible with a subordinate worship of heroic and holy persons; it is with bad taste that he strives to support this argument by an appeal to the practise of the heathens, whose idolatrous worship the Jewish and Christian dispensa-



tions were intended to extirpate ; or to that of the Papists who corrupted and deformed the purity of the apostolic age. The holy scriptures uniformly represent the supreme Being as proclaiming by the mouths of his patriarchs and prophets, that he was, in this respect, a *jealous God*, and that the worship of his creatures, due alone to him, he would not give, nor allow to be given to another. To adduce therefore the practice of Pagans or of Papists, is only to bring forward so many instances of human ignorance and folly, but can never reconcile the Unitarian Church to angel-worship. In Chariclo's plea for polytheism, there appears to be a confusion of ideas respecting image-worship and the adoration of angels ; in the same manner as he has classed together the invocation of saints and the worship of Christ, against which he doubts whether the Protestant champions have ever argued well. The fact appears to be, that there is no want of Protestant writers who have most ably argued against both saint and image worship ; but they have at the same time given their sanction to the worship of Jesus Christ as the second person in the godhead. Chariclo assumes it for a fact that the \* primitive Christians founded saint-worship upon scriptural intimations ; but where does this writer find these intimations ? If he will turn to Dr. Priestley's *Hist. of Opinions relating to Saints and Angels*, (Vol. I. of the *Corruption of Christianity*,) he will find a very different origin given to this superstition. "At length," says the

doctor, "not only were those persons whom they termed saints, the objects of their worship, but also their relics and images ; and neither with respect to the external forms, nor, as far as we can perceive, their internal sentiments, were Christians to be at all distinguished from those who bowed down to wood and stone in the times of paganism."—He continues, "that this is a most horrid corruption of genuine Christianity I shall take for granted, there being no trace of any such practice, or of any principle that could lead to it in the scriptures." Chariclo is of a contrary opinion, and in support of it he first carries us to the scene of Christ's transfiguration, and expounds Peter's proposal to make three tabernacles, to mean the erection of so many temples, (of which he favours us with the plan and elevation,) in which Jesus and his two illustrious visitants might be worshipped ; but such an opinion cannot find support in the text. Priestley says, "the idea of making three tents would naturally occur to Peter after passing the whole night on the top of a mountain ;" but nothing conclusive can be inferred from Peter's words, since the scriptures tell us, that "he knew not what he said, being much afraid ;" overpowered by the divine spectacle. A voice from Heaven indeed, proclaimed Jesus to be "the beloved son of God," and the same honourable distinction was conferred on Christ at his baptism ; but the charge which followed it was not *worship ye him*, but *hear ye him* ; this therefore cannot be considered as "a scrip-

\* Images were rarely seen in churches till the 5th century. At the council of Constantine, 707, pictures of Christ were first ordered to be drawn in the form of men.



tural intimation" upon which to found the practice of saint-worship. With regard to the story of Mary of Bethany, all that can be learnt from it is, that she was a conscious and repentant sinner, or idolator, and that filled with the idea of the wondrous power of Christ, manifested in the miracles which he wrought, she approached him with reverential fear, and sought to bespeak his attention by such acts of self-abasement and high regard as the custom of the country authorised. St. Matt. and St. Mark simply relate, that Mary came into the house where Jesus sat at table, and poured the ointment or balsam upon his head. John twice alludes to the transaction, but Luke is more particular in his narrative:—"She brought an alabaster box of ointment, and *stood behind*, at his feet weeping, and began to wet his feet with her tears, and she wiped them with the hair of her head, and kissed his feet, and anointed *them* with the ointment." In tracing these different relations I see nothing of bursting into the room, nor of prostration, nor of kissing the ground on which the feet of Jesus had stood: these are ornaments which Chariclo, by way of heightening the effect, has drawn from the storehouse of his own poetic imagination. He needs not to be informed in what attitude the easterns usually sat, or rather reclined at meat; in this posture the feet were naturally thrown behind the body, and the weeping Mary, bowed down with contrition and shame, "and standing behind at his feet weeping," would let fall upon them those drops more precious than her spikenard; these she piously wiped away with the hair

of her head, (an eastern custom denoting respect,) and still further to express the warm emotions of her soul she anointed him with the choicest perfumes. That Christ, who knew the sincerity and gratitude of Mary's heart, should express an approval of these pious acts is by no means to be wondered at, though he does not ordain them to be repeated, in memorial of her, as Chariclo's words seem to imply. When the thing to be proved is the existence of "scriptural intimation" concerning saint-worship, it is surely unfair to draw this inference from the natural and respectful conduct of the apostles on the solemn and affecting occasion of their being separated from their beloved Master; they had accompanied him throughout his divine mission, witnessed the miraculous powers communicated to him by his father, heard him speak "as no man ever yet spake," and now at the concluding scene beheld him triumphing over death and the grave, and surrounded with the glory of heaven, preparing to leave to them the mighty task of promulgating his gospel, whilst he himself ascended to his Father and his God. Meeting him by his special appointment on the Gallilean mountain, as the scripture says, "they worshipped him, or they did him obeisance, though some doubted." In Kenrick's Exposition it is thus explained: "They prostrated themselves upon the ground before him, in token of great reverence, as it was usual to do to prophets and other great personages." Is there any thing in this most natural tribute of respect that gives countenance to the opinion that the disciples intended hereby to make him the object of their di-



vine worship, and to offer to him prayers and praises in the same manner as Christ had instructed them to pray, *not to himself*, but to the Father: “in that day ye shall request nothing of me”——“whatever ye shall ask the Father in my name he shall give it you.” John xvi. 23. Chariclo in quoting from Luke xxiv. 52. makes it out that the disciples received Christ’s benediction in consequence of their “worshipful prostration.” Of the faithfulness of this quotation let the reader judge:—“And he led them out to Bethany; and lifted up his hands and blessed them; and it came to pass that while he blessed them, he was parted from them and carried up into heaven;—and they worshipped him;” or as the Improved Version renders it, “they did him obeisance.” The other texts, quoted by Chariclo in support of his opinions, are warped from their fair sense and meaning, since it cannot be inferred from them that Christ considered himself as a proper object of divine worship, however exalted his ideas might be of his own character. Priestley in his Notes on John, cap. xvii. says, “in the course of Christ’s prayer we shall see many instances, not only of Jesus regarding the Father as the only true God, and of course the only proper object of worship, but of his considering his disciples as standing in the same relation to God with himself. As he was the son of God, so all Christians are likewise called sons of God,” Vol. III. p. 475. If by the “pursuit of divine honours,” he meant that he sought that glory which he knew God had pre-ordained for him from the foundation of the

world, and which he had in view when he said—“All things are given me by the Father,” and which was to be the reward of his sufferings and death, there can be no objection to the phrase. Our Saviour says, (John xvii. 2.) “Glorify thy son, that thy son also may glorify thee.” Now if this implied the communication of an attribute of divinity, as Chariclo suggests, then Christ pretended to communicate this to God, as well as to receive it from him; and further, he declares that he has given this attribute of divinity to his apostles, in order, as he says (v. 22.) “that they may be one, as we (the father and himself) are one.”

The celebration of what is usually called the Lord’s Supper, can no more be esteemed an act of worship of Jesus Christ than the celebration of any great statesman, hero, or philosopher, on any particular day, and in commemoration of any splendid occurrence, can be affirmed to be an act of worship offered to such a character. It is one thing to express our gratitude, by such celebration, to a benefactor, and another to bow down to him and to worship him. Had the “worship of the spirits of just men made perfect,” been a necessary part of Christianity, Paul and Barnabas would scarcely have neglected so fair an occasion of teaching the people of Lystra, that the worship which they refused whilst living would be due to them after their decease: to the Jews, on account of their repugnance to idolatry, this would have been particularly needful.

Notwithstanding Chariclo “disdains a reply to any argument drawn from the Revelations,”



which he positively condemns as the forgery of Cerinthus, Sir Isaac Newton considered its genuineness as well attested as that of any other of the Christian writings. Dr. Priestley, holding the same opinion, says "there can be no doubt of its having been written by John in Patmos; and that none but a person divinely inspired could have written it;" and though Dr. Lardner hesitates to allow it the same degree of authority which belongs to most of the epistles, yet he thinks it may be fairly quoted in corroboration of doctrines laid down by other sacred writers.

That Christ like the rest of the human race "was made a little lower than the angels," no Unitarians will dispute; but the scale of divine worship attempted to be exhibited from the quotations from the Hebrews, is a mere fancy piece. The learned would be thankful to Chariclo to shew by

what proofs he puts it *beyond all doubt* that Apollos wrote the Epistle to the Hebrews. The editors of the Improved Version, with more diffidence, make this observation:—"If Origen, the most learned and inquisitive writer in the third century, could not discover the author, it is in vain for us to attempt it, and we must be content to remain in ignorance." Many learned commentators have given it to St. Paul; and besides other proofs, when I compare the 11th chap. of this book with the 3d and 4th chapters of the 2d of Galatians, I am strongly induced to be of the same opinion.

After the above remarks, Chariclo will not be surprised that I should consider him as having misemployed his time and talents in endeavouring to invade the just prerogative of the supreme God of the Christians.

SILVANUS.

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ANTI-BAPTISTS JUSTIFIED IN BAPTISING INFANTS.

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*To the Editor of the Monthly Repository.*

Nottingham,

Nov. 10, 1808.

SIR,

"Be always ready to make a defence, with meekness and reverence, to every man that asketh you a reason of the hope which is in you," is a precept not less powerfully recommended by its evident importance and utility, than by the authority of the person who delivered it. Bearing this in mind, I expected to see in the last number of your Repository, an answer to the charge made in a former number [Vol. III. p. 484.] by "A Consistent

Christian," against some "Anti-baptists in principle," for being "Pædo-baptists in practice." But no redoubtable champion having entered the lists, I "with meekness and reverence," venture to step forth and take up the gauntlet which the "Consistent Christian" has thrown down. 'Tis a sore point, Mr. Editor, to be touched upon the score of consistency—"Who steals my purse steals trash," &c.; but I think your correspondent, who makes the charge in this case will at least agree with me, in *hoping*



that he has no exclusive claim to the title of "A Consistent Christian."

Before I proceed to notice the Consistent Christian's arguments, allow me to premise, that I am not going to plead "the antiquity of the practice,"—"the authority of the fathers,"—"that it can do no harm," and that to "discard it all at once might too violently shock people's prejudices." I hate all time-serving. And if the service cannot be defended *per se*, stand upon its own ground, let "people's prejudices be shocked," let "the authority of the fathers" dwindle into its native nothingness, let an "ancient practice" which may "do no harm" yield to a modern one which may do some good.

The Consistent Christian makes his charge upon the two following grounds; that "the practice is not enjoined in the Christian scriptures," and that "it has done much towards the corruption of Christianity." Let us attend to the last charge first: "It has done more towards corrupting Christianity, and continuing those corruptions, than many other causes which are assigned." Surely your correspondent does not mean to maintain that we are invariably to lay aside the use of every thing which has been abused. Is not this an error into which Unitarian Christians are too liable to fall? Are they not in danger of running into the opposite extreme from the rest of their fellow Christians? Because others have converted the means of virtue into the end, is there not reason to fear that we neglect the means, and look for the end without them? Is not the great art of living, the

grand duty and difficulty of a Christian, the discovery of the medium in which virtue lies? The best things are the most liable to abuse. Upon this principle your correspondent to be "consistent" ought to cease to be "a Christian." What has been more abused than the Lord's Supper? "The doctrine of the atonement, and the reception of the Lord's Supper are (to use nearly the author's own words,) so associated in the minds of the multitude, that the good effects of the former, it is conceived, can only be experienced by a participation of the latter." Can I not therefore administer, or partake of the Lord's Supper, without inculcating the doctrine of atonement? Or am I to give up the celebration of the Lord's Supper because it has been a means of corrupting the Christian religion? Upon this argument alone I am sure the "Consistent Christian" will not rely for his discontinuance of the practice which he condemns. But there is another argument connected with this: "The practice is not enjoined by the Christian scriptures." Is public worship enjoined in the Christian scriptures? Is the cultivation of friendships enjoined in the Christian scriptures? Is family devotion enjoined in the Christian scriptures? And yet I doubt not the "Consistent Christian" practices these as helps to virtue. But there is one case which appears to me in every respect parallel, I mean that of prayer with the sick and dying. It must certainly be allowed that this practice originated in the opinion of the efficacy of a death-bed repentance, and of the power of the priest to grant absolution.



Yet where is the consistent Christian Minister that would refuse to join with a fellow-creature thus circumstanced, in solemn addresses to the Deity, lest this act should be construed into a claim of the power of granting absolution!

If then any good reasons can be assigned for joining in a religious service, soon after the birth of a child, the objections of your correspondent do not seem sufficiently important to justify its discontinuance. Allow me then to detain your readers a moment longer, while I mention one or two of these reasons. Let the feelings then of the parents be considered! They have given birth to a being destined to live for ever. The mother experiences strong emotions of gratitude for relief from those pains to which on these occasions the God of nature has subjected her. The father experiences similar emotions for the restoration to health of her upon whom most of his comforts in life depend. Both are impressed with the idea of the importance of the trust committed to them, and of the responsibility of their situations. In such circumstances, what is more natural than that they should call in the aid of one of whose piety they have a high opinion, and of whose union and sympathy with them they entertain not a doubt (and such a person ought every Christian minister to be to his congregation,) to express the sentiments of gratitude they feel, to acknowledge their responsibility, solemnly to avow their

resolution to endeavour faithfully to discharge their trust, and to supplicate the assistance of their Almighty Parent to enable them so to do. Consider now the situation of the minister. When urged by such considerations, in the sight of Almighty God would he be justified in saying I will engage in no such service? Would he be justified in refusing to avail himself of the only opportunity which may perhaps ever be afforded him of giving the most important admonitions to parents, when their feelings are alive, and their minds peculiarly open to religious impressions, lest, in truth, he should be giving countenance to the doctrine of original sin!

Lay aside the word Baptism, and you surmount every objection. It then ceases to be considered as a positive institution; and the corruption of it may be prevented by the plain statement which the minister will give of the nature and object of the service. Call it then a dedication; call it the tender of a child to God, and I feel assured that no "Consistent Christian" can consider it "as detrimental to personal religion, and to the rational exercise of the mind." On the contrary, it must be considered as the most rational exercise in which the mind can be engaged, and a most powerful promoter of real, vital, personal religion.

I am, Sir, your's,

ANTI-BAPTISTES.



## TALIESIN'S CREED—ADOPTED BY SWEDENBORG.

*To the Editor of the Monthly Repository.*

SIR, Feb. 7, 1809.

During the last autumn I was passing a few days with a friend in the country, when we visited one of his neighbours, a lady of great musical accomplishments, which she very agreeably devotes to the entertainment of her guests. Looking over her music-books, I found one entitled “the Bardic Museum,” which, besides a number of admired Welsh airs, contained a variety of curious information respecting bards, and the “Bardic Triads.” I soon fixed my eye on a *morceau*, which, having rather a virtuoso’s taste for such rarities, I secured in my pocket-book, not without a hope that you would favour me by preserving it in the Repository.—Here it is *verbatim et literatim*, as any one may be satisfied, by referring to p. 32 of the Bardic Museum, fol. 1802.

*Taliesin’s Creed, (a literal Translation.)*

“Christ Jesus of Heaven, in thee I believe, that thou art three in one; and am certainly in the right. Worthily art thou called a most gracious and bountiful Father:—Truly art thou called a son, the chief bishop of Adam’s posterity:—Really art thou called a spirit, and my righteous Lord:—Justly art thou denominated a creator, and highest emperor:—Deservedly art thou called a judge, and a most liberal benefactor:—And verily a true man and true God supreme.”

Of Taliesin I had before known nothing, except as the Bard of Gray thus sublimely invokes him to listen to the poets who, with  
 “Truth severe in fairy fiction drest”  
 have adorned the age of Elizabeth.

“Hear from the grave great Taliesin,  
 hear;

“They breathe a soul to animate thy  
 clay.”

I now began to consider this prince of the bards as also one of the deepest divines of the 6th century in which he flourished, and worthy to be named with doctors *seraphic, angelic, or irrefragable*, though he is not mentioned in any ecclesiastical history which I have seen.

I dare say, Mr. Editor, that you have gone before me in observing how Taliesin bears away the palm of originality from a celebrated modern theologian as to one important branch of his system. I refer to Emanuel Swedenborg, who appears to have been as respectable for scientific attainments as for a blameless life; but of whom perhaps that may not be unjustly said which was so falsely affirmed respecting the great Apostle of the Gentiles, “that much learning had made him mad.” Swedenborg, among other marvellous freaks of fancy, imagined that he had been taught by immediate revelation the astonishing doctrine that “the man Christ Jesus” was God the Father, Son, and Holy Spirit. Thus, in defiance of St. Athanasius, “confounding the persons,” though not “dividing the substance.” But it will be most satisfactory to quote from the Creed of “The New Jerusalem Church,” the following article:—

“I believe that Jehovah God, the Creator of heaven and earth, is one in essence and in person, in whom is a Divine Trinity, consisting of Father, Son, and Holy Spirit; and that the Lord and Saviour Jesus Christ is that God.”

You perceive how Swedenborg, the apostle of this Church, has fixed himself, no doubt unwittingly, on the ground pre-occupied



for so many ages by Taliesin, whose "works," according to a note of Gray, "are still preserved, and his memory held in high veneration among his countrymen." I wish some of your intelligent readers, who are connected with the Principality, would inform us whether there are now any Christians in Wales who venerate Taliesin as a divine, and adopt his theological opinions; or if the system of Swedenborg has made any progress among them. In the mean time accept this additional proof that "there is nothing new under the sun."

Your constant reader,  
OTIOSUS.

P.S. I might have mentioned on this subject those Christians in the second century, whom their opponents called Patripassians, upon the supposition that they "believed the Father to have been born, crucified, and died." But Lardner has well shewn, that this was a false inference, which Tertullian drew from the manner in which Praxeas, their chief, described the Father as dwelling in "the man Jesus," and that they were proper Unitarians. See Lardner's Heretics, Art. Praxeas, Works, ix. 496.

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POPULAR PREACHING RECOMMENDED TO UNITARIANS.

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*To the Editor of the Monthly Repository.*

SIR,

*Shrewsbury.*

Permit me, Sir, through the medium of your valuable Miscellany, to address myself to those among the Unitarian ministers, (and I believe they are many,) who have the spread of what they conceive to be gospel doctrines, and true Christian practice, among the poorer classes, warmly at heart.

I think it will be generally allowed, that the sermons usually given in Unitarian chapels, are in language far too refined for the comprehension of this part of the congregation: nor are the vices to which their condition in life renders them most liable, such as drunkenness, dishonesty, and lying, often even touched upon; or if they are, it can be but slightly, in these elegant discourses. What hope then can there be, that their attention to religious doctrines will

be awakened, or their practice of Christian morality amended, by attendance upon public worship! Yet the benefit of the unlearned is surely one great object of its institution. The higher ranks have various sources of information and improvement at all times open before them, but the poor have few opportunities of instruction besides what they gain on a Sunday from their pastor; but this might do much if it were well adapted to the purpose.

I do not mean to propose that the style of preaching shall be completely changed, and all the excellent compositions from which the well-informed and worthy receive instruction and delight, laid aside as useless in the pulpit; but I do propose, and that most earnestly, that one animated, ardent and plain address should be made



to the untaught and ignorant every Sunday, (and perhaps if one other evening in the week were also devoted to the same laudable purpose it would be still better :) they stand more in need of this than any one who is not in the habit of conversing with them on religious subjects can easily imagine; but from a discourse calculated for a polite audience, they gain absolutely nothing.

The instances are numerous of servants' begging to be excused from attending their masters and mistresses to Unitarian places of worship, not in the least because they objected to the doctrines taught there, but because they were unable to understand what those doctrines were.

The time that I would particularly recommend for these lectures, is between the hours of six and eight in the evening; the lower classes are at that time completely disengaged, and perhaps more disposed to attend than at any other; servants too may be spared with little inconvenience; and were this plan adopted generally in Unitarian chapels, I have no doubt but very many sincere converts would be made to true Christianity; but the people must be addressed in a language that they can understand—in a simple and energetic manner. If the preacher is in earnest, and will give up the quiet repose of his Sunday evenings, which I own to be a sacrifice, but one that I think few can hesitate to make, when they consider the thrice repeated command of our Lord to a zealous and affectionate disciple; "Feed my sheep;" and that this is the test which Jesus proposes as decisive of his love to him: if he

will do this for the benefit of that large class of his fellow-creatures who want instruction, and have scarcely any other chance of obtaining it, he will not find it difficult to compose discourses which will reach the hearts, and rouse the hopes and fears of the unlettered, and at the same time instil into their minds the pure and rational doctrines of him who came to seek and to save that which was lost.

They are not the mysterious doctrines of the Methodists which attract such crowds of hearers, but their earnest and affectionate manner, and the familiar language in which they speak. Why should not Unitarian ministers avail themselves of the same means? Indeed it is their duty so to do, if it appears to them, as it obviously does to me, the most probable method of spreading the pure doctrines of Christ, and turning the people from the error of their ways.

Nothing but this difference of language and manner can account for what is to be seen in almost every town and village of South Britain—an empty church and a full meeting-house near it, though in both places precisely the same doctrines are taught. Ask the attendants at the meeting why they leave the church, and they will generally tell you, because they can understand the new preachers better.

Nothing low or vulgar need or ought to be introduced; but the state in which numbers of the poor actually are, should be plainly pointed out to them: we know too well the idleness, the insolence, the profligacy of too many among them; point then your lectures home to these vices in all their



ramifications; warn them of the precipice on which they totter; and on the other hand, awaken the love of God in their hearts; paint his infinite goodness in sending his beloved son to be their guide and pattern, and the glorious destiny which awaits the meanest of them, who will deny themselves, take up the cross, and follow him.

If Unitarian ministers would adopt the plan I have been recommending, I feel confident that themselves and many others will have reason to rejoice in its success: and to know that any one had by this address been induced to make the experiment, would be a high gratification to, Sir,

Your constant reader,

M. H.

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ON THE DECLINE OF PRESBYTERIAN CONGREGATIONS.

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*To the Editor of the Monthly Repository.*

*Liverpool,*

*Jan. 9, 1809.*

SIR,

I have always been of opinion, that a considerable portion of that spirit of free inquiry, both on subjects of a religious and political nature, which has happily characterized the English nation, has been derived from that sect of dissenters who are commonly, although improperly, called Presbyterians. Great luminaries have indeed occasionally appeared among other descriptions of men, even among dignified prelates; but these are only rare instances, and would probably have had little influence on the current of public opinion, had it not been that the principles which were just brought into view by these persons, were uniformly and systematically enforced by the Presbyterian dissenters. Being myself a zealous assessor of the right of private judgment, and of free inquiry on matters of religion, it has been with me a subject of serious concern, to behold the sect so rapidly declining. That the sect of Presbyterians is rapidly declining will scarcely, I presume, be questioned. Many of the smaller congregations

are entirely deserted, and even in large and populous towns, the meeting-houses are becoming every week less and less frequented. In this place, where every exterior circumstance contributes to keep up the interest; a pastor of great respectability, private worth, and talents, and what is perhaps more important, of considerable affluence, an elegant building furnished with every accommodation that can minister to the ease of the luxurious; exquisite music, vocal and instrumental; the sanction of many individuals of wealth and consequence; yet notwithstanding the combination of so many favourable circumstances, even here the seeds of decay may be observed, and if I mistake not, will be found to have taken deep root. As I consider the peculiar sentiments of the Presbyterian dissenters to be intimately connected with the permanence of their religious associations, I cannot witness this state of things without much regret, and however unequal I may prove to the task, I wish to contribute what lies in my power to the correction of this evil. I propose then to enter upon the



consideration of two points: first, what are the causes to which we are to impute this decline? and secondly, are there any means by which it may be prevented? To the first of these questions every one will be ready to reply, that the cause exists in the luxurious and depraved manners of the age, in the unbounded eagerness for the acquisition of riches, and in the unsatiable love of pleasure which so strongly characterize the period in which we live. These assertions, it must be admitted, are to a certain extent true, but they do not appear to me exactly to meet the difficulty; for although I cannot but be sensible to the encreasing luxury of the times, and to the unbounded eagerness for the acquisition of wealth, which operate upon the minds of too many individuals, yet I do not think that either the virtuous principles or moral qualities of the dissenters have declined in an equal ratio with the decrease of their sectarian spirit. Even if we should suppose that what have been mentioned are the general or primary causes of the phenomenon, it may still be useful to examine in what way they operate, and to inquire whether there may not be other more immediate causes for the effect. It is only by this more minute kind of investigation that we can have any prospect of being successful in our endeavours to obviate the evil. In the first place I shall assign as a very principal cause, the unlimited and excessive fondness for free inquiry, which leads persons to question the propriety of all ancient usages, and to undervalue all customs and forms, the immediate good effects of which are not apparent. This method of scrutinizing into the use and advantage of every thing that we do, is a remarkable trait in the manners of the present age, and has given rise to the most important changes in dress, external manners, politics and religion. It has led to the opinion, which must be admitted to be correct, that attendance upon public worship is not in itself a moral act, and that it only becomes so when it proceeds from proper motives, or when it produces a moral effect upon the mind; it is not a virtue, but only a means of virtue. In too many instances it is true, that the manner in which religious services are performed is not such as to excite much interest in the auditor, or to give him any information that is new or important. If we then, in each individual case, ask ourselves, whether our time might not be more pleasantly, or even more usefully employed than in visiting the meeting-house, we may be strongly inclined to answer in the affirmative, and nothing but a steady attention to the effects of habit can induce us to forego the feelings of the moment, and to prefer our duty to our inclination.

A second cause for the neglect of public worship may, I think, be found in the alteration that has taken place in our ideas respecting the nature of Sunday, and the method in which it ought to be employed. Our ancestors regarded what they called the Sabbath, to be a day similar to the Sabbath of the Jews, in which no manner of work was to be done, and no pleasure to be enjoyed. No books were to be read, and no conversation was to be heard, except such as were strictly theological, and walking or riding, except to and



from the church, was to be prohibited. Now it must be admitted, that with the very best intentions, and with the most pure feelings of piety, to a great part of mankind, especially to young people, such a Sunday must have been intolerably tedious, so that the attendance upon public worship would be a great relief from the monotony of the day, and indeed a considerable source of amusement. At present, however, when the Sunday is regarded as a day of grateful and innocent leisure, when we are allowed to contemplate the beauties of nature, and to listen to the conversation of friends, when in short all occupations are admitted that tend to improve the feelings or character, Sunday is no longer a weight upon our hands. The effect that this change will have on our attendance upon public worship is too obvious to be pointed out.

A third cause which I shall mention, is the alteration which has taken place in our domestic habits, which makes the attendance upon public worship more inconvenient than it was formerly, I principally allude to the hours of rising, meals, &c. The inhabitants of towns are obliged to sit up late in the evening, and of course to rise later in the morning than was the custom with their ancestors, so that if a family live at any distance from the place of public worship, it requires a total change in the economy of the whole household to attend upon service while it is performed so early in the forenoon, and a complete alteration of the hours of meals, to attend public worship in the afternoon. Now it must be admitted, that this revolution of hours is a considerable

evil, no doubt a much less evil than a neglect of the ordinances of religion, but still it is an inconvenience, and one which it must require no small effort to overcome. Another circumstance somewhat analogous to this, but as far as I am qualified to judge, one of more importance, was pointed out to me by a professional friend, with whom I was talking over the subject. He remarked, that the modern dress of females was so little adapted to the English climate, that there was considerable danger incurred by their walking along wet roads, and afterwards sitting in a cold and probably damp building during the time of public service. Our grandmothers, who enveloped their persons in stuffs and woollens, were proof against a degree of cold and moisture, which would be certain death to the half-clad females of the present generation. This it may be said applies entirely to the females, but I shall reply to this, that where females are prevented from attending public worship, we seldom observe much regularity in the other parts of the family. I might justly be charged with ignorance of a subject which I have undertaken to illustrate, were I to omit mentioning as a cause of the decline of public worship, a conviction that the practice is improper. Such an opinion has been supported by a man highly respectable for his learning and virtues; but I apprehend that I am correct in saying, that the opinion has gained very few real converts. To those who are pre-disposed to neglect public worship, any arguments against it will be acceptable, but I have never yet met with a man who could say, that they had produced conviction in



his mind independent of inclination. In making this assertion, I hope that I shall not be charged with a want of candor; such persons may exist, I only assert that I am unacquainted with any.

I am far from supposing that these are all the causes that might be adduced for the decline of public worship among the presbyterian dissenters; other causes, perhaps even more weighty, may suggest themselves to your readers. Those that I have mentioned are, it appears to me, real, and I think I have seen instances of the

individual operation of each of them. Although I fear the evil is not altogether to be remedied, yet I believe that it may be checked, and I should now proceed to propose the means by which this is to be accomplished. But the remarks on the first part of my subject have extended to so great a length, that your readers will probably not be displeased if I defer my farther observations to your next number.

I am, Sir,  
Your obedient servant,  
B.

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ON THE EXISTENCE OF THE DEVIL.

[Continued from p. 140.]

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*For the Monthly Repository.*

Having examined the few passages in which the word *Διαβολος* occurs in the writings of the Evangelists, we must now advance to the history of the Acts of the Apostles. Ch. x. 38. is part of Peter's discourse to Cornelius and his household. He is speaking of Jesus, of his miraculous power, and of his benevolent works: his words are these; "How God anointed Jesus of Nazareth with the holy spirit and with power, who went about doing good, and healing all that were oppressed of the devil," evidently referring to the disorders which were cured by Jesus. It has never been contended by Christians, that the diseases of the human frame, even the most malignant, as madness and epilepsy, are to be ascribed to the agency of the devil; and this use of the phrase plainly shews, how it is to be understood in other passages. It is merely the language

of the Jews, borrowed from those who adopted this absurd notion, and by no means ascribes any real existence or agency to the devil. One Greek MS. (see Griesbach in loco) has the word (*σατανα*) Satan, which makes the passage correspond with Luke xiii. 16. where the woman 'who had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift herself up,' is said to have been bound of Satan.

Acts xiii. 10. are the words of Paul to Elymas, the sorcerer: it is said, that "Paul, filled with the holy spirit, fixed his eyes on him and said, 'O full of subtilty, and all mischief, thou child of the devil, thou enemy of all righteousness! wilt thou not cease to pervert the right ways of the Lord?' Paul was a man of strong feelings and strong passions, and no doubt was greatly irritated and provoked



by the conduct of Elymas. It seems there was just occasion for his resentment, for it is recorded, that Elymas was struck blind by the instrumentality of Paul; but no argument for the existence and agency of the devil can be founded on the indignant language of the apostle. We must now leave the history of the Acts, for these two are the only places where the word is to be found. Overlooking the Epistles to the Romans, the first and second to the Corinthians, and the Epistle to the Galatians, in which the word does not occur, we come to Ephes. iv. 27. The chapter concludes with exhortations to moral duties, and to the exercise of a Christian spirit, which cannot be too frequently impressed upon the minds of those who profess to be followers of Jesus. The connection of the verse to which I have referred is as follows: 'Wherefore, putting away lying, speak every man truth with his neighbour, for we are members one of another. Be ye angry and sin not. Let not the sun go down upon your wrath, neither give place to the devil;' more properly rendered by Mr. Wakefield, 'nor give any room to the accuser;' that is, to those who were ready to speak evil of them as of evil doers. This passage then affords no support to the popular notion of the agency of the devil.

The next place to be considered is Ephes. vi. 11. 'Put on the whole armour of God, that ye may be able to stand against the wiles of the devil;' or as it is translated by Mr. Wakefield, 'That ye may be able to stand against the devices of the accuser.' The object of the apostle was to encourage the early Christians to support the

persecutions to which they were exposed, particularly under Nero, who was emperor of Rome about the time this epistle was written; and there can be little doubt that Paul refers to those persons, who accused the Christians when they were brought before the tribunals of the Roman governors. This passage therefore must be classed with the preceding one. We have now again to pass over a considerable portion of Paul's writings; his Epistle to the Philippians, to the Colossians, and the two Epistles to the Thessalonians; for the word does not occur till we meet with it in 1 Tim. iii. where it is used three times, ver. 6. 7. 11. Paul is describing the character of a bishop or overseer in the church. After enumerating several particulars, which shew the excellence of Christian morality, he adds, 'Not a novice, lest being puffed up with pride, he fall into the condemnation of the devil.' It is not easy to affix any rational meaning to these words; but the translation of Mr. Wakefield makes them clear and intelligible. 'No novice,' that is, not one little acquainted with the nature of his office, or unqualified for it, 'lest he be puffed up, and so fall into blame from the accuser.' So in the following verse; 'He must have a good report from them who are without;' that is, who do not belong to the church, 'lest he fall into reproach and the snares of the devil;' rather, 'of the accuser.' Ver. 11. The word is not used in the received English version, and the reason is obvious; it would have been absurd, and therefore the primary sense is expressed, and this instance supports the justness of the corrected trans-



lation in the former passages. 'Even so must their wives be grave, not slanderers,' (false accusers;) in the original, *μη διαβόλας*, 'not devils.'

We come now to 2 Tim. ii. 26. Paul is instructing Timothy in what manner he ought to conduct himself; 'The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those who oppose themselves, if God, peradventure, will give them repentance to the acknowledgment of the truth, that they may recover themselves out of the snares of the devil, who are taken captive by him at his will.' In this connection it must be admitted, that the word is used in allusion to the popular notion, that an evil being, at the head of others, opposed himself to the promulgation of the truth, and to the profession of it, and that the enemies of Christianity are represented as his agents and instruments; but it admits a question, whether the apostle adopted this opinion or only used the language of those who received it. In the next ch. iii. 3. the word *διαβόλος* is used in its proper sense, and does not appear in the received translation. Paul describes the enemies of truth as persons 'without natural affection, irreconcilable, false accusers,' *διαβόλοι*.

The last passage in Paul's Epistles in which the word is used, occurs Titus ii. 3. 'Aged women are exhorted to be in behaviour as becometh holiness, *μη διαβόλας*, not false accusers.' In both these instances it is evident that the apostle does not even allude to the existence or agency of any evil

being influencing and perverting the human mind.

Whether the Epistle to the Hebrews were written by Paul or not is immaterial in the present inquiry: the word *διαβόλος* is used only once; ch. ii. 14. The writer is speaking of the nature of Christ. His object was to shew that it was that of the human race. The passage to which we have referred is the following: 'Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him who hath the power of death, that is, the devil.' It will not for a moment be conceived, that the period of human life is, or ever was determined by the appointment of an invisible though powerful being, the enemy of God and man, and the supposed author of all the evil, both natural and moral, which is imagined to exist in the universe. The writer evidently refers to something which is not expressed, and it will not be difficult to suggest the idea to which he alludes. *Sin*, which, by a common figure of speech, is often represented as a person, is described as introducing *Death* into the world, which by the same construction of language is also spoken of as a person; but according to the philosophy of those times, the devil was the author of sin, and therefore might be said to have the power of death, which was the consequence of sin. Such metaphors must not be supposed to teach any thing positively, as to the real existence and agency of such beings. They were natural to persons acquainted with the prevailing opinions of those times,



and would not be misunderstood by those to whom this epistle was addressed. A very slight acquaintance with the forms of speech which are common to all languages, will be sufficient to satisfy a candid mind as to the real meaning and import of such phrases. The most that can be said of this passage is, that it alludes to an opinion that an evil being existed, and had some influence over mankind. We come next to the General Epistle of James, where also the word *διαβολος* occurs only once, chap. iv. 7. 'Resist the devil and he will flee from you.' This was probably a proverbial expression, founded on the general belief of the existence and agency of an invisible being, who tempted men to sin. It proves that such an opinion was common, but the truth of it must be established by some other evidence, or the agency of such a being will rest on a very slender foundation.

The next passage deserves particular attention, as it shews how apt those persons are to do violence to the sentiments of the writers of the N. T. though perhaps undesignedly, who have a system to support. There is no text of scripture which is so frequently quoted as containing an express and unequivocal assertion of the existence and agency of the devil. The context clearly proves that it has no such reference. The apostle evidently had in view the persecutions to which the early Christians were exposed, and the ill designs of their enemies, who were watching for opportunities of accusing them of being Christians. He recommends the uniform practice of Christian duties and the

exercise of a Christian temper. In the passage to which I refer (ch. v. 8.) his words, according to the received translation, are these: 'Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour.' They are generally supposed to mean, that the devil, as the author of sin, and the great agent in seducing men to wickedness, is watching for opportunities of betraying them into vice, of confirming them in it, and thus, eventually, of leading them to destruction. Nothing was further from the apostle's design. His object as already stated, was to fortify the minds of those to whom he wrote against the persecutions to which they were exposed, and to form them to those habits of virtue and universal goodness, by which they would most effectually refute the charges of their calumniators. Mr. Wakefield therefore justly renders the passage: 'Be sober, be watchful, for your slanderous adversary, like a roaring lion, is going about and seeking whom he may devour, whom resist, by standing firm in the faith, knowing that the same sufferings are accomplished by your brethren in the world.' These last words sufficiently prove the justness of the interpretation attached to the preceding ones. The 'standing firm in the faith' plainly indicates, that the enemy thus to be resisted, was the accuser, who in arraigning the genuine and consistent professors of Christianity at the tribunal of the persecuting tyrants of the age, presented no trifling temptation to make shipwreck of faith and a good conscience.

Proceeding to the First Epistle



of John, our attention is arrested by a passage which appears decidedly to support the agency of the devil, and which, therefore, must be particularly examined; ch. iii. 8. 'He that committeth sin is of the devil, for the devil sinneth from the beginning, for this purpose the son of God was manifested, that he might destroy the works of the devil.' Unquestionably the devil is here spoken of as the author of sin, and as a being who himself sinned, in reference to which the apostle again says, ver. 10. 'In this the children of God are manifest, and the children of the devil; whosoever doth not righteousness is not of God, neither he that loveth not his brother.' It may however be questioned, whether the apostle means to support the truth of this opinion, or only adopts it as the common and prevailing one. There is also an allusion to this doctrine, ver. 12. though the word *διαβολος* is not used: 'For this is the message that ye heard from the beginning,' that is, the begin-

ning of the gospel dispensation, 'that ye should love one another, not as Cain, who was of that wicked one, (the devil,) and slew his brother.' It is admitted that the apostle is pointing out the different classes of men, and their relation to two different beings; the virtuous he describes as children of God, the source of all goodness; and he speaks of the vicious as the offspring of a very different being, that is, the devil; but this may be only in allusion to the philosophy of that dark age when the Jews incorporated the mythology of the heathens with the pure doctrines of revelation. They, on whom the sun of righteousness has arisen, have learnt that God is the creator and maker of all, that all men are his offspring, and that it is only in a figurative sense, that the vicious are the children of the wicked one, i. e. of the devil, or the being who is supposed to sustain that character, the author of every thing which is evil.

T. W.

*(To be continued.)*

## ON INFINITE SATISFACTION FOR SIN.

*For the Monthly Repository.*

Dec. 1, 1808.

Some Christians contend that sin is infinite, that an infinite satisfaction must be made to divine justice in order to its being forgiven, and that consequently none but an infinite person could make satisfaction for sin; that therefore Christ must be God, or he could not procure our salvation. To say nothing either of the absurdity of saying that sin is infinite, or of

talking of forgiveness on the ground of satisfaction, it is evident that if sin be an infinite evil, one infinite person could make satisfaction for only one sin; for as the number of sinful acts committed is not infinite, sin, if infinite at all, must be infinite in its nature, and unless each sinful act be infinite, sin in the aggregate cannot be so; for if finite quantities be added together ever



so far, they never will make an infinite total; but if every sinful act be infinite, it follows that even an infinite person could make satisfaction for but one sin; a thousand such persons would be necessary to satisfy justice for a thousand sins.

HETERODOXUS.

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MR. ALLCHIN ON THE NECESSITY OF PAIN AND EVIL.

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*To the Editor of the Monthly Repository.*

*Maidstone,*

SIR, *April 12, 1809.*

In reply to a writer in your last number, who asks, "if pain and evil could not have been avoided, what becomes of the Almighty power of God?" it may be observed (though the observation is trite), that even infinite power cannot perform contradictions. But it may be again asked, "what contradiction is there in supposing that pain and evil might have been excluded from the creation?" I would reply to this question by proposing others. Are there not evident marks of goodness in the provision which is made for the enjoyment of sensitive creatures; and in the benevolent dispositions of many of our own species? And with respect to the power of God, can he to whom the whole course of Nature is subject; who revolves innumerable worlds in regular orbits, be less than omnipotent? Yet though proofs are not wanting either of the benevolence or of the power of the Deity, we know, from experience, that much evil exists: and can a more satisfactory solution of this difficulty be given than that "the supposition of creating sensitive creatures capable of enjoyment, but not liable to pain, does somehow involve a contradiction," though we cannot tell how.

But though this is a point which perhaps may never be so fully and clearly elucidated as we could wish, at least in the present life, is there not some reason, independently of the divine perfections, to conclude that we could not have been made capable of enjoyment without at the same time being liable to suffer? Can we conceive, for instance, that we might have enjoyed the pleasures of eating and drinking, without being liable to hunger and thirst? Or would we have every thing necessary for the gratification of our wishes ready prepared for our use without any labour or contrivance of our own? Then what exercise could there be for our mental or bodily powers? How could we ever arrive at any considerable degree either of wisdom or strength, unless we were very differently constituted, and in a manner of which we can scarcely form any conception? And should we be happier than we are, had we neither understanding nor industry, nor occasion to employ them? Would we wish to remain for ever in a state of infancy, with guardian angels to guide and direct us? Or how could we ever emerge from such a state without the frequent and salutary recurrence of difficulties and hardships to improve our minds and invigorate



our constitutions? It seems to have been the design of Providence to make our happiness or misery chiefly depend upon ourselves, that we should learn by experience what was conducive to the one, and what was productive of the other. And are not all advantages prized the more, in proportion to the pains which must be taken to obtain them? Could we have every thing that we wish for without any effort of our own, would not all blessings be undervalued? Had we no evil to dread how could we become sufficiently sensible of the value of the good which we enjoy? How could virtue exist if there were no temptations to vice? Is there any virtue in performing good actions if there be no inducement to commit bad ones? And if there be incitements to evil, what can restrain us but a fear of the consequences? And how shall we learn the consequences but from our own or others' experience? And how can experience be gained at the commencement of existence? Is not then an imaginary paradise an actual chimera? Is it not probably a state which cannot be produced, even by infinite wisdom and power, till rational beings, gradually improved, are qualified to enjoy it.

My argument is briefly this. There are in the universe evident displays of power and wisdom far beyond our conception; nor are there wanting innumerable tokens of goodness in the provision which is made for the enjoyment of animal and rational creatures. Yet notwithstanding these reasons for ascribing such attributes to the Deity, evil exists! and we are at a loss to reconcile it with his infi-

nite perfections. But is it not highly probable that the supposition of happiness unallayed, without being gradually trained up for its enjoyment, were our faculties equal to a perfect comprehension of the subject, would be found to involve a contradiction? Can any other solution of this difficulty be given which appears more satisfactory? Would it be more rational to infer from the existence of evil that the Creator is imperfect? or that there is no Creator? Yet one of these hypotheses must be admitted, or the inquiry must be relinquished, as too profound for the human understanding.

Much might be said on the evils which appear to result necessarily from the government of the universe by general laws; and on the other hand much might be argued in favour of adhering strictly to general laws, in preference to frequent interpositions. I must decline entering on this subject, and beg to refer the reader to Priestley's *Institutes of Natural and Revealed Religion*.

But to those who expect complete satisfaction on this perplexing theme, probably nothing that ever has, or can be written, will be thought sufficient. I readily admit the difficulties with which it is attended, and embrace that solution which appears to be encompassed with the fewest. I cannot demonstrate its truth; and if it be objected to, can only request that something more satisfactory may be proposed in its stead.

An inquirer who declares that he "has no other motive in this application than an ardent wish to become a believer in the divine origin of the Christian religion,"



is certainly entitled to every possible attention; and were it in my power to remove his difficulties entirely, no pains for that purpose should be spared.

But such an expectation would be as unreasonable as to require that all evil should be instantaneously banished from the creation. The proper question is, are the difficulties which embarrass the

schemes of natural and revealed religion sufficient to overbalance the evidence of their truth? Or can any system be erected on the ruins of natural and revealed religion, which shall contain, on the whole, greater marks of truth or probability?

I remain, Sir,  
Your's, respectfully,  
R. ALLCHIN.

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MR. WYVILL'S PETITION.

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*To the Editor of the Monthly Repository.*

SIR,

The good intention and the liberal wishes expressed by your correspondent G. in your last number, justify me in supposing that he will pardon any freedom that may be employed in combating the arguments he has used. I most fully grant to him the justice of the claim of Dissenters to the repeal of the Corporation and Test Acts; but I question the propriety of their taking any steps at present to agitate the subject; and deem it peculiarly improper in Unitarians, in their religious character, to shew any zeal for political systems. Their duties as Unitarians, are different from their obligations as citizens; and if they mix what they owe to Cæsar with what belongs to God, they will defeat the good they are solicitous to effect, and expose themselves to the same reproof they advanced against the advocates for an establishment. Our politics should as much as possible be detached from our sectarian creeds, if we would invite investigation, and lessen the prejudices of our opponents. To Mr. Wyvill's appeal every praise is due. It be-

came the candid, the liberal, the enlightened clergyman to endeavour to remove a source of anxiety from the mind of a conscientious brother. It was consistent with the long tried, persevering, and indefatigable advocate for reform, to endeavour to free the church to which he belongs from the charge of illiberality and intolerance. But Mr. Wyvill wished that his petition should be signed only by members of the church of England. Respect therefore to the intention of the friend of freedom would fully justify dissenters in not interfering at present in any application for the removal of obnoxious statutes. But more cogent reasons may be assigned for forbearance. The claims of dissenters are already before the public. They have been discussed in the senate and defended by the press. Their cause has been supported by some of the most celebrated writers, and some of the most distinguished advocates for civil and religious liberty. What was the effect of the arguments advanced?—Abuse! What the result of the general sentiment of the several



denominations being publicly declared, in consequence of the assertion of their opponents in Parliament, that the application for the repeal of the Corporation and Test Acts, was only solicited by the London dissenters, and not by the great body of separatists?—Calumny was employed—hireling writers engaged, and the newspapers filled with the cry, the church was in danger! It is true the cause of dissent suffered no injury from the unjust, illiberal attacks which were heaped upon its defenders. Their principles were more known, their truth better understood, and their adoption more ardent. But upon whom were these effects produced? Not upon the rulers and elders. Not upon those who could soothe the interested, and who supposed their rights would be endangered, if the dissenters were freed from one restraint to which they are now exposed. Not upon the alarmist who believes that if one stone be removed, which may be found in an old building, the whole fabric will be dissolved. The dread of innovation is not diminished among those who superintend either our civil or ecclesiastical affairs. It is among the middling and lower orders of society that the principles of dissenters have been spread—have been spread with a rapidity and efficacy that evince their real worth, by taking deep root in minds not polluted by a conformity to the fashion of this world. That a just sense of liberality is not entertained by those in power, the treatment of the Catholics, is alone sufficient to determine. If the dissenters should now resume their application, an additional argument will be employed against granting the claims

of their Catholic brethren. If we cannot promote, let us not retard the interest of others. I have no doubt that G. sincerely desires to benefit the cause for which he pleads; but the circumstance so strongly resembles the situation of dissenters, when the conducting of the application was taken from Mr. Beaufoy and put into the hands of Mr. Fox, that the writer of this paper feels himself authorised to extract a passage from a letter received at that time from Mr. Beaufoy.—“Be not surprised at the issue, nor reckon on opposition to our application being diminished, it will be very, very much strengthened. This I know from good authority. Though Mr. Pitt has not said so to me, yet one of his confidential friends told me, the question is not now respecting the repeal or non-repeal of the Corporation and Test Acts, but between the leader of opposition and the minister. The latter will therefore exert his force to shew your real situation.”

How fully this was confirmed by the speech of Mr. Pitt, as well as by the vote of the House of Commons, is unnecessary now to explain. Many recent facts might be adduced to prove, that the spirit of the times is not encouraging to those who have only the arguments of reason, justice, and benevolence for their support. These are not sufficiently cogent to induce those who have the sanction of authority, the dread of change, the pride of office, to relinquish the power they possess. Let dissenters then recollect what they owe to themselves, and not cast pearls before those who would only trample them under feet, or turn again and rend them.

M.



GLEANNINGS, OR SELECTIONS AND REFLECTIONS MADE IN A  
COURSE OF GENERAL READING.

No. XXXIII.

*One way of getting to Heaven  
enough.*

The following anecdote, well known to be true, occurs in Dunsford's \* History of Tiverton. The Gleaner has some recollection of its being quoted by Southey, in his "Spaniard in England," without any acknowledgment of the source whence it is derived :

"In the year 1752, the mayor of Tiverton, in company, asked a gentleman who sat near him, and who gave me this information, what he thought of the Methodees and their religion, and whether he did not think it right that they should be driven out of the town, or be obliged to shut up preaching their nonsensical stuff here?—"I think Mr. Mayor you had better follow the counsel of Gamaliel to the Jews, and leave them and their religion to themselves."—"What! do you think so Sir? Do you consider Sir what little reason there is for any new religion in Tiverton? Another way of going to heaven when there are now so many? You know Sir there is the old church and the new church, that's one religion; then there is parson Kiddell's, at the Pitt meeting, parson Westcott's in Peter-street, and old parson Terry's in Newport-street. Four ways of going to heaven already; and if they won't go by one or other of these ways, by G— they sha'n't go to heaven at all herefrom, whilst I am mayor of Tiverton."

No. XXXIV.

*A Whig.*

"What is a Whig? is a question not unfrequently put, sometimes for the sake of instruction, but oftener to convey a sarcasm. The question may be answered, and a true Whig defined, in the

words of Mr. Curwen's Address to the Electors of Carlisle, in the year 1806 :—"He entertains a constitutional jealousy of the executive government; his eye is steadily fixed upon ministers, and his ear turned to the people."

No. XXXV.

*Lord Bacon's Christian Paradoxes.*

Was lord Bacon in earnest in delivering his well known Christian Paradoxes as certain truths; Bolingbroke, who appears to have studied him deeply, says that he was not. (Works, Vol. V. p. 365.) Yet why not? The wisest of men have been sincere believers in Transubstantiation, which is not less absurd and ridiculous than the Trinity. Calvin was an able reasoner; Swedenborg was a philosopher; Bishop Horseley defended the actual descent of Christ into hell; and some eminent mathematicians of the present day are said to be Methodists.

No. XXXVI.

*The worst kind of Blasphemy.*

When Moliere's *Tartuffe* was acted, he was generally supposed to have taken measure of the archbishop of Paris for one of his principal characters. The prelate being apprised of this, had interest enough with the king to procure the prohibition of the play, though at that very time the Italian comedians were every day uttering the most gross blasphemies and

\* Mr. Dunsford's death was merely noticed in the M. Repository for May 1807, page 279. A memoir of him could not fail of being interesting; perhaps no one is better able to supply it than the Rev. T. D. of Hampshire.



impieties upon the stage. For this reason the prohibition of Moliere's play appeared totally unaccountable; particularly as the author had ever been esteemed the most moral, as well as the most celebrated of all theatrical writers. The prince of Conti being asked why Moliere's play should be forbidden when it contained nothing offensive to genuine religion and morality, and only exposed hypocrisy. The prince answered with great spirit and judgment, "I am not at all surprised at this, for Harlequin only ridicules religion in general, whereas Tartuffe has ventured to expose its first minister."

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No. XXXVII.

*Carnal Reason.*

Many of the learned Turks, says Thornton (Pres. St. of Turk.) refuse an implicit belief to all the miracles recorded in the Koran; but none of them so far contradict the national prejudices as publicly to withhold their assent. An *effendi*, skilled in mathematics, was asked how he could believe that Mahomet broke the star of the moon, and caught half of it falling from heaven, in his sleeve; he replied, that indeed in the course of nature it could not be done, nay was contrary to it; but as the miracle is in the Koran affirmed to be wrought, he resigned his reason and embraced the miracle, for, added he, God can do whatever he pleases.

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XXXVIII.

*Mischief of an Equivocal Expression.*

It will be recollected, that after the battle of Friedland, so fatal to the Russian arms, and the

treaty of Tilsit, so advantageous to France in its results, Russia offered her mediation to effect a peace between Great Britain and France and her allies. The reply to this offer was, that there were *secret articles* in the treaty of Tilsit which militated against British interests. General Budberg, the Russian minister, said in answer, that *there were some secret articles in the treaty which in no way concerned the interests of England*. This expression it will be perceived is equivocal, and may mean, either that there were secret articles, *some* of which in no way concerned the interests of England; or that there some secret articles, *none* of which in any way concerned the interests of England. The Russian minister meant, there can be no doubt, to be understood in the latter sense. It was convenient to the ministry in the House of Commons to interpret him in the former, and then to add one more to the many false and wicked pretences which have been alledged for the rejection of all overtures to negotiation, and for the continuance of war.

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XXXIX.

*Recantation of William Barrett.*

A Fellow of Gonville and Caius college, Cambridge, (William Barrett) ventured April 29, 1595, to preach an Arminian sermon in the face of the university at St. Mary's; a bold and dangerous attempt at that time, when the church of England was in Calvinistic glory. So Barrett found it. The university were so highly offended, both at his presumption, in daring to avow his novel, heterodox opinions, and for mentioning some great divines in terms of the



highest rancour and disrespect, that he was enjoined to make a public recantation, in that very pulpit from whence he had so lately vented his supposed errors. This he did the 5th of May following. Part of his recantation (preserved by Strype, in the original Latin, in his life of Whitgift) ran thus :

"Lastly, I rashly uttered these words against John Calvin, (a person than whom none has deserved better of the church,) namely, *that he had presumed to exalt himself above the Son of God*; in saying which, I acknowledge that I greatly injured that most learned and truly pious man; and I do most humbly intreat that ye will all forgive this my rashness. I also threw out, in a most rancorous manner, some reflections against P. Martyr, Theodore Beza, Jerom Zanchy, Francis Junius, and others of the same religion, who were the lights and ornaments of our church; calling them by the malicious name of *Calvinists*, and branding them with other reproachful terms. I did wrong in assailing the reputation of these persons, and in endeavouring to lessen the estimation in which they are held, and in dissuading any from reading their most learned works; seeing our church holds these divines in deserved reverence."

Happily for the Anti-calvinistic, the Arminian barrister, the church of England is either degenerate or reformed, or he might be compelled to retract his reflections upon Dr. Hawker and others, at the bar of the King's Bench!

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XL.

*A Grievous Temptation.*

When the Rev. Job Orton lived at Northampton, as tutor in the academy of Dr. Doddridge, he became acquainted with John B. a poor man who resided at Kings-thorpe, a little distance from Northampton, and a member of Dr. Doddridge's church. Mr. Orton had a very high es-

teem for this villager, whom he considered as possessing a great degree of sincere and fervent piety, and of undeviating integrity. In his walks he frequently called at his house, conversed with him on religious subjects, solved his doubts, corrected his mistakes, and animated him to proceed with vigour and perseverance in the path of Christian virtue.

One day John came with a rueful countenance to the academy, and inquired whether Mr. Orton was at home. [Being informed that he was, and shewn to his room] he instantly observed in his appearance the marks of deep concern and perturbation, and asked him respecting the object of his visit. "I am come, Sir (says John), to have some conversation with you respecting the state of my soul."—"I am at leisure, (says Mr. Orton,) and shall be happy to give you the best advice in my power." A dead silence ensued. John was oppressed by his feelings and could not give them utterance, he only stammered, "I have for several weeks been harassed night and day by a most grievous and horrible temptation, which I hardly know how to mention even to you." His friend was alarmed—he strongly suspected, that if John had too much goodness of heart to feel any impulse to murder his wife or children, his manner indicated that he might not be without some propensity to murder himself. He became therefore very importunate to get out of him his secret. At last he succeeded. "I have been most violently tempted (says John with a faltering accent) "I have been most violently tempted to think that Jesus Christ is not



equal with God the Father."—Mr. Orton was [by this account] relieved from his anxiety, and observed to him, that the only method he could advise him to take to get every thing set straight in his mind on this subject, was to read the scriptures with care and diligence, and especially those of the New Testament—to compare one passage with another, and to endeavour to discover that which was the general sense and main object; explaining difficult places by those that are the most plain; and to be frequent and importunate in prayer to God for light and direction. John instantly replied, "Ah, my good Sir, I have already done all that, and it only increases my temptation, and makes me worse."—Mr. Orton pleasantly subjoined, "if reading your Bible and prayer to God does not deliver you from your temptation, but strengthens it, for ought I can see you must e'en keep it;" and closed the interview.

## REVIEW.

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

POPE.

ART. I. *An Essay on Government, by Mrs. R. F. A. Lee.* 8vo. pp. 333. Price 7s. 6d.

This is the work of a lady, who some five or six years since excited considerable attention at the west end of the metropolis. We have no distinct recollection of the facts, nor should we have even alluded to them, but for the purpose of saying how completely she has, by this publication, redeemed her character from the charges of frivolity, to say the least of them, which seemed at that period to attach to it. A person who can reason and write as the author of the work before us, must possess a strong judgment, and a cultivated mind: she might for a moment be led into errors that will not easily be forgotten, but it is evident that she had within her those principles that once put into action would operate to bring her back to herself, to assert the dignity of her nature, and to prove how incapable she is of persevering in a course as detrimental to her own peace as to the public interests of virtue.

The essay consists of nearly fifty chapters, in each of which some topic of importance is discussed. The first is "On the Nature of Government:" the second is "On the Freedom of the Press, with respect to political inquirers;" the third is "On Universal Principles;" the fourth "On Civil Distractions:" the fifth is "On Sovereignty;" and the sixth "On the Representatives of the People." From the titles now transcribed, the reader will form some judgment of the nature of the several discussions contained in the volume. They are not all of the same importance, but they all contain senti-



ments that will lead the young and inexperienced to reflection, on those topics in which, as members of society, and subjects of a Government, they are closely interested.

Mrs. Lee's Essay is not written in the close and abstract style of metaphysical reasoning, but is intended rather as a popular illustration of the principles on which government is founded. Those who wish for an able and at the same time a concise account of this subject managed on the former mode will do well to turn to a small work entitled "Propositions respecting the Foundation of Civil Government, by Thomas Cooper, Esq," which was published, we believe about 20 years ago.

In treating of the liberty of the press, Mrs. Lee combats the idea of those who object to the encouragement and dispersion of knowledge among the lower classes of society, as militating against that entire submission to the will of the Supreme Being which has been considered as the chief constituent of religion.—"A desire to be free, (say these reasoners,) occasioned the fall of man from happiness and the favour of heaven." To which our author replies:

"Disobedience to a divine command expressly given, and the establishment of rights which human beings possess in common, and which are considered only with reference to one another, appear to be founded on principles wholly distinct. The state of man before and after the fall may be presumed by all who give credit to the testimony of Moses to have been very different; at the former period a theocracy of the purest kind may be supposed to have existed. At the latter period a mingled form of government necessarily arose, supported by the consent of the people, and depending on human will. Still, however, the wisdom of legislators secured privileges to mankind,

of which they could not, without violence and injustice, be deprived; the increase of numbers on the earth, added to the imperfections of mankind, gave rise to laws, but those laws were at first evidently framed for mutual security and happiness; were they founded on any other principles, they must necessarily be unjust and tyrannical; but if founded on those principles, the deeper they are investigated the more firmly will they be established."

In treating, chap. xvii. "Of the Dignity of the Plebeian Character," and shewing the necessity of respecting the men to whom a state owes its formation and support, and of affording them the means of instruction as well as of subsistence, Mrs. Lee observes, that little confidence can in general be placed in those who exist in a state of extreme ignorance and poverty, for their submission being the result of necessity, ceases when that sole and powerful principle no longer operates on their minds.

"The impolicy, (adds our author,) as well as injustice of urging the lower classes, by mismanagement or ill usage, to commit crimes, and then punishing them severely for the very excesses into which they have been driven, must be obvious. Is it not more rational to make them responsible members of the commonwealth, by affording means of improvement, distributing blessings, and promoting emulation among them? It is desirable that each individual in a free state should feel himself interested in the honour and prosperity of his country—he should be ready to oppose its enemies on a principle of self-defence, as well as on a principle of duty. Numerous instances might be adduced of great and populous nations among the ancients, which fell into the hands of enemies, merely from want of attachment in the inhabitants. The success of the Romans against the combined forces of their enemies may, in several instances, be almost wholly attributed to the attachment of the soldiers; and that attachment was the offspring of a government which, generally speaking, tended to nurse the



seeds of virtue, and to strengthen every inherent propensity to great and good actions.

"It appears to be a false principle that any thing will do to fill up the ranks: a small number of men have sometimes conquered thousands, from their superiority as men; and experience justifies the supposition, that the strength of a nation depends more on the nature than on the number of its inhabitants."

We shall only give one other short extract from the fortieth chapter—"On War."

"It is, I believe, generally allowed, that frequent wars impoverish a country and vitiate its inhabitants. This principle is scarcely liable to any exception; for though it may sometimes happen that a nation, after a succession of wars, will, by a fortunate concurrence of circumstances, enjoy a great degree of opulence, increase rapidly in population, and even be characterized by qualities which appear novel to it, yet the evils attached to warfare must, in a greater or less degree, have been previously incurred. The loss of soldiers in the British armies in some campaigns, appears from high authority to have amounted to about one out of seventeen, besides those who died in battle and of their wounds; but the proportion of deaths among seamen is far greater. The loss of lives, however, is not alone to be considered; the distress and even ruin of many families, who are deprived of their chief supports, enormous taxes, popular discon-

tent, and consequent crimes, are among the heavy evils which, in every country, attend frequent wars. It therefore behoves every wise politician to consider, first, whether the objects of foreign conquest be in themselves worthy of so many important sacrifices? Secondly, whether the benefits expected from them be not precarious? and third, whether if secured they would make amends for the vast expenditure of blood and treasure which might attend the acquisition? The wars in which Britain has been engaged during the last century, are well known to the public, and from the general disapprobation to which many of them have given rise, it is evident that the objects for which they were commenced, cannot bear a retrospect."

In concluding this article we observe, that the author through her whole work goes upon the just principle that *all power is derived from the people*, and that all government should be directed for their good. She describes with spirit and just indignation many of the abuses of governments, and points out with perspicuity and talent the evil consequences that must result from practices which she enumerates, and which are unquestionably a disgrace to liberal and enlightened nations.

ART. II. *An Essay on Future Punishment.* By R. Wright. 12mo. 8d. Eaton.

Like the rest of Mr. Wright's smaller publications, the present tract is divided and subdivided into chapters and sections. This method is certainly well adapted to convey clear and distinct ideas of the different parts of a subject.

In the first chapter, Mr. W. argues from the divine perfections, the immutable nature of good and evil, and the present tendencies of things, as well as from the positive declarations of scripture, that

wickedness cannot finally go unpunished, that nothing but sincere repentance and real reformation of heart and life can possibly avert the threatened consequences of present misconduct. He then goes on to shew that the punishment of the wicked will not commence till the resurrection; argues against a local hell, and maintains that the wicked will be punished upon earth. In the latter part he gives a judicious sum-



mary of the arguments both in favour of eternal misery, and of annihilation or destruction; replies to them distinctly, contends that the *onus probandi* lies with his opponents, and that as they cannot clearly prove from the scriptures either of those doctrines, the restoration of the wicked to a state of purity and happiness follows of course.

For ourselves, we regard the doctrine of endless punishment as so utterly incompatible both with the goodness and the justice of God, that we think it ought not to be received upon any evidence whatever. To affirm that the Almighty will render any of his creatures miserable to all eternity, and especially when those creatures, like mankind, are frail and ignorant, and exposed to numerous temptations, is but saying in other words, that he is neither merciful nor just; and to such a doctrine what evidence ought to obtain our assent? It can scarcely be reprobated in terms sufficiently strong.

The final destruction of the wicked, though not so absurd and impious a doctrine as the other,

does by no means reflect equal lustre on the divine attributes with that of their ultimate recovery from sin and misery. For what purpose, may we ask the destructionists, are the wicked to be raised from the dead? to gratify the righteous, the compassionate, and the forgiving, with a view of their merited sufferings? or to satiate the vengeance of him who is infinitely more merciful and compassionate than any other being?

The doctrine of a limited and corrective punishment is sufficient if properly considered, to deter men from the commission of sin, and to induce them to regulate their lives and conversations by the precepts of the gospel. In confirmation of this assertion, we quote the following passage from the conclusion of Mr. Wright's Essay:—

“If you continue to disobey the gospel, and go on in the paths of iniquity, nothing remains but a fearful looking for of judgment and fiery indignation; the only prospect before you is that of a most awful punishment, the nature and duration of which are involved in such terrifying obscurity as should even now make your hearts tremble, and fill your souls with anguish.”

ART. III. *The Christian Name: a Discourse, addressed to the Congregation assembling in Mill-Hill Chapel, Leeds, on Sunday Oct. 30, 1808, on accepting the Pastoral Office in that Place. By Thomas Jervis. 8vo. pp. 36. Johnson. 1809.*

Mr. Jervis, for many years the respectable minister of Prince's-street, Westminster, has succeeded his friend Mr. Wood at Leeds, as the title of this discourse informs the public. The congregation at Mill-hill, Leeds, has been favoured with a succession of learned and able ministers, and we have no doubt that Mr. Jervis

will maintain the respectability of this religious society, raised to so high a pitch by the labours and virtues of “a Cappe, a Walker, a White, a Priestley, and a Wood.”

In this discourse the preacher, after describing the origin and progress of the Christian name, inquires—



“What is it to be a Christian?”  
And

“Why are you a Christian?”

We do not agree with Mr. J. that—“It were to be wished, that by unanimous consent we could at once forget the names of Calvinist and Arminian, of Athanasian and Unitarian.”

If there be different modes of faith, they surely require to be designated by different terms. The difference may (though we see not why it should) be disagreeable, but do we get rid of a disagreeable thing by forbearing to name it? And why proscribe only the appellations *Calvinist* and *Arminian*, *Athanasian* and *Unitarian*? Why not expunge the denominations *Protestant* and *Papist*? Nay, why not abolish the use of the term *Christian*, which is a sectarian term, which marks a division in the religious opi-

nions of mankind, and which has excited as much ill blood as the most obnoxious expression in the vocabulary of schism. There is little ground for the opinion that the name of Christian was adopted in the first instance by the believers of the gospel, much less by apostolic direction; the probability is, that it was given to the members of the church at Antioch, by the Romans in that city, as a *nick-name*, or term of reproach, and that, like the modern denominations *Quaker* and *Methodist*, it soon grew into such general use as to become purely descriptive, and not at all reproachful, and in this manner crept into the church itself. Had it been imposed by the sanction of Paul, at the early period commonly imagined, it would, we think, have been used by him in his epistles.

## POETRY.

### *To the Editor of the Monthly Repository.*

*Silver-street, Edmonton,*  
*May 15, 1809.*

SIR,

Should you think the verses I herewith send you worthy a place in your respectable Repository, they are much at your service.

It is necessary to mention, that the author, Master John Weller, has read but very little English Poetry. He has not read Thomson's Seasons, and it is a full twelvemonth ago since he looked into Milton's Paradise Lost, and then he only perused a very few pages of it.

I can vouch for his veracity in these particulars, as well as upon every other occasion, for he is a youth of uncommonly good principles.

It is his first attempt at English verse, and when I requested him to try the subject in verse, he objected to it; however I at last prevailed.

Sir, your most obedient servant,  
THOMAS SIMONS.

*To describe either in Prose or Verse, the most remarkable Phenomena of Nature, which accompany the Return of Spring.*

Stern winter's vanish'd, and now clearly gone,

And with it all its horrid train of frosts,  
And storms tremendous, and of Scythian  
snows;

And boreas raging blasts—O happy change!

The spring, the glorious spring appears,  
array'd

In ev'ry beauty, that or tongue can tell,  
Or heart conceive! O charming heav'nly  
scene!

What joy ineffable, what pure delight,  
Pervades th' enraptur'd soul, and spark-  
ling beams

In each admiring eye! Kind phœbus  
lends

His renovating rays, and smiles benign



O'er Nature's various works below. The  
 earth.  
 Reviv'd, her fruitful bosom quick ex-  
 pands,  
 And lo! her mighty treasures long con-  
 ceal'd,  
 With force redoubled burst on ev'ry  
 side.—  
 The vaulted sky assumes its native blue,  
 By clouds no more obscur'd—The fur-  
 rows teem  
 With rising blades of corn abundant,  
 while  
 The plenteous sap pervading ev'ry  
 branch,  
 Flows upward, downward, liv'ning as it  
 goes.  
 The swelling buds unfold their leafy  
 store  
 Yet immature, but soon the genial  
 warmth,  
 With grateful dew combin'd, restores  
 to all,  
 Their former vigour, and their youth  
 renews.—  
 All pow'rful Nature now her aid bestows,  
 Her pencil exquisite now best employs,  
 To give each verdant leaf of various kind,  
 Its form peculiar, its proper tint.  
 Stupendous art! though ev'ry tree and  
 plant,  
 That e'er the eye inquisitive beheld,  
 From th' Hyperborean to the Antarctic  
 pole,  
 From others differs in gradation just;  
 Still each some beauty to itself confin'd  
 Possesses: all in one unbounded chain,  
 Shine forth resplendent, perfect in their  
 kind.  
 The gardens deck'd with various colour'd  
 flow'rs,  
 Exhaling fragrant perfumes, now invite  
 From home, th' industrious social train  
 of bees,  
 Which now with zeal assiduous extract  
 The liquid nectar; and for future time,  
 In waxen cells, store up their well  
 earn'd gains;  
 Now too the painted blossoms please the  
 view,  
 The smiling earnest of th' autumnal  
 fruit;  
 Full oft indeed the sport of sudden blasts,  
 Which seem to deal destruction round,  
 and strip  
 The fairest tree relentless; but which are  
 In truth's ne'er erring mirror, rightly  
 view'd  
 The ministers of mighty good. Thus oft  
 In life's uncertain chequer'd road, by  
 some

Great seeming evil suddenly beset,  
 We sink despondent, and with tears de-  
 plore,  
 What soon we find our only firm sup-  
 port;  
 The solid basis of our truest joy.  
 The feather'd choristers proclaim aloud,  
 In notes melodious, their joy unfeign'd;  
 While man's ingenious art excelling far,  
 They build for future young their mossy  
 nests;  
 In some sequester'd hedge secure from  
 harm,  
 Or lofty tree that mocks all rude attack.  
 Perhaps beside the gently murmur'ing  
 brook,  
 On those delightful banks where early  
 blows  
 The modest primrose striving to conceal  
 Its simple colours from th' observer's  
 view;  
 Or the blue violet filling all the air,  
 With odours still more sweet, more frag-  
 rant far,  
 Than all that boasted Ind' profuse be-  
 stows,  
 On all that Persia's abundant soil,  
 Exports to foreign climes less fertile.—  
 Now  
 The meads luxuriant all their charms  
 display,  
 Attracting as it were by magic art,  
 The flocks exulting in their happy state;  
 A happy state indeed, could they but  
 know  
 The source omnipotent of all their joy.  
 To man this knowledge is confin'd; his  
 mind  
 Alone can soar aloft, and reach the skies.  
 The wary cuckoo and the wand'ring  
 train  
 Of birds that migrate, haste to join again  
 Their happy fellows, and enjoy the scene.  
 By wond'rous instinct led, their only  
 guide,  
 They pass the boundless deep, and never  
 fail,  
 In proper time to reach the destin'd  
 shore.  
 No compass e'er directs their airy flight,  
 No star refulgent points to them their  
 course.  
 Where aged Ocean, and the vast expanse  
 Of heav'n's blue arch enclose on ev'ry  
 side  
 Th' astonish'd sight; by what superior  
 pow'r  
 Impell'd, choose they the only track that  
 leads



To climes more temperate, to realms  
more blest?  
'Tis that great God supreme who reigns  
above,  
Enthron'd in glory which no mortal  
man  
Yet has, or can, or ever will conceive,  
Who myriads and myriads of worlds,  
By his almighty fiat quick produced;  
Who keeps them still in their eternal  
course,  
At first prescribed; inviolate: 'tis He,  
'Tis He, who shews these birds their  
only road.—  
What father's care, oh God, can equal  
thine  
O'er all thy wond'rous works! What  
tender love  
Shines forth conspicuous through the  
whole machine!

Ye glittering spheres that roll above the  
sky  
Innumerable, thou radiant orb  
Of light that rul'st the day, and thou  
pale moon  
That o'er the silent night as chief pre-  
sid'st,  
To God omnipotent sing forth your  
praise.—  
Thou earth, and sea, and all that ye  
contain,  
In hymns of praise to your Creator join.  
Let all created beings swell the sound!

*Answer, addressed to the Querist, page 141,  
of the Repository for March, who re-  
quests a solution of the Questions concern-  
ing the Origin of Evil, the compatibility  
of Omniscience, with free Agency, &c.*

To learned Athens, led by fame,  
As once the man of Tarsus came,  
With pity and surprise,  
'Midst idol altars, as he stood,  
O'er sculptur'd marble, brass and wood,  
He roll'd his awful eyes.  
But one, apart, his notice caught,  
That seem'd with higher meaning  
fraught,  
Graven on the wounded stone:  
Nor form, nor name was there express'd;  
Deep reverence filled the musing breast,  
Perusing—"To the God un-  
known."

Age after age has rolled away,  
Altars and thrones have felt decay,  
Sages and saints have risen;  
And, like a giant roused from sleep

Man has explored the pathless deep,  
And lightnings snatched from  
heaven.

And many a shrine in dust is laid,  
Where kneeling nations homage paid,  
By rock, or fount, or grove.  
Ephesian Dian sees no more  
Her workmen fuse the silver ore,  
Nor capitolian Jove.

Even Salem's hallowed courts have ceas'd  
With solemn pomps her tribes to feast;  
No more the victim bleeds:  
To censers, filled with rare perfumes,  
And vestments from Egyptian looms,  
A purer rite succeeds.  
Yet still, where'er presumptuous man  
His Maker's essence strives to scan,  
And lifts his feeble hands;  
Tho' saint and sage their powers unite,  
To fathom that abyss of light,  
Ah! still that altar stands.

#### LINES

ON THE HOPE OF A RESURRECTION,  
OCCASIONED BY THE DEATH OF  
W. BRITCHER.

Hail! glorious Hope, rich treasure of  
the soul!  
Thou best of blessings from a hand di-  
vine;  
O may each passion yield to thy con-  
troul,  
And Nature's tears give place to smiles  
of thine!

Yes, tho' no more his mortal tongue  
shall charm,  
Or sweet instruction from his lips shall  
flow;  
Though Friendship's flame no more his  
breast shall warm;  
No more his presence grace these scenes  
below.

Though the fond bosom heaves the  
mournful sigh;  
Though Friendship's falling tear laments  
its loss,  
Still "Hope stands pointing" to the  
realms on high,  
Prepared by *him* who triumph'd o'er the  
cross!

On wings of Faith to those bright courts  
we soar,  
And view that future land of life and  
peace;  
Where we shall meet *him* whom we  
now deplore,  
Where Friendship's sacred joys shall ne-  
ver cease.



Come Hope, and take sweet Comfort in  
thy hand,  
Thy lovely sister, of Religion born;  
In every breast thy cheering power ex-  
pand,  
And bid each soul prepare to hail the  
glorious morn.  
*Cranbrook.*

S. D.

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LINES—BY MRS. OPIE.

ON THE OPENING OF A SPRING  
CAMPAIGN.

Spring thy impatient bloom restrain!  
Nor wake so soon thy genial power;  
For deeds of death must hail thy reign,  
And clouds of fate around thee lower.  
In vain thy balmy breath to me  
Scents with its sweets the evening gale;  
In vain the violet's charms I see,  
Or fondly mark thy primrose pale.  
To me thy softest zephyr breathe  
Of sorrow, soul disparting tone;  
To me thy most attractive wreath  
Seems tinged with human blood alone.  
Arrest thy steps, thou source of love,  
Thou genial friend of joy and life!  
Let not thy smile propitious prove  
To works of carnage, scenes of strife.  
Bid winter all his frowns recal,  
And back his icy footsteps trace;  
Again the soil in frost enthal;  
And check the war-fiend's murderous  
chase.  
Fond fruitless prayer! Thy hand divine  
The smiling season on must lead;  
And still at War's ensanguin'd shrine  
Must bid unnumber'd victims bleed.

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CHARACTER OF DE FOE.—BY MR.  
C. LAMB.

[The following lines were written, as  
our readers may remember, for a *Pro-  
logue* to Mr. Godwin's tragedy of  
*Faulkener*, which not pleasing the pub-  
lic taste, was no sooner brought for-  
ward than withdrawn. The charac-  
ter of De Foe is so well described in  
Mr. Lamb's poetry, that we deem it  
worthy of preservation in our Reposi-  
tory.—Ed.]

An author who has giv'n you all delight,  
Furnish'd the tale our Stage presents to-  
night;

Some of our earliest tears he taught to  
steal

Down our young cheeks, and forced us  
first to feel.

To solitary shores whole years confin'd  
Who has not read how pensive Crusoe  
pin'd?

Who, now grown old, that did not once  
admire

His goat, his parrot, his uncouth attire;  
The stick, due notch'd, that told each  
tedious day,

That in the lonely island wore away?  
Who has not shudder'd, where aghast he  
stands

At sight of human foot-steps in the  
sands?

Or joy'd not, when his trembling hands  
unbind

Thee, Friday, gentlest of the savage  
kind?

The Genius who conceiv'd that magic  
tale,

Was skill'd by native pathos to prevail.

His stories, though rough-drawn and  
fram'd in haste,

Have that which charms a manly Eng-  
lish taste.

What, though in some capricious sport-  
ive mood.

He term'd our countrymen a *mongrel*  
*brood*;

The spleen-born satire from our minds  
we chase:

The men he libell'd are a gen'rous race,  
Can take (though injured) their tradu-  
cer's part,

And own he had a true-born English  
heart!

His was a various pen, that freely rov'd  
Into all subjects—was in most approv'd.

Whate'er the theme, his ready Muse  
obey'd—

Love, Courtship, Politics, Religion,  
Trade;

Gifted alike to shine in ev'ry sphere,

Nov'list, Historian, Poet, Pamphleteer!

In some blest interval of party strife,

He drew a striking sketch from private  
life;

Whose well-wrought scenes of intricate  
distress

We try, to-night, in a dramatic dress.

A real story of domestic woe,

Which asks no aid from music, verse,  
or shew;

But trusts to Truth, to Nature, and  
De Foe.



# MONTHLY RETROSPECT OF PUBLIC AFFAIRS; OR,

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

An eventful month has passed over our heads. Whether we look to events abroad, or to deliberations at home, the Christian must be shocked at the difference between things as they now are, and as they will be, when men shall acknowledge the power, and practise the rules of the gospel. Extraordinary deliberations have taken place in the senate. It is no longer a surmise, but an acknowledged fact, that the representation of the Commons is not what it ought to be; that most scandalous transactions take place in it; and in these transactions his majesty's ministers are accused of being parties. This has been often said. It was not doubted without doors, but the atrocious crime had never been unblushingly owned before in the House of Commons. It is curious to perceive in what manner a worldly mind will gloss over the wickedest transactions, and with what difficulty an evil once established can be subdued. There cannot be a doubt that according to the principles of our constitution, the man who barter his vote for money is guilty of a great crime; and for this plain reason, that bad men may thus be entrusted with the power of legislation, and enter the House of Commons for sinister purposes. But how much greater is the crime, if the minister of the crown enters into the traffic—introduces men into the House decidedly to support his measures, and thus poisons deliberation at his source.

Whether the House of Commons is an advantage or disadvantage to the country, curious men may speculate, but it must be allowed by all, that to be of advantage it must answer the purpose for which it was designed; namely, to give the people its due share of the legislation, and to be a due check on the actions of the executive government. When it loses this character, the advantages of a mixed government are lost, and it would be better for despotism to appear in its pure form, than that the forms of liberty should be preserved when its essence is lost. This truth seems to have been generally felt, and the facts that have come out called for

speedy inquiry, and a proper remedy. The sale of seats in Parliament is so obvious and so gross an abuse, that nothing could be said openly by any party in its defence. It was sufficient to mention it for leave to bring in a bill to prevent it, and to make the penalties high for every transgression. Debates were very frequent, and much was found to be said on this subject—so much so that the original mover of the bill scarcely knew it again, after its passage through the House. Penalties were fixed upon, and oaths enjoined, by which the future traffick will be rendered very difficult, but still it remains a doubt, whether the subject will be a gainer, and whether the mart may not be transferred to a quarter which will render the traffic far more detrimental to the public than ever.

But it might be asked, since this traffic is by no one denied to be improper, why were not steps taken to render the bargain and sale for a seat in parliament impossible? That seats are sold as stalls in a market can no longer be doubted; the reason is, that by the tenure of certain seats they may be so in possession of certain individuals, that they may be considered as private property. This arises from the number of voters being very small, or from the votes being attached to dead property, to which an individual may at will assign a living voter. The cause of the evil being known, the remedy one might think would not be difficult; and as the House of Commons is intended to represent the commons of the land, there can be no propriety in members being sent from a place in which no commoners reside. But to correct the innovations which time has produced is now considered to be an innovation. Nothing is to be altered in the present mode of representation: this part is not to be investigated, and of course the evils attending the present state of the representation will in a great measure remain. As long as private individuals are in possession of seats of parliament, it is to be expected that they will turn their possessions to their own private emolument,



and not to the public good. To expect a different result is to reason against nature. The House of Commons will always speak the sense of the people by whom it is constituted. If it is constituted by private individuals, it will speak the sense of those individuals: if by the nation at large, it will speak the sense of the nation: if it is constituted partly by private individuals and partly by large masses of people, its sentiments will be of a more mixed nature, and the preponderance will always be in the favour of those by a majority of whom it is appointed.

But let not people deceive themselves with the idea of a pure representation correcting the evils of a bad government. If no improper bias acts on the electors, they can only choose those men who appear to them the best suited for the purposes of legislation, and in carrying with them the whole sense of the country, they will probably carry with them also no inconsiderable part of its nonsense. Hence very bad laws have been made in popular governments, and the true spirit of liberty cannot exist but in an enlightened people.—“If ye take my yoke upon you (says our Saviour) ye shall be free indeed, and all other yokes will be found to be exceedingly burdensome.” This yoke is at present refused by the nations of Europe, and they are consequently the prey of all the malignant passions. They profess Christianity, but one proof is wanting which our Saviour requires: “By this shall it be known, that ye are my disciples, if ye love one another.” Love is the essence of Christianity, and where a community gives up this principle, and intrenches itself within barriers to exclude all its neighbours who do not maintain the same sentiments, with what justice does it claim the name of Christian?

In our last it was mentioned, that a noble adulterer had refused to add murder to his other crimes, and due credit was given to him for his conduct. But this it seems did not satisfy the brother of the adulteress—he thirsted for blood, and his soul panted for revenge. Full of the baseness of malignant passion, he persisted in the demand, that he should have a shot at his brother-in-law, and this wretched and contemptible passion was gratified. The adulterer gave him the desired meeting, and according to the laws of the spurious honour which actuated the challenger, he had the first

fire. He aimed a ball at the adulterer's heart, but did not succeed in his wicked attempt. The adulterer returned the fire, but in a direction which could not commit murder, nor hurt the challenger. It was evident that he would rather lose his life than take away that of the challenger, whose second now stepped in and would not permit his principal to take a second aim. He was reluctantly compelled to quit the field. This unfortunate man's passion had taken such possession of him, that he declared that he came prepared that one or other should fall. Happily for him he missed his aim; for however great the crime of the adulterer, still it was not his business to be the executioner. The hangman is held to be not a very honourable character, yet it is necessary, and the challenger in this case has put himself on a level with one whom he probably affects to despise. Yet duelling may be necessary to keep the adulterers in high life in order; and if they cannot be restrained within due bounds by the laws of God or of the land, their own follies may lead them to chastise each other, and to be a punishment to themselves.

But what interest can such a contest excite when the murders of thousands of our fellow-creatures, the burning of cities, the devastation of countries, call our attention to another quarter. The destroying angel still holds out his scourge over Europe. The sanguinary battles which preceded the entry of the great conqueror into Vienna seemed to have put an end to the campaign, but new exploits were in reserve, and a new scene was opened to wondering Europe. The great conqueror has received a check. The fugitive Archduke having rallied his troops that followed him in confusion into Bohemia, marched directly towards Vienna. He did not doubt that Buonaparte would take the earliest opportunity of crossing the Danube, and he was not disappointed in his expectations. The French army was conveyed in part over the Danube, and effected a landing without the appearance of an enemy on its northern bank, but it was soon after attacked by the Archduke with an immense train of the artillery, and at the same time boats were sent down the Danube filled with combustibles, which destroyed the bridge and boats of the French, and prevented the passage of the remainder of the army, as well as of supplies. About two-thirds



only of the French were supposed to have passed over, and for two days there was a most desperate battle, sanguinary in the extreme on both sides, but in the result tending evidently to the discomfiture of the French, who instead of advancing were compelled to recross to an island in the Danube. This island Buonaparte fortified immediately to the utmost of his power, and the Archduke probably had not the means of attacking it to advantage. A check of the French was an important point gained, and expectations of greater advantages were held out, but the Archduke remained so long on the northern bank, that still bloodier battles are to be expected.

The loss to either side cannot be known, but it must have been immense: that of Buonaparte was however soon made up, for the army of Italy had finished the task assigned to it, and was marching down towards Vienna. Its junction with his army Buonaparte announced by sound of cannon, and in his bulletins, with a view probably to intimidate Europe, and to shew that he had made up for the disasters of the last conflict. Without doubt the losses of that day are made up, and he is now at the head of a very potent army, but what is the state of the Archduke will be known by his future motions. The Danube is now between the two contending parties. If the Archduke does not cross over, Buonaparte doubtless will, when his preparations are ready, and the next battles will put an end to the war. They must be bloody. Peace between the parties without fighting is hardly to be expected, and he for whom the dominion is designed, will obtain it.

In the other parts of Germany no small confusion prevails. It was rumoured that Prussia had declared war against the French, and the adventure of Schill rendered the report not improbable. The career, however of this captain was soon stopped. After creating considerable alarm in the north of Germany, he made way to Stralsund, and was there slain in the middle of the town, and his troops dispersed. It does not appear that he was joined by many in his march, and it is not improbable that the scheme formed for a rising in many places was broken by the defeat of the Archduke so early in the war. That a scheme of this kind was on foot there can be no doubt, and on the death of Schill a new adventurer took the lead, a son of the late Duke of

Brunswick. He has issued a proclamation calling upon Germany to join him, and to seek for liberty under his auspices. What returns he has met with time must discover, but we cannot anticipate any great events from that quarter. The Germans are not likely to rise unless some chance of success appears, and then they will scarcely place themselves under the guidance of a petty prince of the empire.

The operations of the Swedish diet are not known. The king has abdicated the throne. A new king is not appointed; in the mean time the kingdom is governed by the Duke of Sudermania. Russia has her eye fixed upon this kingdom, and this probably prevents any great activity towards Turkey and Austria. The Swedes are thus in a most distressing situation. Its internal affairs are in great confusion, and it is deliberating on a constitution which may be set aside as soon as settled by Russia acting exactly the same part there as it did in the affairs of Poland. We hope that it will not send another Suwarrow to execute its purpose.

In Spain and Portugal the affairs of France seem to be doubtful. From the latter kingdom the French have been driven out by the English forces, and such reinforcements have been sent to that country, that we may expect to hold it for a considerable time. Of Spain our accounts are so imperfect that the real state of the war cannot be well ascertained. The French do not appear to have made any progress towards the south, which obeys the Junta, but all the middle of Spain is obedient to the possessor of Madrid. From letters published by the Junta it is known that an attempt has been made by the king to bring over its generals and chief men to his party, but they have treated his offers with contempt, and the Junta itself has taken the step at last with which it ought to have commenced its operations. It has issued a proclamation for the calling of the cortes, and for the melioration of the government. It has promised a redress of many grievances, and the removal of those bars to improvement which degraded Spain in the eyes of Europe. Its statesmen are called upon to send their ideas of improvement, and the old constitution is to be restored and improved. Thus it is certain, that in any case Spain can no longer be governed in the shameful manner under which it has



groaned for the two last centuries. Their abominable Inquisition must be destroyed, its nonsense about the incarnation will not degrade the people, its ridiculous idols will be overturned, its monks and priests will be turned into honest and industrious subjects, and its allegiance to the holy see will vanish. Whether this is done by a cortez or by a Buonaparte the result will be happy for Spain; and a nation that will not improve itself deserves to be placed into the hands of others who will not permit such abominations.

Every thing is at rest between the governor and assembly of Jamaica, the military general having been properly made to bend before the assembly. There could be no doubt of this being the end of the affairs, as we are not yet under a military government. Our hopes respecting North America are baffled, for it is now ascertained that the treaty is not to be ratified, as the ambassador on our side went contrary to his instructions. It is expected, however, that means will be found to reconcile the differences, and a state of outward amity at least will be restored.

The parliament, by its mutilation of Mr. Curwen's bill, shewed its ideas of the nature of reform, and in the House of Commons it gave occasion for many debates: but a chief feature in it was the occasion it gave for many severe reflections on Sir F. Burdett and his party, which, though a very small party, may be called the third party, and produce hereafter many important changes in favour of the people. Sir F. Burdett wished to pledge the House to take the subject of the representation into consideration next session, and he introduced a motion for this purpose; and in the course of his speech, after having shewn, in a clear manner, the evils of the present borough-mongering system, and the tyranny it exercised over both king and people, he laid down the plan which he proposed to remedy them. This plan he did not present as absolutely perfect, but as holding out sufficient objects for future discussion, from which might be extracted whatever the occasion required. His plan was this; that all freeholders, copyholders, and householders, paying direct taxation to the support of the state, the church, and the poor, should have a vote, a division of the country into districts, of which each should have its

member; all the elections to take place in one day, and the votes to be collected in the parishes, and the shortening of the duration of parliaments. No person to be excluded from voting, not even the exciseman. These steps appeared to the worthy baronet quite sufficient, and calculated to satisfy the people, to preserve the crown, and to restore the balance of the constitution.

The motion was opposed by the Chancellor of the Exchequer, who treated it with great levity, seeing no need for reform, and denying that the people wished for it. Mr. Maddocks supported the motion, and wished for a real and efficient representation, approving very highly the extending of the right of voting to householders, as they were for the most part fathers of families. He ridiculed, with just severity, the giving to an old wall, or a few stones, the privilege of sending members to parliament, and asserted his readiness to prove that five thousand pounds had been paid to the Treasury for a seat, by Mr. Dick, who was induced to resign, on account of the difference of opinion between him and the Treasury on the subject of the Duke of York. Sir B. Williams opposed the motion, and Sir J. Hall thought that it would tend to a complete revolution, and that the rotten boroughs might do good. Mr. Hutchinson applauded Sir F. for his noble and manly speech, and declared his conviction that there was a crying necessity for reform, after the avowal in the House that seats were bought and sold. Mr. Western had always been for reform, and was for the pledge. Mr. Barham was averse to the pledge, but approved the speech of the mover. Sir T. Turton did not concur in every part of the proposed plan, and was not fond of pledges, yet he thought that the representation ought to be taken into consideration, and should vote for the question, if it came to a division. The enemies to reform put him in mind of squire Western, in Tom Jones, who swore that he would be damned if he went to church if one point in the Liturgy was amended. Mr. Tracey asserted that the people, from one end of the kingdom to the other, wished for reform; that it had been kept down only by the arts of its adversaries, in linking it with the French revolution and the cry of no popery. Without pledging himself to the plan,



he should certainly vote for the motion. On the question being called for, there appeared—For it - 15

Against it 74

Majority against it 59

But though the question was thus lost, we cannot doubt that it will be taken up in the next sessions; and it is not improbable that some points may be gained, though it is obvious, that all the strength of the borough-holders will be put forth to prevent reform, and to retain their unjust usurpation.

Mr. Wardle's motion was for papers, which were all granted to him, and in his speech for them he stated his opinion, that if the House were the faithful guardians of the public purse, the amount of the Income Tax might be greatly diminished, if not entirely saved. He denied that he attacked the character of public men; it was pernicious systems that he attempted to overthrow. He then went into a detail of savings in the Blues in the cavalry, in the Royal Staff corps, the Militia, the Volunteers, the Loyal Waggon Train, the Recruiting Staff, Army Agents, the War-Office, the Ordnance department, the Barracks, the Post Office, the Bank, and several other departments, which according to his calculations (and we are not in the least inclined to doubt them) would produce the savings he had stated. Mr. Huskisson, of the treasury, insinuated, that the shew of saving 11,000,000l. a-year was calculated to excite discontent in the country; that it was easy to talk of savings, and that a diminished army might be kept at a diminished expence,

vindicated the use of foreign corps in our service, and thought that an inconsiderate pledge had been given which could not be justified. After controverting several statements, he passed severe censures on the mover for making rash assertions, unfounded in fact. Mr. Parnell vindicated Mr. Wardle for bringing forward his motion, and was for a retrenchment in the expenditure. Mr. Thornton observed, that a saving had already taken place in the Bank, doubted that much could be saved from places and pensions, but admitted that many points in Mr. Wardle's speech deserved attention, and particularly those respecting the auditing of the public accounts. Mr. Rose, Mr. Marryatt, and some others, controverted some of the statements, and it was at last agreed that ministers should produce the papers in the best manner they could, according to the scope of the motions, leaving the defects to be supplied in the next sessions. A great point is thus gained, for one member has taken upon himself the arduous task of enquiry into various articles of expenditure, and we have not the least doubt that in the course of his investigation he will find many objects to be examined, which in the result will produce to the nation a saving of many millions. The effect also of this motion will be not only an absolute saving to the public, but also a stricter attention to the expenditure; for it will be dreaded hereafter that similar motions will be made, and the agents of administration will be liable to much greater enquiry than has been hitherto adopted in the management of public affairs.

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## OBITUARY.

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4th of April, aged 62, died suddenly, at Lewes, but after a long season of confinement in affliction, borne with deep and exemplary resignation, Mrs. SARAH (NEAVE) RICKMAN, daughter of the late Jeremiah Neave, Surgeon, of Stains, and wife of Joseph Rickman, Surgeon, Lewes:—She was one of the people called Quakers; but remote from every degree of the sectarist; a woman

of unblemished character and most conciliating manners. In her were eminently verified Solomon's observations, Proverbs xxxi. 28. 29, &c.

April 9, MISS COVENEY, only six months have completed their fleeting periods, and we have to announce the death of the remaining daughter of Mr. J. Coveney, of Tenterden, Kent\*, her state of health was not good when her

\* See M. Repos. Vol. III. p. 616.



sister died. The seeds of decline were sown. Disease gradually gained upon the constitution, until it terminated in an event, which she met, with the same fortitude and piety, of which her sister had set her so encouraging an example. This took place on the 9th of April in her twentieth year. In that tranquil and happy state of mind, which is the general attendant on religious virtue. Her course of reading had been similar to that of her sister; and her leading sentiments and views the same. After the scriptures, the Unitarian tracts had been

useful to her; as also Zolikoffer's Exercises of Piety, a book, in which she much delighted; and a part of which she had been reading only a few hours before her death.—let the young be warned by these repeated instances of early mortality; and from such examples receive instruction; that thus they may be equally prepared for future respectability and usefulness in the world; or to bow with submissive piety to the will of that Being, who hath appointed death to be a law of our nature, and ordained it to be the gate to endless life.

## INTELLIGENCE.

### JOANNA SOUTHCOTT.

THE following curious advertisement is copied from the *Leeds Mercury*. The conclusion of it is borrowed, with some alterations and errors, from a Fast Sermon published some few years ago, the author of which is not, we believe, a follower of Joanna. This passage seems to be very popular with the sect. We have received, through another correspondent, an advertisement from the same Paper, dated Oct. 29, 1807, and signed *George Turner*, in which it is also contained.

#### TO THE PUBLIC.

Nothing is fairer, or more desirable than TRUTH—and it is from this principle alone that I am induced to put the following advertisement into this Paper, to vindicate and clear a Character that has been most wantonly and wickedly traduced in the Public Prints, I mean the Character of JOANNA SOUTHCOTT. She has been accused of THREE HEAVY CHARGES, and which if they could be substantiated against her, she ought to suffer every severity which the law of this land could inflict upon her; but happily, there is not the least shadow of truth in any one of the Accusations.

The first Charge made against her, is, that Mary Bateman's wicked and infamous conduct (and who has lately suffered the just sentence of the law at York) is to be ascribed to Joanna Southcott, because she happened to have one of her Seals.

The second Charge brought against her is, her having predicted the destruction of Bath on Good-Friday last.

The third Charge brought against her, is, her having sold Seals at Half-a-crown each.

*To the First.*—It is true Mary Bateman had a Seal, but her wicked and diabolical conduct can no more, IN JUSTICE, be ascribed to Joanna Southcott, than the wicked and diabolical conduct of Judas could, IN JUSTICE, be ascribed to our blessed Lord, because he was one of his Disciples—and this the wise will understand, though the wicked and unbelieving will not understand.

*To the Second.*—This is a direct falsehood, and can be proved by many Witnesses; for when it was told to Joanna Southcott that some woman had predicted the destruction of Bath on Good-Friday last, she immediately answered, she would be found A FALSE PROPHETESS; and so many of the people of the place discovered, when they experienced upon their return to the city, the mockery and ridicule of their neighbours.

*To the Third.*—This is as unfounded as the second Charge, viz. "that Joanna Southcott has sold her Seals for Half-a-crown each." Now it happens, there are more than Fifteen Thousand People who can prove she never sold a Seal in her Life, or ever suffered one to be sold; for her Seals were given "without money and without Price."—A Free Gift to All that had Faith to believe in her Inspired Writings, as well to the Rich, as to the Poor.

Having thus cleared up the Charges against Joanna Southcott, I shall give a short sketch of her Divine Mission,



which is, to Warn the World of the **SECOND COMING** of the **LORD JESUS CHRIST**, to Destroy Satan's Kingdom of Misery, Evil, and Woe,—and to Establish His own Glorious Kingdom of Love and Peace upon the Earth for a Thousand Years, as is promised in the 20th chap. of the Revelations, when HE will reign IN SPIRIT among the children of men during that period before the General Judgment.

Her Writings only lead those who will follow their directions to the Scriptures of Truth, and point out HOW the Promises and Prophecies of that Golden Book, the Bible, will be fulfilled and accomplished—and demonstrate irresistibly that the Kingdoms of this World will SOON become THE KINGDOM of the LIVING GOD, and HE will reign for ever and ever! Illustrious Era! Thine it is to close the long series of Preparation which Providence has been

carrying on from the first of time!—Thine to fulfil the wishes of the Worthy and Devout of every age, and every clime!—Thine to recover Man from depredations and dishonour!—Thine to consummate THE MISSION, and to adorn with its brightest Honours THE CROWN of the Saviour of the World!—Thine to vindicate the Government, Glorify the Perfections and illustrate the all-bounteous Character of the God of Love! Thy approach, glad Period, will be hailed by myriads of intelligent beings, who, animated by thee with a celestial glow of devotion, will give expression to their raptures in the long-suspended Song of Angels—"Glory to God in the Highest—on earth Peace—and Good-will towards men."

THOS. PHILIP FOLEY,

Rector of Oldswinford.

Oldswinford, Worcestershire,

April, 1809.

#### TOLERATION ACT.

[Every thing relating to this great bulwark of religious liberty is so important, that we think it right to lay before our readers the following conversation which took place in the House of Lords on Friday, June 2, as reported in the *Times* newspaper of June 3.—EDITOR.]

Lord Viscount Sidmouth rose to move for an account of the licences granted yearly under the Toleration Act since the year 1780. He would be one of the last to infringe upon the provisions of that wise and benevolent act. He thought that the far greater proportion of those who dissented from the church establishment, did so from conscientious and worthy motives, or from reasons that he had no doubt were laudable, and he believed that they would not think that his view of this subject was unjust or uncharitable. But he did believe that the Toleration Act had been much abused. Previous to the ballot for the militia, and previous to other occasions, which called upon every man to do his duty to his country, many persons took out licences to preach for 1s. who never intended to teach and preach, and who were not qualified to perform those important duties. He thought that such persons swelled improperly the list of licensed preachers and teachers. Such persons ought to state the particular

points of their dissent, and give attestations of their character and qualifications. He highly commended the principle of the measure announced on the preceding night, for augmenting the bounty of Queen Anne, and was sure that it was only by such means as were proposed, namely, those of giving respectability to the ministers of the church, that the great object which he trusted all their lordships had in view on such a subject as this could be effected. He should on a future occasion have something further to submit, but at present confined himself to his motion, as he had already stated.

Lord Harrowby entered at some length on the question. He thought that it was not by any restrictive measure that any great and desirable object could be accomplished. He particularly recommended to their lordships' consideration the small number of churches of the established worship compared to what was required. The people were desirous of procuring religious instruction; and if they could not find it in the establishment they were obliged to seek it elsewhere in very many cases, while they would more readily receive it from the church of England. With this fact he was certain many of their lordships must be well acquainted. Give the church its fair and just opportunity



ties, and he had not the slightest reason to imagine any danger to the establishment. The general superiority of education, the justly acquired influence, and the moral habits of the established clergy would, he was convinced, in that case, ensure those moral and religious advantages that were so much desired by all who had at heart the welfare and happiness of the community at large. His lordship would propose an amendment, which would shew the progressive increase of dissenters, or persons preaching and teaching, not being of the established church, more fully by going back towards the commencement of his Majesty's reign. He therefore moved the yearly returns should commence from the year 1760 instead of 1780.

The Archbishop of Canterbury said, that the fact of the great increase of sectaries and dissenters from the established church of England, was one which was so clear that no man could doubt it. His grace supported the motion and the amendment, and expressed his approbation of the measure proposed on the preceding evening. The fact was, said his grace, that our population had, particularly in some large towns, far exceeded the machinery by which the beneficial effects of our church establishment could be universally communicated. He did not wish to interfere in the smallest degree with the wise and just system of toleration, and though he lamented the present deficiency of means on the part of the establishment, he was not friendly to measures of restriction:

so far from that, under the present circumstances, he should be sorry to see any such measures resorted to. But he trusted their lordships would consider the real state and number of the parochial places of worship in the country under the establishment. His grace begged, however, to state, that with respect to the licences alluded to, the bishops had no power whatever.

Earl Grosvenor concurred in most of what had fallen from the preceding speakers. His lordship thought the matter of the highest consequence. He held in his hand a printed letter to the late archbishop of Canterbury, calling upon his grace's interference; and stating, out of not a large number of persons receiving licences, that seven or eight of them spelt the word "gospel," differently: and as many others made their mark, instead of signing their names, on paying their shilling for a licence under the Toleration Act.

The Lord Chancellor expressed his desire to see every thing done that could be done in favour of the established church, and hoped that something might be done to prevent those abuses that were practised on the Toleration Act, by which men who never intended to preach or teach took advantage of that liberal enactment, to avoid that civil or military service which no conscientious or religious person would take such means to avoid.

After some observations from Lord Viscount Sidmouth, his lordship's motion was put and carried, *nem. dis.*

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A COMPLETE LIST OF NEW PUBLICATIONS ON MORALS AND THEOLOGY IN MAY, 1809.

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*1. Select List.*

Practical Sermons. By Abraham Rees, D.D. F.R.S. Two vols. 8vo. 1l. 1s.

The True Character of the Son of God Defended, being Remarks on Wright's Essay. By E. Shinfield. 1s. 3d.

Metaphysical Essays, containing the Principles and Fundamental Objects of that Science, with some Considerations upon the Human Mind, &c. By Richard Kirwan, L.L.D. F.R.S. 8vo. 12s.

Four Letters to Lant Carpenter, L.L.D. Occasioned by his Discourses on the Genuineness, Integrity, and Pub-

lic Version of the New Testament. By James Trego, Minister of the Gospel. 1s. C. Law.

*2. Publications relating to the Fast Day.*  
A Sermon preached at Woodburn Chapel, Feb. 8 1809. By W. Cockburn, A. M. 1s. 6d.

The True Patriot: a Sermon, preached at Salem Chapel, Leeds, Feb. 8, 1809. By Edward Parsons.

*3. Sermons in Volumes.*

Sermons, preached before the University of Oxford, in the year 1806, at the Bampton Lecture. By John Browne, M. A. late Fellow of C. C. C. 8vo. 9s.

Sermons, principally designed to the



**Instrate and Enforce Christian Morality.**  
By Thomas Gisborne, M. A. 8vo. 8s.

4. *Single Sermons.*

A Sermon preached before the House of Lords, in Westminster Abbey, Jan. 30, 1809. By the Rt. Rev. Charles, Lord Bishop of Oxford. 2s.

The Substance of an Address, delivered to the Rev. R. Stodhart, on his being set apart over the Church and Congregation, assembling in Mulberry Garden Chapel, Ratcliffe Highway.—Also, a Sermon delivered to the Church, Oct. 5, 1808; being the Anniversary of the opening of their Place of Worship. By Thomas Young, of Canterbury, Minister in the Connexion of the late Countess of Huntingdon. 8vo. 1s.

The Life and Death of the Christian; a Sermon, occasioned by the Death of Mr. Thomas Hayter, of Gosport. By D. Bogue. 1s.

An Introductory Discourse, Confession of Faith, Charge and Sermon, delivered at the Ordination of W. Clayton, at Saffron Walden, Essex. Feb. 1, 1809.

5. *Biography.*

Memoirs of Thomas Brand Hollis, Esq. F.R.S. and S.A. Amicitiae Sacrum. Large 4to. Printed but not published.

The Life of Alexander Norvell, Dean of St. Pauls, chiefly compiled from Registers, Letters and other authentic Evidences. By Ralph Churton, M. A. Rector of Middleton Cheney, Northamptonshire. 8vo. Portraits and Engravings. 1l. 1s.

6. *Controversy.*

Certain Accusations brought recently by Irish Papists against British and Irish Protestants of every Denomination, Examined by Thomas Kipling, D.D. Dean of Peterborough. 3s.

Supplement to the Reply to the Rev. Dr. Milner.

7. *Miscellaneous.*

The Ecclesiastical and University Annual Register, for 1808, containing Proceedings in Parliament relative to

Ecclesiastical Affairs, and those in the Bishoprics and Universities, arranged under the Respective Dioceses and Colleges. To which is added, A Complete List of all the English Rectories, Vicarages, Curacies and Donatives, Alphabetically arranged, with their Valuations, &c. 8vo. 16s.

The Travels of Humanus in search of the Temple of Happiness; an Allegory. To which is prefixed, The Manuscript an Interlude, dedicated to the Readers of the above. By William Lucas. 12mo. 6s. extra bds.

An Inquiry into the Cause of the Holy Communion being so little attended. By T. Pennington, A. M. 1s. 6d.

Remarks on Various Texts of Scripture. By E. Popham, D.D. 8vo. 10s.

The Hebrew Reader, or a Practical Introduction to the Reading of the Hebrew Scriptures, for the use of Learners, who were not taught Hebrew at Schools, and of Schools where it has not been introduced. By the Bishop of St. David's. 8vo. 2s.

The Hebrew Reader, Part II. containing Extracts from the Bible. 8vo. 3s.

Copper-plate Copies of Hebrew Letters and Words, designed as a Companion to the above. 1s.

A Commentary on the Three Epistles of St. John. By T. Hawkins. 6s.

Missionary Transactions. No. XX. 1s.

The Village Manual. 6s.

The Friend; a Literary, Moral, and Political Weekly Paper, excluding Personal and Party Politics, and the Events of the Day. Conducted by S. T. Coleridge, of Grasmere, Westmoreland. 8vo. 1s.

8. *New Editions.*

Moral Tales for Young People. By Mrs. Ives Hurry, 2d. Ed. 12mo. 4s.

An Abridgment of Stephen Charnock's Treatise on Regeneration. Never before separated from his Folio Works. By Griffith Williams. 5s.

## CORRESPONDENCE.

Owing to the Editor's absence from town, the various communications received this month will be acknowledged in the ensuing number.

### ERRATA IN THE LAST NUMBER.

Page 275, col. 1, line 4 from bottom, for εὐδοκῆς read εὐδοκῆς.

Page 275, col. 2, line 14 from bottom, for and even to deserve, read, and almost to deserve.