

THE  
MONTHLY REPOSITORY  
OF  
*Theology and General Literature.*

No. LXVIII.]

AUGUST.

[Vol. VI.]

MISCELLANEOUS COMMUNICATIONS.

*Forerunners in the Abolition of the Slave Trade, unnoticed by Mr. Clarkson.*

SIR,

June 7, 1811.

I remember to have read of two writers, who, though of the Romish persuasion, yet examined with so much critical severity, the holy Calendar of their church, that they were entitled *Unroosters of Saints*. In a former letter, (p. 285,) I ventured upon the best authority to displace *Whitfield* from Mr. Clarkson's *Calendar of Forerunners*, and am now disposed to make such amends as the *Unroosters*, I dare say, never thought of. Having met, quite accidentally, with a few names, which, I believe, the Author of the *History of the Abolition* will readily add to his catalogue, I have great pleasure in offering them to his notice, through the medium of your Repository. I confine myself to the period before 1765, when Mr. Sharp first agitated the question of Negro Slavery. Till that important æra, mere hints of disaffection to the Slave Trade, or compassion for the sufferers under its enormities, deserve to be recorded. The light upon this question was, for a long time, only glimmering, but it was a light shining in a dark place. Since that æra, with which Mr. Sharpe's name will be always

so honourably connected, it has happily required extraordinary zeal and opportunities of exertion to deserve any distinction.

Mr. Clarkson, (i. 44,) names "writers" who, though "they have not mentioned the African slave trade," have yet virtually condemned it. To his instances may be added the following.

*The Sieur de Charron*, who died at Paris in 1603, thus begins the 48th chapter of the 1st book of his celebrated work *Of Wisdom*. "The making use of slaves, and the power of lords or masters over them, though it hath been a thing received and practised in all places and all ages of the world, (except that it was considerably abated for about four hundred years, but now it hath since revived and obtained again,) yet I cannot forbear looking upon it as a monstrous custom and highly reproachful to human nature. Since brutes have nothing of this kind among them; nor do they either compel their fellows by violence and fraud, or voluntarily submit themselves to captivity."—*Wisdom*. Trans. 1729. ii. 498.

*Algernon Sidney*, in his *Discourses concerning Government*, for which he was juridically murdered in 1683, has not contemplated Negro Slavery. In the close

of the following passage he may, however, be said to have described a *Washington* or a *Whitfield*. "The weight of chains, number of stripes, hardness of labour, and other effects of a master's cruelty, may make one servitude more miserable than another: but he is a slave who serves the best and gentlest man in the world, as well as he who serves the worst, and he does serve him, if he must obey his commands and depend upon his will."—*Discourses*, ch. 3d. Sect. 21. To this may be added the introductory sentence of Locke on Government, which I had occasion to quote in your 2d. vol. (p. 83.)

I proceed to some who may be more strictly called Forerunners.

*Camden*, in his *History of Elizabeth*, first published in 1615, has, in the following passage, shewn, at least, his suspicions that the Slave Trade was iniquitous. "Hawkins had arrived at Saint John de Ullua in the Bay of Mexico, with five ships for commerce, laden with merchandizes and black-moor slaves, which were now commonly bought in Africa by the Spaniards, and from their example by the English, and sold again in America, *how honestly I know not.*"—*Hist. Anno 1568.*

Hawkins, and the pious phraseology with which he committed himself to the voyage, are mentioned in your 2d. vol. p. 532. I have somewhere read, that Hawkins himself sailed in the ship *Jesus*, and could not help applying to him the line first written for the disciples of *Ignatius Loyola*,

Their name from Jesus, but their arts from Hell.

*Sir Thomas Herbert*, a favourite

courtier of Charles the First, who attended his master to the scaffold, published in 1634, his "Travels, begun in 1626, into divers parts of *Africa* and *Asia Major.*" Visiting "the African Coasts, *Congoo*, *Angola*," &c. he describes them as "full of black wretches, without law and religion, but rich in earth, abounding with the best minerals and elephants, living upon rapine and villany, and worshipping *Mokisses*, *Fetesiors*, and deformed idols of devils, in shapes of dragons, goats, owls, bats, snakes, dogs, cats, and whatever their witches urge them to, - in the most infernal postures, gaping, hooping, groveling, soiling and discolouring their carcasses with juice of herbs, rice, roots and fruit." This description might be considered as an apology for trading in such commodities as these stupid Africans. Our traveller had no such purpose. He immediately adds:—"A dog was of that value once with them, that twenty negroes were exchanged for one: but now they make a better market of them, to send their slaves to the *Carribee Islands*, and other parts of America; a trade, by which 'tis to be feared Christians will make but little gain, (since they have no care of converting their souls,) such merchandize being a great sin among *Christians*, though practised by *Jews and Gentiles.*" (*Harris's Collection*, 1705, i. 405.)

*Sir Thomas Browne*, in his "Tracts," published by Dr. afterwards Archbishop, *Tennison*, in 1686, soon after the author's decease, has one (No. xii.) entitled "A Prophecy concerning the Future State of several Nations, — not built upon fatal decrees, or

inevitable designations, but upon conjectural foundations, whereby things wished may be promoted, and such as are feared, may more probably be prevented."

Among the former, he anticipates the time,—

*When Africa shall no more sell out their blacks*

*To make slaves and drudges to the American Tracts,*

and adds the following explanation:—"That is, when African countries shall no longer make it a common trade to sell away their people to serve in the drudgery of American plantations. And that may come to pass whenever they shall be well civilized, and acquainted with arts and affairs, sufficient to employ people in their countries. If also they should be converted to Christianity, but especially to Mahometism, for then they would never sell those of their religion to be slaves unto Christians." It should be added that this author in his "Vulgar Errors," ch. x—xii. b. 6. *Of the blackness of Negroes*, &c. ably vindicates them against the imputation of a curse derived from their progenitor Canaan. Nor, amidst many ingenious conjectures on the causes of the negro colour, does he give the least hint of their natural inferiority to whites. It is well known that religionists and professed philosophers, in later times, have advanced these contemptible arguments in the cause of negro slavery.

Rev. Francis Crow, an ejected minister, who emigrated to the West Indies. In Calamy's *Account* (iv. 793,) is a letter from this divine, dated March 7, 1687, from Port Royal, then the capital of Jamaica. I could not read

the following descriptions in this letter, without applying, with the variation of a word, the contrast at the close of Thomson's *Winter*:—

———The Negro's share

In life was gall and bitterness of soul:

———while luxury

———lay prompting his low thought

To form unreal wants.

"This is one of the most expensive, dear places in the known world for all manner of provisions, and yet 'tis the most proud and prodigal place that ever I beheld, especially it is so as to the women among us. For a cooper's wife shall go forth, in the best flowered silks, and richest silver and gold lace that England can afford, with a couple of negroes at her tail, there being five blacks to one white. The greatest trade of this place, lies in bringing of these poor creatures from *Guinea* hither, to sell them to the *home* plantations, and to the *Spanish* factors, that buy them at 20*l.* per head, or thereabouts. They come as naked as they were born, and the buyers look in their mouths, and survey their joints as if they were horses in a market. We have few other servants here but these slaves who are bought with our money, except some from *Newgate*."

Mr. Crow was a zealous Presbyterian, yet "by a year's preaching," he was not aware of having "converted one soul," though he preached "fundamental truths and vitals of Christianity," beginning with "man's misery by nature." Here were also *Quakers*, *Anabaptists*, and *Independents*, but the people are described as "not caring that full proof should be made of any ministry among them, in following them close, for reforming loose lives and hea-

thenish families." A large part of this letter is in Noncon. Mem. (iii. 266.) but the passage on the Slave Trade is omitted.

*De Foe.* In his Life by Dr. Towers, (Biog. Britt. v. 52.) is the following quotation from *Reformation of Manners*, a poem published by De Foe in 1701. Amidst the vices of the age, having instanced those who burn vessels to defraud insurers, he adds,

Others seek out to Afric's torrid zone,  
And search the burning shores of Serralone;  
There in unsufferable heats they fry,  
And run vast risks to see the gold and die.

The harmless natives basely they trepan,  
And barter bawls for the souls of men.  
The wretches they to Christian climes bring o'er,

To serve worse heathens than they did before.

The cruelties they suffer there are such,  
Amboyna's nothing, they've outdone the Dutch.

Cortez, Pizarro, Gusman, Penaloe,  
Who drank the blood and gold of Mexico,

Who thirteen millions of souls destroyed,  
And left one-third of God's creation void,

By birth, for Nature's butchery design'd,  
Compar'd to these are merciful and kind.

Death could their cruellest designs fulfil,  
Blood quench'd their thirst and it suffic'd to kill;

But these the tender *coup-de-grace* deny,  
And make men beg in vain for leave to die;

To more than Spanish cruelty inclin'd,  
Torment the body, and debauch the mind;

The ling'ring life of slavery preserve,  
And vilely teach them both to sin and serve.

In vain they talk to them of shades below,

They fear no hell but where such Christians go.

De Foe, in 1725, according to his biographer, (v. 71.) took another occasion to offer some representations relative to the cruelty

of the English planters towards their Negroes, and arguments in support of the policy, as well as humanity, of a more mild and generous treatment of them. These are introduced in "The History and remarkable Life of the truly honourable Colonel Jacque."

*Rev. Thomas Bacon*, Rector of St. Peter's in Talbot county, in the province of Maryland. I find in the *Journal Britannique*, (ii. 452.) that this clergyman published in 1750, "Four Sermons upon the great and indispensable Duty of all Christian Masters and Mistresses to bring up their Negroe Slaves in the Knowledge and Fear of God;" also, two Sermons preached in his Parish to a Congregation of Negroes.

Those who think that such were so generally acknowledged as a clergyman's duties, that he could acquire no distinction by performing them, should look into Ramsay's "Essay on the Treatment and Conversion of African Slaves, 8vo. 1788." That pious and benevolent clergyman describes (ch. 3. sect. 4. p. 178.) his own practice, and the hindrances interposed by the masters, to his "public attempts to instruct slaves on his first settlement as a minister in the West-Indies," about 1770. "It was quickly suggested and generally believed, that he wanted to interrupt the work of slaves, to give them time, forsooth, to say their prayers; that he aimed at the making of them Christians, to render them incapable of being good slaves. In one word, he stood, in opinion, a rebel convict against the interest and majesty of plantership."

Such are the few additions which I have been fortunate enough to



discover towards completing Mr. Clarkson's truly honourable *Calendar of Forerunners*. There are no doubt other "merciful men," who, as yet "have no memorial." Should any of your correspondents meet with such in their literary excursions, some account of them would, I believe, be acceptable to many of your readers besides

VERAX.

P. S. There is a passage in Mr. Ramsay's Essay, which, though unconnected with the present subject, I cannot forbear to quote. The author (c. iii. s. 2. p. 161.) stating "the obstacles that the Moravian Missions have to struggle with," adds, "Their disciples in Antigua are about 2000 in number; the fruits of twenty years labour. Several planters encourage their endeavours among their people. But, some years ago, they received a rude shock from an attempt of a particular master to intrude on them Mr. Lindsey's tenets, which required their own firmness and the affection of their converts to defeat." Perhaps one of your readers may be able to give the name of this Unitarian planter, who would at least have freed his slaves from that yoke of mental bondage, *modern orthodoxy*.

Mr. James on the Accounts of Selkirk.

Bristol, July 16, 1811.

SIR,

Exclusive of the accounts of Selkirk, given by Woodes, Rogers and Steele, (see Mon. Repos. Vol. V. p. 635.) there is another by Edward Cooke, published in 1712. He is also mentioned by Betagh, Walter, (in Anson's Voyage,) Dr. Beattie, &c. All these, with some original information

communicated by the Rev. Spence Oliphant, of Largo, I digested into a narrative, and published, with some curious similar and authentic accounts, in 1800. It may be had of Button, 24, Paternoster Row. I was ill used by the person who undertook the cuts, but I have not as yet detected any error, except in the adventures of Serrans, where I placed the Island (still called Serrana, Pearl Island, or English Bank,) on the coast of Peru, but it lies nearly S. W. of Jamaica, and E. of Cape Gracias a Dios. Frederic Bayley, M. D. of Swallowfield, Berks, was at Largo, in 1808, and says, "John Selcraig shewed us into the room which contains Alexander's trunk made of cedar wood, and his cup. The musket is now in the possession of Major Lumsden, of Lathallan. The grand-nephew is inclined to think his cruelty towards his sister, or some other person in the habit of carrying water for him, was the occasion of his first going to sea, instead of happening (as is commonly thought) after his return. He admits, however, that after about 18 months residence in his native town, he left it and was never afterwards heard of." Mr. Bayley favoured me with a drawing of the chest and cup.

I remain, Sir, yours,

ISAAC JAMES.

P. S. I know not whether Selkirk left any family, but in the Gent. Mag. June 1784, is the name of Alexander Selkirk, of Bethnal Green, Merchant.

*Regium Donum, and "John Fell."*

SIR,

June 14, 1811.

Having mentioned Mr. Fell, (p. 224.) in connection with an

inquiry after the *Regium Donum*, I was attracted to the manner in which that writer's name is introduced (p. 271.) by your correspondent, who declares himself "not under royal bounty influence." I suspect he is under some other influence which equally prevents him from making a just and obvious distinction.

"John Fell" may have been a "virulent antagonist of Mr. Farmer" on the subject of demoniacs, but why "the matter" connected with a subject entirely different, should therefore "sleep with him and his adjutants in their graves," I cannot understand. Your correspondent in a style of *ambiguous* charity, has indeed chosen a time peculiarly unseasonable, to consign Mr. Fell, as a writer, to the oblivion of his grave. The principles, not unably advocated in his letters which I described, (p. 225.) are those on which the triumphant opposition to Lord Sidmouth's ill-considered, though perhaps not ill-designed attempt, was so justly founded. They are the principles, by their eloquent support of which, in defiance of the statute book, the Lords Stanhope and Holland have acquired much more than *senatorial* reputation, even the reputation of

---

Men, high-minded men,  
Who know their rights, and knowing  
dare maintain.

"John Fell and his adjutants," contended, after Locke, for that religious *liberty*, alone worthy of the name, which comprehends the liberty of being irreligious, in the opinion of a man's neighbour or his magistrate, or of saying to either, *who art thou that judgest another man's servant?* The respectable writers whom Mr. Fell opposed, were content to receive

from the civil magistrate religious *Toleration*. Thus they virtually admitted his claim of interference, satisfied that, instead of exacting the heavy tribute imposed on their forefathers, he would now accept the acknowledgement of a *peppercorn*.

Mr. Fell, from the advertisement concerning "Achan's Wedge." &c. attached to his pamphlet, appears to have suspected that the judgment of his opponents was, however imperceptibly, somewhat affected, especially as to Dr. Stennet, by the mysterious influence of the *Regium Donum* distribution. The origin and history of this grant are certainly among the fairest subjects of inquiry to Protestant Dissenters. QUERO.

---

*Against Materialism.—Letter II.*  
Boston, May 24, 1811.

SIR,

I now make my appeal to the New Testament, where I think we shall find abundant evidence that the writers were not materialists, or, in other words, did not believe that the whole man is dissipated at death; and I wish it to be clearly understood that the doctrine I am endeavouring to support is simply this, that there is a part of man that survives the article of death; some indivisible or indestructible principle, which does not die with the corporeal organs, but expands into a new and improved state of being. I think the Apostle Paul, in the 15th chapter of the 1st Epistle to the Corinthians, seems to be of this opinion, viz. that the body of man contains in itself the principle of a new life, which death, instead of annihilating, serves to unfold. I care not much whe-

ther this principle is called matter or spirit; spirit may merely mean a finer kind or different sort of matter: upon this point I have no dispute with the materialist, I know nothing about it, and it is of no importance in the controversy.

The resurrection may probably be a mere natural process. The scriptural account of a resurrection and a future life, should not be understood in too literal a sense: it is evidently adapted to the ordinary conceptions of mankind; the doctrine of future punishment is always considered in this light, for who is there now that believes the wicked will be literally punished with fire and brimstone? So the notion of a simultaneous resurrection, or of all mankind being raised at one time and together, does not appear to me to be so easily proved from scripture as most people imagine.

That the whole man is not dissipated at death, but that some part of him continues to live after the death of the body, seems to be supported by the language of Christ, Matthew x. 28. and Luke xii. 4. "Fear not them who kill the body, but are not able to kill the soul." They are not able to kill the soul. If the dissolution of the body did unavoidably draw on the death of the soul, if soul and body die together, or if, as the materialist maintains, man has no soul, there would be no sense in our Lord's words: the death of the soul would be as much in the power of man as that of the body. But it is evident that our Lord was of a different opinion, otherwise he would not, in the fine parable of Dives and Lazarus, have represented the rich man as wishing to be sent to

his brethren, then living on the earth, to warn them to escape his torment. Nay, our Saviour seems to say, that while the body was carried to the grave, the soul of Lazarus was carried by angels into Abraham's bosom, and the soul of the other into a place of torment. Luke xvi. It is readily admitted that this is a parable, but is it more reasonable to suppose it consistent with fact, or founded in falsehood, intended to instruct, or to mislead and deceive; nothing could be more artfully contrived, or more effectually calculated to deceive than this parable, if there is not a part of man which survives the stroke of death.

In Luke xx. 37, 38. our Lord asserts that the patriarchs live to God. Surely he does not mean that they only live to God in some such sense as that in which those who are now living may be said to be dead to God, because at some future time they shall die. Surely our Lord meant something more than this: he mentions it as a proof that the dead *are raised*, not merely that they will be at some future time. His doctrine is that the dead *are raised*, and that the *patriarchs live to God*. And we may infer from our Lord's words, that though our friends are dead to us and to this world, yet, that they live to God in the world invisible, for, he says, *all live to God*. That there is a something in man which survives the dissolution of the corporeal frame, seems to be supported from our Lord's words to the penitent thief, who in the agony of death supplicates our Saviour with, "Lord, remember me when thou comest into thy kingdom." The holy and benevolent Jesus, in

whose words there was no equivocation nor deceit, says expressly, "This day," meaning evidently as soon as death has separated thy spirit from its tabernacle of dust, "This day, thou shalt be with me in paradise," or in a place of happiness, which the Jews used the word paradise to signify. Our Lord certainly could not mean that the body of the man, which the materialist supposes to be the whole man, should be with him in paradise, but only the thinking substance or consciousness that animated that body, and that constitutes the identity of the individual\*.

But the materialist says that Christ merely made the promise on that day, and that the malefactor, like all the rest of the human race, was wholly dissipated at death, and instead of being in paradise may be now serving the meanest uses of matter. I must beg leave to say that nothing appears so unnatural and so forced, so trifling and so *jejune*, as this explanation of our Lord's words. Can any person seriously believe that the poor man understood them in this sense, or that he did not expect to be in paradise the day he died?

But it is argued that Christ himself did not go to heaven till after his resurrection, because he said to Mary, John xx. 17. "I am not yet ascended to my father;" but it has been well observed † that in the term ascend in this passage, something more is meant than the simple capture into heaven; it does not signify merely to be taken up from the earth, but carries in it the connotation at

least, of authority, and dignity, and honour. Our Lord may mean that he had not entered into his full glory, as he had not completely fulfilled his ministry on earth. That he had not received the peculiar honours and distinctions that awaited him, is no argument that he had not received the recompence that is common to all good men, and which some, Moses and Elias for instance, we have reason to believe were at that time enjoying. Our Lord certainly expected that something within him should survive the death of the body, when he said, Luke xxiii. 46. "Father, into thy hands I commit my spirit:" a materialist would not have used this language.

This also is agreeable to our Lord's words in another place, John ii. 19, 21. "Jesus said, destroy this temple, meaning his body, and in three days I will raise it up." What could this be but his conscious spirit that he commended to God, and by which he knew God would enable him to re-animate the dead body and to raise it up again. However, it never can be inferred from the words, "I have not ascended to my Father," (which only asserts that he had not received his peculiar glory) that Christ was not in paradise the day he died, and that his fellow sufferer is not there yet, or that death creates any interruption in the conscious being of mankind in general.

Stephen when dying, used language similar to his master: he said, "Lord Jesus, receive my spirit," which if he had not believed it to have survived the body, I cannot see any reason why he should recommend it into the hands of his Saviour any more

\* See Fellowes's Body of Theology.

† By Cappe.

than the body. I presume no materialist would have used this language.

The Apostle Paul appears to be of the same opinion, when in the 1 Cor. v. 1—8, he says, "We know that if the earthly house of this tabernacle be dissolved, we have a building of God, not made with hands, eternal in the heavens." After the tabernacle is dissolved, which no doubt means the body, there is a something remains, which is to be clothed with a house from heaven, meaning most likely a new glorified body. Whilst we are at home in the body, he says, we are absent from the Lord, and when we are absent from the body we are present with the Lord. The materialist tells us, that man is nothing but body, and that there is no such thing as a soul or spirit; now, in my opinion, no words can be more clearly in opposition to this notion than the words of the apostle just quoted. The apostle Peter uses similar language, 2 Peter i. 13, 14. he calls death putting off his tabernacle, but never once hints that it would be the death of the inhabitant within.

Phil. i. 21—23. "To die is gain—having a desire to depart and to be with Christ, which is far better." These expressions do certainly appear to prove that St. Paul did not expect his whole man to perish at death, nor yet to be in a state of inactivity and insensibility, but in a state of pleasure and enjoyment. Why else should the apostle desire to die that he might be with Christ? Or how could it be gain to die if the whole man be dissipated at death? But if to be absent from

the body is to be present with the Lord, there is a real sense and propriety in the apostle's language, and no difficulty in understanding it. He appears to maintain the same ideas in the 2 Cor. xii. 2—4.

One of the strongest passages in the New Testament, not for materialism, but for the sleep of the soul, is 1 Thes. iv. 13. "Concerning them which are asleep;" but though the apostle makes use of this figure, we ought not, I presume, to infer that he conceived the dead to be in a state of unconsciousness and inactivity; for in the very next verse he represents those very Christians who are said to be asleep as being brought with Christ at his coming, "Those which sleep in Jesus God will bring with him;" and in the 5th chapter of this Epistle, 10th verse, one would not think that by applying the term *sleep* to them that are dead he meant they were unconscious, for he says, "Christ died for us, that whether we wake or sleep we might live together with him." In Rev. vi. 9, 10, we read of the souls of them that were slain crying unto the Lord. And the apostle James seems to be equally ignorant of materialism, when he says, James ii. 26. "The body without the spirit is dead." See also Wisdom iii. 1—5. iv. 7—15. v. 14, 15. But it has been asked, how can a man be said to be dead if his soul be still alive? I answer there is an important sense in which it may be understood; his body is dead, he is dead to this world, to this state of things, and to all his connections here below; still he may be alive to God, may be absent from the body and present with the Lord, as our Saviour in-



timates the patriarchs were, and as St. Paul expected to be.

But I have another argument to offer adduced from facts; which are supported by the same testimony as the resurrection of Jesus from the dead. I mean the actual appearance of some of the human race in our world after their deaths, see Matt. xvii. 1, &c. Mark ix. 2, &c. Luke ix. 28, &c. Here are three plain narratives of a remarkable transaction transmitted to us, one by an apostle, two others by companions of Paul, and they are confirmed by Peter who was present on this occasion, see 2 Pet. i. 16—18. In the accounts that are here given of the transfiguration of Jesus, it is related that Moses and Elijah appeared; at this appearance there were four persons present who could afterwards distinctly recollect their very names and the manner and circumstances of their appearance. As we are certain then that Moses and Elijah exist, and most probably Enoch as well as Jesus, may we not infer that all the human race who have left the world may exist also? For it would seem a strange thing that three or four of our brethren of mankind should exist in a future life and all the rest be annihilated, or sleeping for ages in the cold arms of death. But it is not an improbable opinion that even all those beings that have appeared on our earth as angels or messengers, are all men that have departed out of the present life. Compare John xx. 12. Luke xxiv. 4. Matt. xxviii. 2, 5. Mark xvi. 5. Acts i. 10. and further, our Lord seems to assert that men were *in heaven*, when he was upon earth, see

Matt. xxiv. 36. Mark xiii. 32. “But of that day and hour knoweth no one, no not the angels, (i. e. messengers or prophets) **THAT ARE IN HEAVEN**, nor the Son, but the Father only.” Here is an evident climax. In Heb. i. and ii. the Son is compared with and shown to be superior to prophets. Christ in this very discourse had before called his apostles by the term angels, Matt. xxiv. 31. Mark xiii. 27, during their present life; therefore by the angels in heaven he most probably meant such as Moses and Elijah, who appeared to him at his transfiguration\*.

Trusting you will have patience to bear with one more letter on the subject, I am your's, &c.

J. P.

*Mr. Taylor, concerning Josiah  
Chorley and Peter Finch.  
Norwich,*

SIR, *July 16, 1811.*

I take the liberty to say, that Mr. Turner has been misinformed respecting the Christian name of Mr. Chorley;† which was Josiah, and not Jonas:‡ he was chosen to be pastor to the Presbyterian congregation in Norwich, about the year 1690, and continued there for near 30 years. Mr. Peter Finch (No. 44, in the List of Mr. Frankland's Pupils) was invited to be his colleague in 1691, being at that time chaplain to Sir William Ashurst, the intrepid patron of Richard Baxter; he died in 1754, upon his 93d birthday. In a funeral sermon preached

\* See Simpson's Essay on Angels.

† Vide List of Mr. Frankland's Pupils, Month. Repos. for May 1811.

‡ This was an error of the press and is corrected, p. 384.—ED.

on that occasion by my grandfather, Dr. John Taylor, is the following passage:—"There is one thing more which I cannot forbear to mention; Mr. Finch was one of the first pupils that entered into the first dissenting academy that was erected after the Restoration, by the reverend and learned Mr. Frankland, and he survived, not only almost all the 300 gentlemen that in the space of 30 years were educated in that academy, but, moreover, outlived all the academies in the north, which succeeded Mr. Frankland's".—I have at this time in my possession a cane, which was formerly worn by the Rev. Peter Finch; it was his father's cane: and as the initials H. F. are engraven upon its silver head, it affords presumptive evidence that Mr. Turner is right in calling Mr. Henry Finch (who was ejected from the vicarage of Walton in Lancashire,) the father of Mr. P. Finch. If any of your correspondents can give me any information respecting the birth or education of Josiah Chorley above mentioned, they will confer an obligation on, Sir,

Your humble servant,  
JOHN TAYLOR.

*Learned and Unlearned Ministers.*

SIR,

I perceive in Mr. Belsham's Letter to Lord Sidmouth, frequent use of the terms ignorant and illiterate preachers; but as these terms are not defined, I am at a loss to know what persons are comprehended under this language. My ideas upon this subject may be very different from those of Mr. Belsham; I am persuaded, that

he will render an acceptable service to the readers of his Letter, by affording them an explicit explanation of his terms. The ignorant and illiterate preachers and teachers, he considers as usurpers, and would evidently exclude them from the pulpit: but, if those terms convey the same meaning to his mind as they do to mine, I am afraid that many chapels, churches and meetings would lose their officiating ministers. For example, I mean by illiterate persons, persons unacquainted, as the term implies, with letters: but letters is a very general term, and must be confined to the subject to which they relate; and I should not call a person illiterate, because he knew nothing of the Arabic or Hindostanee languages, unless the question referred to a knowledge of those languages. The truths of the Christian religion are delivered in two languages, the Hebrew and the Greek, and the knowledge of these languages makes, in my opinion the distinction between a learned and an illiterate preacher or teacher. Perhaps this is Mr. Belsham's meaning also: and if not, I should be very glad to know what his is. You will observe, that by my description of the two parties, the criterion is easy, by which they are to be distinguished. We need only put a Hebrew Bible and Greek Testament into their hands, and desire them to read a chapter in each to us; the learned will do it, the illiterate will confess his inability.

An illiterate may be a very ignorant preacher, and a very ignorant preacher may understand Hebrew and Greek to perfection. Our term ignorant preacher, re-

quires, therefore, definition. An ignorant preacher, to trace as I did before the meaning of the term illiterate, is one unskilled in that which he professes to teach. Instances are not uncommon, of pretenders starting up to teach every branch of art or science, without competent qualifications; but we must be careful how we apply the term of ignorance, lest we should destroy the exertions, and annihilate the merits of many very respectable members in society. We must keep in mind what the individual professes to teach, and are not to measure his ability by the powers of other persons, who may be further advanced than he, and with whom he does not pretend to vie, nor wish to enter into any competition. Imperfect as are our translations of the Holy Scriptures, and I include the Improved Version of the New Testament in this description, the great scope and end of the Christian religion may be learned through any of them. The knowledge of Christ and him crucified, the certainty of redemption through his blood, the confidence in a future state, and the establishment of the kingdom of God, for which we daily pray, the necessity of purity of life and obedience to Christ's precepts, may be acquired by one who understands only the English versions; may be felt in as high a degree, and may be communicated with as great energy and power by the illiterate teacher, as by one, who has all the stores of Hebrew and Greek erudition in his library.

Having had a considerable degree of intercourse with men of the greatest learning and talents, that

this nation has produced, and also with those, who, I fear, must come under Mr. Belsham's definition of ignorant and illiterate teachers, much as I have been gratified by the skill and ingenuity displayed by the former, I have felt a greater satisfaction and delight in the serious views of gospel truths displayed by the latter. I have retired from a display of learning in the pulpit without any emotions, but those of admiration of human skill; whilst the illiterate teacher has brought home to my mind those truths, which peculiarly characterise the gospel, and an ardent desire to become better, by the exhortations, reproofs, and admonitions which have been delivered, if not classically, yet with seriousness, earnestness and propriety.

I remain, Sir,

Your very obedient

CLEMENS.

---

*On the Temptation of Christ.—Letter V.*

SIR, *April 6, 1811.*

My last letter, inserted in the Supplement to the 5th vol. of your Repository, presented to your readers the particulars, in which my way of interpreting the gospel narratives of the temptation, differs from that of the late truly excellent and ingenious Mr. N. Cappe. Whether it approach more nearly to a coincidence with that of Mr. Thomas Dixon, of Bolton, my memory will not enable me perfectly to ascertain; but I have met with an observation respecting the resemblance between the two, which I must have written many years since, on the cover of an old manuscript copy of my scheme, to the following purpose:—"As

Mr. D. (to the best of my recollection) does not enter into the consideration of difficulties, &c. nor could examine the difficulties attending Mr. Farmer's hypothesis, room is left for the following treatise." This observation was, I suppose, recorded there under an apprehension, that I might not enjoy a favourable opportunity of sending into the world what had been primarily drawn up to be delivered to a small society of Christians in the form of an exposition. As you have now condescended to introduce part of it into your valuable miscellany, indulge me, Sir, with the hope of being permitted to bring to some termination or other, in the same work, what is there begun. This it is on every account, my wish to do in as narrow a compass and as short a time as I can, without neglecting private and personal business, which may not admit of being postponed.

By your leave I will now proceed to the consideration of difficulties attending my scheme, the force of which I will endeavour to destroy, or at least to prove insufficient for overthrowing the scheme itself. The latter of these two things I shall attempt to do first, and in the following manner.

1. I take for granted, that Christians, (for whom alone I am now writing,) do not deny the *reality* of the temptation.

2. If *every possible way* of explaining the history of the temptation be among those which have been mentioned in the course of this correspondence, which (as far as I can conceive) is the case, then the *right* one must be in the number.

3. Those Christians, who may

agree with me, in rejecting *all* except the one I embrace, must adopt *that one*, if they be convinced, that the gospel account is genuine, and that it coincides in every material circumstance with our Lord's own report of what befel him in the wilderness. This they must *do* upon a principle not controverted as far as I know, by any one, viz. that, where there is but a certain number of ways of accounting for a particular phænomenon, and it is found necessary to reject *all* of them except one, *that one* is of course to be *received*, the reality of the phænomenon being, by supposition indisputable, and every thing which has had a beginning, evidently requiring some adequate cause of its existence.

By such a mode of reasoning has my mind been brought to acquiesce in the scheme which I have preferred for a long series of years, though not without perceiving it to have its difficulties. Difficulties would probably attend even the scheme (could such be discovered) to which there appeared not a single opponent. However, as opinions relating to subjects of no inconsiderable importance, though the truth of them will not allow of strict mathematical demonstration, may upon repeated and impartial examination, appear to be supported by such evidence, as entitles them to a cordial reception, it is obviously desirable in such cases to lessen, as far as it can be fairly and honestly done, the number or weight of remaining difficulties, in order to increase the satisfaction which the mind feels in its decisions. I shall now, therefore, proceed to examine the principal difficulties attending my scheme, which have occurred

to my own reflections, or been suggested by others. And,

1, It has been asked, how upon *my* scheme I can account for the evangelists having given the appearance of a history of *literal facts* to their narratives of the temptation.

My answer is, that I take those narratives to contain, in every thing of consequence, a *literal and correct copy* of our Lord's *own representation* of the three trials upon record.

2. It may be thought very difficult upon my scheme, to account for the evangelical narratives having been drawn up in the form of a *dialogue* between our Lord and the devil, my hypothesis not admitting any intercourse personal or visionary to have taken place between them.

I do not think this difficulty insuperable. Though, with Mr. Dixon and Mr. Cappe, I suppose our Lord's trials to have been merely thoughts, which in a natural way presented themselves to his mind, in consequence of the circumstances he was in, and of his modes of thinking, yet I at the same time suppose them to have appeared to him to be suggestions of satan. These imagined suggestions of the devil are spoken of in the history as *proposals*. Our Lord seems plainly to have regarded them in that light; and immediately perceiving their tendency, and recollecting some passages of scripture, which proved compliance with them to be inconsistent with the submission and obedience due to the will and appointments of his heavenly father, drove away the insidious *proposer* with a contempt of his

flattering offers and assurances. Now Christ, seeming to himself to have been engaged in something like a short discussion with another about the lawfulness of certain actions, recommended by a display of the grand objects attainable by the performance of them might, in strict consistency with his own ideas, impart an account of what had happened to him, while he was experiencing a momentary opposition in his mind between contending principles, in the form of a *dialogue* or *conversation* with his reputed tempter. In this conduct I do not perceive any thing unnatural, or different from what was to be expected, without a very sudden and even miraculous change produced in his notions concerning the being, disposition and agency of satan. —This leads me to the consideration of a

3. Difficulty, which, in the estimation of those pious and learned writers, who have attempted to disprove the being and agency of a devil, and, notwithstanding our Lord's use of language which seems to imply the contrary, do not suppose him to have believed in the existence of such a being, may be a very great one.

I frankly own, that it does constitute a part of my hypothesis, that our Lord *did* believe in the existence, and entertain the current notion of the interference of the devil, with human concerns, held by the generality of Jews in his days; and I profess myself unable, till better enlightened, to reconcile his language on several important occasions, with the opinion of his having entertained



a different belief. In this opinion I am not singular, some among the living, with whom I have conversed on the subject, having the same, and two at least among the venerable dead, if I do not unfortunately misunderstand the drift of what I have read in the posthumous works of the latter and am going to extract. The two alluded to were the Rev. Tim. Kenrick and the Rev. Theophilus Lindsey, both justly held in high estimation, by those who best knew them, for the most valuable qualities of head and heart. The former appears to have regarded it *as matter more of curiosity than importance*, whether Jesus thought differently concerning the devil from the rest of his countrymen, though he supposed it *probable* that he did *not*. Exposition, vol. ii. p. 384. In the same page he adds, “I have no scruple in saying that the existence of such a being as the devil, possessed of the powers usually ascribed to him, is highly improbable,” and immediately subjoins his reason for thinking so.

The latter (the Rev. Theoph. Lindsey) as we are informed by the Rev. T. Belsham, who so ably supplies his place, “always kept his mind open to conviction, and never thought it too late to learn. And as he changed some opinions rather late in life, it was thought advisable to subjoin to each Discourse the date of its composition, that, if any differences of sentiment should incidentally appear in the discourses themselves, or between these Discourses and any other of Mr. Lindsey’s publications, it may be known which was his latest judgment.”—Advertisement prefixed to two volumes of Mr. Lind-

sey’s Discourses, p. vii, viii. Accordingly such a change seems to have taken place, in his opinion, concerning our Lord’s ideas as to the existence of a devil. In a Disc. dated *May 3, 1778*, he seems to have thought that our Lord *could* have corrected the errors of the Jews on that subject, but was not *permitted* to do it. v. i. p. 139. Very nearly, if not exactly, the same opinion seems to have been retained by this diligent and honest inquirer after truth to the time of his composing another sermon, dated *June 14, 1789*. p. 489—491. But in a sermon composed just a week after, (*June 21*), his opinion, which might have been wavering for some time before, seems to have become more settled. After having remarked, that for reasons that might be assigned, and for many unknown to us, it may have pleased Divine Providence that mankind should not have any light upon this subject, (the existence, &c. of a devil) by an extraordinary revelation from Christ or his apostles, he proceeds, “I would now add upon this same point, that, as to the apostles, there is no reason to think that they were *not* in the general persuasion of their countrymen, the learned Scribes and Pharisees upon these subjects, and believed the accounts they have given of possessions.

“With regard to our Saviour Christ, there is more difficulty.

“But no one would think it any disparagement to him, that he was ignorant of mathematics, of natural philosophy, of the true system of the world, of the nature of the air we breathe, and many other things, which have only of late been discovered ;—why then

suppose it any diminution of his character, that he should not have a knowledge of the human frame and its diseases, superior to the men of his own country and times?

“Certainly, this would rid us of much perplexity in interpreting his very particular language, concerning the power of evil spirits over the human body, which is such as if he imagined that there was something real in it; and would free his unspotted name from every charge of dissembling the truth, of saying one thing, and believing another, and of countenancing notions which he knew to be without foundation.” Then with a modesty, becoming one, who determined to continue his inquiries as long as he could, and never wished his mere *ipse dixit* to be regarded as a decisive proof of the truth of what he advanced, yet without betraying a suspicion that he had been led to an erroneous conclusion respecting the subject before us, he closes with this candid advice.—“but of this matter every one will judge for himself.” v. i. p. 499, 500.

4. As my scheme supposes Jesus to have held notions concerning the devil and dæmons similar to those of his countrymen in his days, I may be asked to account for his having been *permitted* to hold them, if they were *erroneous*, as several very pious and learned writers have undertaken to prove them to be, both from reason and scripture.

I beg leave to submit the following observations to the consideration of every calm and impartial reader, who might feel himself disposed to put such a question to me.—1. By whatever means

our Lord conceived the devil to tempt him, the gospel narratives clearly represent Christ to have *known* him.—2. If Christ *knew* who his tempter was, he *did* or *did not* think him possessed of the power he claimed.—3. If he *did not* think him possessed of such power, one of the proposals made to him could not be a temptation, contrary to the assertion of scripture.—4. If he *did* think him possessed of such power, how came he to think so? Was it in consequence of the devil being *represented* to him in vision by God as possessing it, according to Mr. H. Farmer? Or was it in consequence of his having formed and entertained such an idea *before*?—5. If it were in consequence of the devil being *represented* as having such power, when all the while he had it not, was not Jesus *led* into an error by the author of such representation? But, if so, have we any proof, that he was afterwards brought out of it again? Is there not rather evidence, arising from language used by him on several important occasions, that he was *not*? If the error were *first produced*, and no means afterwards *employed*, by the author of the representation, I must own a very disagreeable impression would be left upon my mind, were I convinced that such was the fact. But if the error (supposing it to be one) were occasioned by notions early imbibed from education, and from intercourse with persons among whom they generally prevailed, there might be no more reason why it should be corrected by supernatural means, than why an error respecting a subject of purely human science should be so corrected, unless to correct it

had made part of the design of that revelation which our Lord was sent to publish.—6. The *moral character* of Christ cannot be any way affected by the error; nor do I see how the *truth* of the doctrines he was *commissioned* to teach can be impaired by it. Among those doctrines I do not find him declaring it to be one, either that the devil *has* some power over the minds and bodies of men, or that there *is* such a being; though that *both* are facts seems to have been his private opinion; neither do I find him declaring that he was *commissioned* to teach the contrary doctrine. As to the doctrines which he declared himself sent to teach, the *truth* of them, so far as it rests on his affirmation, depends on the validity of those proofs of his enjoying a divine mission and authority, to which he appealed.—7 As what he was commissioned to teach may be gathered from the records of his declarations on that head, and any special information relating to the existence or power of the devil does not appear to have made *part* of it, his private opinion respecting those subjects ought no more to weaken our belief of what he declared himself sent to teach, than a misapprehension under which a person happens to labour with respect to one particular subject, ought to excite a suspicion of his being in an error with respect to others on which he gives satisfactory evidence of his judging rightly. This I apprehend to be precisely the case with respect to our Lord, if he be supposed to have entertained erroneous ideas concerning the existence or agency of Satan, since the evidence which is suffi-

cient to prove him to have been sent by God, must also be sufficient to establish the truth of what he professed to teach by authority shewn to have been derived from him.—8. One reason why Jesus might be *permitted* to remain in the forementioned (*supposed*) error, might be, that he should not appear to have greater knowledge or discernment in matters of natural philosophy, or metaphysics, or other abstruse sciences, than some of his countrymen enjoyed, that thus the acknowledged superiority of the manner in which he taught, and the superior comprehensiveness, purity, and perfection of his religious and moral instructions might appear the more extraordinary, and powerfully cooperate with other evidence of his teaching by the authority and under the direction of his heavenly Father.—9. I leave those who think the opinion respecting the devil, ascribed to our Lord by my hypothesis, *not* to be erroneous, to dispose of the consequences as they can; but not without recommending to their deliberate consideration Mr. Gilbert Wakefield's long note on Matt. iv. 1. in his New Translation of Matthew, 4to. and Mr. John Simpson's Essay on the meaning of the word Satan, &c.—10. If that idea be an erroneous one, and to correct it made *one* of the ends of the Christian revelation, I wish to be informed how it *appears* to be so. Does our Lord any where *say* or *intimate* that it was? If it be said, so evidently erroneous is the idea, that the probability is, that our Lord neither himself really entertained it, whatever some of his language may at first

sight seem to imply, nor deemed it necessary to do any thing to prevent others from embracing or retaining it, I beg leave to ask what reason can be assigned for his not refraining upon various occasions from the use of language which might seem to countenance it, when other language, free from all ambiguity and equally well suited to his purpose, might have been so easily found, and is sometimes employed in the very passages where the former occurs. But, if there were occasions on which for certain reasons he preferred the use of ambiguous language, how are we to account for not finding him at any time cautioning his hearers against mistaking his meaning? Were the minds of all who ever attended upon his preaching so enlightened as to be in no danger of misunderstanding him, or so vigorous as to be capable without difficulty of inferring his true meaning, from comparing his language with the great truths which he repeatedly and earnestly inculcated? Was he so happy as to have hearers possessed of such minds at all places and times in which he taught?—

11. It was one of the declared ends of the Christian revelation to apprise mankind that there is no devil, or that, if there be one, he has not the power ascribed to him, or it was *not*. If it were, why was it not *expressly declared* to be so? Was it because it was not of sufficient importance to be *explicitly and fully stated to be one*? But, if that were the case, how does it appear that it was one *in fact*? If it were *not* one, where is the necessity for supposing that what was not of consequence enough to be incorporated with

the doctrines which our Lord was sent on purpose to teach, was so necessary to be known by him, as to require that he should himself be made acquainted with it by particular revelation? And if he had been himself favoured with particular information about it, because on some account or other, it was necessary that he should be so, how are we to shew that it was not necessary for his *apostles* also to be put in possession of the like knowledge; or how are we to reconcile his not imparting that knowledge to them with his declaration: “*All things that I have heard from my Father, I have made known unto you*”? John xv. 15.

5. I remember to have had a question of the following nature put to me by a learned and esteemed friend deceased, by way of objection to my scheme: “How are we to ascertain that our Lord could not be deceived with respect to the real author of those communications reputed divine, which he is supposed to have received in the wilderness, if it be admitted that he might labour under a mistake as to the origin of his temptations, which occurred during the period of his retirement and in the same situation?”

My answer was to the following effect: 1. Perhaps it is impossible for any but those who have received immediate communications from God, to say by what criterion such communications are infallibly distinguishable in all cases from thoughts, ideas, or images excited in the mind by other means.—2. The manner in which divine communications were made to the mind of Jesus, might be such as to render it *absolutely*

impossible for him to be deceived, or even in the least to doubt, concerning the true source of them: while there might be nothing in the manner in which the temptations presented themselves to his mind, to render it certain that they were not the suggestions of that wicked spirit who was deemed the great tempter of mankind, but merely thoughts occasioned by the circumstances he was in at the time, in connection with popular opinions, which it seems extremely difficult to conceive any thing short of inspiration for the purpose, sufficient to prevent him from imbibing, if we consider the wonder excited among the Jews by his teaching, when they asked (John vii. 15.) *How knoweth this man letters, having never learned?* or, (according to the translation in the Improved Version,) *How hath this man learning, having never been taught?* But as we may reasonably suppose any doctrine or doctrines entering into the system of his religion, and the discovery of future events respecting himself, his nation, and the propagation of the Gospel, to have made part at least of the communication received by him in the wilderness, I do not perceive how he could confound a communication including such particulars, with any workings of his own imagination, or how he could avoid being thoroughly convinced that none but the Great Being, who rules through all nature and directs all events, was the author of such communication. What could make him fancy that he should be able to work miracles,—that he should meet with such treatment as he did from many of his countrymen, and from some of his chosen

friends and attendants,—that he should be put to death by *crucifixion* and raised from the dead,—that his religion should be propagated among all nations,—that the wickedness of the Jews should be punished by the entire destruction of their metropolis and polity,—What, I ask, could make him fancy, that these and other things which may be not unreasonably supposed to have constituted part of the communications he received in the wilderness, that he might have a clear foresight of the labours, dangers, and sufferings he would have to encounter in the faithful and persevering discharge of the duties of his exalted office; and of the result of his benevolent undertaking to mankind; which things were most if not all of them predicted by him afterwards in the course of his public ministry, would actually take place? Can we conceive that such things were suggested to his mind by previously established modes of thinking, or any existing circumstances at the time, and that he was thereby brought to persuade himself, and afterwards confidently to foretel their happening? Could he possibly attribute such suggestions to any other cause than the immediate operation of the author of nature and the governor of the world upon his mind? But can it be said that there were any means by which he might be infallibly secured from mistaking the origin of his temptations, and prevented from attributing them to the suggestion of the being who was generally thought the author of all the temptations which beset mankind? 3. Were it admitted (but I must solemnly protest against the ad-



mission,) that, while Jesus was in the wilderness receiving communications of the kinds just enumerated, he might not be infallibly certain that they came from God, since he is supposed not to have ascribed his temptations to their true cause, yet that infallible certainty must have been soon afterwards produced by the miracles he performed. For if those miracles immediately followed upon his uttering certain words, he must have been thoroughly satisfied that the impression made upon his mind, impelling him to utter those words, was produced by God, to whose agency alone he would attribute, and did attribute, the works which instantaneously followed; and those works confessedly adapted to convince spectators that what he taught in the name and by the declared authority of the Most High, really came from him, were equally calculated to produce at least as firm a conviction of the same nature in his own mind, if it *could* be supposed (as it certainly *cannot* on any just grounds whatever) that he had *before* some doubt relating to that matter. And what he taught and miracles were performed at his bidding, to prove to have proceeded from *the Father of Lights*, constituting part, if not the whole, of what he conceived himself to have received from him during his stay in the wilderness; the whole of what had been then and there imparted to him respecting his religion, would have been infallibly ascertained to have come from the glorious Being to whom he ascribed it, and by whose power his miracles were wrought. John xiv. 10. *et alibi*.

Your readers, Sir, are now in

possession of the greater part of what I had to communicate on a subject which has engaged the pens of many, whom I hope none will be disposed to charge me with arrogance or rashness for presuming to follow. My aim has been to avoid every thing like asperity in my treatment of the persons or sentiments of my predecessors. Thus much, however, I beg permission to say, that after frequent re-examination of my scheme, it still appears to me more consistent with the honour of the divine character, more favourable to the interests of Christian piety and morality, and better calculated to inspire just admiration of our Lord's unequalled and glorious example, and sincere, fervent, and habitual gratitude, for his disinterested and invincible benevolence, than any other I have met with. I now deliver it up to the fate which may await it from fair and competent judges. It was at first intended to point out practical inferences deducible from it; but the fulfilment of the intention must be postponed for the present, if it should be ultimately deemed needful to be done by.

Sir, yours, &c.

GERON.

P. S. The following observation made by the late Rev. W. West, in his *Dissertations on the Lord's Prayer*, published in 1758, may not be thought improper to accompany the extract in the body of this letter from Mr. T. Kenrick's *Exposition*, Vol. ii. p. 384. I shall, therefore, transcribe it, and it is as follows: "How far the devil or any evil spirit, influences the actions of mankind is a question not to be decided by any facts or evidences that can

now be produced; nor is it very material whether we can decide it or no, since by examining our own inclinations and propensities, and carefully observing those worldly objects by which we are attracted and engaged we may be fully apprised from what quarters our temptations must come, and consequently where our greatest danger lies. And by attending to the instructions which God has given us, particularly by our Saviour, we may be fully informed how to conquer or avoid them." p. 216, 217.

*Errata* in the Supplement to Vol. V. to be corrected.

P. 644, c. i. l. 11. For *upon* read "*Upon*", and before "*Upon*" place a full stop. l. 13 from the bottom, put *inverted commas* and a *full stop*, at the end of the word *devil*. p. 645 l. 6. for *Errata* read *Errata*.

### Unitarians in Town, Trinitarians in the Country.

SIR, May 30, 1811.

There is a circumstance in the religious practice of the late Duke of Grafton, after he became an Unitarian, which has been mentioned on respectable authority, but does not appear, or rather is not fully stated in your obituary of that nobleman. Besides a very punctual attendance at an Unitarian chapel in London, he was accustomed when in the country, to have "a church in his own house," by reading sermons and prayers to his family, to avoid joining the more public and fashionable Trinitarian worship.

It is much to be regretted that this conduct should be remarked as uncommon in Unitarian high-life. Yet its rareness cannot be disguised, even among those who have objections to the established forms beyond what the late duke entertained. A village church may

too easily be found in which the esquire's pew belongs to a town Unitarian non-conformist, but a country worshipper of a triune God, according to a liturgy by law established; so

The tribes beneath the northern bear,  
Submit to darkness half the year,  
Since half the year is day.

Can we fail to rejoice that Unitarianism is finding more and more acceptance among a description of persons who favourably distant from

The glare of life that often blinds the wise,

can perceive it as more truly honourable to be unfashionable than inconsistent, and who, though perhaps unknown at the Herald's Office, may justly claim as their motto

SEMPER EADEM.

*Cant for Cant, or Unitarians not immaculate.*

Ringwood, July 9, 1811.

SIR,

I am not ashamed to profess myself a moderate Calvinist and a Trinitarian. I am, however, not conscious that, in my own case at least, these distinctions are necessarily synonymous with that of bigot. Prepared to welcome truth and goodness wherever they may be found, I can admit the existence of those qualities in many of those who fill the ranks of Unitarianism. Adhering to the old adage, "*Fas est et ab hoste doceri*," I occasionally take up the numbers of the Monthly Repository, and derive both instruction and amusement from its pages. In the most cursory perusal of that work, and indeed of almost all Unitarian publications, the reader cannot fail of remarking the pointed, the reiterated, and (I am ready to allow) in many instances, deserved reprobation, with which

*religious cant* of every description is condemned. "Cant," says an ingenious writer in the *Athenæum*, "is the *chant* or cry adopted by parties, sects or professions, repeated from habit or imitation." "On this head," he adds, "no sect has a right to reproach another." So long, however, as the *Monthly Repository* and similar publications, persist in heaping the odium of "religious cant" upon the orthodox, and upon these exclusively, it may not be unfair to retort the charge upon themselves, and shew them "cant for cant" from their own pages.

I confess I have always considered the assumption of the title "Unitarian" itself, obtrusively as it is insisted on by the party who have adopted it, as savouring not a little of the spirit imputed to their adversaries. You have never yet proved your sole claim to this nominal distinction, or evinced that it applies more properly to yourselves, than to such as, though they maintain a *modal* plurality in the Divine Essence, yet are as strenuous as any for the UNITY of JEHOVAH, as "the only living and true God." It may be a very convenient denomination for yourselves, to avoid the stigma attached to the old term Socinian; but it is certainly calculated to give a false idea of your system as opposed to that of the orthodox.

Who can look into the *Monthly Repository* without perceiving that its correspondents consider themselves and their partizans as possessing all the intelligence, all the liberality, all the unbiassed freedom of thought known in the Christian Church. Yes, they are the "*impartial inquirers*," the "*friends of truth*," "*the rational Christians*," "*the unprejudiced*

and *enlightened* few;" all besides, but especially poor Trinitarians and Calvinists, are the mere slaves of superstition, prejudice and priestcraft. Our Owens and our Howes, our Doddridges and our Edwardses, our Fullers and Macgees, with all their contemporaries and disciples, have never got beyond "the trammels of the catechism," or the legends of "the nurse." What insufferable arrogance! what disgusting cant is this! Surely it might, for the sake of consistency, be expected that men who profess so great a horror of every thing like presumption and conceit in their opponents, should be a little more modest in their own language and pretensions. To read (*soi disant*) Unitarian writers, one would really suppose that till Priestley, Lindsey, Belsham, and one or two other sons of modern illumination arose, the whole Christian world, since as well as before the Reformation, had been immersed in Stygian darkness, or that a very few faithful witnesses in the age of puritanism and non-conformity, *rari nantes in gurgite vasto*, had been the sole depositaries of "*rational religion*," of "*uncorrupt Christianity*."

Again, the Unitarian writers and preachers would perpetually persuade the people that the only security of the orthodox system lies in silence and concealment: that its abettors dread nothing so much as argument and an appeal to the scriptures; in fact, that nothing is wanting to complete its overthrow in every candid and inquisitive mind, but discussion, liberal discussion! Can any words be found too strong to reprobate this unwarrantable and unjust assumption, this palpable determi-

nation to prejudice the question, and to bias the minds of the populace? Or can any representation be more flatly contradicted by successive ages of controversy?

I will only notice one instance more. It is notoriously the practice of Messrs. Belsham and Co. to affect a feeling of mingled horror and commiseration at the miserable impiety of the Calvinists, as a set of "gloomy idolators." I say, to *affect* it, for these gentlemen must in their own consciences know, that in point of fact Calvinism cherishes in its votaries feelings of the most lively (and as their opponents would represent it, even) *enthusiastic* devotional pleasure, and that no worship is so constantly marked by vivacity and ardour as that which is presented to A TRIUNE JEHOVAH. As for the imputation of *idolatry*, it is evident this can never be with justice applied to the worshippers of Jesus, till they are in their own minds convinced that he possesses no claims to their homage in the character of JEHOVAH.

Thus, Mr. Editor, I have honestly brought forward a few out of innumerable instances which prove that the charge of arrogance, of prejudice, of religious cant, is applicable to many of the very party which is most forward in disavowing it. For the insertion of these remarks I rely on your professed candour and liberality. It is possible that some one of your correspondents may not think it beneath him, by way of admission or reply, to notice even

A TRINITARIAN.

Letter to a young Dissenting Minister.

My dear Friend,

As you are shortly to settle as

a Christian minister at ——— I am persuaded you will take in good part a few hints of advice, from one who has at least the claim of some years experience to urge on their behalf; and who is conscious that for want of some such suggestions on his own entrance on the ministry, he has himself fallen into many neglects and oversights, which, by their help in early life, might in some good degree have been avoided.

I have no doubt your mind is deeply impressed with the importance of the office which you have undertaken, and that it is your earnest wish to discharge its duties in such a manner as to answer all the valuable ends of it. Under these impressions, you will not only be constant in the study of the sacred scriptures, that great storehouse of religious truth and duty, and in your endeavours to prepare out of them, from time to time, such a course of devotional exercises and religious and moral instructions, as may be most effectual to impress the truths and prospects of revelation upon the minds of your hearers, so as to produce the best practical effect; but you will be desirous also to render yourself useful to your flock, as well out of the pulpit as in it; and for this purpose you will endeavour to arrange your plans for regulating your intercourse with them during the hours of leisure and relaxation, so as most essentially to serve those important interests for the promotion of which your connection with them has been formed.

With this view it is natural, and I persuade myself it is not uncommon, for young ministers to make the first objects of their purchase and careful perusal some of



the best works on the pastoral care. If they have learning and leisure sufficient (which it is to be hoped is generally the case with ministers of our denomination) they will be ambitious to acquaint themselves with the delineations of the Christian teacher as given by Chrysostom, Basil and Gregory Nazienzen, with the *Ecclesiastes* of Erasmus, and the *Visitatio Infirmorum* of Stearns; but at all events they will have recourse to the treatises of Burnet, Claude, Ostervald, Mason, and Gerard, to Dr. Watts's *Humble Attempt*, Dr. Doddridge's *Preaching Lectures*, and Dr. Williams's *Christian Preacher*. They will also peruse with great interest the lives of many eminent ministers; particularly of the two Henry's, Grove, Doddridge, Leechman, Priestley, Bourn, and Wood. Nor will they neglect the occasional instructions given by eminent bishops and others of the established church in their visitation charges. particularly those of Patrick, Bull, Secker, Blackburne, and Paley; or by ministers among the dissenters at the ordinations of their younger brethren, as those of Grove, Doddridge, Chandler, Fordyce, Turner, and Holland.

But there are many circumstances of arrangement and detail, which are perhaps considered as too trifling and undignified for either the pulpit or the press, and which are but little touched in private lectures on the pastoral care (though Doddridge has not entirely omitted them) an attention to which may yet, in actual practice, be found extremely useful. Such are many of the following; to which, however, I request you will pay only just as much atten-

tion, as your own views of their propriety may lead you to judge proper.

1. You will find it very useful to provide yourself immediately with a sort of congregational common place book. It should be rather a large book, and should contain, first an accurate plan of your place of worship, both of the ground floor and the galleries, with the several pews, &c. regularly numbered: next, an alphabetical index (like a ledger-index) to receive the names of all the persons, subscribers and non-subscribers, rich and poor, without distinction, who individually or with their families, regularly attend the public worship, and steadily or occasionally join in the communion service. In making out this list you will, in the first place, have recourse to the treasurer, but in seeking information from him, you will be so far from curious to learn any particulars respecting the amount of each person's subscription, that you will studiously avoid every possibility of having your mind biased by any of the mercenary considerations which such knowledge might inspire, by making a point of receiving no information on this particular; and will content yourself with obtaining an accurate account of the names, occupations, residences, numbers in family, &c. &c. of all the persons who appear in the treasurer's books. When you have got this list, seek also that of the poorer members whose names appear in the books of the deacons, or by whatever other name the officers are called who are entrusted with the distribution of collections, &c. The names of others who do not appear in either list, but yet re-



gularly attend, (as being the parents of children in your charity or Sunday schools, or persons who have been scholars themselves, and wish to continue their attendance where they have received their education, though not as yet in circumstances to subscribe, or from whatever other motive they may attend) endeavour to obtain, with all the circumstances you can collect, respecting their characters, families, occupations, the best means of serving them, and the like, from the best private information. For this purpose you will make inquiry from the directors of the charitable institutions supported by the congregation; besides which you will soon get to learn who are the persons connected with it, who are understood to be best acquainted with its several ranks, and (using no doubt your own power of discrimination and judgment how far those who are thus reported to you are worthy of your confidence, or might be tempted to abuse or presume upon it) you may easily make such persons useful in communicating the information you are in search of. When you have in all these ways, made out a complete alphabetical index of all who are in any way connected with the society, this will serve as a table of reference to the next compartment or main body of the book; which should consist of a set of distinct pages, or rather double pages, (beginning with the left-hand page, as pointed out in Locke's method of keeping a common-place book) numbered according to the numbers of the pews in the plan prefixed. At the head of each page may be entered the name of the head of the family occupying the

pew to which it is assigned, his occupation, place of abode, number of family, with the respective names of the several individuals composing it; to which may be subjoined their ages, from the chapel register, or from such other authority as can be had. This will serve as a sort of ledger, or memorandum-book, in which you may enter, on the proper pages (in short-hand), such particulars as may occur to you, in the course of your visits, or otherwise, tending to illustrate the characters, wants, opportunities of usefulness, or of your usefulness to them, with various other circumstances of each individual member. I have also found it very useful to throw the list of the congregation into another order, upon a few of the blank leaves at the end of the book, viz. with a reference to the situation of their respective dwellings, as they lie in particular streets or districts of the country, so as to point out how they may be most conveniently visited in the course of particular walks or rides. This will tend to insure a more regular visiting of the whole congregation; at least it will be a means of preventing the inadvertent omission of any individual. Perhaps it might not be without its advantages to procure a map of the town and district round it, in which your hearers live; and to mark with a pencil or some coloured ink, the residences of each respectively.

In commencing your personal acquaintance with the individual members of your congregation, a number of difficulties will of course arise. Most of these may, in all likelihood be overcome by the aid of the persons above referred to.

By some one or other of whom you may, probably at length get introduced to them all; and in the course of this, you will naturally observe their respective turn of thought and conversation, the apparent management of their families, particularly in a religious respect. All of which circumstances you will, I am sure, endeavour to acquaint yourself with, for no other purpose than to enable you to judge how you may render yourself most essentially useful to each; thus becoming in the best, and no doubt the original sense of the apostle's words, "all things to all men, for their advantage." You will also endeavour to learn, and note down for your own direction, what times of the day or week each person is most at leisure, that you may contrive your visits so as to be the least inconvenience to the family.

With respect to the subjects of conversation in these visits, it would be impertinent to offer any specific direction to a young man of sense and reflection, who is conscious that the great object of the way of life to which he has devoted himself is the promotion of the religious and moral improvement of those with whom he is to be connected. In general, however, it is obvious that the turn which should be given to any conversation, will greatly depend upon the character of the persons who are to be engaged in it. In the intercourses of general society, it is by no means required that it should be directed exclusively to religious or moral subjects: very frequently this would be improper, and would shew a want of attention to our

Lord's caution, Matt vii. 6. But it ought always to be innocent and benevolent; and a minister, indeed any Christian, ought not, on any occasion, to give his sanction to conversation that is either profane, indecent or slanderous; and if he cannot stop it by his remonstrances, he should either withdraw, or express his disapprobation by a marked silence. Conversation on religious and moral subjects, might, however, be much more frequently introduced than it is at present; and, if conducted with that easy, but decorous cheerfulness, with which none even of the most direct and solemn offices of religion are incompatible, it will generally be found agreeable and interesting, even to the youngest branches of the family who are capable of understanding the terms employed: in your intercourse with whom, you will generally find, that ever so little of kind and familiar notice, with a disposition shewn to hear their questions and remove their difficulties, will secure their grateful affection, and their respectful attention to whatever you may propose.

To pass, however, from the general intercourses of society, which it is the duty of a minister to improve, wherever he can, to some good purpose, it is evident that, in a large congregation there will be a vast deal of occasional ministerial duty; to which he may even be frequently called, without a moment's notice. On this account, I would advise you to provide,

II. A small book, to be always carried in the pocket. It should, therefore, be well bound for standing wear; some of the unruled

12mo. memorandum books in Williams's patent binding in vellum, which may be had at most of the principal stationers, are perhaps the best. In this may be written a few of the best general and occasional family prayers, as well of your own composition, as of others; a few good prayers suited to the several circumstances of sick persons; at least one good form of baptism; and an office for the burial of the dead. You will then never need to feel yourself at a loss, as many young ministers have often found themselves, if suddenly called upon to perform any of these offices. This you will find a great convenience, at least till you have acquired an habitual readiness at *extempore* speaking, which, however, it must be acknowledged, is very desirable, not only in the case of prayers for the sick, but also to enable you to direct the admonitory part of your baptismal services, to the particular circumstances and character of the parents. An excellent person, whom I am bound to remember with the highest veneration, was particularly skilful in this respect. For the visitation of the sick Bishop Taylor's Holy Dying, Spinckes's Sick Man Visited, and Paley's Clergyman's Companion, will furnish much useful matter, though they must be well purified from what is otherwise. There is an excellent "Prayer to be read in the presence of a sick person," in the second volume of the Posthumous Sermons of Mr. John Holland, 1753 which it will be well worth while to copy out.

Nor will you, I hope, be ever shy in your enquiries after, or offers of services to, the sick in

your congregation, or wait to be called for, in your professional character, in the last stage of the disease, to say over them their last prayer, and supply them with their *viaticum*, a practice, which has been too common in Protestant, as well as Popish, churches, and which has had the effect of rendering the visit of the clergyman, an event full of terror to the sick person, as a signal of dismission to the medical attendants, and a decent way of informing the world at large, that all hope of recovery is at an end. Hence it has become a customary observation, that the physician goes out at one door, when the minister enters at the other. But, surely, a minister, if he have maintained during the seasons of health, a proper intercourse with his people, has many opportunities of being eminently useful to them in the hour of sickness. There is no occasion for his always conducting himself as a mere professional man, but as a faithful friend and adviser; and if he be a man of common sense, he will find many occasions, on which his advice may be useful. Instead of being at opposition, the physician and he, if they agree to understand each other, may often render mutual assistance; he may discover circumstances in the sick man's mind, which may be improved to promote the health of his body, and turned, in various ways to his own and his family's advantage. Instead of rendering a sick room a place of terror and distress, or himself an object of terror, by coming into it, he may often contribute to relieve the scene, and may even find a place, in which he may spend many

profitable and even pleasant hours, as well as render them profitable, and even pleasant, to the sick man and his friends. Without professional parade, he may lead to such views of providence, of the intentions and uses of sickness, of the comforts and supports of religious, particularly of Christian, prospects, as may greatly strengthen the sick man's own mind, and contribute to calm that agitation of the spirits, which, while it interrupts the proper preparation for whatever may be the will of heaven, is one of the greatest obstructions to the proper efficacy of human means. At the same time, he is by no means precluded from administering relief, by such general conversation, as may not be inconsistent with the sick bed.

The same remarks will apply in a great degree, to the case of the aged, whose many infirmities, and near approach to a separation from the present life and world, seem to render them proper objects of the particular attention of the teachers of that gospel, which must now be particularly interesting to them, as bringing another life and world, to clear, and certain light.

I am aware that these duties cannot always be discharged, without occasionally exposing you to the suspicion of interested motives. But, if you are habitually careful, as I trust you will always be, to suffer no influence of this kind, at any time to actuate your mind, especially, if you rigidly decline interfering with, or being concerned in, the disposal of other people's property, you may safely disregard all such imputations, and repose in the well-founded

consciousness of having never in the least deserved them.

There will always, however, be a large proportion of your hearers, your intercourse with whom, in the hour of sorrow, will not expose you to such imputations, the lower classes, and the poor; whom, though you may not be able always to relieve, in the way that some of your predecessors have done, yet, if you attend to, and sympathize with them, and give them your affectionate advice, along with the consolations of religion, you will at once secure their grateful attachment, and the unfeigned respect of the rich, whose substantial assistance in your labors of love, among the poor, will seldom be wanting; you will find the value of your religion enhanced by the noble examples, you will witness, of the supporting influence of Christian principles; I scarcely need to add, that you will enjoy a heartfelt self-approbation, and a hope of the divine favour.

III. It will be well to have a book, for entering lists of the several classes of catechumens, with the books they are severally to use; the regularity or negligence of the individuals composing each class, with the probable causes of either; their respective proficiencies, qualifications for a higher class, &c. &c. Of the catechisms, and other books to be put into the hands of young people, every person will determine for himself; and every one, perhaps, will determine differently. The Historical Catechisms of Dr. Watts, corrected and published by Dr. Priestley, are very useful for the junior classes; afterwards the

Abridgement of Matthew Henry's Catechism, first made by Mr. Mottershead, and afterwards further corrected and published with a useful specimen of the mode of examining children on moral sentences from Scripture, by Mr. Phillip Holland, has been found very useful, and may be particularly suited for your particular case; otherwise the Practical Instruction for Youth, published by the Unitarian Society, has often been employed with great satisfaction. For rewards for proficiency, Mrs. Barbauld's Hymns, Dr. Watts' Divine Songs, Mr. Aspland's little book of Hymns and Prayers, several of the little books printed by Darton and Harvey, the publications of the Christian Tract Society, &c. &c. may be used.

Following the catechetical class the Abstract of the History of the Bible by Mr. Turner may be usefully introduced, especially by those who will have the patience to use, with intelligence and perseverance the questions at the end for the examination of its young readers. Next to this Mr. John Holland's Doctrinal and Practical Series of Scripture Questions, or Buller's on the whole Bible, and Field's on the New Testament, will bring young persons of a more advanced class very far forward in the knowledge of the scriptures, especially if pains be taken to instruct them carefully in scripture chronology and geography.

Your young people will by this time be well prepared for lectures on a more extensive plan, on the evidences of natural and revealed religion, the purport and tendency of the Jewish and Christian revelations, the corruption, reformation and present state of Christi-

anity, and what is still wanting to its complete restoration, so as that it may answer all the practical purposes originally intended by it. Hints for these lectures may be gathered from Priestley's Introduction to his Institutes, Kenrick's Sermons, and Turner's Sketch of Lectures on Natural Theology.

IV. I did not mean to offer any advice on the conduct of public worship, any alterations in this particular will require much and deliberate consideration before they are adopted: the whole congregation being (at least they ought be) equally engaged in the performance of the devotional parts, whether prayer or singing, as the ministers have a right to be consulted before any considerable alteration be attempted. But the best mode of conveying information and instruction is properly the minister's province; and for this end may it not be of use to make the experiment, at least, of reviving the ancient practise of exposition?—at first, perhaps, only a few short incidental remarks, and those rather practical than doctrinal; though, when any material difficulty occurs, the passage should be briefly but clearly explained. After a while it may not, perhaps, be amiss to substitute an exposition for a sermon, at least one part of the day. This is the practice in the Church of Scotland, where the minister in the morning gives what he calls a lecture, that is, he takes a large portion, twenty or thirty verses, of a chapter, divides it into its proper sections; explains the contents of each, and concludes with practical inferences from the whole. The manner in which this is done may be seen in Gerard's Pastoral Care, which is a



very good book. As an assistant in preparing the practical part of your exposition no book, perhaps, will be found more useful than Matthew Henry. It is acknowledged that this book has not of late years been much in fashion among those who have assumed the title of rational divines; but they may not, perhaps, have shewn their judgment in slighting it so much. His thoughts are conveyed, indeed, in quaint language; and he has often fanciful, and sometimes false remarks: but his Exposition will be found, after these deductions, to contain an inexhaustible store of practical reflection. I remember once hearing Dr. Enfield say, that he never drew out a scheme of a sermon without afterwards consulting Matthew Henry before he sate down to compose it; and that he scarcely ever found that he had got any thing in his scheme which Henry had not anticipated him, but often found much in Henry that had not occurred to himself.

V. I know not whether there is yet at ——— any such establishment as a congregational library; but if not, you will judge for yourself how far and how soon it may be proper to make the experiment. I am afraid a taste for reading and a spirit of free inquiry has not been much encouraged: at first, therefore, it may be proper to begin upon a small scale, and chiefly with practical books; by degrees you may get a few of the best works on the Evidences, some of the more useful Expositions, particularly Mr. Kenrick's; after a while you may add some tracts on the Right of Private Judgment, the Grounds of a Protestant Dissent,

the Corruptions of Christianity. In the mean time the judicious distribution of some smaller tracts, (as Clarke's Answer to the Question, "Why are you a Christian," the Calm and Plain Answer to the Question, "Why are you a Dissenter," of which a cheap edition has been lately printed by Flower, and some of Wright's Tracts, which are particularly suited to this purpose) may pave the way for a more general taste for reading, and a more enlarged turn of thought. Though indeed I cannot think that the principal members of your congregation will be at all backward in encouraging the scheme of a library when once fairly proposed to them. In forming your library you may possibly derive some advantage from consulting the Catalogues (with the prefaces) of those at Bolton and Newcastle.

VI. What provision is made at ——— for the education of the children of the poor, I know not; but you will of course be very attentive to the improvement of these useful establishments. But on this subject I content myself with referring you to Joseph Lancaster's "Address to the Patrons of Sunday Schools," and to the excellent practical application of its principles by the Messrs. Gaskells, at Warrington.

Before I conclude this long epistle will you allow me, my dear sir, to put you in mind, that the people whom you are going to serve have not been used to many innovations, and have as good a right to have their old customs, which you may think prejudices, treated at least with tenderness, as the novelties, (which they may perhaps think such) on which the

new ministers may be inclined to insist. Among such a people, however well disposed they may continue to be towards their ministers, it must be evident to every one who has studied human nature, that sudden and violent changes will not be expedient. It is necessary constantly to keep in mind that it is easier to lead than to drive; or, to use Lord Chesterfield's allusion, a minister will see the necessity of proceeding *suaviter in modo*, which he will find by no means incompatible with acting *fortiter in re*. Above all it will be requisite for a young minister, in the first place, to establish among his people a confirmed character for strict regularity and propriety of personal behaviour; and this is the more necessary in a place which has been served, for more than a century, by a series of eminent and excellent men; with whom any thing of a contrary nature would of course subject a successor to most unfavourable comparisons; in which, notwithstanding, unless it be greatly misrepresented, there exist more temptations than in many large towns to young persons of a gay and sociable temper; and in which, if a young minister should wish to add to the income which he receives as a minister by

engaging in the instruction of youth, it will be particularly requisite that he establish among the several classes of society a character for unimpeached steadiness and incorruptibility of conduct.

I am persuaded that nothing will be wanting on your part to render your connection with your colleague and with the congregation, in all respects a harmonious and truly christian one. I am persuaded also that you will be guided by the same spirit in your intercourse with all the neighbouring ministers. But you will permit me also to recommend a respectful behaviour towards those who differ from you in opinion: particularly towards the religious teachers of every denomination. What degree of intercourse it may be proper to have with any of them, will be a subject for future consideration; but never allow yourself to be drawn by them into personal disputes, especially public disputes, on any occasion. The pen, and not the tongue, should be your instrument of defence, if any necessity for it should unhappily arise. With every affectionate wish for your success and happiness, I remain,

Dear Sir,

Very faithfully, your's,  
V. F.

---

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

---

No. C.

*Sectarism.*

To Christian zeal (says Dr. Campbell) let us contrast the zeal of Sectarism. Any person who has entered into my sentiments, will not misunderstand me so far as to suppose, that I mean to throw

an oblique reflection on sects which have not the advantage of a legal establishment. I know the word is sometimes used in this *illiberal* way. But a man who has a just notion of the dignity of religion, is incapable of the meanness of piquing himself on a circumstance

*merely secular and local, which may as readily favour and does as frequently support error as truth; the grossest superstition or the wildest fanaticism, as the purest and most reasonable worship. I mean, then, by the zeal of Sectarism in any person, that ardour, which, attending chiefly to party distinctions, seeks to increase the number of retainers to that sect, established by law or unestablished, (the word is applicable to both,) to which he himself happens to be attached.*

*Sermon before the Synod of Aberdeen, April, 9, 1771.*

---

No. CI.

*The Fanatic.*

The Fanatic considers himself as Heaven's favourite; and believes this to be either his peculiar prerogative, or at least a privilege he enjoys in common with a few. Hence a contempt of the far greater part of his species: and as those of this stamp are ever ready to canonize their own wildest reveries as divine illuminations, and to consider their own decisions as the oracles of God; on finding that they are not implicitly received as such by others, their pride instantly takes the alarm. And what shall serve to restrain its fury, when conscience and religion, the natural checks of passion, are corrupted and silenced? nay, which is worse, when false religion and a misinformed conscience are made to declare in its favour? *Opposition then is branded with the name of impiety, and contradiction with that of blasphemy. Their own revenge on the contrary, they dignify with the title of zeal; and malice against the person of an antagonist they call love to his*

*soul. Dr. Campbell's Sermon before the Synod of Aberdeen, April 9, 1771.*

---

No. CII.

*Sweet Incense.*

The efficacy of inward devotion, as contrasted with external offerings, is recommended with powerful simplicity, in a specimen of early English poetry, as old as the time of Queen Elizabeth, preserved in the Travels of "Certain Englishmen into farre countries," printed in 1609. It is the end of a Latin inscription in the Church at Cologne (on the Offerings of the three Kings,) translated into English:

"For *Gold* present a perfect heart;  
 "For *Myrrh* admit him tears;  
 "For *Frankincense*, pow'r from thy brest  
 "A fume of humble prayers!"

---

No. CIII.

*Extracts from Mr. Matt. Henry's Diary.*

1704. May 25. In the evening Mr. Evans was with me; one Mr. Bernard a Dissenting Minister at Lewis, in Sussex, called on me this evening, coming from Ireland: how many good men are in the world and good Ministers, that I know nothing of; and what a glorious day will it be, when we shall see them all together!

June. When I lose time at home, I wish I was abroad preaching; when time abroad is not filled up as it should be, I wish myself at home studying; God by his grace help me to fill up time.

Nov. 12. This night, after many thoughts of heart and many prayers concerning it, I began my notes on the Old Testament. It is not likely I should live to finish

it; or if I should, that it should be of public service for I am not *par negotio*; yet in the strength of God, and I hope with a single eye to his glory, I set about it: that I may endeavour something and spend my time to some good purpose; and let the Lord make what use he pleaseth of me; I go about it with fear and trembling, lest I exercise myself in things too high for me, &c.; the Lord help me to set about it with great humility.

Dec. 9. I have pleasure in my studies, for which I praise God; having obtained help from him, I go on with much comfort to myself in my Notes on the Pentateuch; whether they will be of use to any other, and be accepted, he only knows, who knows the hearts of the children of men.

1705. Oct. 14. A day of rest, but a day of work; the work which they do that enter into the everlasting rest. In study finishing Exod. 29th. Next day went through Exod. 30th with pleasure. Blessed be God for the fresh oil.

#### No. CIV.

#### *Anticipations of the French Revolution.*

Lord Chesterfield, in one of his Letters to his Son, dated April 13, 1752, has the following remarks on the dispute between the King of France and the Parliament, which attest his keen sagacity.

“The representation of the Parliament is very well drawn, *suaviter in modo, fortiter in re*. They tell the King very respectfully, that in a certain case, *which they should think it criminal to suppose*, they would not obey him. This hath a tendency to what we call here revolution principles. I

VOL. VI.

do not know what the Lord's anointed, his vicegerent upon earth, divinely appointed by him, and accountable to none but him for his actions, will either think or do, upon these symptoms of reason and good sense, which seem to be breaking out all over France; but *this I foresee that before the end of this century the trade of both King and Priest will not be half so good a one as it has been*. Du Clos, in his reflections, hath observed, and very truly, *qu'il y a un germe de raison qui commence à se développer en France*. A *développement* that must prove fatal to regal and papal pretensions. Prudence may, in many cases, recommend an occasional submission to either; but when that ignorance upon which an implicit faith in both could only be founded, is once removed, God's vicegerent and Christ's vicar will only be obeyed and believed, as far as what the one orders and the other says, is conformable to reason and to truth.” Vol. III. 289, 290. 5th ed. 8vo.

As to the matter of fact, of the perceptible difference of the political mind of France within a few years in the middle of the last century, the following evidence may also prove amusing.

*Lyons, Oct. 2, 1754.*

“The people in the provinces, through which we have passed, complain extremely of the rapine of the farmers-general. The peasants murmur, but maintain their loyalty; yet that virtue is much less than I found it twenty years ago. They then adored their King, they now think it sufficient to honour him.”

Lord Cork's Letters, 2d. Ed. p. 10.

## BIBLICAL CRITICISM.

*On Passages in the Epistle to the Hebrews.*

Aug. 5, 1811.

SIR,

Through the channel of your Repository I wish, with your permission, to present to public consideration a few select passages from the Epistle to the Hebrews, with some brief notes and questions upon the same.

I remain, Sir,

Yours, &c.

P. K.

The passage to which I would first direct the reader's attention is Hebrews vi. 19 and 20—"within the VAIL whither Jesus the forerunner is for us entered."—Might not the original Greek words, corresponding to these English expressions, be more simply, correctly and advantageously rendered in the following terms? viz. "*within the vail, whither Jesus, our forerunner entered.*" Is not πρόδρομος ὑπὲρ ἡμῶν equivalent to either πρόδρομος ἡμῶν or πρόδρομος ἡμεῖρος? And is not the simple, general and indefinite term, *entered*, more proper and correct, in its application to the Aoristic εἰσηλθεῖν, than the more definite expression, *is entered*? The received version seems to take the phrase "*within the vail*" for that glorious presence of Almighty God into which the *righteous* enter after death, and supposeth that Jesus Christ, soon after his resurrection, actually ascended to heaven, the supreme

throne and most glorious presence of his Heavenly Father, to complete his *sacrifice or oblation*, and perform, for his redeemed and penitent servants, certain offices (we know not what) in the invisible world: but the version here offered, taking the phrase, "*within the vail*," to denote the Christian church on earth, supposeth that Jesus Christ *was its primitive founder*, and after entering into it, he continued to preside and walk and act in it, as our forerunner, that is, as our guide, exemplar and instructor, during the days of his personal ministry on earth. Which version is the most true and correct, let the public judge for themselves; but certainly the latter appears to be the plainer of the two, and perhaps will be found to be the most instructive and impressive considered in its relation both to the example of Jesus Christ and to the peculiar circumstances and wants of the Hebrew converts to whom it was addressed, and possibly to Christian readers of the present day. To persons denying or doubting the truth of Christ's real and literal ascension to heaven, as Luther and his earlier followers are said to have done, very little solid proof and illustration of that doctrine can be deduced from the Epistle to the Hebrews, which, while it is scarcely allowed to possess canonical authority, evidently abounds with harsh figures, fictitious analogies and arbitrary parallelisms.



The other passages, which I intend to cite from the Epistle to the Hebrews, shall be set down all together, without any intermediate notes, thus—

Hebrews vii. 27. “Sacrifice once, when he offered up himself.”—ix. 11. “Greater and more perfect tabernacle.”—\* 12. “Entered once into the holy place.”—\* 24. “Into heaven itself, to appear in the presence of God for us.”—26. “Once appeared, &c.”—28. “Christ was once offered.”—x. 10. “The offering of the body of Jesus once.”—12. “Offered one sacrifice for sin.”—14. “By one offering he perfected, &c.”—\* 19. “Into the holiest (place) by the blood of Jesus.”

The expressions in Hebrews ix. 11, 12 and 24, and in chap. x. 19, evidently mark the place where Jesus Christ is said to have made this oblation, offering or sacrifice of himself, namely, “in the greater and more perfect tabernacle”—“in the holy or holiest”(place)—and “in Heaven itself,” or “the presence of God:” all which expressions, according to the genius and analogies which evidently pervade the whole Epistle to the Hebrews, do most probably denote, (like the forementioned phrase, “within the vail”) the Christian church or community, which our Lord Christ originally formed, and into which he entered and ministered in it as its founder and head or chief, and the primitive revealer and teacher of the Christian religion—as the Jewish high priest formerly entered into “the Holy of Holies”, that is, the most holy apartment of the Jewish temple, to preside over and direct the most solemn and important rites and parts of the Jewish

worship. Those persons who live in the strictest conformity and obedience to the instructions and example of Jesus Christ, are said “to be in Heaven,” or “to have their conversation in Heaven,” even while they live on earth; and, according to the common apprehension and language of Christians, those persons, who engage in the most solemn acts of religion, and especially the ministers of its holy rites, are generally said and allowed to enter into the peculiar and more immediate presence of Almighty God. There is, no doubt, something Judaical in these ideas and expressions; but, on this account, they appear to be the better adapted to illustrate the true meaning of Hebrews the ix. 24.

On these ideas and grounds then, why may it not be admitted that the fore-cited terms and phrases signify nothing else than our Lord Christ’s voluntary acceptance of, and personal entrance into the mediatorial office, and his faithful performance of all its duties—appearing as the appointed prophet and messenger of God to reveal, explain and inculcate the dictates of divine and heavenly truth,—to collect and form the Christian church—to prescribe its laws—to deliver his followers from ignorance, idolatry and vice, instruct them in the principles and practice of piety and virtue, and lead them safely to a future life of perfect and eternal happiness and glory? Sufferings and death were indeed imposed on Jesus Christ as the final and necessary result of his undertaking; but they were imposed in order to perfect and exalt his character, and not to purchase or extort from Almighty

God, by any satisfactive efficacy, mercy and pardon for penitent creatures.

The proper theatre to form our Lord's character and exercise his duties, without requiring the immediate death and actual ascension of the agent, most evidently lay on this earth, or in the present world, the only situation in which they could obtain their most direct, benevolent and important completion.

On the passages selected from the Epistle to the Hebrews, the next thing that demands our notice is the sacrifice, offering or oblation of himself, which Jesus Christ is said to have made or presented to God. And relative to this matter, Jesus is said "to have appeared once; to have entered once into the holy place," and "to have offered himself once as a sacrifice:" the question then which is now before us is, What are we to understand by this term *once*?—Can we suppose that Christ's appearance and entrance and offering were mere momentary acts? or that he just made his appearance in a certain place, and then departed and went off instantaneously?—Is it not more probable that this word *once* imports some duration, or extended portion of time, commensurate perhaps with either the whole period of Christ's life, or, in a more restricted sense, with the particular season and continuance of his personal and public ministry on earth? Christ, it is said in Hebrews ix. 26, "hath appeared *once*, in the end of the world," &c. that is, he appeared and dwelt for a few years on earth, in the latter age of the world. A similar mode of exposition must be adopted and

applied to the sacrifice and offering of Christ: "He offered *one* sacrifice," and "by *one* offering he perfected," &c. By the word *one* are we to infer, that the sacrifice or offering of Christ consisted merely in a single act? Or, with many professing Christians, that it comprized (chiefly and in particular) our Lord's last sufferings, or his crucifixion and death? If, like many of our fellow-Christians, we extend the term, sacrifice or offering or oblation, to any thing more than a single act, why may we not, for the same reason, extend it so far as to comprize the whole life and character of Jesus Christ? or, in other words, to denote all the discourses he delivered and all the actions he performed, as well as all the sufferings he endured during his abode on earth; or more especially during the period of his personal and public ministry, while he most conspicuously held and executed the sacred office of Mediator between God and men? On the whole, I infer, (1.) taking the sacrifice, offering or oblation of Jesus Christ in the wide and comprehensive sense, which is here suggested, will, it is presumed, serve at once to stamp importance and dignity on every thing that our Lord said and did, and to correct many gross and wide-spread errors, which have been long entertained and still continue to prevail in the world, concerning his true character and doctrine, and the terms of man's final acceptance with his Creator and Judge, in order to obtain and enjoy eternal life and happiness: above all, a true and just representation of our Lord Christ's sacrifice, or his mediatorial acts and deeds

in all their extent and efficacy, will serve to rescue the character and conduct of Almighty God, and his Son, our divine and heavenly teacher, from the great and foul reproaches which have long been cast on both, by the fictitious, irrational and unscriptural doctrine of Christ's satisfactive or atoning sufferings, or his vicarious crucifixion and death.

The writer of the preceding brief hints is duly apprized of their great imperfection; but they refer to matters indisputably of the highest importance, tending, it is thought, to vindicate Almighty God's last and best dispensation to man, and to satisfy the minds of all those that are sincerely and seriously desirous to learn their duty from the pure word of God, and ascertain the scriptural terms of receiving from their heavenly father the forgiveness of all their sins, and everlasting life and happiness in Heaven.

Mr. Jevans on Jewish Sacrifices.

SIR, Bloxham.

How long will learned and sensible men go on to assert, that, "no sacrifice was appointed for the breach of any one of the ten commands!"—Monthly Rep. vol. v, p. 445. "The atonement of the Law being only for sins of ignorance and error." Whitby on Heb. xxii.

"No blood of goats or heifers slain,  
For sin could e'er atone."

Watts, Ps. 51. "No expiations were allowed by it for moral guilt, no sacrifices were to be offered for sins committed against the laws of the ten commandments." Lowman's Heb. Rit. p. 338. "For there are no sacrifices appointed for wilful sins." Masou's Ser. vol. iv. p. 108.

And other noted writers have either said the same, or things that nearly amount to it—but to the law and to the testimony. It is said in Levit. vi. 1—7, "And the Lord spake unto Moses, saying, if a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour; or hath found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth sinning therein: then it shall be because he hath sinned and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass-offering. And he shall bring his trespass-offering unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass-offering unto the priest: and the priest shall make an atonement for him before the Lord; and it shall be forgiven him for any thing of all that he hath done in trespassing therein." We learn from this passage that atonement was made for the wilful sins of lying, fraud, theft, perjury, and dishonest traffic; which are breaches of the third, seventh and tenth commandments; as well as of others which are not expressly mentioned in the decalogue.—See also Num. v. 5—8.

It is also said in Levit. xix. 20—

22, "And whosoever lieth carnally with a woman that is a bond-maid, betrothed to an husband, and not at all redeemed, nor freedom given her, they shall be scourged; they shall not be put to death, because she was not free. And he shall bring his trespass-offering unto the Lord, unto the door of the tabernacle of the congregation, even a ram for a trespass-offering. And the priest shall make an atonement for him with the ram of the trespass-offering before the Lord for his sin which he hath done: and the sin which he hath done, shall be forgiven him." Here is another wilful crime and of no small magnitude, for which atonement was appointed to be made. And it is evident that these are crimes that would often be committed, and therefore atonement would not unfrequently be made for them. And if we consult the following passages of scripture, &c. we shall see instances in which atonement was actually made for breaches of the moral laws of God. Num. xvi. 46, 47. Chap. xxv. xi. Ezra, x. 19. I. Esdras ix. 13—20. II. Maccab. iii. 32, 33. Chap. xii. 39—45. I. Sam. xxvi. 19. II. Sam. xxiv. 21—25.

And even sins of ignorance, which all persons allow atonement was made for; (Levit. iv. 2, 23, 26.) had often real guilt attached to them; (I. Tim. i. 13,) nevertheless, atonement was made for them. I hope therefore it will no more be said by any of the readers of your Miscellany, that "no sacrifice was appointed for the breach of any one of the ten commands."—For however limited or extended their effects may have been, they certainly were appointed to be offered in certain cases, not to say

many, in which moral guilt had been incurred. The learned Mr. Farmer having quoted John ix. 24, to prove that the Jews allowed that some of our Lord's miracles were wrought by the power of God, says, "It has, I think, been universally affirmed, that the Pharisees ascribed Christ's miracles in general to a confederacy with Satan; though the contrary be so very evident. How dangerous is it to adopt any opinion, until it has been strictly and impartially examined!" (Farmer on Miracles, p. 391.) If we thought more and wrote and especially published less, it would be better perhaps for the world. The blessed and allwise God has given us but one Bible in the space of nearly 6000 years.

I am yours,

J. JEVANS.

---

*Remarks on Hebrews, ch. vi.*

And as a bird each fond endearment  
tries  
To tempt its new fledg'd offspring  
to the skies,  
He try'd each art, reprov'd each dull  
delay,  
Allur'd to brighter worlds, and led  
the way.

SIR,

As it appears to me that these beautiful lines, from Goldsmith, are no where better exemplified than in the sixth chapter of the epistle to the Hebrews, I thought you would perhaps give me a place for a few remarks on that chapter: but you will be the best judge how far they are fit for insertion.

This chapter, which (with the four verses preceding it) forms an episode, may I think be divided into six parts. In the first part the writer admonishes, verses 1—3, then he cautions 4—8, he com-

mands 9, 10, he directs 11, 12, he promises from God 13—19, he promises from Christ 20.

I intend to make a very few remarks on each of these divisions—

I. The meaning of the word perfection may be collected from other verses of the epistle. The law was not perfect, vii. 11—19. ix. 9. x. 1. The elders were not perfect, xi. 40. But Christ is perfect, ii. 10. v. 9. The gospel is perfect, ii. 19. ix. 11. x. 14. Good men in heaven are perfect, xii. 23. And he prays to God to make the Hebrews perfect, xiii. 21. Let us consider the character of Christ, and the promises and rules of the gospel, and the descriptions of heaven, and let us pray to the Almighty.

The third verse expresses the hope which every christian teacher may have in God. The reason of that hope is in the 7th and 8th verses. The 10th verse confirms this hope from the character of God. And the 13th verse goes further, to his express promise.

II. Consider the connexion with the first part. If we would avoid so frightful a consequence we must press toward no less than perfection. A strong presumption that we must prove ourselves by our fruits.—If this is not against instantaneous conversion, at least it is totally against our consciousness of it.

III. Though the danger is great and therefore the caution reasonable, yet he wishes rather to gladden than grieve. The same christian spirit is shewn in 2 Cor. i. 24. ii. 1—4, 8.

All our good works are our bounden duty, they are all beneficial to ourselves, they are not equal to what we ought to do, God

himself works in us, and enables to perform them—when we reckon these four things, how exceeding rich is God in mercy, that he should remember our work, and account it right and righteous to reward it.

IV. What we have done is a reason not against doing more, but for it. If God does not forget our work and labour, still we ought to forget it. Phil. iii. 13.

Faith and patience (verse 12) may be thus distinguished. Faith is one of the principles (or, according to the Greek, a part of *αρχη* the beginning) patience shews a going on to perfection. The word is *μακροθυμια* (not *υπομονη*) and is translated long suffering, in 2 Cor. vi. 6. (in the 4th verse of which chapter we have *υπομονη* patience;) This is not properly a single operation of the mind, but rather includes several continued operations.

The word inherit may seem to disagree with what is said in xi. 13, 39, that the elders received not the promises. The answer is, that this does not refer to time. The present tense is used because the most simple.

Encouragement is interwoven with this direction, hope 11—and promises 12.

V. The encouraging words, promises and hope, are here enlarged on.

VI. This last verse, in connection with the seven preceding, repeats in other words what our Saviour says John xiv. 1. Believe in God, believe also in me. It also points to the same place, called here (19) within the veil, there (2) his Father's house.

Is not every art tried here? First their reason is addressed, q. d:



What reasonable creature would begin a pursuit, and not go on in it? Then that powerful principle, their fear; then they are heartened, and comforted, by being reminded what they have done, and assured how well it has succeeded; they are spirited up to go on and prosper, to prosper even unto the inheritance of the promises; no less than God, than he who can have no greater, has promised, And Jesus their elder brother, who is bone of their bone and flesh of their flesh, is in possession of the promises, is in possession for them. Thus allured to these brighter worlds, who can miss the way? It is therefore the interest of Christians to make haste, and delay not.

QUERCUS.

## POETRY.

AN EPITAPH ON THE REVEREND JOHN MARSHALL; A PIOUS  
AND MOST AMIABLE DISSENTING MINISTER.

IN earth the mortal frame of MARSHALL lies;  
His God rewards his virtue in the skies.—  
While of *our* Pharisees the pompons train  
Pray, without feeling, in their Maker's fane;  
While, void of grace, they act an impious part,  
And make religion a dramatic art;  
While the pert fop forgets the sinner's fate,  
Despises CHRIST, and deifies the Great;  
*Our* saint, from active youth, to languid age,  
Taught, and exemplified the sacred page.—  
Oh! for *thy* sake may heaven preserve the verse  
That joins the grief which now bedews thy hearse;  
May I with palms immortal crown thy shade!  
For what thy words enforced, thy life displayed.

LESBURY,

PERCIVAL STOCKDALE.

Sunday, Feb. 24th, 1805.

BEZA'S EPITAPH ON LUTHER.

Roma orbem demuit, Romam sibi Papa subegit,  
Viribus illa suis, fraudibus iste suis:  
Quanto isto major Lutherus, major et illa,  
Istum illamque uno qui demuit calamo?  
Inunc Alciden memorato, Græcia mendax  
Lutheri ad Calamum ferrea clava nihil.

TRANSLATION.

Rome sway'd the world, a Pope her pow'r assail'd,  
She rose by valour, He by fraud prevail'd:  
Luther thy fame, what brighter rays illumine,  
Whose Pen alone subdued both Pope and Rome

Go fabling *Greece*, *Alcides* vaunt again,  
His iron *Mace*, how weak to Luther's *Pen* !

IGNOTUS.

---

VERSES WRITTEN ON A VISIT TO A FRIEND, IN ESSEX, IN THE  
SUMMER OF 1798.

WHITE-HALL ! not thou through Europe known  
When leagues are made or overthrown ;  
Who, with thy *Windham's* ready pen,  
Hast *kill'd off* many a thousand men ;  
When near to *Pitt*, from *Fox* afar,  
He erst *let slip the dogs of war* :  
No ! thee I hail, to whom resort  
The gentle guests of *Virtue's* court,  
That never promise to beguile,  
Nor hide revenge behind a smile.  
Thee Hospitality awaits,  
To bid the welcome at thy gates :  
To consecrate thy verdant fields  
Domestic Peace her altar builds.  
And lo ! her priest in yonder grove,  
Tis Friendship, in the garb of love.  
Then why, from thee a hapless rover  
So oft condemned thy ardent lover,  
Say by what fate impell'd, he runs  
To droop beneath meridian suns,  
Midst brick-built piles and smoky towers  
Far from the shelter of thy bowers !  
Ah me ! too surely I divine  
His fate is similar to mine ;  
Dull cares to mimic, or to feel,  
Till, nearer Fortune's giddy wheel,  
Some golden moment he improve,  
And fix the dame's capricious love.

Yet Sunday, fairest of the seven,  
Though sacred each alike to heav'n,  
Invites us from the sordid throng  
To sage's prose or poet's song,  
To virtue's banquet, all divine,  
Where kindred minds delight to join.  
White-Hall ! now let thy votary share  
Large draughts of thy delicious air ;  
And where, around the sylvan scene  
Nature still sports, unrivall'd Queen,  
Oft bid her choristers impart  
Such strains as mock the rules of art.  
Hush'd for a day the tedious hum  
Of *Consols*, *Scrip* and *Omnium*.

Drive the rude jargon from his head,  
 And grant him, bounteous, in its stead  
 All the extatic bliss of life,  
 Wak'd at the magic sound of Wife ;  
 All the dear recompense of joy  
 That waits a parent's blest employ—  
 To urge the loit'ring steps of youth  
 O'er the rough road that leads to truth.  
 Grant what the selfish cannot know,  
 What social passions can bestow,  
 While Virtue's liberal hand supplies  
 The *Funds* that shall for ever rise.

CIVIS.

---

## TOLERATION ACT.

---

### *Suffolk Resolutions.*

At a numerous and respectable meeting of the ministers and other deputies from the congregations belonging to a BENEVOLENT SOCIETY for the RELIEF of NECESSITOUS WIDOWS and ORPHANS of PROTESTANT DISSENTING MINISTERS, &c. in the county of Suffolk; held by public advertisement, at the King's Head Inn, in Stowmarket, June 18, 1811.

NATHANIEL BYLES, Esq. in the chair.

The business of the Society being closed, the following Resolutions were moved and unanimously sanctioned.

Resolved, That in the opinion of this meeting, the right of every man to worship God in that manner which he believes will be most acceptable to him : a natural right ; and that in the exercise of it he is accountable to no human authority.

Resolved, That if the bill which was lately introduced by Lord Viscount Sidmouth into the House of Lords, had passed into a law, it would have been an encroach-

ment upon this right ; that it would have withdrawn the protection which every peaceable and loyal subject is justified in expecting from the civil magistrate, from great numbers of deserving members of society, and of truly conscientious Christians ; that it would have exposed them to the operation of certain statutes which were enacted in times of great religious animosity, bigotry and intolerance ; statutes which are not less unjust in their principle, than they would be severe and cruel in their execution ; that it would have sapped the foundation of religious freedom, and have placed every candidate for admission into the Dissenting Ministry, in dependence on the pleasure of a Quarter-sessions.

Resolved, That for these reasons, this meeting are deeply affected with that unspeakable goodness of God, by whose Providence the intended measure has been prevented ; nor can they forbear to express their earnest hope that the remembrance of an interposition so remarkable, will be carefully cherished as a motive to

more active exertion for the divine honour, and to a still stronger attachment to that happy form of civil government which is established in this favoured realm; the principles of which have at all times been dear to the hearts of Protestant Dissenters.

Resolved, That this meeting do offer to their brethren throughout the kingdom, their sincere congratulations on the rejection of the bill; and, at the same time, do express their warmest thanks to all those persons who, by their energetic and judicious exertions, have been the means of awakening a laudable spirit among the friends to religious freedom, and of preventing an infringement of the rights secured by the act of Toleration. In a particular manner this meeting feel themselves highly indebted, and do express their best acknowledgements to the General Meeting of the Deputies appointed for the protection of the Civil Rights of the Three Denominations of Protestant Dissenters, held at the King's Head Tavern, in the Poultry, London; to the Committee appointed by the Protestant Dissenters of various Denominations, and other friends to religious freedom, held at the London Tavern, in Bishopsgate Street; and to the Committee for guarding the Privileges of the Methodists in the Connection of the late Rev. John Wesley.

Resolved, That this meeting present their sincere thanks to his Grace the Archbishop of Canterbury, and to those clergymen, and other members of the established church, whose just sentiments respecting the right of private judgment in religious matters, produced an opposition to

the bill which reflects the highest honour on their Christian liberality.

Resolved, That the thanks of this meeting be offered to the Marquis of Lansdowne; to Earl Stanhope, Earl Moira, Earl Grey; to Lord Holland and to Lord Erskine, for their manly opposition to the principle and provisions of the bill; and for the eloquent and unanswerable speeches which were delivered by them in support of the important principles of religious liberty.

Resolved, That the thanks of this meeting be presented to William Smith, Esq. M. P. for his correspondence with one of their number, concerning the objects of the bill, and for all his exertions to obtain its rejection.

Resolved, That these Resolutions be signed by the Chairman of this meeting, and published in two morning, and in two evening London Newspapers; in the Bury Post, the Ipswich Journal, and the Suffolk and Chelmsford Chronicles.

NATHANIEL BYLES, Chairman.

---

*Proceedings of the Wesleyan Methodists on Lord Sidmouth's Bill.*

[From the *Methodist Magazine*, for May, 1811.]

After giving an abstract of the Bill and the Resolutions of the "Committee of Privileges," [M. Repos. for May, 303—306.] the Methodist Magazine states,—

The Committee felt reluctant to proclaim its hostility to the Bill, by publishing these Resolutions without first stating its sentiments *officially* to his Lordship, and praying him to withdraw it. So courteous and condescending was his Lordship to Drs. C—

and C——, when he honoured them with an interview, and so considered not only how they great the willingness expressed by should make their opinions re- him to receive any communicati- specting the Bill known, but how ons which might tend to improve they should give it the most *prac-* the Bill, that the Committee was *tical* opposition. They therefore authorised in hoping such appli- determined that a Copy of the cation would not be altogether in Resolutions should be sent to each vain. For this purpose a deputa- noble member of the House of tion, with Thomas Thompson, Lords, and, accordingly, a copy Esq. M. P. at its head, waited was transmitted to each of the upon his Lordship with the Reso- Royal Dukes, the Archbishops lutions on Wednesday morning, and Bishops, and such Noble Lords whose addresses could be according to appointment, and was very politely received. procured, inclosed in the following Letter :

The Deputation entered fully into the projected measure, and discussed the effect it would have upon the Law of Toleration and upon our system. What passed at this interview cannot be detail- ed. But the deputation had the mortification to find that their ob- servations had not the effect of in- ducing his Lordship to withdraw his Bill, which they pressed upon him, and they left his Lordship under the impression, that he should leave the Bill to the dispo- sal of the House of Lords. We must, however, in justice to his Lordship, state, that he gave every credit to the Methodists for their usefulness, zeal, and loyalty.

At a meeting of the Committee on Wednesday night to receive the report of the Deputation, it was matter of sincere regret, that his Lordship could not be prevail- ed upon to withdraw his Bill; nevertheless it was not deemed expedient to advertise the Resolu- tions in the public papers.

Deeply impressed as they were with the destructive consequences which the Bill would have upon the economy of the Methodists, especially that part of it which

“ MY LORD,  
“ I am directed by the Commit- tee of the late Rev. Mr. Wesley’s Societies, to transmit the inclosed Resolutions for your Lordship’s Consideration, and most humbly to entreat the Honour of your Lordship’s powerful Aid in oppos- ing a Bill which they consider so unfriendly to the high natural Rights of Conscience, and to the Rights and Privileges of the Soci- eties for whom I am employed to act.

I have the Honour to be, my Lord,

Your Lordship’s most obedient and very humble Servant,

THOMAS ALLAN,  
Solicitor.”

On Thursday, the Committee was closely engaged all day in carrying the aforesaid measure in- to effect, and sending a Copy of the Resolutions into every circuit throughout the kingdom, that our friends might know the opinion of the committee on the subject, and be prepared to co-operate with it in every future measure which might be deemed necessary to the preservation of our religious rights. As Lord Sidmouth had fixed on



Friday the 17th for the second reading of the Bill, there was but little time for obtaining signatures to a Petition; however, this little time was improved, and on Friday morning before eleven o'clock we had obtained upwards of 2000 signatures to Petitions from the different societies and congregations in the London circuits.

Our Solicitor had waited on Lord Erskine, who received him with great politeness, and paid the utmost attention to his statement of our case; at the same time he most readily engaged to present our Petitions to the House, and to oppose the Bill.

When the Petitions were prepared, and every thing in readiness, a few of the Committee, at the request of Mr. Butterworth, retired into another room, when three of the preachers implored the blessing of God on our endeavours, and committed the cause to him. The season was solemn, and the hope of success, which we all felt, was delightful.

In the evening, Lord Stanhope moved, that the second reading of the Bill should be deferred till some future day, which motion was seconded by Earl Grey, and acceded to by Lord Sidmouth, who in a short speech informed the House, that on Tuesday the 21st he should bring the subject forwards for discussion.

This delay was considered a favourable interposition of Providence, as it afforded the Committee opportunity for procuring parchments, and preparing a copy of a Petition to be sent into those circuits from whence they could be returned before Tuesday noon. Special messengers were sent to Bristol, Birmingham, and down

into Kent: and these were provided with directions and parcels to be left in every circuit throughout which they passed, that the urgency of the business might be understood, and every energy exerted to accomplish our purpose.

In every place the messengers met with the most zealous co-operation of the people, who, dreading the loss of their religious privileges, came forward to sign the petitions with an eagerness, which was highly honourable to their feelings. At Bristol, the Mayor granted the use of the Town-Hall, and although the notice was so short, yet between 12 and 5 o'clock on Monday, the petition received upwards of nineteen hundred signatures, and this was in addition to separate petitions from all the dissenting congregations in the city, which were numerously signed. By these means, the Committee had procured before Tuesday noon upwards of 250 petitions, having 80,000 signatures. The Committee was incessantly employed in examining and taking an account of them. And that every thing might be conducted with the utmost regularity, every petition was separately rolled up, tied with a little red tape, and the place from whence it came, together with the number of signatures it contained, legibly written on one end of the roll, so that when it was presented, the Noble Lord had no difficulty in announcing these particulars to the House. It required the utmost exertions of the Committee to prepare all things in readiness before the House met; however, this was accomplished, and the Petitions were delivered to Lord

Erskine, in one of the anti-chambers. His Lordship was pleased to express his satisfaction with what had been done, and whilst he was carrying his burthens into the House, appeared to feel a noble pride in the office he had undertaken to perform. Several of the committee had the high gratification of being present on this memorable occasion, and heard with inexpressible pleasure the admirable constitutional speeches which were delivered.

---

*Letter from the Newcastle Chronicle.*

To the Editor of the Chronicle.

Sir.—As it appears to have been the chief (ostensible) object of Lord Sidmouth's Bill for modifying the Act of Toleration, to provide against its abuse by local and lay-preachers among the Methodists claiming the exemptions from civil and military burdens under the authority of licenses granted by it, I take the liberty of requesting your insertion of the following extract from the minutes of Conference, 1803, which will serve to shew the ignorance of the framers of a project so ill-founded as well as mischievous, and to remove the groundless apprehension of those who may have been misled by the statement made (in his opening speech) by the Noble Lord who introduced it.

A Friend to Liberty, Truth and Justice, but

NO METHODIST.

(Copy.)

“It was stated (at the Conference 1803, from the quarterly meeting, Dec. 30, 1802) that several *private individuals* had in various parts of the kingdom obtained li-

censes for preaching under the Toleration Acts, and had abused the privileges of such licenses, by claiming exemption from civil and military offices, to the manifest prejudice of their fellow-citizens, to the injury of the state, and to the great scandal of religion. In order, therefore, to suppress such practices as much as lies in this meeting, and to prevent improper persons from becoming preachers or teachers,

Resolved unanimously—

I. That if any Member of the Methodist Society apply to the Quarter Sessions for a license to preach, without being approved as a preacher by the quarterly meeting, such person shall be expelled the Society.

II. That if any Member of the Methodist Society who may have already obtained a license contrary to the last resolution, shall attempt to claim any exemption from offices, by virtue of such license, such person shall be expelled from the society.

III. That it is the opinion of this meeting, that the regularly-appointed local preachers, or persons who preach occasionally, and follow trades and other callings, are a very useful and valuable body of men; but as they are not wholly set apart for the work of the ministry, it is not considered to be consistent with the *spirit* of the Toleration Acts, that they should claim any advantages from the licenses in question: this meeting, however, has such confidence in the good sense and uprightness of the local preachers, as to render it unnecessary to pass any penal resolutions with regard to their conduct in this business.

IV. That the above resolutions be printed in the Methodist Magazine, and circulated generally throughout the Methodist connection. Signed, by order of the Meeting,

JOSEPH BENSON, Chairman.

JOSEPH BUTTERWORTH, Sec.

to the Quarterly Meeting.

New Chapel, City Road, December 30th, 1802.

We do highly approve of these resolutions, and do agree and are determined to adopt them, and to enforce them throughout the whole connection."

## REFLECTIONS ON LORD SIDMOUTH'S BILL.

"The principles of impartial liberty form the prevailing character of the present age, and are, in a manner, universal amongst the protestant dissenters. **LIBERTY, RELIGIOUS LIBERTY ESPECIALLY, IS THEIR IDOL;** *in their attachment to which, for the most part, they are more tenacious, than they are in their affection to any peculiar distinguishing tenets, which divide them from the church, or from one another.*"

Dr. Furneaux's Letters to Mr. Justice Blackstone. Let. vi. 2nd ed. 8vo. p. 189.

"All the difference in the conduct of men who equally value their liberty, will be in the time and manner of opposing incroachments upon it. The man of a strong and enlarged mind, will always oppose these things in the beginning, when only the resistance can have any effect; but the weak, the timid and short-sighted, will attempt nothing, till the chains are rivetted and resistance is too late."

Dr. Priestley's View of the Principles and Conduct of the Protestant Dissenters, p. 66.

No parliamentary measure affecting religion, of late years, so much agitated the Public mind as the Bill proposed by Lord Sidmouth; but happily, neither the character, talents and influence of his Lordship, nor the temper and political circumstances of the age allowed the agitation to continue long or to produce any other effect than that of arousing the Dissenters to an enquiry into

their principles and to a manly avowal of them. The common sense, as well as liberality of the country, no less than the spirit of self-defence amongst the Dissenters, was provoked into opposition to a measure which was introduced under the most flimsy pretexts, and would evidently lead to the most mischievous consequences. In Parliament, the tried friends of liberty opposed the Bill, with their accustomed eloquence and more than their usual energy; the Government would not risk their credit, by attaching it to any thing so obnoxious; and the noble projector had the mortification to see his favorite scheme suffocated under a weight of petitions, such as had never before loaded the table of the House of Lords. The triumph of the Dissenters was shared by the enlightened friends of the constitution, who considered "the Toleration" as one of the pillars of our free state; by the advocates of peace, who were alarmed at the bare possibility of irritating the consciences and alienating the affections of more than two millions of men, not a little respectable from their intelligence, activity and virtue; and by a con-

siderable number of serious Christians, who, though not of the Dissenters, were yet of opinion that the New Testament furnished no plea for forcing conscience, and that however desirable to prevent the increase of the various sects, there is no Christian mode of attempting this but by argument and persuasion.

There was scarcely a man in the country who sympathized with the unsuccessful author of the Bill; and there were instances of dignitaries of the church publicly applauding the exertions of the Dissenters and the decision of the upper House of Parliament\*.

Lord Sidmouth's Bill was the result of various motions and speeches. (See M. Repos. vol. iv. p. 312.) He obtained returns of the places of worship which had been registered, and of the preachers who had qualified, amongst the Dissenters, from the year 1760 to the latter end of the year 1808: what he would do with these materials, could not be precisely ascertained beforehand; candid Dissenters gave him credit for meaning well; but there were not a few who suspected from his character as a statesman and from hints in his several speeches,

that he meditated at the least no extension of religious liberty. He spoke of the growth of the Dissenters in the tone of complaint and apprehension; and his known and pledged hostility to the reasonable claims of the Catholics of Ireland augured ill with regard to his views towards Dissidents nearer home.†

---

† We copy the following paragraphs from the *Edinburgh Review*, published before the appearance of Lord Sidmouth's Bill, which, flowing from a pen, by no means favourable to "sectaries," may be considered as a justification of the fears and exertions of the Dissenters.

"If a prudent man sees a child playing with a porcelain cup of great value, he takes the vessel out of his hands, pats him on the head, tells him his mamma will be sorry if it is broken and gently cheats him into the use of some less precious substitute. Why will Lord Sidmouth meddle with the Toleration Act, when there are so many other subjects in which his abilities might be so eminently useful—when enclosure bills are drawn up with such scandalous negligence—turnpike roads so shamefully neglected—and public conveyances illegitimately loaded in the face of day and in defiance of the wisest legislative provisions! *We confess our trepidation at seeing the Toleration Act in the hands of Lord Sidmouth; and should be very glad if it were fairly back in the Statute Book, and the sedulity of this well-meaning nobleman diverted into another channel.*

---

\* We extract the following paragraph from the Account of the Installation of his Royal Highness the Duke of Gloucester, as Chancellor of the University of Cambridge, in a provincial paper:—

"Dr. Ramsden, Deputy Regius Professor of Divinity, confirmed the Doctors of Divinity in an elegant Latin Oration, in which he alluded to the late Bill of Viscount Sidmouth, and protested against an injudicious interference with the Dissenters, on whose general talents and integrity the Dr. bestowed great praise."

Bury and Norwich Chronicle,  
Wednesday, July 10.

"THE ALARM AND SUSPICION OF THE DISSENTERS UPON THESE MEASURES IS WISE AND RATIONAL. They are right to consider the Toleration Act as their palladium; and they may be certain that in this country there is always a strong party ready not only to prevent the further extension of tolerant principles, but to abridge, if they dared, their present operation within the narrowest limits. Whoever makes this attempt, will be sure to make it under professions of the most earnest regard for mildness and toleration, and with the strongest declarations of respect for King William, the Revolution, and the principles which seated the House of



At length, the Bill, of such long contrivance and labour, was ushered in by a speech, the burden of which was that we were in danger of having "an established church and a sectarian people." This declaration opened all eyes to the measure, as intended to diminish the number of the Dissenters. In this view it was wisely calculated, for if it had passed into a law, Dissenters would have had no alternative, in many instances, between an illegal ministry and none at all; between liability to penalties and the cessation of their worship. On this "wretched bill, dead as soon as born\*," we do not think it necessary to make any further remarks than that, if it brought a few individuals within the pale of toleration, it excluded whole classes from it, and that it was drawn up, not only without regard, but in utter defiance, to all the feelings and habits of Dissenters.

The pretext for the measure was the abuse of the privileges of Dissenting teachers by ignorant and unprincipled men who qualified to evade military service or parochial duties: but the abuse was not proved to exist in any degree worthy of a statesman's notice. The Wesleyan Methodists, in whom it was most likely to be found, had for years made suc-

cessful provision against it; and whatever might have been its amount, the existing laws were amply sufficient for its correction. The noble legislator bewailed that "pig-drovers and tinkers" should, by an usurpation of the sacred duties of the ministry, gain an exemption from burdensome civil and military offices; but the Toleration Act exempted none but pastors of congregations; all the recent military laws expressly guarded against the abuse; and the jury box and parish offices were not likely to be vacant from the evasions of the lowest and meanest part of our population. "When," said a speaker at one of the earliest meetings of the Dissenters, on the subject of Lord Sidmouth's Bill, "I compare the professed design of his Lordship with the instrument that he has fabricated for effecting it, when I reflect that he avows his object to be the exclusion from our pulpits of a few ignorant and base men, who are thought to disgrace them, and that, in order to accomplish this object, he would unsettle the foundations of all our churches and put our fundamental liberties to jeopardy, when I see his mighty apparatus for producing so paltry an effect, my indignation subsides into contempt, at a project which

Resembles ocean into tempest wrought,  
To waft a feather or to drown a fly\*."

It is said that there are doubts about the construction of the Toleration Act and the 19th of Geo. III. and that Lord Sid-

Brunswick on the throne of these realms; and then will follow the clauses for whipping Dissenters, imprisoning preachers, and subjecting them to rigid qualifications, &c. &c. The infringement on the Militia Acts is a mere pretence. The real object is to diminish the number of Dissenters from the Church of England, by abridging the liberties and privileges they now possess."

\* Lord Stanhope's Speech, on the rejection of the Bill.

\* These lines have since been sarcastically applied to the unparalleled exertions of the Dissenters in which application they are the more pertinent, the reader will determine.



mouth's Bill would have reduced the interpretation of these acts to an uniformity, and, as far as it conferred privileges upon Dissenters, would have been imperative, in their favour, on magistrates. This would have been very well, but we like not this anxiety of his Lordship for the ease and security of the Dissenters: if they had felt themselves aggrieved, they would have applied to Parliament for redress, and then would have been time enough to have amended the laws of toleration. In that case a liberal statesman would have been contented with a simple declaratory Act. Lord Sidmouth's Bill was encumbered with harsh and vexatious clauses, which could not have been introduced with any particular good-will to Dissenters, and in fact, leaned more to the side of intolerance than to that of liberty.

The unfortunate Viscount (for we wish not to use stronger language; his last speech appealed to, and gained our pity;) may have meant well, but well-meaning is ambiguous praise to a statesman. A measure not ill-designed may be most mischievous, and may most justly bring down condemnation on the head of its projector. But of the real intention of Lord Sidmouth, we have no certain means of judging; we know his Bill, and of that we shall never speak but in the indignant language of freemen. We should have thought better of his meaning, however, if he had regularly consulted the Dissenters before he hazarded a measure so vitally affecting their liberties. He did confer, it seems, with some individuals amongst the Dissenters, for he complained piteously of

being misled and deserted by them; but they were not the representatives of the body, and their conferences with his Lordship must be regretted, either for their sakes or his: if they encouraged his Lordship in his project, (which, however, could not have been believed of some of them, even if it had not been disavowed,) they made themselves responsible for the measure and must partake at least of its odium; but if, which is more probable, they enlightened the noble Peer in the true principles and feelings of the Protestant Dissenters with regard to his proposed law, how can we explain his perseverance in the measure, in any way creditable to his views!

We recollect that the noble peer was very urgent with the House of Lords, to allow his Bill to go into a committee, that there it might be modified to the taste of the Dissenters. He had brought forth a monster, and he wanted the help of those who turned from it with horror and whom it threatened to devour, to lick it into shape. To have gained his end, he should have made it less monstrous. As it was, it bore intolerance on its front, and the sting of persecution was in its tail; and there was safety for the Dissenters no other-wise than by its instant destruction. —That Lord Sidmouth would have materially altered the Bill in a committee, may readily be believed; for what general would not escape a defeat by retreating? who would voluntarily stand in the Viscount's present mortifying condition, condemned by the liberal, censured by the wise, pitied by the charitable, and apologized for by his friends on the ground of his ignorance of the people for

whom he was making laws!—In point of policy merely, the prompt and spirited opposition of the Dissenters and their friends was admirable, for the first blow is often decisive of the contest: had the Bill been quietly suffered by the Dissenters to go into a Committee, the Government would have been at least neutral with regard to it, and then in all probability it would have passed into a law, and by this time many of our prisons would have contained humiliating proofs of the pusillanimity of a people who could hold any other language with an adversary than that of opposition. But they were not so degenerate as to welcome an infringement of their dearest privileges; they did not, like a celebrated premier, “now no more,” toast the first man who should invade them; they stepped forward in the attitude of free-born citizens, and said, as one man, “We want no change, and least of all such change as he would bring.”

“But is it not a scandal to religion that low-born, ignorant men should set up for christian ministers?” Will then an act of Parliament prevent arrogance? Will a fine or a gaol secure modesty?—In fact, however, what is the harm of tinkers, (if you please,) becoming religious teachers? Nobody is obliged to hear them, nobody is obliged to pay them. If they talk to the winds, they cannot thereby raise a storm; and if they get auditors, it is plain that they have something to say which some persons choose to hear, and why should not this entertainment be allowed in a barn, as well as the indecent chattering of punch in a puppet-show? All the world

knows that one Tinker did make a powerful preacher, and that the experiment of a prison was so far from sending him back to his old vocation that it qualified him for obtaining greater influence over the minds of the common people, and that from his dungeon he sent forth an immortal work, which has amused, instructed, edified and comforted thousands.—

“But the injury to the state!” Exemptions and privileges the preaching Tinker has none; though perhaps he may diminish the Revenue a little, by withdrawing men from alehouses and gin-shops, and leading them to rely upon their sober industry rather than upon the deceitful chances of a licensed Lottery: yet this is an evil which a moral statesman, like Lord Sidmouth, may perhaps overlook and forgive.—“Religion is disgraced by such low usurpers!” Be it so: yet this is not the most offensive disgrace which religion sustains: we have heard of dignitaries of the Established Church bargaining with a prostitute for preferments. Let those teachers be first examined, whom the state hires into the service of virtue, and, when they are purified, the Dissenters will allow Lord Sidmouth to prescribe for the moral health of their own ministers; let him take the *beam* out of the eye of his own Church, and we will assist him to extract the *mote* from our’s.

But as to the matter of right, we boldly contend with the enlightened inheritor of Mr. Fox’s principles, Lord Holland, that every man is entitled to teach whatever he thinks that his fellow-men ought to know. If he teach sedition or the invasion of his

neighbour's rights, the law, as it stands, is sufficient to restrain or to punish him. "If," said the wise statesman, above-mentioned, "a company of paupers choose a pauper for their instructor, what should hinder them, or why should they be prevented?"—An uneducated man may, in some instances, be the fittest teacher of the uneducated. The Cornish miners could not have been civilized by any other instructors than such as Lord Sidmouth's Bill would have put down. The plea of ignorance and unfitness is, after all, a mere pretence: the more ignorant and unfit our ministers are, the better will our adversaries be pleased; it is, in reality, the competence of our teachers to interest and engage the affections of the people which alarms the hierarchy; and hence, we are verily persuaded, arose this monument of Lord Sidmouth's care for the Church of England. Let not the regular Dissenters be deceived by compliments reflecting ill-nature upon their irregular brethren; they may rest assured that the legislators who would suppress the Methodists owe them no good will; for to a true churchman, the difference between the learned minister of Essex Street and the illiterate orator of the Tabernacle is as nothing; while the difference between a regularly bred and canonically appointed priest and every dissenting minister is as great as that between the empiric and the licentiate in medicine. The cry of ignorance and usurpation against dissenting teachers of any class, is the mere symbol of faction; it might be easily refuted; for no dissenter would have long to look for ministers well versed

in all books but one, the Bible, and masters of all wisdom but that which is from above——ministers deriving their succession from the fishermen of Galilee, who yet are called masters and fathers, and who lord it over God's heritage.

Ignorant as the dissenters may be reputed, they have all learned that first principle of free government, which Lord Sidmouth's Bill convinces us that philosophers have taught in vain with regard to some men; viz. the sacredness of conscience to Almighty God: and nothing so much surprised and aroused them as that a new religious law should be proposed to the British legislature in the present day, which repealed no one disqualifying and penal statute, and which contained new restrictions and exclusions. They object to the *principle* of any human decree in affairs of religion; and though they do not refuse the scanty immunities which their ministers are offered by the state as a poor compensation for the rights of which the whole body is deprived, let them not be taunted with their acceptance of the trifling boon, for they are ready, we believe, to surrender up all their privileges, if the state will withdraw its restrictions, and sweep from the statute-book the lumber of spiritual legislation. All that they desire of government is—to let them alone.

The union of the Dissenters, in opposition to Lord Sidmouth's Bill, was the true cause of their success; and nothing can more clearly shew the oppressiveness of the Bill than that it should have blended in one firm mass all the scattered and repulsive particles of dissent. All men of all deno-

inations could not surely mistake the nature and tendency of the measure. We have amongst us, it may be presumed, some wise men; we have certainly many cool, phlegmatic, hesitating men; we have men who from their past political conduct we are apt to view with, perhaps unmerited, suspicion; but when the time came for exertion we found no man of any character or any class absent from his post; each party forgot its peculiar interests in favour of the common weal; the shibboleths of sects were dropt; and, as with one tongue, there was throughout the whole dissenting body a manly but temperate assertion of the right to religious liberty.

Happily for the reputation of the Dissenters, their strenuous opposition to the Bill in question did not hurry them, in a single instance, into imprudent measures. They treated the proposer of it with studied respect. Their whole strength was employed in petitioning the legislature. Political considerations were carefully preserved from mixing in their deliberations. Their prudence disarmed their enemies, and in the debates on the subject not a single reflection was cast upon their character, nor did we hear one prognostic of evil from compliance with their wishes. "Let the Dissenters," said a distinguished personage, "always conduct themselves with like temperateness and wisdom, and they will probably never find the government averse from granting them any reasonable relief."

We may be taxed with weakness, but we must avow that we are apprehensive that the question just

laid to rest will be again agitated. A more moderate, and therefore a more dangerous, bill will probably be introduced into parliament. To weaken opposition, an attempt may be made to detach the regular Dissenters from the Methodists, by introducing provisions in favour of the former. Should this scheme be tried, we trust the virtue of the Dissenters will frustrate it; the Methodists stand upon the same grounds of conscience with themselves; and if the follower of Whitfield or Wesley be sacrificed to the bigot to-day, the Baptist, the Independent and the Presbyterian will be demanded to be given up to-morrow.

The true policy of the Dissenters is to unite, heart and hand, with all their fellow-citizens who are oppressed or harrassed for conscience' sake. It may be doubtful, indeed, whether any immediate application to parliament will be effectual; but it would unquestionably be futile to pursue any partial, exclusive object. The next petition from the Dissenters should be for universal religious liberty. All that separate from the Established Church have in this respect a common cause. Let them proceed in concert, with firmness and at the same time with moderation, and their success is certain. Intolerance, which is warned by public opinion to take leave of every state in Europe, cannot long find an asylum in Britain; its last retreat may be to the House of Lords, but it will be speedily expelled from thence, if the Noble advocates of freedom be timely strengthened by the confidence of the people.



## REVIEW.

“ Still pleased to praise, yet not afraid to blame.”

POPE.

**ART. I. *Religious Liberty the Offspring of Christianity; a sermon preached at Worship Street, Tuesday, June 4, 1811, before the Annual Assembly of the General Baptists.*** By John Evans, A. M. 8vo. Sherwood and Co. 1s. 6d.

The late attempt of Lord Sidmouth naturally led the Dissenters to review their principles. In this Sermon, Mr. Evans properly availed himself of the state of mind of his hearers to bring forward the subject of religious liberty.

From the parable of the Tares among the Wheat, the preacher observes, 1st, That we are to expect in the present world a mixture of good and evil, 2ndly, That this mixture must continue for a time, 3rdly, That an uncharitable, intolerant spirit which would avenge the cause of righteousness is to be condemned, and, 4thly, That there will be a day of retribution.

The Sermon is dedicated to Wm. Smith, Esq. M. P. Chairman of the Deputies for protecting the Civil Rights of the Protestant Dissenters.

**ART. II. *Remarks on the Resolutions passed at a General Meeting of Protestant Dissenters and other Friends to Religious Liberty in London, May 14, 1811. In a Letter to Samuel Mills, Esq.***

*Chairman of the Meeting.* By a Country Dissenter. 8vo. 1s. Jones, Newgate Street.

The Country Dissenter is angry with his brethren in London, associated in defence of Religious Liberty at the London Tavern, principally because they voted thanks to Mr. Perceval for not giving Lord Sidmouth his support. We should participate in his indignation if the vote of thanks to the Government were a pledge of approbation of the general measures of the administration; which it was not. The best feature of the successful opposition of the Dissenters was its entire disconnection with politics. Mr. Perceval received a deputation from the London Tavern with great courtesy; he interposed to protect the Dissenters; and on these grounds we think the Dissenters owe him thanks.

True, he did no more than his duty:—neither did Lord Holland or Earl Stanhope; but it would we conceive be a novel principle in morals that a good deed ought not to be praised because not to do it would be ground of censure.

The Country Dissenter suspects the London Tavern Dissenters of narrow views; we think without reason. They are no farther a party than as they are Dissenters. They complain of out-



rages against the Methodists, indeed, but they are not therefore Methodists. It is the violation of the rights of conscience which alarms them, and it matters not in whose person the violation is committed. The tradesman near Reading, fined for praying in his own house, may not be a very wise or a very important man; but if the penalty had been enforced on the least wise and least important man in the kingdom, it ought to have equally aroused the jealousy of the Dissenters. *Obsta principiis* is the proper motto for the opposers of persecution. Give up to the invaders of conscience the Country Dissenter's "frivolous" cases, and they will ask no more. It is by little encroachments that the fences of liberty are taken down. Does the Country Dissenter require to be told that there is nothing little, nothing unimportant, when a right is to be asserted or oppression resisted?

ART. III. *Proceedings of the Dissenters in Hull, on the Introduction into Parliament, by Lord Sidmouth, of a Bill purporting to amend and explain the Toleration Act.* Hull, printed by M. W. Carral, and sold at the Vestries of the respective Chapels. 8vo. pp. 24.

It is to us a cheering circumstance that the Dissenters, almost without an exception, feel alike, feel strongly and feel well, on the subject of the late attempt to restrict the "Liberty of Prophesying;" and we rejoice to see that their noble exertions are in various ways to be recorded, as a warning to intolerant statesmen and an encouragement to the friends of religious liberty. The

Wesleyan Methodists have already prepared, and circulated throughout their numerous Societies, a history of the recent glorious and successful contest; the Committee at the London Tavern have a similar work, on a large scale, in the press, edited by a gentleman of talents and spirit; and the "Hull Dissenters" have here presented the world with an account of their "Proceedings," which would be entitled to peculiar praise if, happily, the virtue of their brethren throughout the kingdom had not rendered it impossible for any one town or district to earn a title to distinction.

From the speeches delivered at the first meeting at Hull, we shall make a few brief extracts.

Rev. G. LEE.—"It had been said that Lord Sidmouth did not wish to meddle with liberty of Conscience. I have heard the assertion repeatedly this day. No assertion can betray a greater ignorance of the subject of it, than this. If the subjecting our ministers, those whom we esteem as best able to conduct our public devotions, to the approval of the civil magistrate, be not an infringement on this liberty, it will be difficult to shew what is. If the surrounding us with difficulties in the choice of such persons, so as to render it almost, nay absolutely impossible to procure a minister, be not such an infringement, then there is no meaning in words. If the compulsion of any sect to relinquish their whole system, and in fact to deprive them of the labours of those under whose religious care alone they sit content, be not infringement, then no such thing can exist."—p. 4.

Rev. W. SEVERN.—"Contemplating the pernicious effects that would be produced by this bill passing into a law, both to our ministers and churches, I am astonished. A host of evils, incalculable in number and magnitude, rise up with threatening aspects before my terrified imagination. I expect in less than a year that some of our pastors and preach-

ers, either from not being able to comply conscientiously with its requisitions, or not being able to understand its mysterious and ill-digested clauses, will be prosecuted and ultimately imprisoned. What must follow? Our ministers consider themselves as bound to preach wherever and whenever they have an opportunity of exercising their abilities. With St. Paul they consider that a necessity is laid on them to preach the gospel, and that a most dreadful woe would fall on them if they preached not the gospel. We are sure, however, that they would preach. I would express my gratitude to God, that the spirit of the old Nonconformists, of the primitive Christians, of the Apostles of Christ, is not yet extinguished amongst us. If our ministers were put in prison they would preach as soon as ever they came out, though it might be at the extreme hazard of being immediately remanded. Yes, Sir, they would preach in prison; they would preach through the grates to the people in the street. If this were denied them, they would preach to their fellow-prisoners in the gaol-yard. Yes, they would do more. Our brethren, the Methodists, would endeavour to raise a society in prison. We, Dissenters of the older school, would endeavour to form a church. Our brethren, the Baptists, would have no objection to baptize the gaoler; and we, Presbyterians and Independents, to baptize his household."—pp. 11, 12.

Rev. E. HARE.—These are some of those mischiefs with which the proposed measures are pregnant, per-

haps, others still greater, he concealed. You cannot properly consider them in any other light than in that of preliminary steps towards further encroachments on those invaluable rights and privileges which under the reign of his present majesty we have enjoyed. No man who knows his business will introduce the thick end of the wedge first, but the small one will make a way for it. This Bill I consider as the small end of the wedge, and if it be once introduced, men will soon be found who will drive it home to the head. These first encroachments it is therefore our duty, if possible, to prevent; and on this ground it is my decided opinion, and I believe the opinion of every individual in the assembly, that we ought to oppose the Bill in all its stages, by every constitutional means."—p. 21.

A postscript states that in answer to several resolutions of thanks, "handsome letters have been received from Lords Stanhope, Holland and Erskine, and from the Marquis of Lansdowne, all expressive of their attachment to the cause of religious liberty, of their determination to support it on all occasions, and of their hopes, that *the rejection of Lord Sidmouth's Bill has paved the way to a successful attempt at the repeal of the religious penal code, at no distant period.*"

## MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

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

A very extraordinary article appeared in one of our papers, purporting that the BISHOP OF CHICHESTER had, in a charge to his clergy at Lewes, expressed a fear, that owing to the rapid increase of Dissenters and sectaries, the religion of the Church of England would no more be the religion of the majority of the nation: and he exhorted his clergy to exert all their efforts to preserve an establishment, whose overthrow would be accompanied by the overthrow of

the state. Now, if his Lordship really uttered these words, and feels the alarm contained in them, we can set him perfectly at ease in one respect, the ruin that is apprehended to the state. First, the ruin of the church is expected, from its having ceased to be the religion of the majority. Now this may be a very inconvenient and disagreeable circumstance to the Church, but ruin may long be delayed. The Church may continue a long while, like a wall out of its per-

pendicular, not so pleasing an object, but capable of being buttressed up for a considerable duration. That ruin does not immediately follow is evident, as at this moment the religion of the Church of England is far from being the religion of the majority.

The bishop is right, however, in being alarmed: for the number of Dissenters daily increases in a most unprecedented proportion. Chapels are building in every part of the island, and as fast as they are built they are filled. But supposing them to go on in the same proportion for the next twenty years, and that the state should adopt the sect of the Methodists, instead of that of the present church, we see no reason for the apprehended ruin of the country. Did not Henry the Eighth change the religion of this nation, of a much older standing, and much more deeply rooted in the country than the Church of England, without shaking the foundations of his throne? And, if he could make such a reformation, when the clergy were so powerful and the people so ignorant, we must pay a very bad compliment to the legislature of the present days, if it could not effect a similar purpose, without injury to the state, when the clergy are so little powerful, and so far from being superior to the people in letters, in science, in religion and in general information. Away then with fears for the state by the reform or the downfall of the church. The state will subsist, whether it continues the church in its present splendour, or diminishes its income in proportion to the population under its banners: but we shall not be sorry, if the apprehension of danger should excite vigilance in the clergy, make them more attentive to the scriptures, less attentive to the traditions of men, earnest to improve their versions, that they may express the sense of the sacred writers, and to correct whatever is amiss in their liturgy, that the church may be pure and without spot or blemish, endeavouring to conform in every thing to the precepts and example of our Lord and Saviour.

No such fears seem to agitate the minds of the Bishops of FRANCE: but we cannot give any account of the result of their meetings. All we know is, that they have met several times: for as our House of Commons begins all its deliberations by solemn prayers to the Almighty, so a grand mass is performed

preparatory to every meeting of the Parisian Council. The papers mention seven such masses, but they are silent as to the manner in which business is conducted. Hence we infer that every thing is done in secret committees, and we shall know nothing till the solemn decree, giving the new constitution of the church, is promulgated by public authority. Whatever may be the new decrees, we cannot but think that they will be detrimental to the Papal power, and however dogmatical they may be in doctrinal points, yet, in the main objects, the predetermined plan of Buonaparte will be carried. The BISHOP OF CHICHESTER may find some consolation in the results of this assembly, as notwithstanding the alterations in the church, the state will not be in the least affected.

Another instance of the degrading effects of superstition has transpired. The CARACAS have, under the direction of a Junta, formed a legislative assembly, consisting of members chosen by the principal towns and cantons, and of course in investing them with authority, they have exacted from each an oath of fidelity. This was sworn with due form, and besides allegiance to Ferdinand and independence of all the present authorities in the mother country, requires reverence to the "holy mystery of the immaculate conception of the blessed virgin, the mother of God." This absurd and blasphemous expression takes its rise from an idle dispute, which was carried on with great animosity and bloodshed in Spain and ended in the establishment of this strange doctrine, which at last was so rooted into their habits, that their common salutes on meeting recognize it. The first speaker, instead of How do you do? talks of the Virgin Mary, and the second replies "She was conceived without sin." Not to make or to answer such an address marks a man to be a heretic, and they are as tenacious of this doctrine, as some Protestants are of that of the Trinity. However we deplore the introduction of unscripural tenets among Christians, we cannot be surprised at the progress that is made in error, when once the door has been opened to it. The moment the human mind could be brought to believe, that a young woman of Judea was the mother of God, it was not difficult to impress on it a reverence of so extraordinary a character, and to suppose her free from every stain belong-

ing to humanity. It is, however, to be observed that not a trace of this supposed fact is to be discovered in scripture, and the reverence paid to the wife of Joseph in modern days, receives no countenance from our Saviour, who so emphatically seems to have warned his disciples against it, by that beautiful expression, "Who is my mother and who my brethren," to require such extraordinary marks of deference!

In SPAIN, Superstition has reigned in all its follies, and a most beautiful and romantic situation was devoted to her cause, and that of Indolence, her sister. In the Romish church have been nourished a set of idle fellows under various names, and at Montserrat, in Catalonia, a set of them, under the name of hermits, wasted away their lives in little cells, thinking that they did God service by being useless to their fellow-creatures. The troubles of the country have disturbed the repose of these idle dreamers. Montserrat, from the nature of its situation, became a military post, and a depot for arms and provision. As such it was an object to the French, who have seized it with a facility, which is astonishing. Much as we abhor the superstition that enslaved the inhabitants of this mountain, we cannot but feel a concern for them, and could have wished that at least the old might have ended their days in peace, in the mode of life which they had adopted. But the mountain will no longer be an asylum for this superstition; and, if men choose to be hermits, there are garrets enough in large towns, in which they may doze out their days unobserved and disregarded.

It would be the glory of reason, that superstition fell not by the force of arms, but by the power of truth; and there is ample room in THIS KINGDOM for the display of the triumphs of the latter. A very large proportion of our fellow subjects are still bound in the fetters of the pretended holy see, and their Protestant brethren increase the galling yoke, by subjecting them on this account to civil restraints. The consequence, as might naturally be expected, is a tenacity of old opinions; and with all the expense of a very large establishment, IRELAND sees its numerous inhabitants preferring the mass house to the church. The difference in the doctrines of the two churches is slight, yet various reasons have prevented the Catholics from obtaining an equality with

their brethren in civil rights. They have petitioned Parliament, but in vain: yet every year has shewn the powers of eloquence and strength of argument exerted in their favour. Their adversaries, in fact, could urge little against them, when they allowed of the employing of French Catholics in our army, and were so strenuous in the support of Spaniards, the most bigotted of men in that persuasion.

By perseverance, the CATHOLICS, we are happy to say, have gained over a very great number of Protestants to their side, and a singular occurrence has manifested this in its strongest colours. They have a Committee in Dublin to manage their petitions, and it was determined, that for the better conducting of the future application to Parliament, Delegates should be appointed in the different counties, for the superintending of these petitions, and settling in Dublin the mode of presentation. This was stated in resolutions from the Committee, published in the public papers, which gave great umbrage to the Viceroy and his Council, by whom a proclamation was issued, calling upon the magistrates to apprehend and hold to bail all persons who acted as delegates, or took part in the election of them under the resolutions. The Catholics denied that they were acting illegally, and persisted in the course laid down for them: some were apprehended in Dublin and released upon bail. The cause will of course come to be argued before a jury, and we shall be anxious to see in what manner an Irish judge and jury treat the right of a subject to petition the legislature.

But though several Catholics have been thus apprehended, yet this seems to have been chiefly confined to Dublin, for in the counties they have not been molested; nay, so far from it, they have been encouraged by the countenance of the magistrates at their meetings. This is a good sign that enmity on account of difference of opinions is wearing out, and we trust that Protestants are beginning to be truly ashamed of the impropriety of their conduct. If they have, as they pretend, truth on their side, they cannot stand in fear of the other party; and, in fact, by meeting together in civil affairs the Catholic has to dread that his numbers will be weakened, by the occasional arguments used on religious subjects by the more enlightened Pro-



testant. We regret however the animosity that prevails among sects. How disgraceful is it to the Christian name! Each party prides itself on some circumstance or another foreign to Christianity. Their fathers went to the mass house, or to the church, or to the meeting; their friends, their connections belong to this or that party. But which of them is anxious to worship God spiritually and in truth; to bend his mind to the love of his neighbour, inculcated by his Saviour: and who attends to the awful words, "He who loves father or mother or brother or sister or wife or children more than me, is not worthy of me!"

The cause of religion will finally triumph. How glorious would it have been if ENGLAND could have shewn her in her pure and simple form, to men, who, with their ancestors, from the remotest antiquity have been immersed in the darkest superstition and idolatry; The queen of Sheba travelled from a remote quarter to hear the wisdom of Solomon; if we had used properly the advantages bestowed upon us in the sacred volume, now in almost every hand, we might have said, A greater one than Solomon is here.

The arrival of a ship from AFRICA, navigated by Blacks, filled our mind with agreeable sensations. It portended the improvement of civilization, the extension of commerce, a freer intercourse between Africa and England. But, when we heard that the master of the ship was a Christian, that his heart expanded with the love of Jesus, that he looked up with reverence and gratitude to a crucified Saviour, and sought these shores for a better acquaintance with his name, with what joy did we embrace the presage, that that name would shortly be made known in all the regions of Africa! How did we lament that he should find in this country the disciples of Jesus so widely differing from each other, and instead of forwarding the designs of this pious Black, so likely to confound him by the various traditions they have engrafted on the everlasting gospel! May he and his brethren fall into good hands, converse with men who love the Lord Jesus, and adhere to his words! May they be strengthened in the true faith, know and feel that God is love, and worship him in truth and a pure heart, as the God and Father of our Lord Jesus Christ!

Another occurrence has taken place of some importance to the religious world. A disgraceful attempt has been made to revive the CONVENTICLE ACT, and in a very extraordinary manner. Some children of the poor have been educated under the auspices of Commissioner Grey, at Portsmouth, in a dwelling of his, and in consequence the teacher and the owner of the house have been prosecuted. The first action was brought against the teacher, which led to the examination of the books used in the school, consisting of bibles and prayer books, and the usual books of education; and the magistrate, so far from entertaining the charge, treated the prosecution, as it deserved, and the jury found a verdict of Not Guilty. The other action was dropped; and the papers mention the name of a clergyman of the established church, as the instigator of these odious prosecutions. May every similar attempt meet with similar disgrace!

We are sorry that we can give no favourable account of our SOVEREIGN. He is in that state, in which every son would wish his father's name not to be mentioned.

Abroad, the FRENCH continue to be successful. They appear to be masters of every part of Spain they possess, yet they have not taken Cadiz, nor do they appear likely to pursue the English and Portuguese forces in Portugal. The combined army in that quarter consists only of these two nations. The Spaniards have entirely left Lord Wellington, who is not strong enough to advance, and he must be a patient spectator of events during this summer. The brother of Napoleon has returned to his capital at Madrid: he seems not to have met with any interruption in his way, and to have received in the large towns all the usual homage paid to a sovereign. It is very probable that the Spaniards in his dominions feel that they shall be better governed under the new than the old dynasty: and however we may lament this accession of strength to France, we cannot deny that the probabilities are all in favour of this supposition.

In FRANCE, the legislative body has broken up, with usual addresses to Buonaparte, and prodigious accounts of the improvement of the country. War has burst forth in all its fury in the TURKISH dominions. The Turks were the assailants, and have met with a complete defeat. Thus expectations of peace



are at an end, and it seems that every thing is to be ventured for the regaining of the conquered provinces. The efforts will, however, prove ineffectual, but the *Mamluks* do not appear to be strong enough to make any great advances this summer. The Turks have been successful in another quarter; for Egypt, over which they exercised only a doubtful authority, seems to be entirely in their hands, and it must be a long time before the *Mamluks* can recover from the effects of the late barbarous massacre. The few who escaped have taken refuge in Upper Egypt, but the Turkish governor seems to be of a very different disposition from his predecessors, and he will hardly give them an opportunity of recruiting their strength.

No war, as yet, between this country and *Spain*. Every month of peace is a joyful acquisition, and we hope that we shall every month announce the same good news. We cannot see any good reason for the two nations fighting, though plausible pretences in abundance will be found on either side, whenever they choose to unsheathe the sword. Bloodshed there may be in abundance; but the hard blows given

will not establish the rectitude of the proceedings of either party. In America, as well as England, there are a sufficient number of malignant spirits to stir up contention, who care not for the life of man, or the ruin they occasion to the peaceful manufacturer, the agriculturist and the merchant.

The *SPANISH COLONIES* present a very interesting appearance. The *Caraccas* and *Buenos Ayres*, declared independent of the mother country, are making laws for the regulation of their respective states. Nominally, they acknowledge Ferdinand as their sovereign; but as they have a national representation his power must be limited. In the *Caraccas* they have a singular character, *MIRANDA*, a general, born in the province of Mexico, and who has gained great experience by his travels in Europe. By the addresses that have been made to him in the *Caraccas*, it appears that he is displaying his talents in these half-civilized regions; and perhaps we may see him grasping at the sceptre. Of Mexico and Peru we know scarcely any thing, yet these countries will probably soon follow the example of the other colonies.

---

## INTELLIGENCE.

---

### *Cambridgeshire and Lincolnshire Unitarian Association.*

This association was held on Wednesday and Thursday, the 17th and 18th of July, at Soham, in Cambridgeshire, in the Unitarian Chapel lately erected in that village. The services commenced on Wednesday evening, when Mr. L. Kirby, lately of Creek, in Norfolk, now of Lutton, Lincolnshire, read the scriptures and prayed; and Mr. Aspland preached from Nehemiah iv. 19, 20, on the difficulties Unitarians have to overcome, and the necessity of union and co-operation in order to success. • On the Thursday morning, two sermons were delivered; the first by Mr. Platts, of Boston, from John xvii. 3, in which the nature and design of Christianity were described; and the second by Mr. Bennett, of Ditchling, Sussex, from Acts xxiv. 14, shewing that Unitarianism comprises all the

principles, consolations and motives which render religion important and desirable. In the evening of the same day, Mr. Aspland preached from Luke xxii. 47: the object of the sermon was to prove that there was nothing in our Lord's last sufferings inconsistent with his being a man, that there was much in them inconsistent with his being any other than a man, and that his whole carriage and conduct throughout them prove him to have been a *righteous* man, a true prophet and the Christ; in conclusion, the example of Christ in his sufferings was recommended to imitation, on the ground that such as possess his virtue will share in the glory of his reward. Between the services on this day, the members of the association and their friends dined together, to the number of 33, and the afternoon was occupied in conference on topics connected with the object of the meeting. The public services were well attended,

and it gave the visitors at Soham much pleasure to observe the prospect of the spread of truth in that place and neighbourhood, opened by the labours of Mr. Gisburne. A plan was arranged by the ministers present for supplying Soham and the adjacent villages with preaching during Mr. Gisburne's absence on his missionary tour in Cornwall, on which he will have entered before this meets the public eye.

It was agreed to hold the next association at Wisbeach.

### *Catholics of Ireland.*

At a meeting of the Catholics of Ireland, held in Dublin, on Tuesday, the 9th of July, the Earl of Fingal in the chair, it was resolved to collect and prepare petitions to Parliament in the next sessions, "for a total and unqualified repeal of the penal laws which aggrue and degrade" them; and the following is the first of a series of Resolutions passed on the occasion, and since published:

"Resolved, That being impressed with an unalterable conviction of its being the undoubted right of every man to worship his Creator according to the genuine dictates of his own conscience, we deem it our duty publicly and solemnly to declare our decided opinion and principle, that no government can with justice inflict any pains, penalty, or privation upon any man for professing that form of Christian faith which he in his conscience believes."

CAPTAIN CUFFEE, son of a negro slave, [of whom we gave memoirs in our second volume, pp. 221. 285. 335.] is just arrived in England from Sierra Leone, in the brig *Traveller*, owned and commanded by himself. His coming is said to be at the instance of the directors of the African Institution. He has brought with him a native of Sierra Leone, to be instructed in navigation.

The mind of Captain Cuffee has been strongly bent by Mr. Clarkson's History towards the relief of his African brethren, to which object he appears willing to devote himself.

He has spoken in the Society of Friends [of whom he is one] at Liverpool, since his arrival.

The BISHOP OF CHICHESTER, in his late visitation held at St. Michael's Church Lewes, delivered a charge to the clergy, in which he regretted that no beneficial change, either in the political or religious world had been felt since he had last the honour of addressing his brethren. Some attention had been paid by the legislature to the cause of religion and the establishment, by sums of money voted to the poorer clergy; but the clamorous spirit of the Irish Catholics, and the rapid increase of Dissenters and sectaries within the last few years, made him fear that, before long, the religion of the Church of England would no more be the religion of the majority of the nation. He concluded by exhorting the clergy by their precepts and their practice to vindicate their character from all misrepresentation, and preserve as much as their efforts could effect it, an establishment, whose overthrow would, probably, be accompanied by the overthrow of the state.

Englishman, Sunday July 28, 1811.

### *Methodist Conference.*

On Tuesday last the Conference of the people called Methodists closed their sittings at Sheffield. There is an increase of 7445 members, and the Preachers and Chapels have increased in proportion. Their missions in Ireland were spoken of in a very favourable manner; Mr. Charles Atmore was chosen President, and the Rev. Dr. Coke Secretary. The number of preachers who attended was not less than 250. Twenty-six preachers, having finished their probation of four years, were publicly received into full connection; and the demand for preachers from different parts of the United Kingdom, induced the Conference to admit sixty young men for trial as candidates for the ministry; a clear proof of the growing strength of this community.

Morn. Chron. Aug. 21, 1811.

## OBITUARY.

---

REV. T. SPENCER.

[From Liverpool Mercury, Friday,  
Aug. 9th.]

Sincerely sympathizing with the public regret, we have to record the loss of rising talent, considerable genius, and the best feelings, which the amiable religion of Jesus inculcates, by the lamentable loss of the Rev. THOMAS SPENCER, a dissenting minister of this town. This engaging young man, on Monday forenoon, left his residence in the neighbourhood to bathe, a little above the potteries, as he had been accustomed to do. About twelve o'clock he plunged in the water, and amused himself for some time with swimming, when he was observed by a person bathing at a very short distance from him, suddenly to disappear: the alarm being soon given, Mr. Smith, of the pottery, immediately ordered two boats to be put off, and with the assistance of his workmen exerted himself most actively for the recovery of the body. After about 50 minutes search it was discovered by a gentleman, who had plunged into the water in order to assist in the search, and at the distance of only a few yards from the spot where it had sunk.

Two surgeons had previously arrived and a third medical gentleman coming up at the same time, a message was sent to Mrs. Smith, to beg that the necessary preparations for receiving the body might be made. A horse was also im-

mediately dispatched to Liverpool for the apparatus used on these occasions. On the arrival of the body on the beach, the water was easily and completely discharged from the lungs: it was wrapped up in flannel and immediately conveyed to Mr. Smith's. Every preparation had been made by the kind exertions of the family, which enabled the medical gentlemen instantly to adopt the usual methods of restoring suspended animation; but we lament to say in vain. During these proceedings, three other medical gentlemen arrived, who with alacrity rendered all possible aid. At five o'clock, in the opinion of the medical gentlemen and friends present, there remained not the least possible chance for the restoring animation, and the efforts were then discontinued.

Thus the world has been deprived of talents, which, when matured were calculated to have improved and delighted the discerning, and to have aroused the thoughtless and indolent. His popularity as a youth of twenty, has perhaps been scarcely equalled—his manly form, sweet voice, and fine countenance, enhanced the charms of genuine eloquence. The social and pastoral duties were endeared by a chaste hilarity and sweetness, and his studies were carefully pursued; nor can poignant regret ever cease in the breasts of intimates, who looked to him as a friend of the young, a comfort to the aged, and as holding forth the fair promise of long continuing a public blessing.

---

### NOTICES.

In the Press, *A Collection of Psalm Tunes*, partly selected and partly original, adapted to *Mr. Aspland's Selection of Hymns*, by MR. EDWARD TAYLOR, of Norwich. The price will be announced as soon as it can be ascertained, with other particulars.

DR. TITFORD has in the press, and proposes to publish by subscription, in six Numbers royal 4to. (the first Number to appear on the first of October next) "*Sketches towards a Hortus Botan-*

*icus Americanus, or Coloured Plates of Plants of the West Indies and North and South America*," with concise and familiar descriptions, and noticing many plants of Africa and the East Indies, which might be introduced into the West Indian colonies with advantage, arranged after the Linnæan System, with their botanical and various English names, and the names of the most common and useful also in French, Italian and Spanish, containing information of their virtues and uses, with novel and interesting particulars as to transatlantic botany in general; collected and compiled during

a residence in the West Indies and a tour through the United States of America. Subscriptions received by Messrs. Sherwood, Neely and Jones, Paternoster Row, and by all respectable booksellers in the United Kingdom; also at No. 1, Union Street, Bishopsgate.

We are glad to hear that the *Christian Tract Society* have in the press a poetical Tale, which will form No. 12 of their Tracts. These 12 Nos. make Vol. I. of the Tracts, to which a general title-page will be given to subscribers gratis, with No. 12. A Tract entitled "*The Contented Man*," by the Author of *William's Return* and "*The Twin Brothers*," is also in the press, and will be No. 13, and will commence vol. II. To those that have read this lady's former beautiful tales it is unnecessary to say, that this new production will sustain

the reputation and promote the usefulness of the society.

MR. NIGHTINGALE is about to publish "*A Letter to a Friend, containing a Comparative View of the Two Systems of Short Hand respectively invented by Mr. Byrom and Dr. Mavor.*"

THE REV. J. EVANS has in the press the *twelfth* edition of the *Sketch of the Denominations*, to which will be added an Original Account of the *Shakers*, who "neither marry nor are given in marriage:"—also, a new edition of the *Sequel to the Sketch*, with many additions and improvements.

MR. PARKES, keeping pace with the rapid discoveries in chemical science, has in the press a new and improved edition of his *Chemical Catechism*.

#### SELECT LIST OF BOOKS.

*Occasioned by Lord Sidmouth's Bill.*

The State of the Established Church; containing many serious Facts illustrative of the Subject of Lord Sidmouth's Bill. With an Appendix of Official Documents. 8vo. 5s.

A Sketch of the Ecclesiastical Establishment. By the Rev. Henry Bathurst, son of the Bishop of Norwich. 8vo. 5s.

Religious Liberty, the Offspring of Christianity; a Sermon, preached at Worship Street, Tuesday, June 4, 1811, before the Annual Assembly of General Baptists; to which are subjoined the Schedules of Lord Sidmouth's Bill, &c. &c. By John Evans, A. M. 8vo. 1s. 6d.

Thoughts on True Religion, Heresy, Schism and Toleration. By John Milton. To which are added Remarks on Essentials in Religion, &c. from the Writings of Isaac Watts, D. D. 12mo. 6d. or 5s. a dozen.

A Letter to the Right Honourable Lord Viscount Sidmouth, upon the Subject of the Bill lately introduced by his Lordship into the House of Peers. By Thomas Belsham, Minis-

ter of the Chapel in Essex Street. 8vo.

Remarks on the Resolutions passed at a General Meeting of Protestant Dissenters and other Friends to Religious Liberty, in London, May 24, 1811, in a Letter to Samuel Mills, Esq. Chairman of the Meeting. By a Country Dissenter. 1s.

Hints to the Protestant Dissenters, occasioned by the Rejection of Lord Sidmouth's Bill. By a Dissenter. 6d.

Persecution; a Poem, founded on Recent Events and Circumstances. By the Author of the *Age of Frivolity*. 12mo.

Strictures on the Expedience of the Addingtonian Extinguisher; comprising Satirical Observations on the probable influence of Methodism on civilized Society in all its gradations. By an Impartial Observer. 2s. 6d.

The Sin and Danger of Schism, considered in a Charge delivered to the Clergy of the Archdeaconry of Leicester, at the Summer Visitation in 1811. By the Rev. A. Burnaby D.D. Archdeacon of Leicester. 1s. 6d.

Proceedings of the Dissenters in Hull, on the Introduction into Parlia-

ment of Lord Sidmouth's Bill. 8vo. pp. 24.

*Miscellaneous.*

An Address to the Deity; a Poem, in Three Parts. By William Johnston. Second Edition, with Corrections and Additions. 12mo. 3s.

A Plain Statement of some of the most Important Principles of Religion, as a Preservative against Infidelity, Enthusiasm and Immorality. By the Rev. Thomas Watson. 8vo. 16s.

The Fifth Report of the Directors of the African Institution. 2s.

CRISEŶSGRIESBACHIANIÆ in Novum Testamentum Synopsis. Edidit

Josephus White, S. T. P. Lingg. Hebr. et Arab. Prof. in Academia Oxoniensi, et Ædis Christi Canonicus. 7s. 6d.

The National Religion the Foundation of National Education A Sermon preached in the Cathedral Church of St. Paul, London, on Thursday, June 13, 1811; being the time of the Yearly Meeting of the Children Educated in the Charity Schools in and about the Cities of London and Westminster. To which is added a collection of Notes, containing Proofs and Illustrations. By Herbert Marsh, D.D. F.R.S. Margaret Professor of Divinity in the University of Cambridge. 1s.

## CORRESPONDENCE.

We have endeavoured to give in this and several preceding Numbers, a complete Collection of public Documents on the subject of Lord Sidmouth's Bill; should we find that we have omitted any papers of consequence, we shall hereafter insert them.

Mr. Carpenter has favoured us with a *Second Valedictory Epistle* to Mr. Belsham; but fearing lest any *more last words* should lead to personal altercation, we must, with all respect for Mr. C., consider the controversy closed.—We have pleasure in announcing that Mr. C. is preparing for the public eye two volumes of *Practical Sermons*.

In our next, we hope to be able to give an abstract of the Report of the Committee of the Unitarian Fund.