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MISCELLANEOUS COMMUNICATIONS.

— *On Capital Punishments.*

Glasgow, August 19, 1811.

PREVIOUSLY to considering the question, Whether Capital Punishment be in any case justifiable? it may be proper to inquire into the origin of crimes; an inquiry of no small moment, and which, in different ages of the world, has led to different conclusions; but, setting aside all Satanic and side-real influence as unworthy even of a refutation, we ought to draw our conclusions from experiment and the observed nature of the human constitution.—Now, it seems a self-evident position, that no sentient being can choose pain, as such; there are many indeed who choose to do painful actions, but it is in the prospect of future good; or, they do actions whose consequences are painful, but the apprehension of that pain is, at the time, overborne by present pleasure; but I ask, what constitutes crime? Is not an action called criminal, merely because the principle on which it proceeds would be productive of pain? I may be told indeed that crime is rather that which is contrary to the revelation which God has given

of his will; but setting aside the difficulty of ascertaining any writings to be his will, his works exhibit a sufficient manifestation of it; we have the evidence of our senses, that an action which by our constitution is attended with pain, has been forbidden to us by the Author of that constitution: it appears then undeniably to follow that ignorance, or misapprehension of consequences is the sole origin of crimes. It may be answered, many commit crimes when they know the consequences to which they will lead. I answer, they may have been told the consequences, but this is far from amounting to a complete apprehension; none who are likely to read this paper, for example, can have a just conception of the ignominy and shame of a public whipping.

We come now to the question, Whether Capital Punishment be in any case justifiable? and waving the discussion, Whether any man or body of men be justified in taking, on whatever pretence, what they cannot restore? there are three positions which appear to me altogether incontrovertible.

1st. Punishment is intended,

not as a vindictive retribution for a past action, but, as a preventive of that action in future.

2nd. Capital punishment is unjustifiable, where it produces no good effect.

3d. Capital punishment is unjustifiable, where, producing a good effect, that effect might have been produced by milder means.

By the term Capital Punishment, I understand simply, the bereaving the guilty person of existence, without supposing it accompanied with any of those horrid tortures which a demoniacal desire of making others miserable, has sometimes induced men in power to superadd to the pains of death. The abettors of this mode of punishment, defend their proceedings, by likening the culprit to a dead branch or diseased limb, which it is found necessary to cut off, in order to preserve the health of the other members; but before the analogy will hold, it is for them to shew that a man may be so far sunk in crimes as to be utterly irreclaimable, and then to prove that the individual on whom they inflict death, is at this pitch of depravity. With regard to the first part to be proved, I think the demonstration will be found rather difficult; hunger can tame a lion, and will it be said that we cannot tame a being capable of judging between right and wrong; no man in whatever stage he be, whether of moral excellence or of moral degradation, can choose pain as such; acting upon this principle, we shall be likely to check vice by the certainty, rather than by the severity, of our punishments: for example, suppose a dreadful punishment, such as death, annexed to the

commission of a crime, and suppose that from some cause or other, and the leniency of juries, kings' pardons and flaws in the indictment, furnish many examples of such causes; suppose, I say, that from some cause or other, one out of every three guilty persons escapes that punishment; will not a man be more encouraged to commit the crime, from the chance of escape, however cruel the punishment, than if the chance were as one to ten only, and a less cruel punishment attached to it? It appears that this would be the case, for any punishment to the self-condemned wretch must be exquisitely painful. To return to the likeness mentioned above, and even granting the analogy, will not the conscientious surgeon do every thing in his power to save a diseased limb? or will he perform amputation, till he is certain that the limb never can recover; and that by remaining with the body, it will only tend to hasten the dissolution of the latter? But if our care for a limb be so great, how much greater care should we shew for a whole body! and how scrupulously ought men to be excluded from the magistracy, whose scanty education or confirmed prejudices, give any cause to suspect their abilities in filling those stations, so unquestionably important! for magistrates, though they have not the power of punishing with death, yet by injudicious treatment with regard to lesser criminals, may, and no doubt, however unintentionally, often do, pave the way for their committing crimes of greater enormity.

Another reason alledged by the

advocates for capital punishment, is, that it is allowed in the Mosaic code, and since that was given by the Divine Being, therefore it must be right. With what violence and how often has this argument been brought forward by those connected with the slave trade! that execrable traffic, which has laid every nation in which it is allowed under so deserved a charge of brutality and savagism. But why do not these gentlemen urge implicit obedience to the other laws of Moses, for surely, if their argument be worth any thing, one iota of those laws cannot be infringed with impunity; unless to Jews, therefore, this argument, where it proves any thing, proves too much.

But the argument which has been urged with the greatest confidence, in support of this mode of punishment, is its operating as an example, to deter others from like crimes; this, therefore, let us patiently inquire into. It must be allowed that the sight of a fellow-creature writhing in the agonies of death is, of all others, that which strikes us with the greatest horror; trembling seizes the limbs, death-like paleness overspreads the countenance, confusion pervades the mind, we forget to breathe, and unless a gush of tears relieve the bursting heart, fainting is almost inevitably produced. These will generally be found to be the effects of a first scene of this kind; but it is well remarked, by those who have made mind their study, and may be regarded as a law of our constitution, that objects which at first excite disagreeable feelings, do, through habit, become indifferent, if not agreeable; this

truth, how unanswerably soever it may be used as an argument in favour of the benevolence of Deity, is a death-blow to the system of public punishments, and is very convincingly exemplified by the different effects which capital punishments produce on the inhabitants of different places:—In London, for example, where more are punished in this way than in any other part of the island, the hardened villain, who despises his punishment and with the greatest indifference advances to his fate, is said by the populace to die like a gentleman, and so far is the example from having any good effect, that it is under the very scaffold where one's purse is in the greatest danger:—in Glasgow, on the other hand, where such exhibitions are comparatively seldom, a portentous stillness precedes the awful moment, which is immediately followed by confused murmurs of grief and pity; and there was an execution in Paisley, about fifty years ago, at which all who were present sang a hymn. Thus, this so much boasted effect on the beholders, is only produced where the practice is extremely rare, and becomes less and less at every repetition; but this is not all, for it cannot become less, without the heart becoming callous and losing some of its most amiable propensities; and the people becoming more accustomed to scenes of violent death, murder will necessarily be regarded with less horror, and the robber will have his revenge on society, by adding murder to that occupation, which already has death for its reward. I ask, after these considerations, which is best calculated to prove a good example to others; that of the

culprit, returning from solitary confinement and hard labour, with greater industry to his useful occupations, his evil propensities corrected, if not eradicated; or that of cutting him off by an ignominious death, which hurries the unhappy individual into an awful eternity, and for ever brands his family and friends with undeserved infamy? Example, too, has been assigned as a good reason for public punishments less than capital, but their effects on the spectators are liable to the same objections, as public capital punishments; and their effects on the punished are lamentable indeed: has not the placing a poor unchaste woman on a repenting-stool, to the scorn of a whole congregation, been, with the greatest propriety, laid aside in most towns, as being found to increase the crime of child-murder, instead of lessening that vice whose punishment it is; so, also, public punishments less than capital, will, instead of lessening their corresponding crimes, be found rather to lead to others of a deeper dye, "for the person so punished thenceforth and thereby, in proportion to the infamy of his punishment, is lost to the feelings of pride and shame, and consequently fitted for greater enormities;" but although these consequences were not produced on the delinquent, what master, if he could get another servant, would employ a man who had been rendered infamous by an ignominious public punishment? so that from this cause alone, the miserable outcast is obliged to steal or rob, in order to maintain a wretched existence; he must starve if he does not do so; and if he does so, though he be detect-

ed, he can be no more than hanged. But these causes of deterioration are not traced by the populace; they only see him who lately was whipped or pilloried for some petty theft, standing his trial at next assizes, perhaps for robbery or housebreaking, and those who have any temptations to theft, are thus brought to regard the punishment annexed to it, since it effects so little, as very trifling. It has been often asked, in a triumphant manner, by the advocates for capital punishment; Are we to throw the prison doors open? Are we to allow unprincipled men to run on in their career of wickedness with impunity? Can there be any safety in society till they be destroyed? or is society itself compatible with their existence? To the two first I answer, the prison-doors certainly are not to be thrown open; nor are villains to be allowed to go on in their career of wickedness; for neither of these consequences follows from the abolition of capital punishment. "Was the vast empire of Russia worse regulated, less civilized, less social, or less secure, under the Empresses Elizabeth and Catharine the Second, than under their more sanguinary predecessors? yet neither of these princesses did, throughout their whole administration, inflict the punishment of death, and the latter upon full persuasion of its being useless, nay even pernicious, gave orders for abolishing it entirely, throughout her extensive dominions." Now were the abolition of capital punishment to be necessarily followed by bad consequences, of all places in the world that we could look for these consequences, it would be in

Russia that we should most certainly find them. Are not the feelings of a Russian boor callous, even to a proverb? Was not the torture of the double *knout* sometimes inflicted upon ladies, as well as men of quality? and is it not notorious, that their military officers were totally unacquainted with, what is called, a sense of honour, and were influenced only by positive rewards, or positive punishments?—To the third question, I answer, that bad men ought certainly to be destroyed, that it is a consummation most devoutly to be wished; but is the halter the only or the most rational way by which that destruction can be accomplished? How nobly does that prince appear who, being reproached for rewarding instead of destroying his enemies, exclaimed, "What! do not I destroy my enemies when I make them my friends!" On the same principle, is not a wicked man destroyed when we make him a good one? It must be allowed, indeed, that this mode of destruction is a little more tedious than the other, and stands to that other, nearly as the treatment of a regular physician, in fever, stands to that of a quack, who used in such cases to administer arsenic;—doubtless this was the most *expeditious* way; doubtless also, the *fever* was cured by it.

[To be concluded in our next.]

Mr. Girle, on the case of Samuel Houghton, delivered from Capital Punishment.

Globe Lane, Bethnal Green.

SIR,

I believe most of your readers, as well as myself, would be very

much interested by the narrative at the beginning of the article on the punishment of death, in your Repository for July c. (p. 385) and there evidently is great justice in the remark of Mr. Burke, that the "waters of science must be troubled before they can exert their virtues." Indeed there are cases, in which, I think, it is almost better to be doing *any* thing, than to sit down totally still and inactive. Neither do I in the least wonder at the attention shewn by the worthy people, who are called Quakers, to this subject. Their *benevolence* and *orderly conduct*, to which I beg leave to add, their *activity*, have appeared in numberless instances, of both a public and private nature. Among private benefactions, you will allow me, Sir, to bear my testimony, that in two applications made for distressed objects in the town of Lancaster, one by myself, and the other by my desire, the high proportion of their liberality to that of the other inhabitants, was most evidently, and, so far as was applicable to such occasions, most gloriously manifest. The arguments in favour of collective exertions are perfectly just; and many more may no doubt be added, and will be by abler heads than mine. The exertions of Mr. Howard, and of the Philadelphia Society, will be admired and praised by all who hear of them in all succeeding ages, as well as at the present time; and if it shall fully appear that "crimes are less frequent, in proportion as mercy takes the place of severity, or as there are judicious substitutes for the punishment of death," every good man will be pleased to see here the connection between

policy and humanity. I am sure, Sir, you will join me in most devoutly wishing, that this may prove to be true; and that, in the mean time, every "experiment," may be made in order to prove it. And among others we cannot but most heartily wish good success to this benevolent and laudable society, which has been formed for the diffusion of knowledge respecting the punishment of death and the improvement of prison discipline.

But my inducement, Sir, to writing this letter, is not so much from the interesting extract you have published, as your own appended invitation; that any communication, tending to promote the object of the society, will be inserted in your work. This has encouraged me to send you the following account, in the business of which I took some part.—

———"quorum pars—fui."

But I will not use either of Virgil's epithets, *miserrima* or *magna*: not the latter because it would be arrogant; nor the former, because we got through our difficulties to a happy issue. But you will judge how far the insertion of this account may be useful; and to that judgment I willingly submit, whether it be affirmative or negative.

Samuel Houghton is a labouring man, having, in 1799, a family of seven children, and his wife pregnant. Two witnesses on the trial which I am about to mention, gave him the character of a very honest and industrious man. Between the spring and summer assizes of that year, he was in a public house; when a man came into the house, and behaved very rudely, because the people of the house refused to let him have

liquor; he went to a company who were sitting at a table, took some of their liquor and drank it. Houghton remonstrated against this behaviour; but what he said did not amount to as much as occurs daily in the common irritations of a quarrel. So far as I can remember, the conversation between the two men was to this purpose: "What business hast thou with their liquor? thou deserves to be beat." "I'll take any liquor I please. Ill take thine if I like." "Wilt thou take mine?" "Yes I will." Houghton held his glass in his left hand: and the other snatched it out of his hand, and drank what was in it. Houghton struck him twice. The second blow, which was immediately after the first, killed him. For some time, Houghton believed that the man only pretended to be hurt. But as soon as he knew that he was really hurt, he expressed great sorrow, and did every thing he could to recover him. When the coroner's inquest sat on the body, they brought in their verdict, manslaughter: in consequence of which he was bailed. On the second day of the assizes at Lancaster, he surrendered himself. One of the witnesses on his trial, either rashly or wickedly, accused him of some joking speeches; which were uttered by another person. And this testimony was contradicted by persons after the trial, on an examination before a justice of peace. He was a parishoner of Mr. Hornby, the rector of Winwick, who is brother-in-law to Lord Derby, and who possesses the most valuable rectory in the kingdom; but who also possesses what is much more valuable, a humane and benevolent heart. He was very much

interested in this poor man's behalf. And his son, who married the daughter of Lord Derby, was one of his counsel. But their knowledge of the case, together with the coroner's verdict, prevented them from any fear of a capital conviction: so that, I believe, no pains had been taken to avoid it. However, the man was found guilty of murder. Had he only hit one blow, it would have been manslaughter: but the second blow, though immediately after the first, in the strict and severe construction of the law, made it murder. It was very difficult to save his life. Mr. Hornby exerted himself very much on the occasion; and so did the high sheriff and several of the grand jury. The widow of the deceased declared her desire, that his life might be spared. I took the liberty of writing to a very benevolent gentleman, who is a member of Parliament, and whose name I would gladly mention, but that he might think I took an improper liberty. I will, however, say, that he was exceedingly active in this good work: and with much difficulty we obtained, that the prisoner should neither suffer death nor transportation; but be confined in Lancaster castle, for four years. Mr. Higgin, who is keeper of the castle, and who keeps it in a manner well known in that country to be most creditable and honourable to his character, was greatly pleased with Houghton's behaviour there, put him among the debtors, and employed him to work at a manufactory, which, greatly to Mr. Higgin's honour, he has been the means of establishing in the prison. And one circumstance, concerning Hough-

ton's work must not be omitted; which is, that from his weaving he had contrived to save half-a-guinea, which he was about to send to his wife at Christmas: but Mr. Hornby sent him word, that he must by no means do so, because he must do every thing to strengthen himself for the labour, by which he was to support his wife and family, when he got out of confinement; and that if he would lay out the half-guinea upon himself, Mr. Hornby kindly said, he engaged to give his wife a guinea on Christmas day. In this connection it may be proper to mention a declaration of Houghton's, which may safely be believed, that between the time of the unhappy scene at the public house and the assizes, his grief for being the cause of death to a fellow-creature, was almost insupportable; and that he and his wife, never went to bed without tears. It is to be remembered, that, at this time, he was under no apprehension of being capitally convicted.

You may imagine, Sir, how happy we all were, at being able to preserve this man from death. As I said before, you must judge how far this case is applicable to the views of the Society. At least it will shew, when a man's character is respectable among his equals, and when his life is desirable for the support of a wife and eight children, that if such a life can be preserved, without injury to the community, every wise politician, as much as every humane mind, must say, "Deliver him, oh deliver him, from going down to the pit."

I am, Sir,

Your's, very respectfully,
S. GIRLE.

Mr. Wright on Missionary
Preaching.

Wisbeach, Oct. 26, 1811.

SIR,

To the question which *A Non-Con. of the Old School*, (see p. 543) wishes to have put to Unitarian missionaries; *i. e.* "If you take away the doctrine of the atonement, tell me what you substitute in its stead?" I offer a concise reply. Instead of the supposed atonement, or satisfaction made by Christ for the sins of men, I exhibit the rich mercy and free grace, or favour, which God hath revealed by Jesus Christ, in the declarations and promises of the gospel, as the foundation of hope to penitent sinners, and the ground on which they are to expect salvation and eternal life. As to the way in which "final salvation through the mercy of God" is to be attained, it must be by a life of obedience to the gospel; for *the unrighteous shall not inherit the kingdom of God*; Christ is become *the author of eternal salvation to all them that obey him*; those who disobey the gospel will be punished. Holiness is an essential qualification for happiness.

In preaching to sinners, Unitarian missionaries imitate the apostle Paul, *testifying repentance towards God, and faith towards our Lord Jesus Christ*: Repentance, as accompanied by amendment of life, both as it relates to immorality and what is corrupt and superstitious in religion: faith, as it is a practical credence, and includes in it obedience to the truth believed. They aim not to lead men from a dependance on the merits of Christ to a reliance on their own merits; but to a

dependance on the declarations of the gospel, which they preach as a system of free grace, or unmerited favour, flowing from the infinite love and mercy of God to the world. They insist on personal righteousness, as essentially necessary, not to merit or purchase salvation and eternal life, which God gives freely; but to qualify for the enjoyment of the favour of God, both here and hereafter. Such is the reply of an Unitarian missionary.

I remain, Sir,

Yours, &c.

R. WRIGHT.

Karaites Jews.

SIR, Oct. 7th, 1811.

Dr. Clarke, in his *Travels, &c.* has given a very interesting relation of the hospitable reception which he experienced from a *Karaites Jew*, in the Crimea. But, he says, that "the etymology of the name is uncertain," and that those who bear it, "deem it an act of piety, to copy the Bible or copious commentaries upon it, once in their lives."†

As some of your readers may, possibly, be in the same state of doubt with this intelligent traveller, concerning the origin of the word *Karaites*, and as I suspect that he is inaccurate in one part of his representation of the Jews who are so denominated, give me leave to refer to writers who have explained, pretty largely, the meaning of the term.

* 490, 491. (2d. ed.)

† See Dr. Clarke's account of the *Karaites Jews*, entire, *M. Repos.* pp. 228—230. Ed.

Jennings, in his *Jewish Antiquities*, vol. i. 433—436, (1808.) speaks of the *Karaites* as being anciently a considerable sect, which still exists in Poland and Russia, but chiefly in Turkey and Egypt. He adds, that they have their name from a Chaldee word of nearly the same sound, *because they adhered to the scriptures, as the whole and only rule of their faith and practice.*

This description of the Karaites may also be found, in substance, in Dr. Kennicott's *Dissertatio Generalis**.

A far more elaborate account of them may be seen in Buxtorf's *Lexic: Talmud.* 2111, &c. The following sentences are remarkable:—“*Karræus, q. d. Scriptuarius, Biblicus, &c.—Secta fuit prima inter Judæos, quæ reject omnes traditiones et constitutiones majorum et seniorum in Ecclesiâ Judaicâ, et soli textui mordicus inhæsit.*”

Now, after consulting these authorities, I am rather disinclined to admit, with Dr. Clarke, that the Karaites make a point of copying the bible, or *copious commentaries upon it.* In justice, nevertheless, to this author, I should observe, that Prideaux (*Connection, &c.* Part ii. Book v. 107 yr. B. C.) does not consider the *Karaites* Jews as absolutely rejecting all traditions, and that he confirms, moreover, the testimony of Clarke to their numbers, their learning and their probity.

I am, Sir,
Your obedient humble servant,
N.

On the Letters against Materialism.

[Concluded from p. 598.]

With respect to arguments drawn from the scripture, I really thought it had been long ago agreed amongst that order of Christians to which Unitarians belong, that Jesus Christ did not come into the world to teach metaphysics, and that, like the author of the history of the sun's standing still, he did not make it his business to set men right in their philosophical, or rather, unphilosophical notions. If I wished to prove the doctrine of a resurrection, and the necessity of a virtuous life, in order to our partaking in that resurrection, I should consider the New Testament my best authority; but, I conceive, it no way derogates from the dignity of that book, to maintain that it does not contain one argument worth a moment's thought in favour of either the material or the immaterial scheme. But, as Mr. P. is fond of a literal argument from the Testament we will see whither such arguments will tend.

“The scripture account of a resurrection and of a future life, should not be understood in too literal a sense, it is evidently adapted to the ordinary capacities of mankind.” And, if this be true of what we esteem the grand doctrine of revelation, is it not equally true of the expressions used on the subject of mind, which is not the object of revelation? Neither Jesus nor Paul undertook to describe the thinking principle of man at all, but employed the language in common use, when they had occasion incidentally to mention it. Supposing that they knew

* § 41.

these to be incorrect, they would have injured their cause by attempting to rectify them; therefore, with great prudence, these teachers of Christianity were silent on what it was not their commission to teach.

“That a part of the man continues to live after the death of the body seems to be supported by the language of Christ, ‘Fear not them who are not able to kill the soul.’” That the body of Christ is present in the Eucharist *seems much more strongly to be supported* by the words of our Lord,—“This is my body.” If Mr. P. argues thus, we must not wonder that Papists believe in transubstantiation; for it is quite as possible, that the spiritual Jesus should for a while inhabit a piece of bread, as that a spiritual man should for a while inhabit a material man—and the scandal of their doctrine, that of eating their God, may be got rid of by Mr. Platts’s idea of his slipping off like an electric spark as soon as the bread touches the sick man’s tongue. That spiritual demons, of the same *substance* we presume as the spirit of a man, did actually depart from the demoniacs and take their station on the pineal glands of the swine, *seems to be supported* by the words of Matthew. And that the spirit of Lazarus was actually carried by a spiritual angel, or perchance a substantial one, and lodged in the material bosom of Abraham, *seems to be supported* by Luke. “Can any one seriously believe that the poor man on the cross understood our Lord’s words in the sense of the materialist? nothing can be so trifling, so jejune as his explanation.” Now here we have the old-fashioned way of re-

butting an argument. Our doxy does not appear beautiful in our neighbour’s eye, and he ridicules our taste. Our arguments do not go to support his proposition, and he declares them forthwith to be jejune. There are several things jejune enough in this second letter. But in what sense does Mr. P. think the multitudes received the words of our Lord respecting the lunatics and maniacs? And why did he insult the understandings of the philosophers of his day, by using a popular language, and therefore cherishing vulgar prejudices? If Mr. P. can tell me this, and can tell me why the abominable libel on the Divinity, of supposing that an old witch has power to call up the spirits of the dead, is permitted to be in the book of Samuel; and why the great body of Christians are encouraged still to think from the plain language of scripture that he who had been chained to the bottomless pit, found means to break his chains and go, unasked, into heaven’s high palace, to spit his malice against the man of Uz, and tell the Almighty what he did not know before, I will return him his own words as an apology for our explanation, so trifling, so jejune.

The Bible is a simple narrative of events, written by those who had never studied metaphysics, its language adapted to vulgar ideas and in common use, interspersed with parables, allegories and allusions; and if sound philosophy will not bear Mr. P. out in proving, that there is in man an immaterial principle distinct and detached from his body, arguments from scripture, culled in this way, by which *his hypothesis*

seems to be supported, will certainly avail him nothing.

To what he has said of the re-
appearance of some of our race,
it may be replied;—if there has
been an actual appearance of hu-
man beings who had previously
departed this life, it was in a bodily
form, and therefore this circum-
stance cannot furnish even a pre-
sumption that there is a soul dis-
tinct from the body. If they now
exist, it is as material, not imma-
terial, beings. Elijah was carried
up whole and entire, even with his
clothes on, in a chariot of fire.
Our Saviour's body arose from
the earth, not his separate soul.
This consideration proves every
thing against Mr. P., nothing for
him. A hobgoblin story, with
many of which the gossips of Bos-
ton could have supplied him,
might have helped his argument
better, because hobgoblins have
the appearance of a body, but,
in truth are *pure spirit*, like Mr.
P's soul, I mean.—If it were ne-
cessary to say more about the ap-
pearances on the Mount, it might
be added, that the whole relation
is, perhaps, an allegory, and that
our Saviour was comforted and
instructed by an interview with
Moses and Elias, in the same way
as he was tempted by the person
of Satan. Our Saviour certainly
speaks of men being in heaven,
and he also declares of himself,
that he is in heaven, though then
with his disciples in Judea. So
much for literal truths.

Mr. P. imagines, that the angels
in heaven, spoken of together with
the Son and the Father, may be
such as Moses and Elias. They
may so, but then either the history
of translated men is very defective
or heaven is thinly peopled. But

we cannot conceive how the fleshly
bodies of these worthies can be
adapted to a state inhabited by
beings who are spiritual. If he
is curious to know in what place
and company their bodies now
are, I confess I am not qualified
to tell him, nor have I a very
troublesome itch to know. Like
the doctrine of materialism, it is
not an object of revelation, and
therefore, the Christian teachers
have not disclosed the secret.

I have the pleasure of being
both

THE FRIEND AND NEIGHBOUR
OF MR. PLATTS.

*Mistake relating to the Duke of
Grafton.*

Norwich, Oct. 12, 1811.

SIR,

I beg to correct a misstatement
relative to the late Duke of Graf-
ton, made by your correspondent
“Semper Eadem.” (p. 469.) The
Duke while resident at Euston did
not “avoid joining in Trinitarian
worship,” though he was, while
resident in London, a constant at-
tendant at Essex Street. The fact
is, that he did regularly attend
on the Church of England wor-
ship at home, and as regularly
received the communion from a
clergyman of the Establishment.
This I state on the authority of a
clergyman, who, for ten years, re-
sided in the Duke's family at
Euston, and who, during that
time, constantly administered the
sacrament to the Duke. It is
true, nevertheless, that he read to
his family, every Sunday evening,
a sermon, and, not unfrequently,
an Unitarian one.

I am, Sir,

Your obedient servant,
EDWARD TAYLOR.

An Old Woman's Letter to the "Christian Observer."

SIR,

I sent a letter to the Editor of the *Christian Observer*, a few months ago, in the hope of obtaining some satisfaction on sundry matters which had occasioned me considerable embarrassment. I endeavoured to express myself as civilly as I could; but, as he has never taken the least notice, no, not so much as to say on one of his blue covers, that he had received my letter, I was afraid at first, that I must have disobliged him; but I have since been told that he does not like to answer difficult questions, which is very hard upon unlearned people.— Now, whichsoever of the two may be really the fact, as I can have but little encouragement to trouble him any more, I have determined to send my letter to the Editor of the *Monthly Repository*, who, as I am credibly informed, has not the same objections. Please, therefore, Sir, to take it in good part, and if either yourself or any of your learned correspondents will condescend to favour me with an answer, I will engage for the future, as long as life and health shall be spared, not only to be a subscriber, but a constant reader of the *Monthly Repository*.

A true Copy of my Letter to the Editor of the Christian Observer.

MR. EDITOR,

As I take you to be a knowing man, a resolver of doubts, and an explainer of dark sentences, one who is not learned, who is no casuist, and who requires the plainest statement of the simplest proposi-

tion, before she can understand it, sends you the following queries. They were suggested to her mind, by a note in the very interesting work of a pious, benevolent eastern scholar, not more distinguished for the goodness of his heart, than for the perseverance and intrepidity with which he obeys its dictates; and who is at the same time a warm friend to our national church as by law established. The note alluded to is as follows.

“A national liturgy is that which preserves a relic of the true faith among the people in a large empire where the priests leave their articles and their confessions of Faith. Woe to the declining church which hath no gospel liturgy! Witness the Presbyterians in the West of England and some other sects, who are said to have become Arians and Socinians to a man.”

Now, Mr. Editor, I would humbly ask, in the first place, Does the worthy author mean by a *gospel liturgy*, one which is founded on the popular doctrines of a Trinity in Unity, of original sin and of the infinite atonement of one of the persons of the Trinity (with reverence be it spoken) to himself and to the other two. Being, as I said before, quite unlearned, I should have had no idea that this could be his meaning, had he not immediately subjoined the deplorable state of our brethren in the Western part of the island, in proof of his denunciation.

But passing this; I would inquire, in the second place, how it happens that the want of this same national gospel liturgy should have produced such direful consequences?—I never was in Devon-

shire or Cornwall, but pray, Sir, have not the people there the Bible? I beseech you to favour me with a positive answer to this question, Mr. Editor,—Have they the Bible in this, far distant, West of England? Although very old, I am quite on tiptoe to receive your answer, for, should it be in the affirmative, will it not follow, (for so it seems to my simple fancy,) that the worthy author has virtually asserted one of these two things, either that the Bible is not of itself a sufficient guard against these pestilential heresies, or, that the peculiar doctrines of our Articles and Creeds, which form a prominent part of our Church Liturgy, are not in the Bible?

Now, Sir, if you can clear up my doubts on this most perplexing subject, you will greatly oblige me, who is no scholar, nor, in truth, entitled to any other signature than that of a well-meaning, though somewhat inquisitive

OLD WOMAN.

Wonder Hall,
in the Northern part of England.

Account of the Toleration Act,
in relation to Quakers.

SIR, Oct. 6, 1811.

I have long thought it highly probable that the justly celebrated Mr. Locke intended his excellent chapter on Enthusiasm, in his invaluable work on the Human Understanding, for the special benefit of the Quakers, to whom it may yet be, after the lapse of so many years, peculiarly instructive. But I did not know, till I saw your last No. that he had any where noticed them as a distinct Society. Nor is it perhaps in

my power satisfactorily to explain the circumstances alluded to by him, and quoted by one of your correspondents, in p. 526.

I am, however, inclined to think Mr. Locke was misinformed as to the cause of a confession of faith being imposed upon the Quakers in the Act of Toleration. He states, "that this declaration would not have been imposed upon them, but for an interference of some of their own Society, which others, eminent among them, *highly disapproved.*"

The object of those who acted on this occasion on behalf of the Society, was not so much to procure the insertion of such a clause in the Act, as to modify a still more objectionable test which was proposed to be inserted, without any interference on their part. The difference of sentiment which Locke speaks of, could, I think, only have arisen after the passing of the Act, and at all events related, not to the clause with which the Friends who attended the House, "found the Bill clogged," to use their own expressive phrase, but to that which was inserted in the Act. A comparison of these with each other, will evince how objectionable the early Quakers deemed the doctrine of the *co-equality* of three persons in the Trinity. They even conceived the clause, as first proposed, was purposely intended by the "high churchmen" of those times, "to exclude them from a participation in the benefits of this Act."

And had they not, like many other Unitarians of that age, who had also renounced the doctrine of the Trinity, under every known modification of that tenet, *still adhered to the name*, as fitly de-

cribing a supposed scriptural doctrine, it is obvious they would have been expressly excluded from any "ease, benefit or advantage," by this Act; which, imperfect as it is, most effectually restrained the operation of a number of intolerant laws, which had long disgraced our Statute Book.

The names of the four Friends who attended the House on this occasion, and were examined therein, concerning their Christian faith, are given in Gough's History of the People called Quakers, vol. iii. p. 234; one of whom, George Whitehead, (on whose account of the transaction, Gough's narrative is founded,) was engaged in concert with William Penn, about twenty years before, in a public disputation with some Presbyterians, respecting the doctrine of the Trinity. This verbal controversy ending in an unsatisfactory manner, induced William Penn to write and publish the "Sandy Foundation Shaken," which being an able and argumentative refutation of that doctrine, as also of that which asserts "the impossibility of God's pardoning sin, without a plenary satisfaction," "or, the vulgar doctrine of satisfaction being dependent on the second Person in the Trinity, and the justification of impure persons, by an imputative righteousness," it gave great offence to some powerful ecclesiastics, who possessing at that time an undue influence over the Government, "presently took the old method of reforming what they called error, by advancing at once their strongest argument, viz, an order for imprisoning him in the Tower of London." Penn's Works, vol. i. p. 6.

The clause first inserted in the

Bill by way of test, was this:—
 "That all such who profess faith in God, the Father, and in Jesus Christ, his eternal Son, the true God, and in the Holy Spirit, co-equal with the Father and the Son, one God, blessed for ever: And do acknowledge the holy scriptures of the Old and New Testament to be *the revealed will and word of God.*"

"Upon viewing this clause in the Bill," says Gough, "the Friends who were attending the Parliament to solicit the passing thereof in such terms, as might give effectual relief to them and their brethren, *as well as to other Dissenters*, objected to some expressions in the aforesaid profession, as appearing unscriptural; and therefore, at the desire of Sir Thomas Clarges, and some others, who were friendly, that they might not lie under the imputation of being *no Christians*, nor be deprived of the benefit of the intended Act, they proposed the following profession instead thereof, viz,
 "I profess faith in God the Father, and in Jesus Christ, his eternal Son, the true God, and in the Holy Spirit, one God, blessed for ever: and do acknowledge the holy scriptures of the Old and New Testament, to be given by divine inspiration." This confession of faith being annexed to the declaration of fidelity to the Government, allowed to the Quakers by this Act, instead of the oath of allegiance, their historian observes, that "as a profession of faith is required of this Society *only*, it evinces the truth of the conjecture, that *this* profession of faith was started, with a view to exclude the people called Quakers from a participation in

the benefits of this Act." He should rather have said, as he evidently meant, that the former was intended for this purpose, which included a confession of faith in the *co-equality* of the Holy spirit with *the Father* and *the Son*, which these Friends objected to as *unscriptural*, and proposed another in its room, more conformable to their own views of Christian truth. This was inserted in the place of the former on the motion of Sir Thomas Clarges, in a committee of the whole House, and finally enacted. It is however evidently defective in perspicuity, and rather inclines towards the Sabellian than the Trinitarian hypothesis; but when the situation of the persons who drew it up, and the probable necessity they were under to deviate as little as possible from the terms in which the clause intended to be imposed upon them, was drawn up, is duly considered, it seems rather surprising they got rid of so much, than that the remainder should be somewhat ambiguous; and especially, if the intent of imposing the test was, as Sewel states in his history, p. 626, "for excluding Socinianism."

He also informs us in the same page, that the Quakers were "obliged to subscribe" the above declaration. Hence it seems probable, that those eminent persons among them, whom John Locke speaks of as highly disapproving this part of the Act, might be some of those who were called upon to subscribe the said declaration, which they might consider as an infringement on their Christian liberty. How frequently this was required, soon after the passing of the Act, I know not, or whether

it was, when required, more generally complied with, or declined; but, within my memory, I never knew or heard of a single instance of such a subscription being proposed to any member of the society.

To whatever causes the non-resistance of the Quakers to Lord Sidmouth's late intolerant Bill is to be attributed, (which one of your correspondents has, very properly noticed, p. 530, and which I hope some person, better qualified than myself, will satisfactorily account for,) I cannot close this paper without saying, on their behalf, that as far as my knowledge of them extends, they warmly participated in the general joy, its rejection, in so triumphant a manner, excited in the public mind. And should any similar occasion arise, I trust they will emulate the conduct of their ancestors, who, at the period of the Revolution, solicited Parliament, not merely for the security of their own civil and religious rights, but for those of other Dissenters.

PACIFICUS.

Use of the Ten Commandments in Christian Worship.

SIR,

I remember being once much struck with observing the Ten Commandments inscribed upon a tablet, in an Unitarian place of worship. My curiosity to ascertain whether they were commonly introduced into Unitarian devotions, led me soon after to examine the Essex Street Liturgy, then lately republished by Dr. Disney; in which I was a little surprised to see them in the midst of the service for the Lord's Supper. Whether these laws of Moses still ornament

the walls of the chapel I allude to, or serve there any further purpose than that of ornament; or whether they continue to be recited in the administration of the Lord's Supper at Essex Street; as also, whether they form part of the religious service of other Unitarian congregations, I have not the means of knowing; but you will perhaps permit me to state how unfitly, it appears to me, commandments founded on Jewish history, and in some particulars wholly inapplicable to the Christian dispensation, are enforced as moral laws on the attention of a Christian people. Nothing is clearer, in my view, than that the New Testament neither commands nor sanctions Sabbatic observances, properly so called, and I believe Unitarians in general entertain the same persuasion; but how incongruous would be the circumstances of a minister's preaching against Sabbatizing notions, and his people at the same time reading the fourth commandment as a standing ordinance of their house of worship, or presently hearing it from his lips as a preparation for Christian communion! There are other objections to Christians using the Ten Commandments, but this is sufficient to explode the practice.

The policy is very doubtful of inscribing a place of worship with any characters whatever; they amuse strangers and divert children; but they can scarcely edify men of sense, and soon become too familiar to make any impression: but if our walls and pillars and pulpits must be pictured, it would surely be more consistent to inscribe upon them Christian sentiments and texts. You have fur-

nished us with an instance of a suitable inscription on an Unitarian pulpit [vol. v. 208]; and I recollect seeing the front pannels of a gallery, in a country meeting-house, written over in large letters with passages from the New Testament, descriptive of the nature and design of Christianity. This is not an useless expedient in places where there are extempore preachers of bad memory: though it may be seriously inquired whether, for any other purpose, it be not needless, and whether it be not besides inconsistent with good taste and sober Christian feeling?

You have hitherto indulged me with so much freedom that I submit these strictures to your consideration without apology.

EIKONOCLASTES.

Dr. Toulmin's Account of Mr. Stephens, "the magnanimous Parish Priest."

Birmingham, Oct. 5, 1811.

SIR,

While the subject is fresh on my mind, I take up my pen to meet the wishes and enquiries of your correspondent POPULARIS, in your *Miscellany* for the last month, p. 537.

Mr. STEPHENS, for so the name was spelt by himself, "the magnanimous Parish Priest," was son of Richard Stephens of Worcester, became a Butler or Semi-Com. of S. Edmund Hall, Oxford, June, 1663, aged 14 years; proceeded in Arts, and was preacher for some time at Laurence Hinxsey near Oxford, where by his sedulous endeavours he caused the tower to be rebuilt by his parishioners. He was also lecturer at Carfax in Oxford; afterwards

was Bachelor of Divinity, and rector of Sutton in Surrey*.

Besides the sermon to which *Popularis* refers, Mr. Stephens published "A Sermon preached before the Lord Mayor and Aldermen of London, at St. Mary le Bow, Jan. 30, 1693; on Sam. v. 16," in quarto. It was dedicated to Sir William Ashurst, Lord Mayor of London, and the court of aldermen. In answer to it, about the beginning of March, was published, "A true Protestant Bridle; or some cursory Remarks upon a Sermon, preached before the Lord Mayor, Jan. 30, 1693; in a Letter to Sir P. D. Bart." 1694, in quarto, written by Thomas Rogers. (*Athen. Oxon.* vol. ii. p. 1129.) Mr. Stephens was also, it appears, the author of a tract entitled "A Letter humbly addressed to the most excellent Father of his Country, the wise and victorious Prince, King William III. by a dutiful and well-meaning subject." London, printed by J. Darby, 1698, in quarto. This was wholly political, and contained much excellent and sound advice.

The sermon, mentioned by your correspondent, is now before me; the second edition, as printed in the 2d vol. of "The Pillars of Priestcraft and Orthodoxy shaken," in the edition of 1768. A work of which Mr. Baron, the ardent advocate of civil and religious liberty, was editor. It is here avowedly printed from the true and genuine copy of the author. The text on which the discourse is founded, is Titus iii. 3.

* *Memoirs of Thos. Hollis Esq.* v, ii. p. 68a.

† The same.

VOL. VI.

"Put them in mind to be subject to principalities and powers, to obey magistrates, and to be ready to every good work." "In the shining conclusion," says Mr. Baron, "there appears the masterly hand of Mr. Trenchard, the author's friend."

On the back of the title is this *Advertisement*.—"N.B. The *Honourable Auditory* before whom the following Sermon was preached, having expressed their dislike, I never designed to have had it printed: but since it is stolen uncorrectly into the world, without my privilege, I hope it will not be imputed as a crime, that I amend the *errata* of the press.

WILL. STEPHENS."

It is obvious, from this advertisement, that the Sermon had excited attention, and that the first edition was surreptitious. High-churchmen, we are informed, were so much exasperated against the author of it, that, such is the malignity of party spirit, they raised and propagated a shameful lie of his being obliged to flee from Bristol for an unnatural crime. This calumny originated with a clergyman; but satisfactory proof of its falsehood was laid before the Archbishop of Canterbury, by a respectable and worthy member of Parliament.

At a time when, it may be feared, apathy and venality have greatly diminished the force, if they have not generally annihilated a sense of the constitutional principles of liberty, information and enquiries, such as *POPULARIS* has given and requested, may be useful to bring up to review the just and generous sentiments, concerning the rights of the people which were in former times assert'

ed; and to remind the present generation of those advocates of genuine patriotism, of those examples of political virtue, which past ages afforded.

If the preceding intelligence should be acceptable to your correspondent, or interesting to any of your readers, it will gratify,

Sir,

Yours respectfully,
JOSHUA TOULMIN.

The Reformation a precedent of Reform.

SIR, May 11, 1811.

The article (p. 163.) entitled *The Reformation a precedent of Reform*, reminded me of a short piece, which might deserve to accompany it, as expressive of the same liberal sentiments. I mean the address of Mr. Robinson, the father of the Independents, to his church, on their departure to become the first settlers in N. England. This church consisted of Puritans who had taken refuge in Holland from the tyranny of the Star Chamber. I quote from "The New England Chronology," printed at Boston, 1736, the following account, copied from the original Journal "of the first or *Plimouth colony*."

"1620. About 21 July, the English voyagers at *Leyden*, leave that city where they had lived near 12 years; being accompanied by most of their brethren to *Delph-haven*, where their ship lay ready, and sundry came from *Amsterdam*, to see them shipped and take their leave. They spend that night in friendly, entertaining and Christian converse. And July 22, the wind being fair, they go aboard, their friends attending

them: At their parting, Mr. Robinson falling down on his knees, and they all with him, he, with watry cheeks, commends them with most fervent prayer to God, and then with mutual embraces and many tears they take their leave, and with a prosperous gale come to *Southampton*; where they find the bigger ship from London, Mr. Jones, master, with the rest of the company, who had been waiting there with Mr. *Cashman*, seven days. 700 pounds sterling are laid out at *Southampton*, and they carry about 1700 pounds venture with them." (N. E. Chron. i. 70.)

Mr. Robinson's Address on this affecting occasion, was in the following terms:—

"BRETHREN, we are now quickly to part from one another, and whether I may ever live to see your face on earth any more, the God of heaven only knows. But whether the Lord hath appointed that, or no, I charge you before God and his blessed angels that you follow me no farther than you have seen me follow the Lord Jesus Christ.

"If God reveal any thing to you, by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded, I am verily confident the Lord has more truth yet to break forth out of his holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present, no further than the instruments of their reformation. The Lutherans can't be drawn to go beyond what Luther saw; what ever part of his will our good God

has revealed to Calvin, they will rather die than embrace it, and the Calvinists you see, stick fast where they were left by that great man of God, who yet saw not all things.

"This is a misery much to be lamented, for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God, but, were they now living, would be as willing to embrace further light, as that which they first received. I beseech you remember it, 'tis an article of your church covenant, that you be ready to receive whatever truth shall be made known to you from the written word of God. Remember that, and every other article of your sacred covenant. But I must herewithal exhort you to take heed what you receive as truth. Examine it, consider it, and compare it with other scriptures of truth, before you receive it, for 'tis not possible the Christian world should come so lately out of such thick antichristian darkness, and that perfection of knowledge should break forth at once." (Neal. N. E. 2d ed. i. 84.)

Mr. Prince, who was a minister of Boston, in his "New England Chronology" before mentioned, quoted the substance of the above (p. 90) from "Winslow's relation," who was one of the first settlers from Leyden. Mr. P. describes Mr. R.'s address as containing "words almost astonishing, in that age of low and universal bigotry, which then prevailed in the English nation; wherein this truly great and learned man seems to be almost the only divine, who was capable of rising into a noble free-

dom of thinking and practising in religious matters, and even of urging such an equal liberty on his own people."

Mr. Robinson did not live to join his friends in America. He died at Leyden, in 1625, "about the fiftieth year of his age." It is mortifying to observe how ill his advice was followed, or rather, how entirely neglected by the settlers. There is a proof of this in your vol. ii. 481. It appears largely from authentic documents, in the Appendix to Neal's History of N. England. No. 4. is, "An abridgment of the Platform of Church-Discipline, agreed upon in the Synod of Cambridge, in New England, in the year 1648." The last chapter is,—*Of the Civil Magistrate's power in Ecclesiastical matters.* After a just distinction between church and civil government, and declaring that "the power of the magistrates extends to the preservation of the peace of the subject in matters of moral righteousness and honesty," it is unhappily added "yea, and of godliness too; so that idolatry, blasphemy, heresy, vending corrupt and pernicious opinions, which destroy the foundation, open contempt of the word preached, prophanation of the Lord's day and the like, are to be restrained and punished by them." But the last article is the most remarkable.—"If any church or churches grow schismatical, rendering themselves from the communion of other churches, or walk contrary to the rule of the word; the magistrate, in such case is to put forth his coercive power, as the matter shall require." This was virtually to erect in America

that court of Star-Chamber, from which they had fled, into the wilderness. At the end of the 17th century, the code of persecution adopted by these emigrants, for conscience sake, had grown to a respectable size. No. 7. of Neal's Appendix is,—“*An Abridgment of the Laws and Ordinances of New England, to the Year 1700.*” It contains several curious, and many judicious, civil regulations; one, horribly judaizing, viz, that “a son of 16, accused by parents of rebellion, and other notorious crimes, shall be put to death.” And another, that “witches suffer death.” The articles which refer to religion are, as follows:—*“Blasphemy, against the holy name of God, the Father, Son, or Holy Ghost, either in express words, or by an obstinate denial of the true God and his worship, shall be punished with death.*

“*Heresy.*—Whoever denies the immortality of the soul, the resurrection of the body, or that evil done by the outward man is sin, or that Christ gave himself a ransom for sins, or that we are justified by his righteousness, or the morality of the fourth command, or the baptizing of infants, or the ordinance of magistracy, or their authority to make war, or punish offenders against the first Table; whoever, denies any of these, or seduces others to do so, must be banished the jurisdiction. Whoever, professing the Christian religion, and being 16, denies any book of the Bible to be the word of God, is to be imprisoned till the County court, and fined or punished as the Court thinks fit. If he obeys before sentence, not to be fined above 10*l.* If he offend afterwards, he is to die or

be banished, as the court thinks fit. “The blasphemous books of *Veers* or *Muggleton*, to be delivered up to the magistrate and burnt, on penalty of 10*l.* Whoever, knowingly, brings a Quaker or heretic, is imprisoned till he pays, or gives security for, 100*l.* and carrying him away again. Whoever conceals such, to pay 40*s.* an hour, or lie in prison till he does. Whoever goes to a Quakers' meeting, pays 10*s.* and 5*l.* if he preaches. Whoever disperses or conceals their books, pays 5*l.* or is to be whipped. The publisher of any error to be censured as he deserves, by the County Court. Quakers, not inhabitants, to be imprisoned till the Court of Assistants, and then banished, not to return on pain of death. If inhabitants, they are to give security for appearing next General Court, and to be banished if they don't recant. If he returns, to be banished again, not to return, on pain of death. Vagabond Quakers are whipt through the towns, not exceeding three, and conveyed out of the jurisdiction; if they return after three times, they are to be in the House of Correction till the County court, branded with the letter R, on the left shoulder, and whipped as before; if they return after this, to be banished on pain of death. If any turn Quakers, they are to be banished the jurisdiction, and served as vagabond Quakers, if they return.

“The magistrate signing the warrant for whipping, must mention the towns and number of stripes, and the constable see it executed at the expence of the county.

“*Jesuits.*—No jesuit or priest to abide in the jurisdiction. Whoever can't clear himself from sus-

to the Court of Assistants, to be banished, not to return on pain of death, unless by shipwreck, or in company with any, upon business, with whom they are to return. Whatever priest, residing there did not depart before November, 1700, he was to be imprisoned for life, and to die if he broke prison. Whoever concealed such, to be pilloried, or pay 200*l.* half to the informer. Any justice may commit one suspected in order to a trial, and he may be seized by any without a warrant. If a priest is driven on the coast, he must go to one of the council, observe his orders and depart as soon as possible.

Indians, not to profane the Sabbath.

Inn-keepers.—Whoever sells drink, except to a stranger, in time of a Lecture, pays 5*s.* Constables may search for offenders on Lord's days and lecture days. They forfeit 10*s.* for any neglect.

Sabbath.—Whoever profanes the Sabbath, after admonition, pays for the first offence 5*s.* for the second 10*s.* to be bound over to the County Court for the third. Governors of youth under seven years to suffer for them. Drinking or sporting on Saturdays, after sun-set, pays 5*s.* Persons, refusing to pay, must suffer corporal punishment, as the Court determines. Nor work to be done on the Sabbath, on penalty of 10*s.* for the first offence, to be doubled for every following one. To travel to a meeting not allowed by law, is a profanation of the Sabbath.

Worship, false.—Idolatry is punished with death after legal conviction.

Such were the fair conclusions

drawn from those false premises, laid down by the N. England synod, in 1648, that "the power of the magistrate extends to the preservation of *Godliness*." Thus tyrannises.

Man, proud man,
Drest in a little brief authority,
Most ignorant of what he's most
assur'd.

These purblind legislators, while they guarded at all points against priests and jesuits, could not discern, pre-eminent among them, the demon of Persecution, *that sitteth in the temple of God, shewing himself to be a God.*

The independence of America rescued her codes of legislation from the deep disgrace of civil penalties to controul the profession of religion. These are now left to be the reproach of Old England alone. H. N.

Reformation not Reform.

Lutton, Lincolnshire,

July 12, 1811.

It is too common for people to think of the Reformation, in the reigns of Henry the Eighth and of Elizabeth, as an entire deliverance from Popery in this kingdom; whereas, if they would but compare notes, they would find the features of "the mother of harlots" so plainly drawn in the daughter, that they might safely swear to the family likeness; yet that little else is changed, but the name of Protestant, for that of Papist, while all the impositions and most of the corruptions are continued. No doubt, any man or bodies of men have a right to chuse their own modes of faith and worship; but to impose them upon others and also to lay upon

them heavy burdens of tithes and offerings, to support officers to enforce their system, though it be ever so much against the will of the people, can have no foundation of right, either in the eyes of God or man. Tithes, we grant, were enjoined under Moses, but neither Christ nor his apostles ever either enjoined or received them; but depended upon voluntary contributions, and, as it was necessary, wrought with their own hands, rather than be burdensome to any one. The imposition of tithes is foreign to the generous spirit of the gospel, and, in its consequences, is baneful to agriculture, and to the harmony of society. While such a bait is held out, there will always be found men ready to creep into the priest's office, or to thrust in their sons, relatives or friends, that "they may have a piece of bread." Entering the church with such views, it is easy for them to subscribe articles of faith, imposed upon them, without ever examining whether they be according to the scriptures or no; or whether they are not, in many instances, just as though they were designed to keep out of the church, the thoughtful and conscientious,—as was the case with the first creed-makers, at the Council of Nice, who after they had quarrelled some time, and called ill names, so that the emperor was obliged to interfere, sat down in good earnest to creed-making, and in order to cut off the Arians, the orthodox, moved, no doubt, by the spirit, inserted these words, "that the son was consubstantial and of the same substance with the Father." Nay, though the

articles were purged of all the Dissenters disapprove, the imposition itself is sufficient to justify dissent. Imposition made Popery intolerable; and what has the Church of England to boast? Did the Pope impose his religion, pretending a Divine right? Is not the same thing done here, by the king, the parliament and the bishop? conjointly or separately, it matters not, so long as it is done. All subjects of the realm, are bound to bear the galling yoke of tithes and offerings. True, we are delivered from the obligation of submitting to the Court of Inquisition: but if we do not believe the established creeds, though we cannot understand them, the Church declares we must perish everlastingly!

Now, to compare notes, how far are the articles of the Church reformed? Some not at all, others not much, viz.—

Not Reformed.

- Art. 1. Of faith in the Holy Trinity.
- 2. Of the Word, or Son of God.
- 3. Of his going down into hell.
- 5. Of the Holy Ghost.
- 9. Of original, or birth, sin.
- 20. Of the authority of the Church.
- 23. Of ministering in the church.
- 25. Of the sacraments.
- 26. Of the unworthiness of ministers.
- 27. Of Baptism.
- 36. Of consecration of bishops and ministers.

Not Reformed Ceremonies: viz. (with several more,)

Infant baptism; use of the cross in it, and sponsors.

Confirmation.

Absolution.

Consecration of churches, bells and church-yards.

Subscription to articles.

Sacramental tests.

Reformed.

Art. 22. Of purgatory.

24. Of speaking, not in an unknown tongue, in the church.

28. Of the Lord's Supper, transubstantiation.

30. Of both kinds.

32. Of marriage of priests.

Reformed Ceremonies.

Not worshipping saints and angels.

Nor prayers to, or for, the dead.

Holy Water.

The omitted articles are of little consequence.

Of the articles not noticed, at least appear to be new; the 13th on justification, and the 17th on predestination and election.

How much they improve the collection can only be estimated by those who approve their contents.

By the above view, the churchman may see how much, or how little, he has to boast of reformation; at the same time, recollecting that the bishops and clergy strenuously opposed it.

A REFORMER.

V. F. to Ignotus, on the "Letter to a Minister."

V. F. presents his compliments to Ignotus, and thanks for his evidently well-intended remarks on his "Letter to a young Minister."

He makes him perfectly welcome to his lively sally on "the pocket-book in patent binding," having himself smiled at this, and some

other expressions, of perhaps too minute particularity, which had not struck him as improper in a private letter, but which, had he seen it again before his young friend sent it to the Repository, it might probably have occurred to him to alter, previously to its being seen by the public. With respect, however, to the particular article of advice so much reprobated by Ignotus, he must still plead for the liberty of holding a contrary opinion. Had he conceived it likely to prove a temptation to indolence or indifference, he trusts that he would have been the last person to have recommended it; but as he would think it dangerous to deprive, prematurely, a lame friend of his crutches, or a tottering infant of his go-cart, so he would not advise a young friend, unexperienced in the complicated duties of the Christian ministry, however well he may have been trained in the studies preparatory to it, rashly to engage in any service, whether public or private, till he have thoroughly considered its nature and tendency; and well digested both as to matter and manner, according to the particular occasion, whatever he may at any time be called upon to deliver, in the presence of many persons, probably not a few both older and wiser than himself.

If V. F. had been giving his advice to one of the plausible class, which Ignotus has first alluded to, he might indeed have been afraid that this advice would be abused; but as he hopes and believes that his young friend is entitled to rank with those of a higher form, whom he has afterwards so well characterized, he

persuades himself that he has no ground for such an apprehension; but that, in every case where the time admits of it, he will be careful to prepare himself for the specific occasion; and that he will make it his great object to attain that proper *copia verborum*, which, to be profitable to the hearer, must not merely be poured from off a fluent tongue, but must proceed from a head which has well considered, and a heart which thoroughly feels the subject.

V. F. is free to confess, that he recollects with regret, and with no small mixture of shame, the confused and embarrassed exhibition which he often made of himself, by premature attempts at extempore speaking, which served to rivet and confirm, beyond remedy, a natural habit of hesitation, which, by other means, might possibly have been cured. Much the same was the case with Dr. Priestley, and similar the effect; while to the gradual adoption of the extemporary mode, it is probable that the late excellent George Walker was indebted for that vigorous and manly eloquence, by which all who knew him will acknowledge him to have been distinguished.

A full and copious fluency of speech, and a self-command not easily disturbed, are talents of rare attainment, and undoubtedly of great value. But they also have their disadvantages; and might not many persons be pointed out, who, trusting too much to their powers in this respect, have been tempted to neglect to store their minds by diligent study, with that deep knowledge of their subject, without which they found that they could easily captivate

the admiring vulgar, and reap a rich harvest of popular applause.

But I desire not to undervalue any natural or acquired advantage. Let every man use the talent with which he has been favoured to the best service of him who has bestowed it; and while there are "diversities of gifts," let there be the "one spirit" of mutual forbearance and love, which, whatever else may be, is certainly an essential qualification of a minister of the gospel of peace.

With respect to the suspicion which Ignotus seems to entertain, of a want of success in our Unitarian academies, in the obtaining of duly qualified pupils, or persons duly qualified to instruct them, it would ill become any to boast, who know that all such institutions must necessarily partake of the imperfections incident to human nature: but those who are particularly interested in the only one at present existing, to which Ignotus' suspicions can apply, desire to be very thankful for the success which has in general attended them in both these respects. The institution more recently contemplated, has also their best wishes: and if it should be more successful, either in the previous dispositions and talents of its pupils, or in the plan of education laid down for their benefit, they trust that it will inspire them with no feeling but that of congratulation; perhaps, indeed, also of emulation—but not the smallest particle of envy. And whatever, to use Ignotus' allusion, may be the "raw materials" which may pass through the hands of either of them, or the skill with which they may respectively mould them into form, they hope that both those

who may teach and those who shall be taught will ever be preserved from forgetting, that they all "have this treasure in *earthen vessels*, that the excellency of the power" of gospel precepts and motives "may be of God, and not of us."

V. F.

Dr. Hales, Rector of Killesandra,
versus the Athanasian Creed.

SIR,

It has been the fate of that celebrated production, the Athanasian creed, to be violently attacked by those who believe even in what is called the Trinity in Unity. The present Bishop of Lincoln has been very severe upon it; but little could any one expect that Dr. Hales, the orthodox rector of Killesandra, so well known for his opposition to the Socinians and Unitarians, should have entered into the field of action, not in favour of, but as a most determined foe to, this monument of antiquity. Whether the worthy rector of Killesandra is an Unitarian or not, I leave your readers to determine from the following extract from the second volume of his late work, "A New Analysis of Chronology," pages 969, 970. I do not know how to reconcile the Doctor's compliment to the liturgy, as evangelical, when so much of it is founded on this creed; and, perhaps, after all, the Doctor is not an Unitarian. If any of your correspondents in Ireland can inform us whether he has changed his sentiments respecting the Trinity or not, the intelligence communicated in the Repository will much oblige

Yours

STUNDOULOS.

Extract from Dr. Hales.

"The creed, commonly called the Athanasian, justly declares 'the Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible:' there it should have stopped, and not have plunged into the ensuing contradiction, 'and yet there are not three incomprehensibles &c. but one incomprehensible;' thus defining what was allowed to be undefinable; adopting the metaphysical subtleties and distinctions of the schoolmen (by some of whom it was probably composed) introducing unscriptural terms 'Trinity, co-eternal, co-equal,' &c. and perverting the scriptural term 'unity' signifying union or unanimity (see p. 815, note) into a personal sense, and even denying the express declarations of scripture, 'and in *this Trinity*, none is afore or after other; none is greater or less than another;' whereas the *Father* is 'afore' the *Son* in order of precedence (Mal. i. 6.) and the *Son* himself declares, 'The *Father* is greater than I—is greater than all' (John. x. 20, xiv. 28) the creed also inconsistently admitting afterwards that 'the *Son* is inferior to the *Father* as touching his manhood.'

"We cannot therefore but regret its admission from the Romish into our reformed and truly evangelical liturgy, and express our wish, with the honest and candid Archbishop Tillotson, that 'the church were well rid of it,' as a stumbling-block to those that are within its pale, and a scandal to those that are without: and as furnishing a specious pretext for those deplorable schisms which are now, alas, rending the vitals of the established church."

On a Passage in Mr. Belsham's "Calm Inquiry," on the Love of Christ. affection to a mere phantom of the imagination."

SIR,

In Mr. Belsham's late publication, entitled, "A Calm Inquiry into the Scripture Doctrine concerning the Person of Christ," is the following passage, which appears to me to contain strange doctrine.

"Our Lord has so explicitly and repeatedly declared that all the love which he requires of his disciples is to obey the precepts of his gospel, that it seems surprising that personal affection to Christ should be so often represented, and insisted on as a christian duty of the highest importance. The apostles and other immediate followers of Christ, who knew him personally, and had derived personal benefits from him, in addition to the greatest veneration for his character, could not but feel the most affectionate attachment to his person; but it is impossible that christians of later times, who have had no personal intercourse with Christ, and have received no personal benefit from him, can love him in the same sense in which his apostles and other companions did.

"They may, indeed, figure to their imaginations an ideal person, they may ascribe to this person the most amiable attributes, they may fancy that they are under greater obligations to him than to the Father himself; in the warmth of their imaginations they may conceive themselves as holding converse with him, and their affections may be drawn out to this ideal benefactor to a very great extent; their faith and hope, and love and joy may swell even to extacy; but this is not love to Christ, it is nothing but a fond and groundless

That enthusiastic feelings are often substituted for that rational and genuine affection which produceth obedience is much to be lamented; but must the genuine affection be proscribed because it has counterfeits? Christ himself makes obedience the test of love, and undoubtedly it is the only criterion of its reality: but obedience, separated from love, must surely be at least a cold and unanimated, if not a slavish and servile task.

Let not those "whose constitution dictates to their pen" stigmatize, as fanatical or counterfeit, every warm and grateful feeling of the more affectionate hearts of others towards him who is allowed by all christians, whatever be their diversity of opinion concerning his person, to be the honoured and voluntary agent in conferring the greatest benefits on mankind. But Mr. Belsham says we receive "no personal benefit from him." No personal benefit! What does he mean by personal benefit? If he means *peculiar, distinguishing* benefit, then may he say the same of every blessing which God confers upon us in common with the rest of our species.

As a christian minister, Mr. Belsham must observe, and administer to others, that ordinance which Christ instituted as a memorial of himself. When he said, "Do this in remembrance of me," I suppose he expected grateful affection to accompany the observance, as well as that obedience, which B. says, is all that he requires.

It is a common, though mistaken, idea that the sentiments of

one who by his talents or situation is looked up to as a head or leading man of a party must be the sentiments of the whole body. I am persuaded that in this instance, as in many others, this is by no means true; for I believe no sect of christians have more real love to Christ than Unitarians; yet as want of love, and desire of degrading him is so often laid to their charge by those who assume the appellation of *evangelical*, I cannot but regret that the phrases *ideal person*, *phantom of the imagination*, &c. should supply the adversary with such occasion to speak reproachfully, who will not fail to lay hold of it, and say, "Here is a noted man of that party disavowing, or at least dispensing with, the love of Christ—what need we any further witness?"

AN OCCASIONAL

CORRESPONDENT.

Volume of the Christian Tract Society.

SIR, Nov. 16, 1811.

It must give great pleasure to you to observe that the Society for publishing cheap moral tracts on Christian principles, the first hint of which was given by you, (Vol. III. p. 626) has attained to such respectability. I received the other day with much satisfaction, the Society's first volume, and, though I had read the several pieces before, have perused the whole volume with a renewed and strengthened conviction of the utility of the Society.

This impression with which I rose up from the perusal of the

little work has prompted me to express to you my wish, which I dare say is not singular, that the friends to the instruction and happiness of the poor would more generally contribute to the only cheap Tract Society not tainted with party principles and views. Some of your readers may already be devoted to institutions which have for their object the maintenance of a particular creed, and I blame neither their pursuit nor their zeal; but there are doubtless many of them who are rational in their faith and liberal in their views, whose interest (if I may so speak) is not given to a creed and whose benevolence is disengaged, whom I should be glad to see enrolled amongst the supporters of a Society, whose design is simply to recommend christian virtue unencumbered with Calvinism.

Permit me also to suggest, that the volume of tracts would form an acceptable and useful present to young people and particularly servants. The time of year is approaching when small presents to the young will be customary, and I am persuaded many of your readers will take the hint, and make a Christmas gift of the Christian Tract Society's volume. I would recommend the publishers of the tracts to have copies of the volume done up in various bindings, some elegant.

Having said so much in recommendation of the Society and its publications, I shall leave my name with you, Mr. Editor, to satisfy you that I am

DISINTERESTED.

REVIEW.

"Still pleased to praise, yet not afraid to blame." Pope.

ART. I. *A Calm Inquiry into the Scripture Doctrine concerning the Person of Christ; including a brief Review of the Controversy between Dr. Horsley and Dr. Priestley, and a Summary of the various opinions entertained by Christians upon this Subject.* By Thomas Belsham, Minister of the Chapel in Essex Street. 8vo. pp. 554. Johnson and Co. 1811.

This very able work, which accords so much with the known principles of many persons who honour the Monthly Repository with their support, ought to have been noticed at an earlier period, had our avocations allowed us time to have given it the attention which the subject unquestionably demands. We are sorry to say such an opportunity does not even now present itself, but we think it better to bring it before our readers in an imperfect manner, than to put it off to a more convenient time, not exactly knowing when that may arrive.

The author has been long known to the public, in the character of a vindicator of the Supremacy of the One God, infinite in mercy and kindness, in opposition to Trinitarians who believe in three Gods, and to Arians who, though willing to enlist in the ranks of Unitarianism, nevertheless hold principles derogatory to the perfections of the Deity, by offering worship, of some sort or other, to Christ, or by contending for the necessity of his miraculous conception, as a person pre-existing before all worlds,

and of an atonement, to render the Almighty propitious to his offending creatures. Besides these, there are Arians of a different class, who claim, and with justice, to be ranked with Unitarians, as being believers simply in the pre-existence of Christ, without offering him Divine worship, or looking to him as one that has made an atonement for the sins of mankind. The reader should, however, be informed, that the author of the "Calm Inquiry" now before us, is not an Unitarian of that stamp: he is one who, on all proper occasions, that call for the discussion, as well from the pulpit as the press, is the avowed advocate for the proper humanity of Christ; and to justify the principles of his creed, to make others acquainted with the arguments on this important subject, and to render the main points of the controversy intelligible and familiar to readers in general, are the great objects of the work which he has laid before the public.

The inquiry, it will be generally admitted, is highly important; and in this view of it, the candid and liberal of all parties will be thankful that a man of Belsham's talents has entered fully into the discussion.

Mr. Belsham, it appears from the preface to his "Inquiry," was himself a believer in the pre-existence of Christ, and was fully persuaded that the spirit which animated his body was the eternal logos asserted by Dr. Clarke; nor had he, when he wrote about the

critical inquiry concerning the person of Christ, altogether renounced the plausible hypothesis of Dr. T. Burnet and Dr. Doddridge, that the Son is God by the indwelling Deity of the Father. At this time, he was the theological professor at Daventry Academy, and felt himself bound by a principle of duty to enter fully into the discussion of the controversy occasioned by the writings of Dr. Priestley, and the noble sacrifice which Mr. Theophilus Lindsey had lately made to the dictates of an enlightened conscience. To assist his pupils in their inquiries, he formed a collection of all the texts in the New Testament which in any way related to the person of Christ, and arranged them under different heads, beginning with the simple pre-existence, and advancing through the intermediate steps to the doctrine of the Deity of Christ. "Nor did he at that time entertain a doubt, that in the judgment of every serious and impartial inquirer, the result would be a clear discernment of, what he then thought, the superficial texture of Unitarian arguments, and a confirmed conviction of the pre-existence and superior nature and dignity, if not the proper Deity, of Jesus Christ." The lecturer had not proceeded very long in this new course before he was surprised and mortified to find some of his most diligent pupils become Unitarians, a circumstance which he was ready to impute to the fickleness of youth or the caprice of fashion: at length, however, after repeatedly reviewing the arguments, "he was compelled, though with great reluctance, to an entire surrender of the faith in which he had been

educated concerning the person of Christ, and of adopting those opinions to which he certainly had no previous attachment, and the erroneousness of which he had once flattered himself he should easily have detected."

Mr. Belsham now resigned the professorship at Daventry, and was almost immediately chosen to a similar office at the New College, Hackney: to the congregation at Hackney he was appointed the pastor in the year 1794, and in 1805 he succeeded the Rev. Dr. Disney, at the chapel in Essex Street. To the young people of both these congregations he gave a course of lectures on the Person of Christ, and the work before us may be considered as formed partly of these, and of others which he delivered to his pupils at the colleges of Daventry and Hackney.

Here then we have a work written in defence of Unitarian sentiments by a gentleman who had been educated in the belief of very different principles, and who had, during several years, been in the habit of teaching what are called the orthodox doctrines. His testimony, therefore, seems to lay claim to marked attention. Education and the prejudices of early life may warp the understanding and bias the mind; but in cases, in which principles are adopted hostile to these, and in which a man's worldly interest is in no wise promoted by the change, we must ascribe the avowal of such a revolution in opinions to the pure conviction of a man's judgment. Our author, it appears, so far from expecting any advantages to arise from adopting a new and more simple creed, imagined, at the

time, that it would have blasted his prospects, and put an end to his usefulness. He had, however, investigated and discovered what he believed was the truth, and was ready to make any sacrifices that might be required in openly avowing the change which had occurred in his sentiments. Having said thus much of the author, we now come to his work.

Mr. Belsham's "Inquiry into the scripture doctrine concerning the person of Christ," consists of two parts, and an Appendix to the first part, containing an abstract of the controversy between Dr. Priestley and Dr. Horsley on this subject. The author begins by stating the three principal hypotheses, viz. 1. That Jesus of Nazareth is a proper human being, the greatest of all the prophets of God: 2. That a pre-existent created spirit animated the body of Jesus: 3. That the divine nature was so united to the human body and soul of Jesus, as to form one person, who is truly God and truly man:—the first of these is the doctrine of the Unitarians; the second is that of the Arians; and the third is that of the Trinitarians. We presume Mr. Belsham refers to philosophical Trinitarians, for the great mass of those who rank under that name believe in the existence of three distinct persons in the Godhead, and have no notion of that sort of union above described. In either case, as Jesus of Nazareth was to outward appearance a man, like other men, the whole burthen of proof lies upon those who assert his pre-existence and divinity. They are bound to prove that he was not a real man; and it is by no means necessary for the Uni-

tarian to adduce proof of the simple humanity of Jesus Christ. "In this controversy, therefore," says our author, "the province of the Arian and Trinitarian is to propose the evidence of their respective hypotheses, that is, to state those passages of scripture which they conceive to be conclusive in favour of their doctrines. The sole concern of the Unitarian is to shew that these arguments are inconclusive, that the passages in question are either of doubtful authenticity, or misunderstood, or misapplied." Such is the state of the question, and upon this statement the work before us is principally written.

The first part of the "Inquiry" contains a selection and examination of those passages in the New Testament which have been alleged in favour of the pre-existence and original dignity of Christ; and the second comprehends, A summary view of the various hypotheses which have been formed concerning the person of Christ, and of the arguments for and against each hypothesis respectively. The first part of the Inquiry is divided into twelve sections, of some of which we shall give a brief sketch, in order to enable our readers to judge how far a work of this kind will correspond with their wants and expectations.

The first section is intended to controvert the assertion "that the Jews expected a pre-existent Messiah," in favour of which there is but a single striking passage, viz. John vii. 27, "We know this man whence he is, but when Christ cometh, no man knoweth whence he is." Grotius and Doddridge explain this text as alluding to the miraculous conception; but the

learned Whitby understands it as referring to a certain tradition among the Jews; and Trypho, the Jew, so early as the beginning of the second century, represents the notion of the pre-existence and incarnation of Jesus, as not only wonderful, but very silly, and he reproaches the christians for their belief in the miraculous conception of Christ, which he ridicules as a fiction equally absurd with that of Jupiter and Danaë. He expressly says that all his nation expect the Messiah to be a man, born like other men.

Concerning the miraculous conception, related in the first two chapters of the gospels of Matthew and Luke, Mr. B. says, the narrative itself is of very doubtful authority, because (1.) the Ebionite gospel of Matthew, and the Marcionite gospel of Luke did not contain these accounts; (2.) that by comparing the 1st. with the 23d verse of the 3d chapter of St. Luke's gospel, it appears that Jesus was born fifteen years before the death of Augustus, that is, at least two years after the death of Herod, a fact which falsifies the whole narrative contained in the preliminary chapters of Matthew and Luke: and (3d) if the relation given of the miraculous conception were true, it is utterly unaccountable that these very extraordinary events should have been wholly omitted by Mark and John, and that there should not be a single allusion to them in the New Testament. To these and other arguments our author adds, that the miraculous conception, if true, would no more infer the pre-existence of Jesus, than the miraculous formation of Adam and Eve, or the miraculous con-

ception of Isaac, John the Baptist, &c.

In the third section, Mr. Belsham examines the several passages in the New Testament which are conceived to express in the most direct and unequivocal terms, the pre-existence of Jesus Christ: and he sets out with observing that of the eight writers of the books of the New Testament, two only, viz. John and Paul, advance any thing that can be construed as referring expressly to the pre-existence of Jesus Christ. Of the other six writers, viz. Matthew, Mark, Luke, James, Peter and Jude, who make no direct mention of the pre-existent dignity of our lord, three are professed historians of the life, the miracles and the doctrine of Christ, and one continues his history to upwards of thirty years after our Lord's ascension; and relates many interesting particulars of the lives, the sufferings and the doctrine of the apostles;—of the subjects of their preaching, the miracles which they performed, and the success of their missions. But neither the history nor the discourses of Christ, nor those of his apostles for thirty years after his ascension, contain the least hint of his pre-existent state and dignity. Hence our author naturally infers, that this total silence cannot be explained, if the pre-existence of Christ were true. He farther observes, that the style of John and Paul is in many instances highly figurative. Thus, in the gospel of St. John, our Lord sometimes uses the metaphors, of eating his flesh and drinking his blood, to express the reception of his doctrine: and Paul, in his epistles, introduces many harsh and uncommon figures, viz.

that we are members of his body, of his flesh and of his bones, to express the union of true believers under Christ as their head; hence, it is reasonable to expect that such writers will use figurative language concerning Christ; and it is necessary in reading their writings, to distinguish carefully between what is literal and what is figurative. With respect to Paul, there is little or no evidence to be produced from his larger epistles, in favour of the popular doctrine concerning the person of Christ; the principal appeal being to the epistles to the Philippians and Colossians, which are figurative throughout beyond all others, and to the epistle to the Hebrews, the author of which is doubtful, and in which the writer indulges himself in an ingenious but forced and fanciful analogy between the Mosaic institute and the christian dispensation.

The first passage which Mr. Belsham explains, according to his own theory, is that contained in the commencement of the gospel by St. John respecting the Logos: the criticism is ingenious and deserving of attention, but it is too elaborate to admit of an abridgment in our work. Of the text, John iii. 13, "Now no man hath ascended up to heaven, but he that came down from heaven, even the son of man, who is in heaven", our author gives the interpretations of the Polish Socinians, Mr. John Palmer, Dr. Priestley, Bishop Pearce, &c. and then adds that "The most common and best supported exposition of the phrase 'No man hath ascended up to heaven,' is this, that no one is acquainted with the counsels and purposes of God to mankind. To

ascend to heaven, is a Hebrew form of expression to denote the knowledge of things mysterious and remote from common apprehension. Of this Mr. B. brings abundant evidence: hence, the passage is explained "No man hath ascended up to heaven" i. e. no one is instructed in the divine counsels: "but he that came down from heaven, even the son of man," i. e. excepting the Son of Man, who had a commission from God to reveal his will to mankind. This sense, says our author, is a form of expression used in Scripture to express what is of divine origin or authority; of this he produces ample testimony: besides, the sense best suits the connection of the words. The clause "who is in heaven" is probably an interpolation; but if it be regarded as the genuine text, then it may be considered as a continuation of the figure, "The son of man who is in heaven," i. e. who is instructed in the gracious purposes of God to man. This explanation will serve as a key to other passages of the same import, it being inferred that the phrase "to descend from heaven," does not necessarily signify a local descent;—that it sometimes expresses nothing more than coming with a divine commission, as is evident from Matt. xxi. 25; and therefore no argument can be derived in favour of the pre-existence of Jesus Christ, unless the words should occur in a connection which makes it absolutely necessary to understand them in a literal and local sense. On the same principle, Mr. Belsham explains and illustrates those passages in the vi. ch. of John respecting "the bread of God which cometh down from heaven," and

also verse 62. "What if you shall see the son of man ascend up where he was before." It is certain that a part of this discourse is highly figurative; this is admitted by all Protestants, inasmuch as the disciples could not eat the flesh and drink the blood of the Son of Man. If then "he that eateth the flesh, &c." signify the man who receives, digests and practically improves his divine and heavenly doctrine; why should not "ascending up where he was before," in the same figurative sense, imply the knowledge of sublime and mysterious truths beyond the reach of common apprehension?

Another very striking passage is contained in John xvii. 5. "And now, O Father, glorify thou me with thy own self, with the glory which I had with thee before the world was." Mr. Belsham, on this text, quotes the various interpretations, and gives the most popular explanations, and then observes that the great error of expositors seems to be concerning the nature of that glory referred to in the verse. It is commonly supposed that Christ solicits some personal benefit as a reward of his obedience and sufferings, whereas the glory to which he aspired was that of fulfilling the purposes of his divine mission; of redeeming mankind from the bondage of ignorance, vice and misery, and restoring them to the knowledge and love of God, and to the hope of immortality. In justification of this criticism it is observed:—1. That it is represented in scripture as the glory of God to will and accomplish the virtue and happiness of mankind. 2. Christ himself represents the success of his doc-

trine as constituting his own true glory. 3. This is the glory which Christ communicated to his apostles. 4. This glory of Christ as the instructor and redeemer of mankind, was the object of the divine eternal purpose. 5. It is the subject of many prophecies and promises; and, 6. It is represented by our Lord as what he possessed with the Father, before the world was.

2. Cor. viii. 9. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." The true rendering of this passage is that though he was rich, yet for your sakes he *lived in* poverty, for: 1. The verb *πτωχενω* does not signify 'to become poor,' but "to be poor." 2. The construction requires that the two states should be simultaneous. Hence the apostle does not say that having been rich he became poor; that he passed from an antecedent state of opulence, to a subsequent state of poverty. He simply affirms the existence of two contemporary events, that Christ was rich, and at the same time, that he lived in poverty. He was rich in good works, in the excellence of his character, in the perfect exemplariness of his moral deportment, and in the Divine favour, as was manifest by the miracles which he performed, and which he could not have wrought without the immediate aid of God. This interpretation, adopted by many able critics, does not quite accord with Mr. Belsham's ideas, because he thinks it destroys the opposition between the two conditions, which are ascribed to Jesus. He accordingly prefers the explana-

glory in the dimness of their sight, as not being able to appreciate the pleasures of more extensive views. There may be some, we are aware, who cannot, from long established habits, readily admit the interpretations given by our author of certain difficult passages, and will think a few, perhaps, rather strained: to such we would appeal differently, not in behalf of Mr. Belsham's theories, but in defence of simple Unitarianism. "Here are," they say, "some passages, that seem to speak so strongly of the pre-existent state of Christ, as to stagger our belief, though we admit the general drift of the scriptures is that Jesus of Nazareth was a man and in every respect like other men, except in the imperfections attaching to human nature." But if the general tenour of the New Testament be accordant with the idea of the simple humanity of Jesus, should this important doctrine be abandoned because there are a few texts which cannot, in their estimation, be explained on this theory: is it not better to regard them as difficulties occurring from the distance of time, that has elapsed since the commencement of the Christian æra; or from the want of a knowledge of facts which at that period rendered the subject easy of apprehension, and would make these few passages accord with the general tenour of the other parts? We are contented thus to reason on other topics. Those who would feign deny the existence of a first cause point out difficulties not easily resolved, to which believers reply, we admit the fact, but is it at all unnatural that the finite creature should not be able to comprehend every thing that relates to the infinite Creator? besides if we aban-

don the belief of a designing first cause, we shall involve ourselves in a thousand times greater and more numerous difficulties: as rational men, therefore, having a choice of difficulties, we prefer the few to the many. The Unitarian may ask, in the same spirit, shall he abandon the ninety and nine plain and direct passages, for the sake of the one which seems to militate against his theory, but which may, nevertheless be explained on the Unitarian hypothesis!

Having already taken more space for this article than can be well assigned to it, we can, with respect to the other parts of Mr. Belsham's book, do little more than recommend them to the attention of our readers. We must not, however, omit to state that the author not only admits the low Arians to the title of Unitarians, but is a warm advocate of their claim to this rank among religious sects: because they are unanimous in rejecting the worship of Christ, and the personal existence of the Holy Spirit; because they ascribe neither attributes, nor works, nor honours to Christ, which reason and revelation appropriate to God; and because they differ from other Unitarians solely or chiefly, in assigning an earlier date to the existence of Jesus. While, however, he is willing to admit these Arians, as they call themselves, into the class of Unitarians, he objects to the doctrine, because it is perfectly novel in the history of opinions concerning the person of Christ, it having never been heard of, till the last century; and because the hypothesis itself is of no use. A pompous miracle is supposed to be performed to introduce a being of a superior order into the world

to accomplish no purpose, but what might, for any thing that appears, have been equally well accomplished by a human being acting under a Divine commission.

On this point the Low Arians, who are in general men of talent and high respectability, (we could refer to several such, whom we highly honour,) notwithstanding their learning, seem to forget the precept of the poet, —

Nec Deus interit, nisi dignus vindice
 nodus
 Inciderit:

nor do they attend to the first principles of the Newtonian philosophy, with which they are conversant, or they would not introduce more or higher causes, than are sufficient to explain the phenomena: they would not call in the aid of a superior being, to accomplish the Divine purposes, in the redemption of man, when one of our own race could effect, in his hands, the same important purpose. We might, indeed, be tempted almost to say if the Low Arians had learned Christ, in the same simplicity as they have studied the facts in philosophy, they would not have had recourse to a pre-existent spirit, to perform what might have been performed by one of their own brethren.

principles of liberty, in a tone and manner that delight us; because there needs only that the patriotic spirit of the writer should be diffused amongst the multitudes who look up to him with respect, to quiet all our fears of a bad minister of state or a despotic conqueror.

“That nation knows nothing of real liberty where religious liberty is wanting. The principles of bigotry and intolerance are as destructive to morality, as they are contrary to common sense. Is it possible to suppose, that by blinding the understanding, and by forcing the judgment, we can mend the heart? — Let all the friends of candour and religion study the immortal Locke upon Toleration, who has established the principles of religious liberty upon a basis, against which all the efforts of spiritual tyranny shall never be able to prevail. — It is evident from the arguments of that great philosopher, that the state has nothing to do with any person's religion, provided he can give evidence that there is nothing in his religion inimical to the state. If he can give such security to the government, he ought to be protected by it, whatever his religion may be. — Persecution may exist in a greater or less degree. In some instances it is direct; in others it is indirect. An exclusion from all public offices and privileges, operating against conscientious dissenters from an established church, is a serious evil, and an unjustifiable deprivation of their natural rights. Why, for instance, should a Presbyterian from the north, be dragged like a hypocrite, to receive the sacrament as an Episcopalian in the south, before he can be qualified to serve the state? A man may die in the field of battle in defence of the state, but unless he can take a sort of a sacramental oath that he is of the state religion, he is to be treated as a dangerous alien all the days of his life: all these deprivations are little better than indirect persecutions. While the multiplication of oaths is by no means advisable, yet how much more consistent were an oath of allegiance and how preferable to this wretched prostitution of a most solemn ordinance, so injurious to the conscience and consequently detrimental to the morals of the — To this must be added the consideration, that the Conver

ART. II. *A Serious Investigation of the Nature and Effects of Parochial Assessments being charged on Places of Religious Worship protected by the Act of Toleration; wherein the manifest Partiality, evil Tendency, and Ruinous Consequences of such a Taxation, are amply set forth. By Rowland Hill, A. M. 8vo. pp. 76. Kent, High Holborn.*
 This pamphlet sets out with an assertion of the great and generous

and other Acts of the same description, still exist as a part of the statute laws of the realm; the Act of Toleration being nothing more than an exemption, on certain terms and conditions, from some of the most cruel pains and penalties, that ever existed in the times of the most rigorous and dastardly persecution; when Protestants could persecute Protestants, because some of them chose to dissent a little further from the Papal established church, from which they had all been dissenters but a little time before.—From hence it appears, that though they who worship under toleration are thankful for the privileges they at present enjoy, yet religious liberty is not complete; an abridgement therefore of what has already been granted, would be both cruel and unwise.—The enlargement of the Toleration Act would be the greatest wisdom of the legislative body, while an abridgement of it would be the height of injustice and folly. If the governors of the earth were wise enough to discover their own interest, they would immediately discern that the prosperity of every nation is interwoven with its liberty, and that vice and iniquity are never so easily corrected, as when protection of property and liberty of conscience are inviolably preserved.”

These admirable remarks we have copied into our work as more interesting to the reader, considering from what quarter they come, than even the proper argument of the pamphlet, which we cannot do more than state briefly.

An inhabitant of the parish of Christ Church, Surry, appealed, it seems, against the parish-rate, because it did not include Surry Chapel, of which Mr. Hill is minister. The appeal was heard at the Guildford sessions, July 19, and dismissed on the ground, that the property of Surry Chapel was not sufficiently vested in Mr. Hill, to authorise the parish to make the rate on him: but as the Court did not censure the principle on which the appeal was made, it is presumed that the rate will be

made on other persons concerned for the chapel.

In this state of things, Mr. Hill writes to shew the injustice and mischievous effects of parishes rating places of worship, protected by the Toleration Act. The assessment is a novelty, and might, he contends, as well be laid on churches and chapels of ease, from many of which profits are derived from the letting out of seats, as on Dissenting chapels and meeting-houses. These places, he properly says, are supported by voluntary contributions, every penny of which has been before taxed to the poor's rate. The assessment will, he argues, be an intolerable, ruinous burden, on thousands of poor ministers, whose salaries at present scarcely save them from starvation: besides, that it will give magistrates an opportunity, in cases of appeal, of subjecting the Dissenters to harsh and rigorous examinations, and will, in effect, establish a Protestant inquisition.

Such is the substance of Mr. Hill's reasoning, which is in our minds conclusive, and which will, we hope with him, bring a million of petitioners before Parliament in a twelvemonth, if this new scheme of taxation be persisted in.

The counsel for the appellant, at Guildford, was Mr. Spankie, the absurdity and persecuting tendency of whose speech in that place Mr. Hill so wittily exposes, that we trust that neither he nor any other barrister will hereafter be found to let himself out for the odious work of intolerance.

The subject is new and far from being exhausted. Mr. Hill has opened the way, and other writers

will, we have no doubt, follow him. Should any that see this work, take up their pens as the advocates of the liberty of Dissenting places of worship, we would suggest that great stress might be justly laid upon the immense weight of pauperism from which parishes are relieved by those places, not only in their large contribution to the mass of virtue amongst the lower orders, the great security of industry, but also and particularly in their direct charities, their collections for the poor, their numberless charity-schools, their benefit societies and their societies for the aid of the sick and strangers, by all which we are sure that there are annually raised and expended many hundreds of thousands of pounds.

ART. III. *The Connection between the Simplicity of the Gospel, and the leading principles of the Protestant Cause: A Sermon, preached July 10, 1811, at George's Meeting House, in Exeter, before the Western Unitarian Book Society. By John Kentish. 12mo. pp. 58.*

The subject of this discourse is happily chosen and the argument is ably handled; the author appears to us entitled to the thanks, not only of the Society before whom the Sermon was preached, but also of the religious world to whom it is now addressed.

The preacher from 1 John iv. 1, 2, 3, shews that the desire of Unitarians of being firm and active in that character, arises from their desire of being consistent Protestants. There is much propriety and force in his statement of the claims of Unitarians to con-

sistency as Protestants, 1st, from their contenting themselves with the scriptural definition of a Christian, 2dly, from their recommending and aiding the study of the sacred pages, 3rdly, from their soliciting inquiry and discouraging restraints upon investigation, 4thly, from their avoiding the introduction of unscriptural phraseology, and 5thly, from their avowing, and avowing with fortitude, benevolence and zeal, their characteristic tenets.

We have noticed with pleasure, in the perusal of this discourse, the elegant precision and correctness of the author's definitions and statements and the candour of all his remarks.

ART. IV. *Scriptural Christianity recommended. A Sermon, preached at the New Chapel in Broad Street, Lynn, May 19, 1811. In consequence of the Author's Separation from the Society meeting there for Divine Worship; to which is prefixed, An Introductory Narrative. By Thomas Finch, Author of Essays on Man, &c. 8vo. pp. 72. 2s. Sherwood and Co.*

We have here a new instance of the spread of heresy. Mr. Finch was the pastor of a congregation of Calvinistic Baptists at Lynn, in Norfolk. In a sermon before his people, he maintained that men's vices were owing to themselves and not to the influence of the Devil;—some of the good people were alarmed and called in a neighbouring minister to make an inquiry into their pastor's orthodoxy—six interrogatories were put to him—he, at first, questioned their authority (they

being but a part of the congregation,) to catechise him on points of faith, but the church afterwards sanctioning, as a body, the proceeding of the neighbouring minister and the other inquisitors, he frankly avowed, that he had no special reverence of John Calvin, and that he differed from that reformer on some points in which he had differed from the scriptures;—the consequence was, that the pastoral connection between Mr. Finch and his congregation was dissolved; and we have here, the preacher's Farewell Sermon to this people, prefaced by a Narrative of the steps which led to their separation.

Other persons, it appears, not so tenacious of the prerogatives of Satan, and willing to allow their minister greater freedom of thinking and speaking, have resolved to unite as a congregation, in order to enjoy Mr. Finch's labours, and are erecting a place of worship, which is to be a temple of Christian liberty. We heartily wish them success in their design; nor can we put our wish into a better form than that suggested by the perusal of this publication: May they ever be united and prosper in the profession of the liberal, scriptural sentiments which their preacher has so boldly declared and so ably vindicated!

ART. V. Devotional and Doctrinal Extracts from Epistles of the Yearly Meetings in London, of the People called Quakers, From the year 1678 to 1810. 8vo. pp. 78. Cradock and Joy.

It is to the honour of the Quakers that they never imposed

a creed upon their disciples. An attempt, however, has been made of late years, through the influence it is said of converts to the Society from the Methodists, to constitute the Trinitarian doctrine a condition of the communion of Friends. This has been resisted by some of the most respectable members of the body, (See M. Repos. V. iv. p. 232, &c. and v. 594, &c.) who have contended, we think with success, that all the principal early Quakers adopted the Unitarian hypothesis, though, through the occasional mysticalness of their language, their meaning was sometimes obscured. The editor of the present pamphlet, has gone further than his predecessors, in proving this point; for he has ascertained that there are very few phrases in the Yearly Epistles that savour of Trinitarianism, that not one of this description occurs till a century after the institution of Yearly Meetings, and that almost all may be reconciled to the Unitarian principle. In a community, not keen in their pursuit of doctrines nor rigorous in the interpretation of phrases, it is easily to be explained, on the supposition of their being generally Unitarians, how a few expressions in use amongst Trinitarians, the majority of devotional writers, should have crept into their Yearly Epistles; but it is utterly unaccountable, on the supposition of their being Trinitarians, how they should have almost entirely avoided all the language by which the Trinitarian scheme is expressed, especially considering that that doctrine affects the whole plan of the Christian religion, and stamps a peculiar impression upon every other doctrine.

ART. VI. *The Free Grace of God defended, and distinguished from the reputed Orthodox Notion of Purchased Grace; being a new and improved Edition of a Work, called the Antisatisfactionist. By Richard Wright. 12mo. pp. 254. 4s. Eaton. 1811.*

The doctrine of the atonement, as commonly understood, so much obscures the perfections of the Almighty Father, draws such a veil over the glory of the gospel, and is so interwoven with all the great corruptions of Christianity, that we heartily rejoice at the appearance of this second, and much improved, edition of a work, which, in our opinion, unanswerably vindicates the essential benevolence of the Deity, and the reasonableness and excellence of the Christian religion, as a revelation of unpurchased love and universal mercy. The volume is dedicated to the several Unitarian Book Societies, and will, we trust, powerfully contribute to their glorious object, the promotion of truth and righteousness.

ART. VII. *A Selection from the Books of Job, Proverbs, Ecclesiastes, Daniel, and the Apocrypha. Intended for the Use of Schools and Families. By the Rev. B. Carpenter. Stourbridge, printed and sold by J. Heming. 12mo. pp. 123. 2s. or 20s. a dozen.*

The indiscriminate reading of the Old Testament in schools and families is an indecorous practice. It is therefore of great advantage to the interests of religion and piety, to have selections, judiciously made, ready for the tutor or master of a family. Mrs. Bar-

bauld published, many years ago, a volume of "Devotional Pieces, compiled from the Psalms and the Book of Job," which is now very scarce; and more recently, Mr. Browne, formerly of St. Peter's College, Cambridge, published "Plain and useful Selections from the Books of the Old and New Testament, according to the most approved modern Translations," [See M. Repos. vol. i. p. 88.] in one volume royal 8vo. But neither of these works makes Mr. Carpenter's unnecessary; — it comes recommended by its cheapness, and appears to us to have been compiled and arranged with much propriety.

ART. VIII.—*Love to Christ. A Discourse delivered at Coventry, June 11, 1811. Before the Birmingham and Warwickshire Unitarian Tract Society. By James Hews Bransby. 12mo. pp. 48. Johnson.*

The character given of this discourse in our department for *Intelligence*, p. 438, is fully borne out by the discourse itself; and, besides referring the reader to that character, we need not do more than recommend the discourse to his notice. We cannot refrain, however, from quoting the *Dedication*: "To the Rev. Joseph Bretland and Joshua Toumin, D. D. who have ably treated on the grounds of love to Christ; and who, having imbibed much of their master's spirit, are cheered, as the evening of life draws on, by the prospect of everlasting communion with him in the peaceful mansions of his Father's house, this discourse is inscribed, as a testimony of cordial gratitude and affection."

ART. IX. *The Duty of Christians to partake of the Afflictions of the Gospel, considered and enforced, in a Discourse delivered at Portsmouth, Wednesday, June 26, 1811, before the Southern Unitarian Book Society. By Thomas Rees. 12mo. pp. 51. Johnson.*

The gospel is personified in Mr. Rees's text, (2 Tim. i. 8.) and the personification is kept up in the sermon: christians are called, with much strength of argument and persuasion, to partake in the afflictions which the gospel suffers from persecution — corruption — indifference.

A well-deserved eulogium is passed by the preacher on the Polish Unitarians, and he gives us, in a note, the following interesting information concerning their descendants and followers:—

"In Transylvania the congregations of Unitarians at present amount to about 150 or 200, and the worshippers, it is supposed, to 60,000; and there is an Unitarian college at Clausenburg."

We regret that our limits will not allow us to copy another note, on the subject of Lord Sidmouth's bill, which is indeed dead and buried, but on whose grave, according to an ancient custom, every passenger almost instinctively throws a stone. We recommend Mr. Rees's remarks to the notice of our readers, not merely because we approve them, but chiefly because he is understood to have been one of the committee of ministers at Dr. Williams's Library, for watching and resisting the Bill, and to have had a principal hand in drawing up the Ministers' Petition (M. Rep. 337—341), and therefore it may

be presumed that he speaks on this subject the sense of his brethren.

ART. X. *The Sketch of the Denominations of the Christian World, &c. By the Rev. John Evans, A. M. 12mo. 5s. 18mo. 3s. 6d. 12th Ed. Crosby and Co.*

ART. XI. *Sequel to the Above. By the Same. 12mo. 5s. 4th Ed. Sherwood and Co.*

The importance of books is not to be measured by their size, but by the extent of their circulation; and according to this rate of value (the philosopher's as well as the bookseller's), we know of few modern works which rank so high as Mr. Evans's *Sketch of the Denominations*.

We would suggest to the author, that he does not maintain his usual accuracy, in denominating the modern Unitarians *Sacmians*: they are so far from being disciples of Socinus, that, with regard to a leading and favourite practical tenet of that otherwise admirable reformer, they cannot but consider him as an idolater. True Socinianism no longer exists, and to call the British Anti-Trinitarians *Socinians*, is to give them a nick-name.

The principal novelty of these new editions is an account of a miserable set of American fanatics, called *Shakers*, who affect celibacy. There is, however, some method in their madness, for they hold just and liberal notions on the subject of church government.

The two volumes are ornamented with the heads of the founders and champions of various sects, who repose quietly *tête-à-tête*, on Mr. Evans's illuminated bed of charity.

INTELLIGENCE.

Extracts from Mr. Lyons's Journal of his Missionary Tour in Wales.

Tuesday, June 11th, I took the coach from *Bristol* for *Cardiff*, where I arrived in the evening. Here *Mr. Evan Lloyd* was to have met me, according to the appointment of the Welsh Unitarian brethren, to conduct me to some small congregations in the neighbourhood, where I was to have commenced my labours, and spent my first week. *Mr. Lloyd*, however, did not come, and I was unable to find any Unitarian in the place, but one old man, who could speak little or no English, and from whom I could obtain no satisfactory information or direction. From what I could learn of *Cardiff*, during my short stay there, it is a place of considerable business, and of rapidly increasing population, but there is no religious inquiry in the town, and the morals of the inhabitants of all classes are in a lower state here, than in any other town of equal size in the Principality. Being unable to procure a place to preach in, I remained at the inn till the evening of the next day, and then took the coach to *Neath*, conceiving that my best plan would be to go to *Mr. Davis*, the Unitarian minister of that place, and obtain from him the necessary information respecting the places I should visit, where there was the greatest probability of usefulness, modes of travelling, times of preaching, &c. &c. It was 12 o'clock at night when I arrived at *Neath*, I therefore slept at the

inn, and on *Thursday, the 13th*, in the morning, called on *Mr. D.* who received me with the warmth and affection of a brother. He informed me, that in consequence of the derangement of the plan laid down by him and his brethren, by *Mr. Lloyd's* not meeting me at *Cardiff*, it would not be possible for me to have a congregation to preach to before the *Sunday*, as the people in that part of the country had no notice of my coming before the following week. I therefore continued with him until *Saturday* morning, during which time we formed the plan of my journey and labours in Wales, and he wrote to several congregations to inform them of my arrival, and of the times when they might expect me to preach at their respective places.

On *Saturday, the 15th*, having with much difficulty obtained a horse, I rode to *Coedycymmer*, a large and populous village, about 18 miles from *Neath*, on the borders of *Brecknockshire*. *Mr. T. Davis*, the Unitarian minister of this place, received me with much cordiality, and caused it to be published as extensively as possible, that a Unitarian minister from England would preach in his place the next day. On *Sunday the 16th*, in the morning, many people, of different denominations, attended at *Mr. Davis's* meeting-house, and it was well filled. *Mr. Davis* introduced the service by reading the scriptures and prayer, after which he gave a short account of the Unitarian Fund, and of the design of my journey into

Wales. This part of the service was in the Welsh language. I then preached on the best methods of detecting error, and of discovering and promoting religious truth. The people were exceedingly attentive, and many of them came to me after the service to express their gratitude to the Unitarian brethren in England, for sending a missionary among them, and their hearty wishes for the success of my labours in their country. I enjoyed the pleasure of uniting with them in attending to the Lord's Supper, and was delighted with their seriousness, simplicity and animation. Being invited to preach at *Merthyr Tidvil*, which is about two miles from *Coedycymmer*, I walked there with Mr. Davis, and several of his people, in the afternoon, and found a large congregation assembled in the Independent meeting-house. I endeavoured to shew them the necessity and importance of religious inquiry, the temper of mind with which it ought ever to be conducted, and its tendency to promote the interests of piety and virtue, and the general improvement of mankind. After service here, it was published that I would preach in the house of Mr. Rees, a Unitarian Baptist minister, in an adjacent village, at 7 o'clock in the evening. Here Mr. Evans, the Calvinistic minister, accompanied me, and, notwithstanding our difference of opinion, introduced the service by reading and prayer; and I preached on the humanity of Christ, and the tendency of that doctrine, to deliver the minds of Christians from embarrassments, to strengthen their faith, to stimulate them to the pursuit of moral excellence, and to render their religion successful among Jews and heathens. The Unitarian Baptists here have met with much opposition, and even a degree of persecution, since they embraced their present opinions. By their orthodox brethren, they have been turned out of their place of worship, though it was built by one of the persons who are now denominated Socinian heretics, and is in fact his property. But this is an act of injustice which they find they cannot maintain, and they are therefore negotiating with the heretics respecting terms of accommodation. It is exceedingly desirable that there should be an Unitarian place of worship at this place, as, from the great and numerous iron-works which are carried on in the neighbourhood, it is more populous than any other part of Wales, and many of the workmen are of a reading and inquiring turn of mind. After preaching in the evening, I had much conversation with several Unitarians, belonging to the different congregations where I had preached in the course of the day. It was truly pleasing to hear them tell how they were first led to a serious investigation of the scriptures, the difficulties which they had to encounter in their progress, both from their own prejudices and the opposition of their friends and relations, and the pleasure and satisfaction which they now derive from their views of religious truth.

Monday, the 12th, I spent at *Coedycymmer*, with Mr. Davis, and had the pleasure of conversing with some very well-informed people belonging to his congregation, who had read with attention most of the modern publications

on the Trinitarian controversy, and who were well grounded in their principles.

On *Tuesday*, the 18th, I rode to *Aberdare*, a populous village, about 8 miles from *Coedycymmer*, in the neighbourhood of large iron works. Here I preached at one o'clock in the afternoon to a large and attentive congregation, on the tendency of Unitarian principles to promote sound morality and piety in all their branches and connections. After preaching, I spent some time with some of the principal people of the congregation, who seemed greatly delighted with the accounts which I gave them of the progress of truth in *England* and *Scotland*. The congregation at *Aberdare* is principally composed of Unitarians, but there are some Arians, and a few Trinitarians among them. Mr. *Eyons*, their minister, has lately published a hymn-book for the use of Unitarian Christians, in *Welsh*, which is highly spoken of by persons of the best taste and judgment, in every part of *South Wales*. The hymns are all original, and of his own composition.

Wednesday, the 19th. Took my leave of Mr. *Davis's* family, of *Coedycymmer*, who treated me with great kindness and affection, while I was with them. Mr. *Davis* is generally esteemed a good preacher, and an able defender of rational Christianity. He has borne a faithful testimony to the uncorrupted doctrines of the gospel for many years past, and his labours have been attended with much success.

I arrived at *Neath* in the afternoon, and had the pleasure of meeting Mr. *B. Philips*, and several other Unitarian ministers,

who had come from different parts of the country to their annual association. Mr. *Philips* preached in the evening at Mr. *Davis's* place of worship, which is a large room, up one flight of stairs. His text was *Acts xxviii. 22.* 'The sect every where spoken against.' He spoke in *Welsh*, and I consequently could not understand him, but was informed by those who did, that his sermon was highly appropriate and excellent. His manner indicates great collectedness and energy.

On *Thursday*, the 20th, the Unitarian Association was held at Mr. *Davis's* place, which was filled with people from different parts of the country. The service was introduced by Mr. *Evan Lloyd*; Mr. *James*, of *Cardiganshire*, preached on the nature of heresy; I delivered a sermon on the harmony of reason and revelation, in relation to the doctrines of the Divine Unity and the infinite supremacy of God the Father; and Mr. *Davis*, of *Coedycymmer*, preached a short discourse on the principal designs of revelation. After the public services were concluded, the ministers and other members of the association, continued for some time together, transacting the business of the meeting; and then many of them assembled and dined together at Mr. *Davis's*, in his large school-room. I there met with Mr. *Edward Williams*, the *Welsh* bard, who was one of the first proposers of the *Welsh* Unitarian Association. He is a man of very extensive and varied information, of amiable manners, of great liberality, and of great zeal for the promotion of rational religion. He is about to publish, at the

request of many of his friends, a volume of hymns, in Welsh, which, in the opinion of many of the ministers, will contribute greatly to the improvement and pleasure of public worship among them. The day was spent in much harmony and christian affection, and though the company was not so numerous as those of the annual meetings of the Unitarian societies in England generally are, the zeal, animation, and cordial friendship, by which it was pervaded, reminded me of what I had seen and felt at our annual meetings at London. Thanks be to God, that pious Unitarians are every where giving proof that their principles are not only calculated to unite them to each other, in the bonds of christian affection, but also to inspire them with the most ardent and benevolent zeal to communicate what they deem the greatest of all blessings, uncorrupted christianity, to all their fellow creatures. Let this spirit increase among them, and then we may soon hope to see the religion of Jesus appearing again, in all its own divine simplicity, majesty and beauty, and its glory filling the world.

Saturday, the 22d. Took my leave of Mr. Davis, of Neath. He is a very zealous Unitarian, and generally esteemed a good scholar and an able preacher, yet his congregation is but small: it is thought by some of his friends, that if they had a more convenient and respectable place of worship, his hearers would be much more numerous. I shall long remember the kind, affectionate, and friendly treatment which I met with under his roof. I arrived at Swansea in the afternoon, and

took up my abode at Mr. Job David's.

On Sunday, the 23d, I preached in the morning at the Presbyterian place, where Mr. Howel is the minister, a truly respectable man, now far advanced in years. I preached on the connection between sound rational principles and personal piety, and the necessity of liberality and zeal, in order to the peace and prosperity of every christian society. In the afternoon and evening, I preached in the Unitarian Baptist chapel, where Mr. Jenkins is the minister, and where Mr. David sometimes preaches. This congregation is but small, but as it was generally understood that an English missionary was to preach, the place was well filled with people of different denominations. In the afternoon, I preached on the simplicity of the Unitarian doctrine, and, in the evening, endeavoured to prove that the principal arguments of our orthodox brethren are founded in misconception and misrepresentation. I had not an opportunity of spending much time with the people in Swansea, for Mr. David had so well contrived to dispose of my time, that I was obliged to hurry home with him at the close of every service.

On Monday, the 24th, I spent the afternoon with Mr. Howel, and afterwards had the pleasure of conversing with several respectable people belonging to his congregation, who are truly in earnest respecting the promotion of Unitarianism.

On Tuesday, the 25th, taking Mr. Philips for my guide, who had agreed to accompany me for the remainder of my journey in Wales, I rode to Gellionnen, which

is about 8 miles from Swansea, and preached there at four o'clock in the afternoon. The meeting-house, which is large and commodious, stands alone upon a mountain, and is at a considerable distance from any town or village, yet the congregation was respectable, both as to numbers and appearance. I preached to them on the importance of preserving and propagating, free from every corruption, the doctrine of the Unity of God. Mr. Davis, of Neath, being there, gave an abridged translation of my sermon in Welsh, for the sake of some persons who were present that did not understand English. The people of this congregation and neighbourhood are greatly indebted to the labours of the late Rev. Josiah Rees, for the enlarged and honourable views which they now entertain respecting the Supreme Being, and the principal doctrines of the Christian religion. They are now zealous Unitarians, and Mr. Oliver, whose name as a missionary has frequently appeared in the Reports of the Unitarian Fund, is their minister.

Wednesday, the 26th, I spent at Mrs. Rees's, widow of the late Rev. Josiah Rees, where I was entertained with much hospitality and kindness.

Thursday, the 27th, I rode with Mr. Philips to Llandysfan, which is upwards of 16 miles from Gellionnen, and preached to a large congregation of people, many of whom came from a very considerable distance. Mr. Griffiths, the Unitarian Baptist minister at this place, is a plain man, who never had any of the advantages of education, but he possesses good sense, is a man of an excellent

spirit, of great piety, and of great zeal for the promotion of the truth, and his labours in the midst of much opposition, have been attended with much success. I preached to his people on the similarity of some of the circumstances of the first Christians, and those of the Unitarians of the present times, and the honour and happiness of being engaged with our best powers, in the promotion of that glorious cause, for which so many of the best of men, in every age, lived and died. Mr. Philips gave a translation of my sermon in Welsh, as there were several persons present who did not understand English. After service we met in a house adjoining the chapel, and spent some time in agreeable conversation, respecting the principles and progress of Unitarianism. The conversation I had with these good people, reminded me very forcibly of the friendly conferences which were so frequent at the close of service in Scotland, and by which I was so much encouraged in my labours when I first visited our brethren in the North.

On Friday, the 28th, I rode to Llanelly, which is about 19 miles from Llandysfan. Here Mr. Cook, a surgeon, and Mr. Hughes, formerly of Exeter, did every thing in their power to procure a meeting-house for me to preach in, but in vain. It was, however, determined by our friends, that we should meet in a room, the only place we could obtain, and notice of the time of service was given by the town cryer. The room and other parts of the house were exceedingly crowded, and many persons stood out of doors, where they could hear, though the wea-

ther was very unfavourable. I preached on the importance of knowing the truth, and the tendency of rational religion to enlarge the mind; and liberalize the heart. After preaching, several persons came to Mr. *Philips*, to request that Unitarian preachers might visit them, and promising that they would provide a place for preaching.

Saturday, the 29th, we rode to *Llangendeyrn*, where I intended to preach, but in consequence of the miscarriage of a letter, they had no notice of my coming, and I therefore continued my journey to *Carmarthen*, where I arrived in the evening. Mr. *John Davis*, in this place, received me with great kindness, and did every thing in his power to promote the objects of my mission in his neighbourhood.

On *Sunday*, the 30th, I preached in the morning in *Priory-street Chapel*, to a large congregation, composed, as I afterwards understood, of Arminian and Calvinistic Baptists, and a few Arians and Unitarians. Here I endeavoured to prove, that God the Father is the only proper object of religious worship, and consequently that they are the only true worshippers, who worship him in spirit and in truth. The people in general heard me with seriousness and attention, and many of them afterwards spoke to me respecting my sermon, with candour; but some parts of it had given such offence to the minister, and some of the leading orthodox people, that they told Mr. *Davis*, they would not lend me their place to preach in any more.

In the afternoon, I preached at Mr. *Peter's* chapel, in *Lammas-*

street. Mr. *Peter* is the principal tutor of the academy at *Carmarthen*, and a zealous Calvinist. His congregation is large and respectable. They heard me with much seriousness and attention, while I endeavoured to prove that Christianity was not intended to confound, but to enlighten, the human mind, that it can only effect this where there is a spirit of inquiry, and consequently, that candour and liberality are at once the duty and interest of every Christian community. In the evening, I went to *Llangendeyrn*, which is about 7 miles from *Carmarthen*, accompanied by several persons who had heard me in the former parts of the day. Here I preached to a large congregation on the tendency of Unitarian principles to emancipate the mind from prejudice, illiberality and vice. Mr. *W. Thomas*, who is the minister here, was formerly a Calvinistic Baptist, and has had the happiness of seeing his congregation proceeding with him from one stage to another in the path of inquiry, until they became confirmed and zealous Unitarians. He is a young man, of good preaching abilities, and his piety and zeal have procured him the esteem of his neighbours in general. I spent some time with the principal people of his congregation, and was highly gratified to find them so intelligent, so hearty in the cause of truth, and so cordially united to their minister and to each other. Mr. *Thomas's* prospects of usefulness in this neighbourhood are certainly very great. It was near 12 o'clock at night when I returned, greatly fatigued, to *Carmarthen*; but exceedingly happy, in the firm persuasion,

that the labours of the day would not be lost.

On *Monday*, the first of July, I preached in an Arian Baptist place of worship at *Carmarthen*, where a Mr. *Davis* is the minister. The congregation here was composed of people of different denominations, who had heard me the day before. It was as large as the place would contain, and also respectable and attentive. I preached on the misrepresentations generally made respecting Unitarians and their principles, by their prejudiced opponents. There are some young people at *Carmarthen*, who, by reading the *Monthly Repository*, and other Unitarian publications, have been convinced of the difference between primitive Christianity and modern orthodoxy; and they are endeavouring, with Mr. *Davis*, to obtain a chapel for Unitarian worship, which is shortly to be vacated by its present occupiers, as they cannot, with any degree of satisfaction, attend the other places in the town. They are also in hopes, that if they can obtain assistance, as to preaching, from neighbouring ministers, a considerable congregation of Unitarians will soon be collected there.

On *Tuesday*, the 2d, I went from *Carmarthen* to *Templeton*; but as, in consequence of a mistake respecting the time of my coming, the people did not expect me, and were all employed in different directions in the hay-fields, I went on to *Tenby*, which, is about 28 miles from *Carmarthen*; but could find no Unitarians, nor any opening for preaching in the town. I slept at the inn, and the next morning, *Wednesday*, the 3d, proceeded to

Pembroke. Here also, I could find no Unitarians, and I consequently proceeded to *Haverford West*, where I was equally unsuccessful.

On *Thursday*, the 4th, I returned to *Carmarthen*, where I arrived about eight o'clock in the evening.

Friday, the 5th, I remained at *Carmarthen*, and saw and conversed with many of the people who had heard me preach there, and who appeared to be in the way of inquiry.

On *Saturday*, the 6th, Mr. *Philips* having returned from home, where he had been to make some necessary preparations for the remaining part of our journey, we rode to *Rhyd-y-Park*, a small village, about 18 miles from *Carmarthen*. We were received here by Mr. *Philips*, the Unitarian minister, with much cordiality and kindness.

On *Sunday*, the 7th, I preached at *Rhyd-y-Park* chapel, to a large and respectable congregation, and endeavoured to prove, that the natural tendency of Unitarian principles, is to lead men to respect the scriptures, to receive with confidence and gratitude the discoveries of the gospel, and to discharge, with fidelity and zeal, the various duties of life. Mr. *Philips* gave a translation of my sermon in Welsh, and concluded the service with prayer. In the *afternoon*, I preached out of doors, at *Coomfelinfwich*, the house of Mr. *Rees Davis* being too small to contain the people. My subject here was the importance of religious truth, to all the interests of man, and Mr. *Philips* preached on the same subject in Welsh. After the service, we spent a con-

siderable time with many of the people who had been hearing us both parts of the day. Their conversation proved that they had been most seriously employed in searching the scriptures, that they might know the truth, and that it was not without mature deliberation and conviction, that any of them had renounced the creeds of their ancestors. Fifteen years since, there were no Unitarians in this neighbourhood, but now, many of the most respectable farmers in the country are zealous friends and promoters of rational Christianity. Mr. *Philips*, the minister at *Rhyd-y-Park*, is a farmer; he possesses a strong mind, and understands the Trinitarian controversy very well; but, owing to his infirmities, he is not able to make much personal exertion, and his place is often supplied by Mr. *B. Philips* and Mr. *Thomas*, of *Llangndeyrn*.

On Monday, the 8th, I preached, at 2 o'clock in the afternoon, at *Panteg*, and Mr. *Philips* preached in Welsh, on the reasonableness, scripturality and excellent practical effects of Unitarian principles. Mr. *Evans*, the minister of the congregation at this place, is a farmer. He was formerly a Calvinistic Baptist, but by reading attentively some Unitarian publications, hearing some preachers of that denomination, and by a careful perusal of the scriptures, he was at first led to doubt, and finally to renounce his trinitarian opinions; and though he endured much opposition from some of his connections, when it was known that he had embraced his present sentiments; and a division took place in the congregation, he has now the hap-

pine of seeing the people to whom he preaches established in Unitarian principles, and zealous for their promotion. I had much pleasant conversation with several of them, at Mr. *Evans's* house, after the service. In the evening, I rode to *Newcastle*, which is about 14 miles from *Rhyd-y-Park*, on the borders of *Cardiganshire*. There are no Unitarians in the town, and very few people came to hear, though they had sufficient notice of preaching, and it was at a time of the day, which would not interfere with their labours or business. I preached to a small congregation on the humanity of Christ. We slept that night at an inn, and on *Tuesday*, the 9th, proceeded to *Cardigan*. Here I found three or four Unitarians. In the evening, after Mr. *Philips* and myself had made many fruitless efforts, to find a place for preaching, the landlord of the inn told us that he had an empty house in the centre of the town, and that we might have it for an hour or two for worship. I consequently sent the town crier to give notice of preaching at 7 o'clock, and a very large company of respectable people attended. I endeavoured to shew how much the interests of truth and religion were injured by illiberality and intolerance, stated what were the leading principles of Unitarians and the reasons why they were zealous for their promotion, and enforced the duty of a patient and impartial investigation of the scriptures. After preaching I met with several people, who entered very freely into conversation respecting controversial subjects with me, and heard me with much patience and candour, while I endeavoured to

explain and defend the principles of Unitarianism.

On *Wednesday*, the 10th, I returned to *Newcastle*, and on *Thursday*, the 11th, rode to *Llandyssil*, where I preached out of doors, to a considerable congregation, on the characteristic marks of truth; and Mr. *Davis*, of *Neath*, who was in that country on a visit to his father, preached in Welsh on the same subject. There are not many Unitarians in this village, but the enquiries of the people seem very much directed towards subjects of a religious nature. After preaching, some Calvinists entered into conversation with Mr. *Davis*, respecting what had been advanced in both our sermons, and came to the inn where I was, to refute our opinions. They were, however, not very well acquainted with their own system, and were so warm, that they very soon involved themselves in the most contradictory assertions, and made concessions, which were entirely subversive of the doctrines they were so zealous to support. They left us, however, with more calmness than they possessed at the commencement of the argument, acknowledging that their creed was not without its difficulties, and that Christians of all denominations ought to treat each other with more candour and liberality, than they have generally done.—After preaching, I accompanied Mr. *Davis* to *Castle Howel*, and it was near midnight when we arrived. Mr. *Davis*, of *Castle Howel*, is an Arian, and is greatly respected in his neighbourhood, as a scholar, a preacher and an excellent man.

On *Tuesday*, the 12th, I preach-

ed at Mr. *Davis's* place, at *Llwyn-Rhyd-Owen*, to a large congregation, on the best methods of promoting the general interests of the church of Christ, and Mr. *Davis* of *Neath* gave a translation of my sermon in Welsh.

On *Saturday*, the 13th, I remained at *Castle Howel*, and on *Sunday*, the 14th, in the morning, rode with Mr. *Philps* and another friend to *Llwyn-y-gros*, which is about 7 miles from *Castle Howel*, and where Mr. *James*, of *Lloyd-jack*, is the minister. Here I met the largest congregation of Unitarians I saw in Wales. Mr. *Jones*, of *Hatifax*, preached to them in Welsh, on the doctrine of the atonement, I preached on the practical effects of Unitarian principles, and Mr. *Philps* gave a short translation of my sermon in Welsh. Many of the members of this congregation are respectable farmers; they are people of good information, and very zealous Unitarians. In the evening, I preached to a very crowded congregation at *Lamberder*, on the humanity of Christ, and Mr. *James* preached on the same subject, in Welsh. After preaching, I rode 10 miles to *Lloyd-jack*, in company with Mr. *James*, and several other friends, and slept at the house of Mr. *David Jenkin Rees*, where Mr. *James* lives. Mr. *Rees* has been of the utmost service to the cause of Unitarianism, in every part of this neighbourhood. He is a man of a very strong mind, of great zeal, and who bears the most excellent character. I preached in his house, to as many people as it would contain, on *Monday* the 15th, in the morning, at 9 o'clock, on the properties and effects of

religious truth, and Mr. James gave a translation of my sermon in Welsh. In the afternoon, I took my leave of Mr. Philips, who had accompanied me through the greatest part of my journey in Wales, and also of the kind friends at *Lloyd-jack*, and Mr. James went with me to *Aberystwith*. There is no man in Wales more capable of serving the cause of Unitarianism than Mr. James, nor is there any person more zealous and active in that cause. He was brought up at *Exeter*, under the late excellent Mr. Kenrick, and is generally esteemed a good scholar, as well as an able preacher. He has published two pamphlets, on the doctrine of satisfaction, in the Welsh language, which are highly spoken of, on account of the clearness and force with which they are written, and he is about to publish a third on the same subject. His labours have been productive of great good in *Cardiganshire*, and he will, I doubt not, be increasingly useful. On *Tuesday*, the 16th, I took the coach at *Aberystwith* for *Chester*, where I arrived on *Wednesday*, the 17th.

This was a journey of much labour, but I cannot look back upon the various parts of it, without feelings of the greatest pleasure and satisfaction. In most of the places I visited, I met with well-informed and zealous Unitarians, who treated me with great kindness, fully entered into the design of my journey, and did every thing in their power to aid my exertions; and I hope and trust that our mutual efforts, to serve the best of causes, have not been altogether fruitless. The Welsh Unitarians are not, perhaps, so well acquainted with all the minute

branches of theological controversy, nor so deeply read in scriptural criticism, as those of Scotland: but they understand and feel the value and importance of their principles, and their general information is much greater, compared with that of the mass of the people among whom they live. The Scotch Unitarians are more deliberate and methodical in all their proceedings; the Welsh are more lively, more liberal in their views of Church government and discipline, and much more tolerant towards each other, in relation to those differences of opinion, which must ever be found among thinking people.

On the whole, Unitarianism has made very great progress in Wales, during the last ten or fifteen years, though it has been opposed most strenuously by great numbers of the most zealous, active and popular Calvinistic preachers, by the long-established prejudices of the great majority of the people, by all the warmth of enthusiasm, and by all the intolerance of bigotry; and from the numbers, information, zeal and activity of its friends, in that part of the country, there is every reason to expect its much more extensive diffusion and glorious success.

I have travelled, on this journey, about 325 miles—I was from home 50 days, and preached 26 times.

Methodist Conference.

The SIXTY-EIGHTH Annual Conference of the Preachers late in connexion with the Rev. John Wesley, was held in *Sheffield*, July 29, 1811, and some following days; *Charles Atmore*, President,

—*Thomas Coke*, Secretary. We shall give an account of the "Minutes," according to the order of the "Questions" and "Answers."

—The Preachers admitted into Full Connexion are, for England and Scotland 39; for Ireland 5: these have travelled Four Years. There remain on Trial, of those that have travelled 3 years, for England and Scotland 61, for Ireland 11; of those that have travelled 2 years, for England and Scotland 45, for Ireland 7; of those that have travelled 1 year, for England and Scotland 56, for Ireland 8. There are admitted on Trial 63. The plan of admitting candidates on Trial for the ministry, seems to be, that they shall be recommended by the Quarterly Meeting of the Circuit to which they belong, and then examined by 3 of the Preachers, or Superintendants of Districts, who have each travelled 10 years, who are to testify their approbation, in writing, to the Conference.

—Eight Preachers died the last year, among whom was PIERRE DU PONTAVICE, of whose life an interesting sketch is given. He was born of illustrious parents, at Fougere in France, 1770, and emigrated, on the Revolution, to Jersey, where he became acquainted with the methodist preachers; "some years after, travelling with Dr. Coke, he was brought under deep anguish of mind, and then saved by faith in Christ, at Sheffield, under the prayers of Messrs. Hen. Taylor and Bramwell." He commenced minister, and preached, first, in Jersey and the neighbouring islands, and, after 1802, in his native country. He spent his last years chiefly with 5 Protestant con-

gregations near Bolbec in France, but had several invitations to officiate at Bolbec, Havre de Grace, Rouen, &c. "and on these occasions, the churches were crowded with both Protestants and Roman Catholics. He boarded at Monsieur Cadoret's, one of the Protestant ministers, who, with his wife, is converted, and truly pious."

He died Dec. 1, 1810.—Question 5, and the Answer, are rather curious, considering that the Conference is an Assembly of Preachers. "Q. Are there any objections to any of our Preachers?—A. They were examined one by one."

Thus, these divines examine one another's characters, for the satisfaction of their people!

—Two preachers only, in the last year, desisted from travelling, and both from ill health.—From the stations of the preachers we gather the following particulars.

Dr. Coke is "General Superintendant of the Irish, Welsh, West India, Nova Scotia, and Newfoundland Missions." England and Scotland are divided into xxvi Districts and 271 Circuits; Ireland into x Districts and 48 Circuits. The number of Regular Preachers stationed by Conference is scarcely credible:—they are, for Gibraltar and Sierra Leone 4; for British Dominions in America 42; for Ireland 125; for England and Scotland 743! The *Local Preachers* are not here taken into account, nor is their number furnished by the Minutes; but if they bear the same proportion to the Regular Preachers in the Old Connexion that they do in the New, (a very probable supposition,) which is about 5 to 1, the sum total of Wesleyan Preachers of the Old

Connection, in the British Dominions, and chiefly in England and Scotland, will appear to be the astonishing number of nearly FIVE THOUSAND, FIVE HUNDRED!! The report is enough to make orthodox Churchmen tremble for the ark.—The total numbers in the Society are thus given,—West Indies 11,892; Nova Scotia and Newfoundland 1390; Sierra Leone 50; Gibraltar 50; Ireland 28,194; Great Britain 145,579: making in all 187,155. (The increase in Great Britain and Ireland, in the year, is 7,975.) The number “in Society” is but a minor part of the followers of Wesley—perhaps, not more than a fourth or fifth part; according to which computation, the Methodists in the British Empire amount to nearly A MILLION OF PEOPLE.—America is said to have almost as many.—There are 88 collections for *new Chapels* ordered this year.—Every *Superintendent* is directed “to form a Committee in his Circuit, who may co-operate with the General Committee in London, for the purpose of disseminating Religious Tracts throughout the land.”—Thanks are given to the Committee of Privileges, and to some particular individuals, “for their well-directed, indefatigable, and successful exertions, in opposition to Lord Sidmouth’s Bill.”—Among the “Miscellaneous Orders and Resolutions of Conference,” are some relating to a *New School* for the Sons of Preachers. There has long been a school for this purpose, at Kingswood, near Bristol; but it is found insufficient, besides being inconvenient to many of the Districts. The Conference, therefore, ordered the purchase of the House and Estate of Woodhouse-

Grove, near Leeds in Yorkshire, and decreed that it should be designated, “in honour of their venerable Father in the Gospel, *The Wesleyan Academy* at Woodhouse Grove.” A subscription for this purpose was opened by the preachers present, and a circular was resolved to be sent to every preacher absent, “requesting him to contribute a sum, not less than One Guinea, and more, if his circumstances will permit.” The Superintendants were directed also “to make immediate application to the principal friends in their respective circuits;” lists of the subscribers to be published, from time to time, on the covers of the *Methodist Magazines*.—The next Conference to be held at Leeds, on the last Monday in July, 1812.—There follows an “Address from the Irish to the British Conference,” with the Answer. We hope the Irishmen blunder, when they assure their English brethren, that, amongst other doctrines, that of “The total depravity of human nature,” shall be stated by them “not merely as an article of faith, but also as a *principle of conduct*.” They are grateful to the English Conference for sending over Dr. Adam Clarke, to his native country, to be their President, and pray for his re-appointment to that office. The English Answer is more fervid than the Irish Epistle:—it states, that “this is the twentieth Conference since the great and good Mr. Wesley was taken from their head,” who is described as their *divinely appointed centre of union*; it contains a singular exclamation, in allusion to the prosperity of the Methodists, which it may puzzle whole circuits, and even districts, to trans-

late and understand, — “What marks have we constantly of our living under a *Theocracy!*”—it discloses a fact which wears a threatening aspect towards the orthodox faith—“Our Conference, which is now near a close, has been honoured much by the presence of our Lord, and by strong proofs of our unanimity and brotherly love. Not but we have had some difficulties in stationing one another. The mental refinement among many of our people, which naturally arises from their improvement in knowledge, disposes some of them to wish for a greater degree of modern accomplishments in the language and address of their Preachers, than was expected in their first setting out in our blessed work, when plain simplicity of speech, enforcing experimental and practical religion, were thought sufficient recommendations in those who were sanctioned by the appointment of the Conference. We notice this, not so much for any evil that is yet done; but we see a danger, which, if not prevented in due time, may be attended with bad consequences. We are not advocates for ignorance; but we know from scripture, there is a knowledge that puffeth up, and a wisdom which is from beneath: from these we hope to be ever preserved by our all-sufficient Saviour, God, and King.”

In reply to the Irish application for Dr. Clarke, the Conference states that he is appointed, but accompanies this information with a Resolution, that for the future the Irish President “must be one of the Hundred,” (Trustees of Conference, we believe,) “and that

the same man shall not be chosen President two years successively; it is carefully explained, however, that no slight was intended by the above motion; the Conference would say many things about Dr. Clarke, “if they did not know well the delicacy of the Doctor’s feelings, with respect to their applause.”—Separately from the “Minutes,” is published an “Appendix,” consisting wholly of “an Account of Receipts and Disbursements,” by Conference: it contains 37 pages, and requires no mean knowledge of accounts to understand it; the Chancellor of the Methodist Exchequer ought to be a good financier. The accounts relate chiefly to *Kingswood School*, “the Methodist Preachers’ Fund of Mercy,” and the collections and expences for general purposes; but these are far from being all the objects for which money is raised from the Methodists; there are many others not noticed by Conference, of both a religious and charitable kind.—*Kingswood School* received last year, from collections and subscriptions, nearly 5,000*l.* which was upwards of 1000*l.* beyond its expenditure, though there seem to have been about 70 boys and 100 girls on the establishment.—Three thousand pounds were raised in the year for the *Fund of Mercy*, the object of which is to relieve preachers, their wives, and children, in distress; and about one half of it was transferred to a “Legalised Fund,” on which there is a class of annuitants.—To the Conference there seem to have been contributed directly, within the year, 11,000*l.*; of which 3,000*l.* are stated to be “from the Book-Steward,” the profits,

in part, or in whole, (we suppose,) of the extensive and lucrative Book-Trade carried on by Conference.—These accounts are wisely detached from the Minutes; and both pamphlets are sold at the Preaching-Houses in Town and Country.—Amongst the many things found in this extensive and spreading Methodist Establishment, we have been surprised at the absence of all academical tuition for ministers; unless, indeed, the school at Kingswood have in any degree answered this end: perhaps, the new Academy, near Leeds, may embrace education for the ministry: at any rate, it is very improbable that a sect who are so numerous, and who, by the confession of Conference, begin to pant for accomplished preachers, should long rest contented with the pulpit-services of uneducated men.

Conference of the Methodist New Connexion.

Of the New Connexion of Methodists, (a secession from the regular Wesleyans,) we gave some account in our Third Volume, pp. 633, 634. We have lying before us, the “Minutes of conversations between Preachers and Representatives” of this Connexion, at their Fifteenth Annual Conference, held in Chester, on the 3d, &c. of June, 1811. This body of Methodists is distinguished from their brethren, the larger body, from whom they separated, chiefly, by their admitting lay representatives to their Conferences, and generally, by their encouraging a higher spirit of religious liberty. The state of the Connexion is as follows, viz. Chapels 89; Socie-

ties 261; Circuit preachers 42; Local Preachers 205; Members 8148. By this statement, compared with that given in our Third Volume, it appears that they have increased their number by about 1000 persons, in three years, which is no mean evidence of prosperity. We observe, this year, a constant blank under the head *London*, which is wholly unexplained. From the Resolutions of the Conference we learn that “suits have been instituted by the Preachers in the Old Connexion, to recover several chapels and premises belonging to the Trustees” of the New, to meet which a public collection is ordered in all their congregations. In the “Address to the Connexion,” the brethren are congratulated on the defeat of Lord Sidmouth’s Bill, and are reminded that their peculiar bond of union “is characterized by a beautiful simplicity,” and exhorted to continue “sensible of the great importance of a generous, open and scriptural plan prevailing in the Church of God.” The address is plain and serious, and tinged with the spirit of Methodism, but, for the most part, agreeable to the language of scripture, and far more intelligible, rational and manly than the usual rescripts of the Old Convocation.

Opening of a New Chapel at Liverpool.

[We have received two other reports of this affair; but the Correspondents who favoured us with them will perceive why we insert the following. ED.]

A new and elegant chapel, built for the conveniency of the Protestant Dissenters, lately worshipping at Benn’s-garden Chapel, in this town, and some other gen-

temen, was opened in Renshaw Street, on Sunday, Oct. 20. It is improperly called in the newspapers, a *Unitarian Chapel*, as there is a considerable variety of opinions among the hearers, several of them being Trinitarians, others holding the pre-existence of Christ, and again, others denying this doctrine. The Rev. Mr. Lewin, the pastor of the congregation, officiated in the morning, pointing out from 1 Cor. iii. 6, 7, the duties of ministers and people in their associations for religious worship, and the great importance of uniting with proper means an entire dependance on the blessing of the Almighty. In the afternoon, the Rev. Mr. Grundy, of Manchester, preached from Rom. xiv. 5. "Let every man be fully persuaded in his own mind;" urging from hence the right and obligation of Christians to judge for themselves, shewing the importance of using our reasoning powers in matters of religion, justifying our dissent from the Established Church, and explicitly avowing the Unity of God.

A numerous, serious and attentive congregation was assembled on each part of the day.

Liverpool, SENEX.

Nov. 5, 1811.

Christian Tract Society.

The Annual Meeting of the Christian Tract Society, was holden on Wednesday, the 20th inst. at the London Tavern, Bishopsgate Street. In the absence of the Treasurer, James Esdaile, jun. Esq. was in the chair, during the transaction of the usual business. The Report of the Committee was read by the Secretary, the Rev. Thomas Rees. The Report commenced with a declara-

tion of the success of the Society, during the last year, which was stated to have been "equal to the most sanguine expectations that could have been rationally entertained;"—the Tracts having been received with general approbation, and extensively circulated by persons, differing widely from each other on many speculative points of religious belief. Besides the zeal and labours of individuals, it was observed that the Auxiliary Society at Sheffield of which mention had been made, in the Report of the preceding year, had been very active, and distributed large numbers of the Society's publications: while a new Society of a similar kind, had been formed at Exeter, under the direction of the Rev. Dr. Carpenter, whose valuable services in promoting the objects of the parent institution, were mentioned with distinguished commendation. The new Unitarian Tract Society of Manchester, was likewise referred to, as promising to aid the designs of the Society, by the distribution of its books.

Since the former Anniversary, the Committee reported that they had published three new Tracts, for which the Society were indebted to former literary contributors. "The increasing demands from every part of the country had rendered it necessary to reprint no less than six of the preceding numbers, although large impressions, no less than 5000 of some, had been printed of the first editions. The whole number of copies reprinted, was 19,000, which with the 15,000 copies of the new tracts, made the total printed in the course of the last year, 34,000 copies. In the same period, "there were issued

out by the Secretary, for the several purposes of supplying the country agents, furnishing the allotments of subscribers, and meeting the demands of actual purchasers, no less than 20,000 Tracts, very nearly the whole of which may fairly be considered as in the hands of the public."

From the Auditors' Report, there appeared to be in the hands of the Treasurer, a balance of 35*l*. But it was stated that there were several sums due to the Society, partly for books sold, and partly for arrears of subscriptions, which could not be obtained in time to be brought into the account; and that with these, and the produce of the books, which are daily selling, the new Committee would have to enter on the duties of their office with considerable pecuniary means for carrying on the objects of the Society.

A new plan of distributing the Tracts, better adapted to the present state of the Society, was discussed and adopted, which the following Resolutions, passed unanimously, will explain to our readers.

"Resolved,—1. That after the 31st of December next, no subscriber shall be entitled to a retrospective grant of tracts *gratis*.

2. That after the present year, instead of the plan hitherto pursued by the Society, a printed list of the Society's Tracts, with the retail prices affixed, shall be sent to the members in the month of January, in each year, from which every subscriber shall be authorised to nominate, at his own option, books to the amount of his subscription; but such nomination to be considered as lapsed to the Society, unless claimed within

three months of the date of the notice.

3. That one copy of each new tract be forwarded to every subscriber, on its publication, as far as may be practicable."

Jas. Esdaile, Esq. was re-elected Treasurer, and the Rev. T. Rees, Secretary. We are not furnished with lists of the new Committee and Auditors: we observed on them several new names.

At 5 o'clock, the Subscribers and their Friends adjourned to the Great Room, and dined together to the number of 100, J. T. Rutt, Esq. in the chair; by whose exertions the meeting was rendered truly pleasing, and in the highest degree serviceable to the great objects of the Society. Many donations and new subscriptions were announced to the company; and the Secretary much increased the satisfaction of the meeting, by stating that he had that day received a new Tract from Mrs. M. Hughes, which, as it was short, would probably be very soon in the hands of the subscribers. The following were some of the principal sentiments from the chair.

"The King:—May his successors imitate his example, by encouraging the education of the people."

"Civil and Religious Liberty—May they be speedily united, never more to part."

"Mrs. Mary Hughes, and the rest of the Ladies who have contributed to our first Volume—May they soon favour us with a second."

"The Rev. Dr. Carpenter, and the Auxiliary Societies of Exeter and Sheffield—May their example lead to similar establishments."

“The Monthly Repository, the birth-place of our Society.”

“Success to Mr. Lancaster—May the emulation he has excited, promote the object of universal education.”

“All institutions for the improvement of the People—May they have a wise direction and an extending influence.”

“The Memory of Robert Raikes.”

We are requested to preserve the following *Ode*, which was sung by one of the Stewards, assisted by two of his friends.

ODE.

CHORUS.

Hail happy, happy age,
When truth's celestial page
Illumes the human kind;
When reason's sacred voice
Directs the Christian's joys,
And rules and elevates his uncorrupted mind.

Tenor Solo.

Long was the darkness of the mental night,
The dreary ages superstition bound;
That never saw the gospel's cheerful light,
That never heard the gospel's joyful sound.

Bass Solo.

Blind error felt his way abroad,
The ignorant bigot's giant god;
Loudly he call'd gaunt Persecution forth,
And soon the monster's chain encircled all the earth.

Duett—Two Tenors.

Yet virtue and religion rose,
Triumphant o'er their earthly foes;
Science dispell'd th' unholy train,
And truth and righteousness began their everlasting reign.

Chorus repeated.

Hail, &c.

Mandamus.—Court of King's Bench, Nov. 21. Mr. GARROW moved for a rule to shew cause why a writ of Mandamus should not be directed to one of the three Trustees of a Dissenting Meeting-house, called Queen's Street Chapel, Bethnal Green, calling on him to replace a gentleman, who de-

scribed himself of Emmanuel College, Clerk and Minister of the Gospel, in the situation of Clergyman of that Dissenting Chapel. After preaching to the congregation six months, on trial, the present applicant had been approved of, and having preached an inauguration sermon, was invested with the right of collecting seat-rents, funds, &c. but had now been forcibly dispossessed by one of three Trustees, on account of some private misunderstanding, and a navigator of barges on the river Thames had been invested with the sacred functions in his stead.

Lord ELLENBOROUGH asked, Did the person hold the situation for life?

Mr. GARROW answered, No. Lord ELLENBOROUGH. “Then we cannot grant a mandamus to restore him to a possession in the air. In as summary a way as he was let into the possession, has he been sent out again.”

Mr. GARROW. “Then, my Lord, let them have their barge-man.”

The WELSH CALVINISTIC ASSOCIATION, was held at Pontypool, Monmouthshire, on Wednesday and Thursday, the 23d and 24th ult. Those who were there from Bristol, having, on their return home, arrived at Newport, found a vessel ready to sail for Bristol the next day, and they all agreed to go in it. They sailed about 12 o'clock on the Friday, but, through the ignorance of the Captain, not knowing the coast, the vessel was lost, and all met a watery grave, near the Spit. There were nine passengers on board, and three sailors, who all perished.

M. Chron. Nov. 5.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

The sermon preached by Dr. Marsh, at St. Paul's, the zeal with which, when printed, it was circulated, the controversy which afterwards took place in the public papers, in which the Doctor, very ably and very vigorously supported his sentiments on the comparative merits of the two schools, the Lancastrian and the Bellian, portended, that such a stir would not vanish in smoke, and that some active measures would be taken by the friends of the Established Church. Though we are not supporters of that church, its measures cannot be looked upon by us with indifference. The influence which it formerly had in this kingdom, is indeed very much declined; yet still it is superior in numbers and influence, we do not say to our sect, (for our's in comparison with the rest, is only as the two witnesses in the Revelation to the hosts, that followed the false prophet,) but to any separate sect, except that of the Catholics, provided the Methodists be not reckoned as one body, and are divided into their different denominations.

We are far from blaming the members of the Established Church, for being thus alive to its interests. They reason very properly on the danger there is to its welfare, if the children should be left uneducated, and if their principles should not be inculcated on them from their earliest infancy. But they mistake in one position, that any danger to the state would arise from this neglect, for such is the change in the country within the last hundred years, that the poor can and do every where receive, to a certain degree, instruction, and, if they never heard of the Established Church, or seceded, as they now do every day, by myriads, from it, the consequence would be of no importance to the country, nor indeed to any administration. We reprobate, therefore, the attempt to connect the interests of the church with those of the state. They are quite separate and distinct things. The country will not be without religion, though the state should make as great an alteration in

the present, as Henry the Eighth did in the former Established Church.

Several members of the establishment had a meeting, over which the Archbishop of Canterbury presided, and we were highly gratified with a prelate of his distinguished abilities, moderation and candour, being in the chair. At this, it was resolved, that a society should be constituted, to be called "The National Society, for promoting the Education of the People in the principles of the Established Church, in England and Wales." General rules were formed for its management, under the two archbishops and the bishops, ten peers or privy counsellors, by a committee of sixteen, to be nominated after the present committee, by the above-mentioned prelates and noblemen, who are presidents and vice-presidents. The nomination of the committee is by a double list, out of which the subscribers are to elect four every year, that number going out, but being immediately re-eligible. At a future meeting, a report was read and approved of, for the management of the society, and it may be expected to be soon brought into action, as places are opened for subscriptions, and it cannot be doubted that a very great collection will be made.

On the management of the society, we shall make no comments. The title given to it deserves some consideration. It is called the National Society; but with what propriety can it assume such a name, when not half of the nation will have any concern in it? The Church of England may be called the National Church, since it is established and supported by the authority of the nation: but this society is formed by private individuals, without public sanction; and however interested they may be in the support of the national establishment in England and Wales, they could, at the utmost, represent only the body of people in the two countries, who profess to belong to the establishment. It is to be recollected, also, that the Church of England is only one

of the two establishments in this country; and if some members of the Church of Scotland should call a meeting for a similar purpose, they might with equal propriety denominate their society, a National Society, for promoting the education of the poor in the principles of the Established Church throughout Scotland. No society of members of the Established Churches of either Scotland or England, has any right to the title of National. They can comprehend but a small portion of the people of the United Kingdom, and the great majority, which does not belong to either of these churches, have surely a greater right to the title of National, than either of these smaller bodies, though we should deny to them the propriety of assuming it.

But if we disapprove of the title assumed by this new society, we cannot but highly approve of some of the sentiments, with which its resolutions were prefaced.—“Every man has a right to pursue the plan of education that is best adapted to the religion which he himself professes.” Such is the language of a great body of the Established Church, with the archbishop at its head: and this sentiment should be remembered in every place, in which the new institution has its schools: and it is still farther inculcated in the following words. “*Whatever religious tenets men of other persuasions may think proper to combine with the mechanism of the new system, whether tenets peculiar to themselves or tenets of a more general nature, they are free to use the new system so combined, without reproach or interruption from the members of the Establishment.*” What can be fairer than this? The members of this society will educate the poor according to its own mode, but leave the field open to all, who choose any other mode. The nation will judge then between the two schemes, which it will adopt, the Lancasterian or the Bellian; the former making the Bible the basis of its instruction; the latter combining with it the Liturgy and Catechism of the Established Church. Having been educated strictly in the Established Church, and recollecting the cruel impression made upon us by the Catechism, and finding by long experience and conversation with the most learned members of the Established Church, that there are not two men in the kingdom, who agree in the explanation of the Catechism, we

confess, that we feel some degree of sorrow, that any poor children should be exposed to such a miserable state of mental torture.

We feel some concern also, that the members of the new society, should have lost the opportunity that this meeting afforded them, and their institution might have justified them in, namely, of examining more strictly, how far children should be instructed in what is called “the excellent Liturgy.” For example, might it not have been doubted whether it would be proper to let them know any thing in early life of the question whether a person myriads of ages ago, took upon himself to deliver man; and to this effect did not disdain the virgin’s womb—whether it would not be better to be silent on the adjurations to God, to hear us by his holy circumcision—and whether such unscriptural words as Trinity and Incarnation should ever be used in their schools? Whatever may be the opinion of parents on these subjects, they are assuredly less likely to lead their children into error, by confining themselves to the language of scripture, and avoiding all terms of controversy, which are not to be found in scripture: and by our experience in Sunday schools, we can assure them that, if the children are educated solely from easy lessons in the Bible and Testament, there is full scope for the talents of both teacher and learner. They have, however, determined upon their own method; its effects we leave to time. We rejoice that children are to be educated, whether by the new or any other society. The contest to instruct the poor will be beneficial: *οὐδε εἶπὺ βοπτολοῖν*. The poor will be instructed, and it will be our own fault, if, when they arrive at riper years, proper books are not put into their hands, to give them true views of the Christian religion.

The plan, thus formed in this country, will probably be introduced into Ireland, where, though the Church is very scanty in numbers, compared with the population, every exertion is assuredly requisite to retain its consequence. But here it may be doubted, whether the scheme of the English Church is by any means a good one. The great point is to educate the poor in Ireland, and if the Catechism and Liturgy of the church are to be taught, the children of the Catholics will not enter the schools. To that country

the plan of Mr. Lancaster is best accommodated, and Protestants and Catholics may meet in the same school, provided they be to use books relative to their common Christianity, without reference to the controversies which divide their communities. The exertions made by the sects, differing from the establishment, will naturally be increased by this new zeal; and we hope that the result will be not only an increase of mutual toleration towards each other, but an approach of all parties towards scriptural truth, and a gradual wearing out of minute differences.

The *Catholic Question* in Ireland may be considered now as involving as much of political as of religious interest. The actions, brought against the different gentlemen who were present at the Catholic meetings, have led to a variety of legal discussions. Exceptions were taken against the grand-jurors, for not being freeholders, or as holding places under the Government, but they have been overruled: before our next, the trials will have taken place, and we can hope only that they will be decided by a jury, whose verdict, whatever it may be, will be received with respect. In the state of parties that agitate Ireland, much challenging may be expected, and a large pannel is summoned. The question will be amply discussed, and it involves matter interesting to the subjects of the United Kingdom, whatever may be their religious persuasion. The right of petitioning is not easily to be given up; and every man must be anxious, that nothing in this unhappy contest should lead to a retrenchment of this valuable privilege.

Our own *Law-Courts* have afforded matter that may excite some discussion among those who have attended to the history of religious dissent in this country. Two well-known Acts, the *Corporation and Test Acts*, have occasioned, at times, very warm debates. If the latter were acted up to, the country would be deprived of the services of a very great part of the army and navy; but this evil has been prevented by the *Indemnity Bill*, which passes every year. In the case of the *Corporation Act*, it was supposed that the *Indemnity Bill* did not apply; but it seems, by a late decision of the *King's Bench*, that it does; for an action was brought against the election of an alderman of a borough, because he had not taken the sacrament in due time. The action was, however, dismissed, as the In-

demnity Act set aside the intention of the prosecutor. It will be a great advantage to the Established Church, if the *Corporation Act* should thus grow obsolete; for its serious ministers cannot but feel hurt, that the ceremony, which they call the sacrament, should be prostituted to a civil purpose!

The civil jurisdiction has also been appealed to, on the rights of ministers to their pulpits. In the one case, a minister of the Church of England has been elected to a lectureship, but the Bishop of his Diocese will not license him, and the interference of the *King's Bench* is called in to settle the difference. It is an intricate question for the lawyers to decide upon, and application is to be first made to the Archbishop, and there will be no small difficulty in settling their different jurisdictions. In the other case, the minister of a Dissenting congregation applied to be restored to his pulpit, from which he had been excluded: but as he could not make out a good case of any right he had to it originally, the case was dismissed. For ourselves we have no conception, that any right to be determined by a civil magistrate can be possessed by any Christian in a Christian community. Every thing in such a community is voluntary. No one can claim the office of bishop or president, of elder, of deacon, but as conferred on him by the people; and to be held by him only as long as his constituents choose; and it would be strangely indecorous, that any question relative to the internal management of a Christian community should be tried by a civil magistrate.

In this country, nothing of great political moment has occurred. The delay in calling together the *Parliament*, has proved that the Prince Regent has not been in a hurry to take upon himself that full power, to which, from the increasing infirmities of his Royal Father, it is probable that he would be called. The *French Emperor* is continuing his tour in the north of his dominions, and his active spirit is pervading the whole of that country. In the mean time, the operations in his dominions, go on as usual, and he affords another example to the world, with what ease the sovereign power, when once obtained, is retained and exercised. The proceedings of the Council at Paris still remain enveloped in silence; but Rome has exhibited the novel sight of a *Consistory* of

Jews, called by the sovereign authority, and invested with all the powers of a church. This specimen of the toleration of the Jews, is an omen of better things to Europe, and it pervades every place to which the arms or influence of Buonaparte extend.

All the prognostications on the fall of the *Turkish Empire*, seem to be frustrated, and *Russia* must exert itself, not merely to regain its late conquests, but to retain what it took in former wars. The news is circulated from Constantinople to the remotest regions of the East, that the Turkish arms continue to be, like those of their predecessors, piercing deep into the sides of the Infidels—that the armies of the Faithful have passed the Danube, whose stream is no longer to be the boundaries of their dominion—that the activity of the Vizir will pursue the Russians into their territories, and produce a peace, such as becomes the followers of the Prophet: they have, in truth, passed the Danube; and we know too little of the campaign to judge of the fatal error of the Russians, that should have permitted such a reverse; nor can we tell by what system their cabinet is directed, or what means they have to renew the contest to advantage. Whilst the Turks are thus pushing their conquests northwards, they anticipate the reconquest of the sacred cities, and bringing into subjection the fury of the *Wachabites*. But a war in Arabia is not easily carried on, and this enthusiastical sect is too powerful to give up its conquests without a struggle. In what relationship we stand to Turkey, it is not easy to say, since it has been decided in our law courts, that we are not at war with *Russia*, though the news from that country informs us of our ships being taken, and the captors being rewarded by the Emperor, for their valour and activity.

Spain still wallows in blood. The Guerillas are represented to be in greater activity than ever, and our forces have reaped some signal advantages; having taken the governor of Ciudad Rodrigo, and captured, after a skirmish, in which many of the French were slain, upwards of forty officers, with two of their generals. But whilst we hear of small actions, the French seem to be pursuing some great scheme: they have invaded the kingdom of Valencia, with a large army, but its capital has not surrendered. Upon this, the fate of the province depends, and, however harrassing the petty warfare may be, if the French

seize large provinces thus, one after another, the miserable kingdom stands little chance of an independent government. The proceedings of the Cortez hold out little encouragement; but it is not true that the revival of the *Inquisition* occasioned disturbances. These arose only from political difference, which tend to shew only the weakness that exists in the seat of government.

Torn to pieces, as is the mother country, it receives no consolation from its Colonies. The standard of revolt raised in the *Caraccas*, is likely to be reared in the adjoining regions, and they have a Chief at their head, who is likely to conduct them with great energy. He is a soldier, and has long been meditating on the freeing of America from the Spanish yoke. *Miranda* was in France during the Revolution, was a general in that service, and afterwards resided a considerable time in this country. His projects for delivering South America, were laid before Mr. Pitt, when we were at war with Spain: but that minister, having declaimed so strongly against the Revolution of France, could not countenance a measure, which tended to revolutionize America. *Miranda* kept his eyes fixed upon his plan, made a vain attempt at one time, but seems now to have seized the opportunity, which is to reward him for his toils and labours. In this contest, however, much blood, we fear, will be shed; for he will not be content with freeing one province, his ambition will not be satisfied, until he has founded an empire.

In the *South of America* the contest is still doubtful. The south of the river La Plata seems to be reconciled to the new government; and to the north of it, its arms prevail to the gates of Monte Video. The Viceroy has hitherto retained the city, and he threatened Buenos Ayres with a naval bombardment; but the threat was not exercised, and the terms on which it was laid aside are not divulged. It is not known, whether the Portuguese will take a part in this conflict; and it will be some time before we shall hear the result of the convention at Buenos Ayres, and the constitution which is fixed for the extensive plains of La Plata. No one who wishes for the improvement of mankind, can be desirous of their return to the Spanish yoke, as there are hopes of some amelioration in the morals and religion of their country, if they get out of their leading-strings, and begin to think for themselves.

SELECT LIST OF BOOKS.

Publications of the Christian Tract Society. Vol. I. 3s. bound. 2s. 6d. boards.

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NOTICE.—The Rev. T. THOMAS, of Wareham, Dorset, is preparing for the Press, *A History of Solomon, King of Judaea*, in continuation of his *View of Heathen Worship, and Homer's Attachment to its Rites.*

CORRESPONDENCE.

The next Number will complete the Volume, and will contain as many of the communications lying by us, referring to and depending on preceding communications, as we can conveniently introduce. Our Correspondents will therefore accept this apology, for the postponement of more general articles, to the ensuing Volume.

The Indexes will be inserted in the next Number. We shall attend to the recommendation of the writer from *Lancaster.*

We are obliged to defer several articles of *Obituary*, but they shall come in within the year.

G. G. is referred, for an explanation of the texts he specifies, to our preceding Numbers and Volumes.

In the next and concluding Number, will be given—

Correct Report of the speech of the Bishop of Norwich,

Mr. Hunter on Mr. Turner's account of the Newcastle Congregation,

On the Quakers' Yearly Epistle,

On the Controversy concerning Matter and Spirit,

Extracts from Mr. Gisburne's Missionary Tour in Cornwall, &c. &c.

ERRATA FOR SEPTEMBER, 1811.

Page 518, col. 2. line 23, for "Nesbie," read "Nesbit."

Page 518, col. 2. line 14, for "suprise," read "surprise."