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**BIOGRAPHY AND HISTORY.**

*Brief Account of the Rev. W. Hopkins, by the Rev. F. Stone.*

SIR,

I now proceed to communicate to you some particulars respecting the Rev. William Hopkins, rector of Bolney, and curate of Cuckfield, Sussex, author of "An Appeal to the Common Sense of all Christian People,"—in favour of the Arian Trinity, as opposed to the Athanasian hypothesis.—He also published a larger tract, on the same subject, of which the title does not occur to my memory.\*—Having passed out of

\* The title of the work, an 8vo. vol. of upwards of 500 pages, referred to by Mr. Stone, is as follows,—“The Trinitarian Controversy Reviewed: or, a Defence of the Appeal to the Common Sense of all Christian People, &c., wherein every Particular advanced by the Rev. Dr. M'Donnell, in his Sincere Christian's Answer to the Appeal, is distinctly considered; several other Subjects relative to the Question are discussed; and an humble Attempt is made to put a final Period, if possible, to this Controversy, by a solemn Address to the most judicious Defenders of the Athanasian Trinity. By the Author of the Appeal. London. Millar. 1760.” There is subjoined to the volume, an “Examination of the Bishop of London's Discourse upon Philipp. ii. 6—11.” The reader will find some biographical particulars of Mr. Hopkins, *Month. Repos.* vol. i. pp. 337—340.

a state of celibacy into that of matrimony, it was eligible for me to leave my Uncle's (Mr. Taylor's) curacy, and remove to another, that of Worth, about six miles from East-Grinstead, Sussex.—The parish was thirty miles in circumference. Mr. Hopkins, hearing that a *young Arian*, (for I always scorned to disguise my theological opinions, and, without reserve, professed what I believed to be the truth), with his wife, was situated in the parsonage of Worth, embraced the first opportunity to make me a visit. When two nominal heretics meet, you, Sir, are capable of conceiving the mutual, heartfelt satisfaction they enjoy in each other's company and conversation. After the first salutations had passed, I do suppose that we talked as many hours together as Falstaff boasts he fought by Shrewsbury Clock. Mr. Hopkins introduced me to another Arian, the Rev. Mr. Bristed, rector of Slaugham, Sussex, and a native of Shaftesbury, Dorset. Here, by the bye, I must observe, that, at that time, the year 1762, all social intercourse with Arian-Christians was most scrupulously avoided by rigid, bigoted Athanasian-Trinitarians, and more so, I should hope, than is the case at

present, with Unitarian Christians, who advocate the strict, literal, only humanity of Christ. But be that as it may, our Arian triumvirate sought mutual improvement, without the least uncharitable censure of our antagonists. As Messrs. Hopkins and Bristed were elderly men, and pains-taking, free investigators of gospel-truths, and I a mere tyro-theologus, I profited much by their superior knowledge and experience, like Timothy, Paul's young "son in the faith." I was delighted to find Mr. Bristed an excellent Hebræan. Convinced by the arguments of his learned friend, the Rev. Dr. Gregory Sharpe, late master of the Temple, advanced in his valuable "Dissertation on the Origin and Affinity of Languages," that the Masorites had invented the *vowel-points*, with a view to perplex the Christians in the pronunciation of the language, Mr. Bristed had totally discarded them, retaining only the *mappik*, thus ׀, which doubles a consonant. After the Dr. he made א, ה, ו, י, ץ, and ך, the five vowels, ā, ē, i, o, and u, and in pronouncing the incommunicable name of God, יהוה, read Jēvē, or Yēvē, instead of Jehovah. For, as the word consisted of four vowels, it could not be pronounced without making the first and third consonants, for y and v. Unwilling to give up the vowel-points, in which I had been instructed by Dr. Hunt, I solicited from Mr. Bristed the loan of Dr. Sharpe's work, with which he readily complied.—On the perusal I found the Doctor's arguments so sound and satisfactory, that, like Mr. Bristed, I adopted his plan respecting the five vowels, supplying, after his example, the want of a vowel where two consonants meet, with a short a, ā, or rather a short e, ě, or epsilon, ε. The Dr's. Dissertation must now probably be out of print, but well deserves to be reprinted for the benefit of the younger clergy, who wish to be proficient in the study of the Hebrew, or rather the Chaldee, characters. During my residence, of nearly three years, in the parsonage of Worth, an intimacy, and consequently an agreeable interchange of visits, took place between Messrs. Hopkins and Bristed and myself. Mr. Hopkins married the widow of a carpenter, who had a daughter by her former husband, both whom I have seen, as also his only child, a son, by her. He resided at Cuckfield, a market-town, and officiated on Sundays, morning and afternoon, alternately, at his own parish-church of Bolney, and at that of Cuckfield, a short distance from the former.—In my last visit to my worthy friend, from Saturday to Monday, having obtained a supply for my Sunday-duty from a neighbouring clergyman, I mounted the pulpit in his stead, on the afternoon of the Sunday. The congregation was large and respectable. Mr. Hopkins officiated in the desk, and, in reading the Evening Service, altered parts of the Liturgy, adapting them to his Arian opinions, and in particular, in the frequently-repeated doxology, "To God the Father," &c. He was so beloved by his parishioners, and by the inhabitants of Cuckfield, that they scorned to present him to the bishop, for these alterations. The Right Rev. Sir William Ashburnham, Bart. was then the Diocesan of Chichester. O! what

a marked difference between this tolerant treatment, and the intolerance of my prosecutors: condemned, alas! to a deprivation of my rectory, for scorning to violate my engagements with my ordaining bishop, to "teach" the people "nothing but that which I was persuaded might be concluded and proved by the scripture,—and to banish and drive away all doctrines, strange, erroneous and contrary to God's word," taking especial care to abstain from all uncharitable censures of the advocates of such doctrines. Mr. Hopkins, with a species of playful humour, once remarked to me, that the advocates of the Athanasian Trinity in Unity might, with equal plausibility, have cited a passage in the Apocalypse, i. 4, 5, in support of a glorious *Ninity* in Unity. On my quitting the curacy of Worth, in consequence of a presentation to the rectory of Cold-Norton, by the favour of my patrons, the Right Honourable and Right Reverend Governors of the Charter-house, an occasional epistolary correspondence ensued, till, on my successful solicitation of him to join the Association of the clerical petitioners, a renewed personal interview took place in London, when I enjoyed the satisfaction of introducing him to our brethren at the Feathers Tavern, Strand. It was remarked, by that truly excellent character, Dr. John Jebb, a Cantabrigian, that the Oxford-members of the Association attended the meetings to the very last, alluding to Mr. Hopkins and myself.

Yours, &c.

FRANCIS STONE.

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*Historical Account of the Warrington Academy.*

[Continued from page 294.]

It has already been observed, that, in the year 1767, an entirely new range of apartments was built in a collegiate form, for the accommodation of the whole body of students, under the immediate inspection of the tutors. This was expected to be attended with great advantages over the former mode of boarding them in separate private houses. To remove all danger of dissatisfaction with any of the tutors, a person unconnected with the conduct of any branch of education, was engaged to provide the commons for the students. And a regular code of laws was drawn up, and a printed copy was given to each of the students, who were explicitly to promise obedience to them. The Trustees besides appointed, in the person of Mr. Seddon, a *Rector Academiæ*, whose particular office it should be to superintend the discipline and morals of the students; and who, in connection with the tutors, should have full power to make such farther regulations as might be judged expedient. An exact weekly register was ordered to be kept, of the violations of the laws; which register was to be read over by the Rector, every Saturday afternoon, publicly, before all the students, and such reprimands and admonitions to be given by him and the other tutors, as to them should seem necessary: if such admonitions did not prove effectual, the tutors were to proceed to appoint the delinquents a proper exercise, and on no account to dispense with the performance of it. A report from these weekly

registers was to be drawn up and sent once a quarter to the Committee, who were to cause such reports to be forwarded to the parents or guardians of the students; and if this should not be effectual, they were to proceed, in the next instance, to expulsion.

On the death of Mr. Seddon,\* the congregation of Protestant Dissenters at Warrington, and the Trustees of the academy, concurred in inviting the Rev. William Enfield to be his successor, as pastor to the former, and as Tutor in the Belles Lettres, and *Rector Academiæ* in the latter. The Life of this amiable friend has been already so well written by Dr. Aikin, that the present writer will best satisfy his readers, by a short abridgment of that excellent piece of biography,† with the addition, as he proceeds, of a few remarks, particularly on academical concerns.

The Rev. William Enfield, LL. D. was born at Sudbury in Suffolk, March 29th, 1741, of parents in humble life, but respectable for their virtues. His amiable dispositions and promising parts, recommended him to Mr. Hextal, the minister of the place, who directed his education, and greatly contributed to the purity of his style, and the general elegance of

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\* This, the author has since been informed, from the best authority, that of a relation and a friend, who was with him to the last, was not by a fever, but by an apoplectic stroke, which seized him while on horseback; he survived his fall only eight hours, shewing marks of his usual affectionate disposition to the last moment. He was born Dec. 8, 1724, ordained at Warrington Dec. 8, 1747, and died Jan. 22, 1770.

† Enfield's *Posthumous Sermons*, vol. i. p. 1—27.

his turn of thought, by leading him to an early acquaintance with our best poets, particularly Akenside. He passed through his academical course at Daventry, and immediately after its conclusion, settled as Pastor to the congregation at Benn's Garden, Liverpool, where he was ordained, in Nov. 1763; a few years after he married a lady who still survives him. In 1768 and 1770, he published two volumes of Sermons, the easy elegance and pleasing moral *strain* of which recommended them to the adoption, it has been shrewdly suspected, of many other preachers besides their author. In the latter year he also published a volume of Prayers for Families, which have been frequently reprinted. In this year, also, he removed, as has been above-stated, to a situation in several respects flattering to a young man fond of literary society, and ambitious of a proper field for the display of his talents. For his qualifications as a lecturer on the Belles Lettres there could be no question: but of his fitness for the office of *Rector Academiæ*, there might be some grounds for doubt. Whatever could be accomplished by amiable dispositions and pleasing manners, might well be expected; but, in emergencies, where firmness, resolution and dignified severity were requisite, there was reason to apprehend a failure. Accordingly, though, amidst the heterogeneous mass of students in this seminary, he generally engaged the esteem and warm affection of the orderly and sober part, he was not always treated with due respect by those, even among these classes, who had no particular interest in the credit and success of the institution; while by

the dissipated and inflamed West Indian, whose pastime it had been from his youth to sport with human sufferings,\*—by the profligate outcast of our great public schools, who had learned all the evil, without any of the good, of those establishments, and was sent hither as a sort of *dernier resort*,—and by the pampered petting of large fortune, who, from the treatment he had seen given, and been allowed himself to give, to his private tutor at home, had learned to consider every tutor as a sort of upper servant,—he was sometimes treated with a degree of scornful insolence, which nothing but a forbearance like his could tolerate, and which it required the occasional co-operation of the other tutors effectually to check. So much, however, did he feel his tranquillity hurt, by the scenes of this kind to which he was exposed that this was probably a principal cause of the violent dyspeptic complaints, under which he frequently laboured. He made several attempts to deliver him from this burden, and, after the failure of repeated attempts to obtain a successor in this department, he addressed a strong remonstrance to the Trustees, which put an end to the institution.

Though the life of Dr. Enfield was toilsome and anxious through the whole period of his residence at Warrington, it was one of rapid mental improvement; for it was one of constant and unremitted mental exertion.

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\* One of this class who was at Warrington with the present writer, used to say; that the first request of the children of planters to their parents was for “*a young neger to kick!*” Young negroes, it is hoped, are, since the abolition, grown too valuable to be thus sported with.

As a Lecturer on the subjects connected with his proper department,\* Dr. E. had great merit. The subjects which composed his several courses, were arranged with great judgment, and each subject was treated with accuracy and distinctness. Though perhaps there might not be much original, yet whatever had been advanced of importance by others, was diligently collected, and luminously displayed, and expressed of course in elegant language. In one respect he was deficient; he was a mere lecturer; no examination on the subject of the former lecture preceded the delivery of the next, nor were any sufficient pains taken to ascertain whether the student had attended to or understood the subject.—On Saturdays, indeed, he had a regular practical exercise, to improve the students under his care in reading, speaking and composition; the exercises for which latter purpose were often directed to be on subjects connected with their studies.—And, in order to encourage among the students at large, an alacrity to engage in voluntary exercises, he, in conjunction with his friend, Mr. (now Dr.) Aikin, who settled at Warrington as a surgeon, shortly after Dr. Enfield, promoted the formation of societies or clubs for improvement in elocution and composition: they both became themselves members of these clubs, and took their turns in submitting to

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\* His course continued during three years, and consisted of Lectures on the Theory of Language, particularly the English; on Composition, comprising the various subjects usually included under the term *Belles Lettres*; on Elocution; on History, including Geography and Chronology, and on Commerce

general discussion essays of their own. These clubs, which continued for many years, were eminently useful, both in forming the young men to a just and natural elocution, and in training them to a habit of spontaneously expressing their sentiments on any subject with ease and propriety. While their presence secured a due decorum among the younger members in the management of their debates, "their easy manners checked no sober freedoms," but allowed to every one the full exercise of that liberty of declaring his own sentiments on any side of a question, which is necessary to its fair investigation and decision.

Dr. Enfield's power of turning his mind to any subject, and by dint of hard labour making himself master of it, together with his earnest good-will to the prosperity of the academy, often without being much thanked for it, and always without being rewarded as he deserved, will appear from the following circumstance. On Mr. Walker's resignation of the mathematical chair, it was found impracticable to give adequate encouragement to a separate tutor in that department; Dr. Enfield had paid little attention to it, and it was by no means a favourite branch of science; but by the hard study of one vacation, under the direction of his friend, Mr. (afterwards Dr.) Clayton, of Liverpool, he qualified himself to set out with one class, and advancing in the science in proportion to the demand, he became a very respectable teacher in all the parts which usually come into an academical course. His Institutes of Natural Philosophy is a work of very considerable reputation.

But it was not only as a tutor that Dr. Enfield employed his talents during his residence at Warrington, he greatly extended his reputation as a writer. His sermon at the ordination of Mr. Philip Taylor, of Liverpool, and of Mr. Robert Gore, of Manchester, 1770, gives a pleasing view of the duties of Christian societies. His Preacher's Directory, (1771) is an elaborate and useful work, which must have been long in preparation, though published after he became a tutor; it contains a series of subjects for public addresses from the pulpit, arranged under proper heads,—the Existence and Attributes of God—Virtue and Vice in general; the particular Duties of Piety; the Social and the Personal duties;—Christianity; its evidences, excellence, advantages, prospects, peculiar institutions, &c. Historical subjects;—Particular Occasions. These general heads are branched out into almost every possible variety of particulars, each illustrated by a collection of texts from the Old and New Testaments, and from the Apocrypha. To the whole is prefixed a judicious Essay on Preaching, which has been much and deservedly commended.\* It will be found, indeed, to be a very useful companion to every young preacher. His English Preacher, (1773) in 9 vols. is a valuable selection of sermons, from various authors. His History of Liverpool, (1774), is a neat topographical sketch, compiled from papers collected by a deceased friend. His Observations on Literary Property, (1774), is an ele-

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\* Robinson's Claude, vol. i. p. 209.

gant declamatory pleading in favour of the rights of authors. His *Speaker*, (1774), compiled for the immediate use of his pupils, has proved one of the most popular and profitable books in the language: its sequel, the *Exercises in Elocution*, is an equally elegant and pleasing, but not so successful, compilation. To the first was prefixed an *Essay on Elocution*, and in subsequent editions, an *Essay on reading Works of Taste*; and to the later editions of the second were added, *Counsels for Young Men*. His *Biographical Sermons*, (1777), are pleasing sketches of the most eminent scripture-characters, but have not been thought in general to display the talent which might have been expected from their author. His *Funeral Sermon for Mr. Galway*, a student of great promise, who died the same year in the academy, is a powerful and impressive address to his fellow-students, under the immediate impression of so awful an event, which could hardly fail of being attended with a beneficial effect. His *Sermon at the Ordination of Mr. Estlin, of Bristol*, (1778) is an able appeal to Protestant Dissenters, on the necessity of a manly and spirited attention to their common interests. There are some circumstances connected with this discourse, which, if the writer were at liberty to mention them, would shew its author's spirit and temper in a particularly amiable point of view. The first of *Three Discourses, by Enfield, Godwin and Holland*, (1780), has furnished your last volume (p. 293—226) with a very interesting article. All the three, indeed, are very interesting discourses, and deserved much more attention from

the public than they met with.\* His *Sermon on the Death of Dr. Aikin* has already been mentioned, p. 170. For his mathematical class, besides his *Institutes*, he translated *Rossignol's Elements of Geometry*.

After the dissolution of the academy, he continued at Warrington two years, taking the charge of a few pupils, and devoting his attention more closely than he had before done, to the service of his congregation: for whose use he now drew up a series of discourses, on the principal incidents and moral precepts of the gospel, in which he shewed considerable talent as a commentator, as well as skill in expanding into general lessons of conduct, those incidental hints and observations which occur in the sacred narrative. As a preacher his delivery was grave and impressive, affecting rather a tenor of uniform dignity, than any great variety of expression; though not highly animated, it was by no means dull, and never careless or indifferent. Of the usual tenor of his discourses, we have a good opportunity of judging, in his three volumes of *Posthumous Sermons*; though his general character is that of a moral preacher, it is that of a *Christian* moralist; and though his religion was rather that of principle than of sentiment, and he was more solicitous to deduce from it a rule of life, than to elevate it into a source of sublime and rap-

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\* The second, indeed, by Mr. Godwin, containing a comparative view of the Dissenters of the last and present age, has been noticed by Wendeborn, in his "View of England," vol. ii. p. 359. Mr. Holland's is reprinted in his *Posthumous Sermons*; and can scarcely be too much commended.

turous feelings, yet he was desirous to enforce his rule, by the peculiar sanctions of the gospel. Scarcely any writer has entered with more delicacy, into the minute and nice discriminations of virtue and vice; he has not only delineated the path of the strictly just, but at the same time of the amiable and becoming; and has aimed at rendering mankind not only mutually serviceable, but also mutually agreeable. From his excellent discourses, in the third volume, on our Lord's conversations—with the young man, with the woman of Samaria, and with his disciples, before his crucifixion,—we may see that his theological system was purged of every mysterious and unintelligible proposition, and that he had a thorough acquaintance with the proper Unitarian doctrine respecting the person of Christ, the personality of the Holy Spirit, &c. and knew how to make a judicious application of them.

In the earlier part of his life Dr. Enfield, perhaps, might occasionally wish, that no insuperable bar should exist to an entrance into the established church; and entertain more sanguine hopes of the success of the petitioners, for a relief from subscription, than the event at least justified. To dissent was no part of his natural disposition; his mild and amiable disposition disposed him rather to regard the conformities than the differences between religious parties and sects. Under these impressions he, for a time, disapproved the conduct of those who, as he conceived, were widening the breach, by calling men to an attention to the rights of conscience, and to the assertion and exercise of a

perfect freedom of enquiry and profession. He lived, however, to see all his expectations frustrated, to see hierarchical claims asserted more dogmatically than ever, and the chief stress of religion placed upon those doctrines in which the articles of the Church of England most differ from the opinions of that class of Dissenters with whom he most agreed. He became, therefore, a more decided separatist than ever: the rights of individual judgment and public discussion, and all the fundamental points of civil and religious liberty, became more and more dear to him; with a rare magnanimity, he acknowledged his former error, recommended those books which he had before disapproved, and took every opportunity of shewing his respect and approbation of that distinguished person, to whose conduct he had most objected, and who certainly had treated him with no particular respect. He even asserted the principles of liberty with a courage and zeal which seemed scarcely to belong to his habitual temper. Besides the sermon at Bristol, mentioned above, a very manly discourse, which he published on the hundredth anniversary of the Revolution, sufficiently testifies his sentiments on these subjects. In 1785 he removed from Warrington to Norwich, and for a short time took a few pupils, but as his family grew up, he devoted all his leisure time to them, and they have amply repaid his cares. He occasionally gave public lectures on natural philosophy, and was eminently useful in the management of a public library, and as a member of a literary society: the fruits of his labours for which

appeared in the series of essays published in the Monthly Magazine under the title of the Inquirer.\*

While at Norwich, he undertook and executed the most laborious, and, perhaps the most important, of his works, the Abridgment of Burcker's History of Philosophy. The original work is in six closely printed 4to volumes, of a thousand pages each, in high repute among the learned for the depth of its researches and the liberality of its spirit; but its Latin style is involved and prolix, and the heaviness that pervades the whole, renders it rather a work for consultation than direct perusal. Dr. Enfield's abridgment is a work equally instructive and pleasing; and it may be pronounced that the tenets of all the leading sects of philosophers were never before displayed with such elegance and

perspicuity. Here he also commenced, in conjunction with his friend Dr. Aikin, that excellent work, the General Biographical Dictionary, of which he lived to see one volume published, and another nearly ready for publication. But an incurable disease was making unsuspected advances; and after a week's sickness, with his faculties entire to the last, foreseeing the fatal event, and meeting it with Christian fortitude, he sunk in the arms of his family and friends, and expired without a struggle, Nov. 3, 1797, in the 57th year of his age. It was the essence of his character to be amiable. He loved mankind, and wished nothing so much as to render them the worthy objects of love. This was the object of all his writings; which breathe the very spirit of his gentle and generous mind.

V. F.

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## EXTRACTS FROM NEW PUBLICATIONS.

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*State of Religion amongst the Modern Greeks.*

[From "A Journey through Albania, and other Provinces of Turkey in Europe and Asia, to Constantinople, during the years 1809 and 1810. By J. C. Hobhouse. Cawthorn. 1813." (4to. nearly 1200 pp. 5l. 5s.) pp. 519—534.]

The traveller, especially he that has left behind him the enlightened freedom of the English capital, and the decent ceremonies of the Protestant church, when he beholds the religious system of the Greeks, must be prompted to sup-

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\* It might have been mentioned, that he is understood to have been for many years considerably engaged as a writer for the Monthly Review.

pose himself carried back into the darkest ages of ignorance and superstition. There is something sacred in every observance attached to any Christian worship, which ought to preserve it from contempt and ridicule, yet the rites of this church have in them such an air of absurdity, and are performed with what we should consider such a want of solemnity, that it is not easy to refrain from smiling during the celebration of the mass. The chief part of the service seems to consist of frequent crossing, performed with the thumb laid on the two fore-fingers, and ten thousand repetitions of "Lord have mercy upon me," sung through the nose,

and, apparently, kept up as long as the breath of the chanter will last. It is some time before you can make out the words they are repeating, which, though you may have supposed them a continued psalm or lesson, are only "Lord have mercy upon me; Lord have mercy upon me; Lord Jesus Christ have mercy upon me, a sinner." — Κύριε ἐλέησον, Κύριε ἐλέησον, Κύριε Ἰησοῦ Χριστέ ἐλέησον με τὸν ἁμαρτολόγ.

There is, at the same time, a degree of primitive simplicity in most of the churches, which recalls our recollections to the earliest ages of Christianity. They are very small generally, the floor of mud, the altar of stone, the sanctuary separated from the nave by deal boards, and an enclosure of pales at the other end for the women. It is but seldom that there are any seats, but in one corner of the building there is an assortment of crutches, on one of which each of the more aged worshippers supports himself, leaning on his arms and chin, in the posture of one of the figures in the cartoon of Paul preaching before Felix.

In the great towns, as you have heard, and in some of the monasteries, the churches are better fitted up, though in the most paltry style, covered with gilt daubings, and ornamented with pictures of saints, whose only value arises from their supposed miraculous powers.

It would be difficult to meet amongst the laity with a single person at all sceptical on the article of religion; they all seem most attached to the ceremonies, and strictly to observe the ordinances of their church, which are very strict and severe. There are only one hundred and thirty-nine days

in the year free from all fasts. The Easter Lent lasts two months, the Christmas forty days, and there are two others, the Lent of St. Peter and St. Paul, and that of the Virgin; besides which, Wednesdays and Fridays are fasts throughout the year. The Caloyers have three other lents, which last in the whole forty-eight days more.

The clergy enjoy a most unbounded influence with their flock, and it is painful to see the sacrifices which the meagre, half-starved peasants make to their priests. Besides many gifts, there are certain days when all the attendants, men and women, of the poorest class bring loaves and plates of sweetmeats, called a *colyva* and wax tapers, and lay them, during the service, at the foot of the altar, whence they are conveyed into the sanctuary, and serve as the evening's feast for the priests. The *colyva* is a quantity of boiled wheat, covered with currants, and garnished with pomegranate-seeds, sugar, comfits, sesamum and sweet basil. The Greek girls carry presents of these *colyvas*, and other sweet-meats, on twelfth-day, which they call *πολυκερίον*, to their friends; and in some other respects, the amusements and religion of this people seem as much connected as in ancient times. They dance in honour of some of their saints, and on the feast of the Epiphany, bands of fiddlers and other musicians, patrol the streets from morning to night.

This feast, by accident, whilst we were at Athens, fell on the same day as the second Bairam of the Turks, the 17th of January, and the Mahometans were firing cannon and discharging sky-

rockets, from the Acropolis, with the sound of drums and pipes, at the same time that the Christians were manifesting their glee to commemorate another event, in every street of the city below.

This oppressed people would find life too long and burthensome, were it not for their religious festivals, and accordingly they have retained much of the joyful part of the ceremony attached even to the funeral rites of their ancestors. On the death of any person of dignity, the body is dressed in a rich garment, and laid upon a litter, strewed with flowers, and covered with a rich canopy, and the corpse, with the face displayed, is left a short time in the vestibule of the house, surrounded by the family of the deceased. At the stated time, the procession sets forward. The servants of the household move two and two before the bier, which is borne on poles at a little height from the ground. The male relations and the priests immediately precede the body. On each side of the bier are two or three old women lamenting aloud, detailing the dignities and virtues of the deceased, and interrogating him, as to his reasons for quitting the world.—“Why did you die? You had money, you had friends, you had a fair wife, and many children,—why did you die?” These mourners are hired, and the common pay of each is five loaves, four jars of wine, half a cheese, a quarter of mutton, and about fifteen pence in money. Their howling is extremely ludicrous, and has not even the semblance of grief. Behind the body is a long train of the female relations and friends, muffled up in mourning habits. If the dead be a young

woman, several girls in white precede and follow the bier, and at intervals scatter real or artificial flowers on the body.

At Constantinople, or rather at Pera, the distance to the burying-ground is considerable, and gives time for large bodies of followers to collect and accompany the procession to the tomb. Arrived at the place of interment, the bier is set down, a short service read, and the body deposited, with its dress, and rolled in a winding-sheet, in the grave, the mourners continuing to howl most piteously during this last ceremony. The garlands that adorned the bier are some of them thrown into the grave, and others carried home by the mourners and friends.

Afterwards, and generally on the ninth day after the funeral, a feast is prepared by the nearest relation, accompanied with music and dancing, and every other species of merriment. But the priest gain the most by these festive demonstrations of grief. They are supplied always on the ninth day, and frequently also during the mourning, with large colyvas, which present is repeated also for three or four anniversaries of the burial.

You may have before seen it observed, that there is a remarkable conformity between some customs of the Irish and of the Greeks. The funerals of the two nations bear the strongest similarity to each other, though the lower classes alone of the former people preserve that part of the ceremony which, amongst the latter nation, is peculiarly attached to the wealthy and important, for according to a modern Greek saying, “a rich man is wept by hired

mourners, a poor man by his friends." But a more singular resemblance is that which is to be remarked between a Mahometan and Irish opinion, relative to the same ceremony. When a dead Mussulman is carried on his plank towards the cemetery, the devout Turk runs from his house as the procession passes his door, and, for a short distance, relieves one of the bearers of the body, and then gives up his place to another, who hastens to perform the same charitable and holy office. It is a belief enjoined by Mahomet himself, that to carry a body forty paces gives expiation of sin.

No one who has been in Ireland but must have seen the peasants leave their cottages, or their work, to give a temporary assistance to those employed in bearing the dead to the grave, an exertion by which they approach so many steps nearer to Paradise.\*

The cemeteries of the Greeks are not in their churches, nor in the precincts of any city, but at a little distance from the town, in a space, not enclosed by a wall, near the high road. The tombstones are some raised, some flat, and they are generally in a thin grove of cypress or yew tree. On

certain days they are frequented by the relations of those who are lately dead, when, after a few tears, and the depositing of a garland and a small lock of hair on the grave, the parties assume their accustomed liveliness, and spend the remainder of the visit in dancing and singing.

The clergy are divided into two classes, the Caloyers, or Monks of the order of St. Basil, from whom all the prelates are chosen, and the Papades, or secular priests, who may marry, if they choose a virgin, and engage before ordination. Caloyers never say mass; if they take the priesthood, they become what is called "Holy Monks," and only officiate on high festivals. Admission to the brotherhood is gained by applying to one of these Holy Monks, and paying sixty or seventy piasters, no probation or examination is requisite, and very young children are allowed to put on the cowl.

There are many inducements to belong to this religious fraternity. The priests are all powerful with their flock, and enjoy some respect even from the Turks. It is better to be a wealthy man at large than a monk, but it is better to be a well-fed recluse than a hungry vagrant.

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\* A person who reads Mons. Galand's "Paroles Remarquables des Orientaux," would be surprised, perhaps, to find, that the famous *bull* recorded of an Irishman, who, looking over a person writing a letter, and seeing that he put — "I would be more particular, but a tall blackguard of an Irishman is behind my chair, and reads every word I say," exclaimed, "You lie, you rascal," is an Oriental story. The same book mentions two or three other good things, which are also to be found in our jest-books, applied to very modern characters.

The first solitaries, the voluntary tenants of the burning deserts of Nitria, selected the most barren spots for their retreats; but the monks and hermits of the Greek church, in the present age, have not objected to abridge themselves of some of their meritorious mortifications, and, besides other advantages, have seated themselves in all the most beautiful spots to be found in Greece. The only establishment they possess in Italy,

is situated as judiciously amongst the woods and gardens of Monte Dracone, near Frescati. The place is called Grotta Ferrata, and stands on the site of the Tusculan villa of Cicero.

The marble porch, where wisdom went to talk

With Socrates or Tully, hears no more,  
Save the hoarse jargon of contentious monks.

In their own country, their monasteries are frequent objects in the valleys, the forests, and on the slopes and summits of almost every hill, and are contrived as well for comfort as security; their farms tenanted by one of their order, or a lay-brother, are scattered over the whole country.

Notwithstanding the fasts, when their prescribed diet is pulse, roots and plain water, and their rising to pray an hour and a half after midnight, they seem almost the only sleek and well-fed people amongst the Greeks, and convince one how lavishly

*Dieu prodigue des biens*

*A ceux qui font vœu d'être siens.*

The purest wine, the clearest honey, olives, dried fruit, wheaten bread, can always be procured in their habitations, and in their's alone; nor is it easy to account for the plumpness of their appearance, without supposing them occasionally to transgress the rules of their order. There are to be met with some more abstemious anchorets, who live three or four together, and now and then an ascetic, who passes his time in a solitary cell.

The monks are supported partly by the lands attached to their monastery, and partly by the voluntary contributions of their believing flock. On particular days,

they carry about with them little pictures of their saints and a jar of holy water, with a brush, and entering the Christian houses, give their votaries the one to kiss, and make a mark of the cross on their foreheads with the other, receiving a para or two from each person.

The most sanctified of the Caloyers are those who have received their education in the monasteries of Athos, the Holy Mountain (*Άγιος Όρος*), which, by an institution of which there is no parallel in history, swarms with six thousand saints. The theological studies of these recluses are not so severe as their bodily labour; for not only do they cultivate the ground, and attend to the vineyards and orchards, but even build fishing-vessels, and exercise many mechanical trades, some of them undertaking to spin and weave. The monasteries of Patmos are also in great repute, and mendicant brothers from them, as well as from Mount Athos, are to be met with throughout Greece, dispensing their sacred favours, and, amongst other absurdities, even administering by anticipation the extreme unction to the healthy inhabitants of a whole house.

The Papades are not held in such estimation as the Caloyers, and though they are certainly more serviceable, have every appearance of being more wretched than the recluses. A deacon enters into priest's orders by a kind of public election, for being produced to the congregation at church, the officiating papas asks the audience if he is worthy, on which, if the acclamation of all declares him worthy, (and the

cry is always ἀξιός, ἀξιός), he is considered as duly qualified to commence his holy functions.

There is a chapel for almost every priest, it being considered a kind of spiritual adultery for any man to officiate out of his own place of worship. It is this that has multiplied the number of churches in Greece. In Athens alone there are forty churches, besides a hundred and fifty chapels, and those in all Attica amount to four thousand; but this includes every consecrated cavern with a door to it and a stone altar.

Some writers have represented the monasteries as the abodes of every vice, and, as it appeared to me, with great injustice. As to the accomplishments of those in holy orders, they must be considerably improved during the last century, if it be true, as Tournefort says, "that," in his time, "it was great merit in the clergy to read," and "that scarce twelve men in the empire understood ancient Greek." Belon had before said, that only two or three of all the thousands on Mount Athos, knew their letters.\* The only persons of liberal sentiments, with respect to religion, with whom I met in Greece, were a bishop and two hadjis, or priests, who had been to Jerusalem. The more one knows and sees, the less one believes and admires. This bishop had initiated himself so deeply into the mysteries of his faith, that he began to despise them, and the hadjis who had seen the holy city, declared that it was not worth going to see, nor worth seeing,

regretting the thousand piastres they had each spent upon their pilgrimage.

The generality of the priesthood are certainly most ignorant, stupid, and inactive, and to increase their gains, encourage the rest of the people in superstitions so absurd, that it is difficult to think that they believe them themselves. It is too true that to them may be, in a great measure, attributed the debasement of the Greeks, or at least the continuation of that people in their present state of mental impotence. According to them, the world is still full of wonders, and the devil possesses an active and apparent influence over the bodies and souls of men. Thus there are many Ενεργουμένοι or Possessed, and the exorcising of these unfortunate persons is a frequent and profitable employment for the priests.

The Athenians are, of all the Greeks, the most credulous, or inclined to invent ridiculous stories on this subject. They all, as was said before of the women, believe in the power of magic, and work up their imaginations to such a pitch, as to fancy themselves actually the sufferers by the incantations of some malevolent enemy. If a girl has two suitors, it is by no means uncommon for the unsuccessful lover when his rival's marriage takes place to have recourse to charms as a last resource. He ties the locks of his hair with a certain form of words† and by every knot defers the bridegroom's happiness for a night; the tremendous operation is made known, and the unhappy husband,

\* See Roy's Collection of curious Voyages and Travels, Tom. xv. cap. ii. p. 9.

† "I tie A and B, and the Devil in the middle."

through credulity and shame, becomes not unfrequently the accomplice in effecting his own misfortune. An archon at Athens, whom we well knew, suffered this calamity for the first month of his marriage, and was only released from the bonds of the spell by the repeated prayers, images, and holy water of his chaplain.

Several of the houses at Athens are believed to be haunted by a spirit which is called an Arabin; the moans of one of them were frequently heard from the bottom of a well belonging to the house under the Acropolis, in which Mr. Lusieri was lodged, and it was not always easy to persuade the servants of the family to draw water from the enchanted spring.

Whether the Turks have been infected by the Greeks with their superstitions, or brought their fables with them into Europe, they have belief in these fairies also, and denominate them "Gins." We saw at Libokavo a large house belonging to a Turk entirely deserted, the court and garden overrun with weeds, and were told that no one would live there as it was haunted by the Gins. The operations of these beings are much the same as those of our ghosts; they create strange noises, and disarrange all the household furniture, but are seldom seen.

Panagia, or the all-holy virgin, is the favourite of the Greeks; the Minerva of the modern Athenians. There is scarcely a cottage in which her picture, with a lamp burning before it, is not seen in a niche of the wall, or in a wooden case. The making and ornamenting of these images is a gainful trade; and sometimes you

meet with one of them very neatly executed. A lavish Englishman offered fifty sequins for a saint, I think Demetrius, to a painter at Athens, and was refused.

A peasant who lived at Athens told me a strange story. I was riding in the island of Salamis, and observed a strong young man running by the side of my attendant's horse, with a little box in his hand in which he had apparently collected charity. Inquiring the nature of his petition, he told me with tears in his eyes, and with the most solemn asseverations of the truth of his story, that, for some offence, of which he was not aware, the virgin with the infant in her arms, and otherwise so accounted as not to be mistaken by him, appeared before him every night, and jumping on his bed nearly throttled him. He had been to the priest, who could do nothing for him, but observing that the picture of his Panagia appeared rather shabby and worn, suggested that the terrible visitation might not be renewed if the image was adorned with fresh gilding. "I have no money myself," continued the Athenian, "but am going to Ampelaki and Colouri, to beg a few piastres, to pay the painter for his gold." I gave him a trifle, and my attendant, a good-humoured fellow, and a saint-maker by trade, at Athens, told the man that he would gild his picture for him at a cheaper rate than he had ever done for any body before.

In the reign of Theodosius the Second, Gamaliel appeared to Lucian, a presbyter of Jerusalem, and told him that himself and St. Stephen wished to be released from the obscure grave in which

they had been buried in a neighbouring field.\*

Since that time revelations of this sort have been frequent; and St. Nicholas delivered a similar message to a woman whilst we were at Athens. The holy apparition told the lady that he was roaming about in a church, which had fallen and was buried under ground, from which he desired to be delivered, and pointed out the spot where they were to dig and effect his release. Accordingly the next day the lady, who was at once regarded as a saint for having been thought worthy of such a communication, accompanied by a large party, consisting of the most respectable archons and priests, walked in procession to the place described, and pitched upon a part of the road west of that going to the Piræus, and leading to the gardens, about half a mile from the town. After digging a short time in two places, they came to some bits of painted tile, which may be found almost any where near Athens, and especially in this quarter, the old site of the Ceramicus without the city. Immediately there was a cry of the church! the church! (eklesia! eklesia!)—all the crowd began crossing themselves—candles were burnt before the holes—and an opulent Greek, possessed of the land immediately close to the road-side, made a present of it to the saint, to be dug away, in order to give him a freer egress, and to lay open the whole church.

There was a commotion at Athens on account of this discovery, and the road would have been entirely cut up in the course

of this religious search, had not the Turks prudently interfered, and prevented all farther excavations. As it was, however, the spot was for many days watched by crowds of pious worshippers, and, whilst I was present, a sort of controversy took place as to the respective merits of the two apertures, one of which was at last deserted, and all the tapers were burnt out before the other opening in the ground. An old woman most earnestly appealed to me to tell her which was the real church; when, as gravely as was in my power, I told her that they were under a sad mistake, and that the cavity which they had deserted was, in fact, the true church of St. Nicholas. The intelligence was immediately spread amongst the crowd, that the Frank had decided in favour of the other spot, and immediately the tapers were all carried off to the deserted place, and all the crossing, bowing, and praying, were directed to the hole in the ground which had been before neglected. The Greeks had listened to my decision; for Franks are thought by them to possess a preternatural, but by no means an enviable, degree of knowledge, communicated to them by the Evil Principle, their master and guide. The children in the streets when one of them is passing, call out, "Franco di Dio! Franco di Dio!" by which, though I know not how the sentence is supplied, they mean, "Godless Frank! Godless Frank!"

The abhorrence of the Franks, which the division of the churches, and the conduct of the Latins, created in the bosoms of the Greeks, is still in some measure

\* Decline and Fall, Vol. iii.

preserved by the spirit of bigotry; and the mass of the people do not fancy that there are in the world any true Christians except themselves and the Russians. As for the English they contend they are not Christians at all. If asked of what religion we are, they say, "We do not know, perhaps of none; some call you Lutherans; it is certain you are not Christians, you do not cross yourselves" (*δὲν κάμνετε τὸ σταυρὸν*). A respectable person addressed this argument to myself. The Turks have pretty much the same opinion of us; and seeing that we show none of the external signs of reverence for Panagia, or other pictures, conclude us to be altogether such infidels as themselves.

A party of us were standing at the back part of a Roman Catholic chapel at Pera, whilst the service was going on at the other end. Just as the host was elevated, a Turk looked in at the door, and seeing the congregation paying their reverence to the wafer, threw up his head with a look of infinite pity and contempt, at the same time smiling, and giving a shrug at us who were standing, as if he said, "What must you and I think of these poor fools?"

The English have no place for public worship at Pera, and may, therefore, be thought never to pray at all; service, however, has been once or twice performed in the ambassador's palace. But the ministers of Catholic nations sometimes go in procession to mass.

Notwithstanding the disdain entertained by the Turks for the Christian religion, they grant their protection to the Greek clergy, and find it their interest to ratify the ordination of the great

dignitaries of the church. Mahomet the Great presented to the first Patriarch chosen in his reign, the same gifts as the Emperors of the Greeks had formerly given; and, to this day, that sovereign priest is invested in a triumphant manner by a minister of the Porte, who assists him in taking possession of the patriarchal church in that quarter of Constantinople called Balat. His influence with the Porte is very great, and his applications to the Sultan are generally effectual: he can punish with death.

The dignity is now exposed to sale, costing about sixty thousand crowns, and the patriarch indemnifies himself by selling every lucrative place, the patriarchates of Jerusalem, Antioch, and Alexandria, and all the archbishoprics within his jurisdiction. The Greeks themselves were the beginners of this practice, and the first patriarch so elected ejected the incumbent by force; a custom of which there are now frequent examples.

Although the whole of the patriarch's usual revenue does not amount to more than three thousand pounds, yet he has occasionally, by fines and extortions, the means of increasing his income. The richest bishops have not more than three hundred pounds a year. I find by the registry of a parish in Yorkshire, that subscriptions were made in the beginning of Charles the First's reign, for the relief of the Greek church.

The synod of Constantinople, composed of the three patriarchs and twelve archbishops, meets every month for the management of church affairs, the only affairs now left at the absolute disposal of the Greeks.

## MISCELLANEOUS COMMUNICATIONS.

*Dr. Toulmin on the Biography of  
Dr. Robertson—Occasional Pa-  
pers—Socinian Tracts.*

*Birmingham, June 3, 1813.*

SIR,

In the Numbers of your valuable Repository of memorials for the history of Unitarianism, and for the biography of the individual advocates of a doctrine so honourable to the unrivalled supremacy of the one God and Father of all, you have afforded a place for a Memoir of the Rev. Dr. W. Robertson, vol. i. p. 169—172, and p. 225—229, and p. 281—285. When those articles were drawn up the writer was not furnished with the worthy man's letter to the Bishop of Ferns, on declining to accept the benefice to which he was handsomely presented by that prelate; he could, therefore, give your readers a part of it only, the essential part indeed, but as a much-esteemed friend has lately handed to him a copy of the whole, though with the omission of a few words, it may be an acceptable addition to that memoir, if you will favour it with a corner in your miscellany. It will also probably awaken the attention of some of your readers to advert, with some good effect, to the pages devoted to the history of that excellent man.

The writer of that biography would embrace this opportunity to submit it to the consideration of the committees of the different Unitarian Tract Societies, whether they would not render important aid to the design of their associations by concurring in a new and cheap edition of Dr. Robertson's

“Attempt to explain the words Reason, Substance, Creed, Person, &c.” with the Memoirs, under your permission, prefixed to it. It is a piece well-adapted to convey instruction and information, in union with judicious remarks, and a liberal devotional spirit, to a mass of readers, who have not the time or means of searching for it in the volumes of ecclesiastical history.

The pen being in his hand your correspondent avails himself of the opportunity to meet some inquiries that have appeared in recent numbers of your publication; and which he observes have not yet been noticed by any other communications to you.

Vol. vii. p. 751, CRITO asks of some one of your correspondents, an account of the *Occasional Papers*, “of which Dr. Watts speaks very highly.” CRITO, probably, was not aware that Dr. Law, the learned and liberal Bishop of Carlisle, in his “*Theory of Religion*,” p. 153, 4th ed. pointed it out to attention “as a work almost forgotten, but well deserving a new edition.”

Nor, it may be concluded, was he sensible that a similar inquiry had been, some years since, brought forward and answered by him who now wishes to satisfy his inquiries in a periodical work entitled the *Protestant Dissenter's Magazine*, vol. v. for July 1798, p. 276. It might be sufficient to refer to that publication; but as it may not be at hand to be consulted by him or others who are interested in the question, a renewal of the information there given may be

not only acceptable but deemed obliging. It is to be regretted that the information was defective, and more perfect is not, I suppose to be procured, as no one came forward at that time to supply the defects of it; and such as it was it was not obtained but by personal communication sought, at the writer's desire, by his ever-esteemed friend, the Rev. Thomas Watson, of Bridgewater, from the lips of Dr. Flexman, with whom perished stores of literary and biographical intelligence. The communication now alluded to, went to the following particulars: "Occasional Paper." Vol. i. No. 1, The Paper on "Bigotry," was written by Dr. Grosvenor. No. 2, "The character of a Protestant," by Dr. Wright. No. 3, by Dr. Evans. "An Expedient for Peace," by Mr. Simon Browne. No. 6, by Mr. Moses Lowman. Nos. 10 and 12, by Mr. Simon Browne. Vol. ii. No. 1, On Orthodoxy, by Mr. Moses Lowman. Here the writer found that he had reached his *ne plus ultra*, as Dr. Flexman's knowledge or memory had here its limits.

The initials of the names of the writers of these miscellaneous pieces sacred to the cause of religious liberty, free inquiry, and charity, formed the artificial term, BAGWELL; denoting under this enigmatical form, Browne, Avery, Grosvenor, Wright, Evans, Earl, Lowman, and Lardner: names of great celebrity in their day, and whose talents and character did honour to the cause they espoused and defended.

Some slight information on this subject was given by your present correspondent in the Memoirs of Mr. NEAL, prefixed to the

new edition of "The History of the Puritans." p. 32, note.

The respondent to Crito wishes that he could furnish a full and particular reply to the inquiries to *FILIUS POLONORUM*, in your Repository for January last, p. 14. concerning the old Socinian Tracts. He has a collection of them, consisting of *five* volumes, although bound in *three*.

SOCINIAN TRACTS, Vol. i. ii. The general title to the first volume is thus expressed, "THE FAITH OF ONE GOD, who is only the Father; and of one Mediator between God and Man, who is only the Man Christ Jesus; and of one Holy Spirit, the gift (and sent) of God; asserted and defended in several Tracts contained in this Volume, the Titles whereof the Reader will find in the following Leaf. And after that a Preface to the whole or an Exhortation to an impartial and free Inquiry into the Doctrines of Religion." London. Printed in the year 1691, 4to. This volume includes eleven Tracts; the first of which is a Short Account of the Life of Mr. John Bidle. The three next were written by him. The rest are anonymous; each distinctly paged and accompanied with an appropriate title. The last Tract in the volume bears the title of "Observations on the Four Letters of Dr. John Wallis concerning the Trinity and the Creed of Athanasius." After this follow in my copy two blank leaves, which appear to have been intended to separate between the preceding eleven pieces and the next eleven, which are not introduced with any general title, nor with a table of their respective titles: the dates which are expressed are 1692 and 1693.

They are all distinctly paged as not published at first in the collected form of a volume, and some of them have not title-pages; but the leading subjects are specified at the head of the first page. In this series of Tracts is one entitled, "Reflections on Two Discourses concerning the Divinity of our Saviour, written by Monsieur LAMOTH in French and done into English." Written to J. S. 1693. By a reference in p. 14, it appears to have come from the pen of the same person, who was the author of another Tract in this collection, printed in 1692, being "An accurate Examination of the Principal Texts usually alleged for the Divinity of our Saviour; and for the satisfaction by him made to the justice of God, for the sins of men; occasioned by a Book of Mr. L. Milbourn called "Mysteries (in Religion) vindicated." This piece is addressed to T. F. These initials, there can be no doubt, mean the active, philanthropic citizen. Mr. Thomas Firmin; whose character is vindicated in the preface, from the illiberal aspersions of Mr. Milbourn's pen, as a person who encouraged and patronized the printing and circulation of the Unitarian Tracts. A query suggests itself here, viz. whether the other initials may not refer to Mr. John Smith, the author of "The designed end to the Socinian Controversy," first printed in 1695, and reprinted by the London Unitarian Tract Society in 1793?

The *third* volume of the "Socinian Tracts," in the possession of the respondent, is entitled "A Third COLLECTION of TRACTS, proving the God and Father of our Lord Jesus Christ the only

true God; and Jesus Christ the Son of God him whom the Father sanctified and sent, raised from the dead and exalted. And disproving the doctrine of Three Almighty, real subsisting Persons, Minds or Spirits; giving also an account of the *nominal* Trinity, that is, Three Modes, Subsistencies, or Somewhats in God; called by the schoolmen *Persons*; and of the judgment of the Fathers and Catholic Church for the first 150 years. Of which Tracts the following pages give the Titles." Printed in the year 1695. Which accordingly follow: the number of Tracts is eight, each marked by a distinct series of pages, and in general by peculiar titles; some of them bear the date of 1694. As *Filius Polonorum* speaks of these three volumes as in his hands, there is no occasion, on his account, to specify the titles they bear.

It will be more satisfactory to inform him that the writer of this has now before his eyes a thick quarto, lettered on the back "Socinian Tracts, Vol. 4 and 5." On opening it, offers a page with this inscription, viz. "A Fourth Collection of Tracts relating to the Doctrine of the Trinity, &c. The Titles whereof are in the next Leaf." There is no date or any other note of printing or publication. The several Tracts are distinguished by the following descriptions.

The Divine Unity once more asserted; or some Considerations tending to prove, that God is but one single Being, &c. in 24 pages. Printed in the year 1697.

Reformation in worshipping of God required, according to the means afforded of a clearer Know-

ledge of the Divine Will, in 8 pages.

Platonism unveiled; or an Essay concerning the Notions and Opinions of Plato, and some ancient and modern Divines, his followers; in relation to the Logos, or word in particular, and the Doctrine of the Trinity in general. In two Parts. In 139 pages. Anno Dom. 1700.

An Apology for the Parliament, representing to Mr. J. Gailhard some Reasons why they did not exact sanguinary Laws, &c. In 43 pages.

Remarks on Dr. Sherlock's Sermon, of the Danger of corrupting the Faith by Philosophy. In 29 pages. Printed for Richard Baldwin, in Warwick Lane. 1697.

Mr. Emlin's Case in relation to the differences between him and some Dissenting Ministers of Dublin. In 4 pages. 1703.

Two Treatises concerning the Trinity and the Divinity of our Blessed Saviour, viz. 1, An Humble Inquiry into the Scripture Account of Jesus Christ; or a Short Argument concerning his Deity and Glory, according to the Gospel. In 22 pages. 2, An Answer thereunto, or a Resolution of the Objections against the Doctrine of the Holy Trinity. In 27 pages. 1703.

A Sober Expostulation with the Gentlemen of Mr. EMLIN'S Juries at Dublin. In 8 pages.

The Excellency of Reason, demonstrated in some Short Remarks on Mr. YOUNG'S two Discourses, intituled "the Wisdom of Believing." In 11 pages.

The Excellency of the Human Understanding, an Argument that the regular use of Reason is not contrary to the Veneration

due to the Holy Scripture, &c. in Answer to the Censure of the Remarks on Mr. Young's two Discourses. In 25 pages. London, printed and Sold by A. Baldwin, in Warwick Lane. 1702.

The Scripturalists Christian Condescension Considered. In 8 pages.

This tract is the last in the fourth Collection. But the quarto mentioned above includes many more pieces without any general title-page to connect them with the preceding volumes. The particulars, as to subject, publication and number of pages, &c. the reader will receive in the following detail: namely,

The Moderate Trinitarian: containing a description of the Holy Trinity, both according to scripture, and approved authors of learning, and adherents to the Trinitarian Doctrine; being an Argument shewing that *Moderation* may and ought to be shewn by and to persons of different conceptions concerning some circumstances relating to the Knowledge of the Holy Trinity. Together with a short reply to *Mr. Joseph Taylor's* Brief Inquiry whether those who own and those who deny the Divinity of Christ may communicate together. By DANIEL ALLEN, London. Printed for *Mary Fabian*, at *Mercer's Chapel*, in *Cheapside*, 1699. In 46 pages.

A Letter to a Friend; with Remarks upon two Pamphlets lately published in Defence of Tritheism, viz. a Brief Enquiry, by J. T. and the Socinian Slain, by J. H. London. Printed Anno Domini, 1700. In 16 pages.

The Agreement of the Unitarians with the Catholic Church;

being a full Answer to the Informations of *Mr. Edwards*; and the needless Exceptions of my Lords the Bishops of *Chichester*, *Worcester*, and *Sarum*, and of *Monsieur de Luzaney*. Part I. In Answer to *Mr. Edwards* and my Lord the Bishop of *Chichester*. Printed in 1697. Part II. In Answer to my Lord the Bishop of *Sarum*, *Monsieur de Luzaney*, and my Lord the Bishop of *Worcester*. In 64 pages.

The SCANDAL and FOLLY of the CROSS removed: or the Wisdom of God's Method of the Gospel, in the Death of JESUS CHRIST, manifested and justified against the Deists: London; printed for A. and J. Churchill, at the Black Swan, Paternoster-row, 1699. In 58 pages.

A Short Historical Essay, touching General Councils, Synods, Convocations, Creeds, and Imposition in Religion. By Andrew Marvel, Esq. London, Printed for E. Mallet, near Fleet Bridge, 1703. In 64 pages.

A DIALOGUE, by way of Question and Answer concerning the DEITY. All the Responses being taken verbatim out of the Scriptures. In 8 pages.

*Socinianism truly Stated*; being an example of fair dealing in all Theological Controversies. To which is prefixed Indifference in Disputes; recommended by a PANTHEIST, to an Orthodox Friend. London; printed in the year 1705. In 15 pages. N.B. A former proprietor of the volume has written under the title, By Mr. Toland.

A Consideration of the DAMNATORY CLAUSES in the ATHANASIAN Creed; and the several

Senses they are taken in. In 9 pages.

The Consequences of the Modalist's System. In 12 pages.

A Vindication of the Worship of the Lord Jesus Christ, on the Unitarian Principles: In Answer to what is said on that Head by Mr. Joseph Boyse, in his Vindication of the Deity of Jesus Christ, 1705. In 46 pages.

Remarks on Mr. Cha. Leslie's First Dialogue on the Socinian Controversy. In 7 pages.

A Vindication of the Remarks upon Mr. Cha. Leslie's First Dialogue on the Socinian Controversy. In 8 pages.

An Examination of Mr. Leslie's Last Dialogue, Relating to the Satisfaction of Jesus Christ. Together with some Remarks on the True Reasons of Christ's Sufferings. London, printed in the year 1708. In 24 pages.

N. B. The four last were written by Mr. Thomas Emlyn.

The Indispensible Obligation of sincerely and zealously Professing the most Essential Truth of the Unity of God. London, printed for the Author, 1707. In 17 pages.

The SUPREME DEITY of God the FATHER demonstrated; being a short but Full Answer to *Dr. Sherlock's* Proofs of our Saviour's Divinity, or whatever can be urged against the Supremacy of the First Person of the Holy Trinity. London, printed in the year 1706. In 24 pages.

A Brief Vindication of the Bishop of Gloucester's Discourse concerning "the Descent of the Man Christ Jesus from Heaven, &c. from the Dean of St. Paul's Charge of Heresy; with a Con-

futation of his New Notion in his late Book of "The Scripture Proofs of our Saviour's Divinity. London, printed in the year 1706. In 19 pages.

N. B. The two last came also from the pen of Mr. Emlyn.

An Apology for the Sentiments of the Modalists, and a Defence of the Scriptural Terms. In 8 pages.

The Naked Gospel; Discovery 1. What was the Gospel which our Lord and his Apostles preached. 2. What Additions and Alterations later ages have made in it. 3. What Advantages and Damages have thereupon ensued. Part 1. Of Faith. By a true son of the Church of England. Printed in 1690. In 102 pages.

A Short Defence of the Unitarian Faith. In 16 pages.

This is all the information which the present respondent is prepared to give to *FILIUS POLONORUM*. It is to be apprehended, that so long a list of publications, consisting of titles only, will not be entertaining or interesting to most readers of the Repository. But they will have the generosity to acquiesce, at least, in communications that will gratify the taste and enquiries of others, and allow that the Editor of such a work as the Monthly Repository is expected to furnish what will suit different tastes and correspond to the pursuits and studies of all his various readers, as means offer to do it. Even dry catalogues of publications may have their use, to elucidate some subject of enquiry, or to draw out more entertaining information.

I am, sir,  
Yours, &c.  
J. T.

*Dr. Robertson's Letter to the Bishop of Ferns, Dr. Richard Robinson, who had been translated from the See of Killala to that of Ferns, in the year 1759.*

*To the Right Reverend the Lord Bishop of Ferns, Dublin.*

*Ravilly, Jan. 15, 1760.*

MY DEAR GOOD LORD,

"Since I did myself the honour to write to you last, I have been very unwell, occasioned by a violent agitation in my mind upon a subject of the highest importance to me. But, now, that my resolution is fixed, and my mind a little settled, I find myself in some measure capable of writing to you. And, first, my Lord, suffer me to return you all the thanks that can flow from the most grateful heart, for your great goodness to me. That you should not only offer me the parishes of Tallemoy and Balliquillare; but assure me in your last letter, that you would accommodate me in the best manner you could. How then must I lament, in the second place, that I find myself incapable of receiving your lordship's favour. I beg leave to inform your lordship, that last October, a book was put into my hands, which though it had been published many years I had never seen before.

(N. B. The book was "The Free and Candid Disquisitions;" here is an hiatus in the copy from which this is transcribed; the reader will easily supply the proper words to connect the last with the following sentence:)

"With some prejudice against the avowed design. But upon considering matters seriously, I was brought over to be of the author's opinion in several particulars. So that now I find I cannot bring myself to declare an unfeigned assent and consent to all things contained in the Book of Common Prayer, &c. In debating this matter with myself, besides the arguments directly to the purpose, several strong collateral considerations came in upon the positive side of the question. The straitness of my circumstances pressed me close. A numerous family, quite unprovided for, pleaded with the most pathetic and moving eloquence. And the infirmities and wants of age, now coming fast upon me, were urged very feelingly. But

one single consideration prevailed over all these. *That the Creator and Governor of the Universe, whom it is my duty to worship and adore, being the God of truth, it must be disagreeable to him to profess, subscribe and declare in any matter relating to his worship and service what is not believed to be strictly true.*

Thus, my Lord I have presumed to represent to you the state of my mind. And now I fear I must take my leave of your lordship. Suffer me then to do it with assuring you, that I am with all gratitude, esteem, respect and affection,

My dear good Lord,

Your Lordship's most dutiful,  
and most obedient humble servant,

W. ROBERTSON.

"I am quite at a loss what I shall say to my good Lord Primate.\* If your lordship will please to make my most grateful acknowledgments to him you will oblige me much.

#### *Religious Division of the World.*

SIR,

In a Sermon by Dr. E. Calamy, entitled "Divine Mercy exalted, or Free Grace in its Glory," published in 1703, I find the following passage, p. 22.

"Some that pretend to have made an exact calculation, do observe, that if the earth, as far as it is at this day known, were divided into thirty equal parts, nineteen of them are Pagan, six Mahometan, and but five Christian."

Has there been any later calculation on this very interesting subject? I fear, on the ground of modern discoveries, a much larger proportion of the world must now be given to the Pagans.

OTIOSUS.

#### *Difficulties in the Doctrine of a Resurrection.*

SIR,

It has long appeared to me that the balance of scriptural evidence

\* Dr. Stone,

is in favour of that system which holds man to be one and indivisible, and wholly mortal—an hypothesis with which natural appearances agree. But I have been sometimes ready to lament that I have been constrained to incline to this opinion, not only as it obliges me to expect that a large portion of time, which might be filled up by happy conscious existence, will be lost in the grave, but also as it takes away from my mind the only visible means of the preservation of my consciousness for another state of being. If I die wholly, a resurrection appears scarcely within the bounds of possibility. There may be a new creation, but can the regenerated being be myself? Would not the allowance of this be an admission that any indefinite number of beings might be *myself*? If there be nothing to constitute my individuality but the will and power of the Creator, I seem reduced to the absurdity of thinking that my consciousness may be conferred upon any number of created forms.

The resurrection of Christ is scarcely the case in point that our good Unitarian divines represent it: his body was never broken up, corrupted, and dissipated. He rose, and must in the nature of things have risen, in the *same body* in which he died. Here is no difficulty. A miracle is all that is required, and the Creator can inspire the body with new life; but if the body be gone, and irrecoverably gone, and there be nothing but body, what do we mean by a resurrection? The *anastasis*, the standing up again of the same visible, conscious be-

ing, which was the apostolic doctrine, cannot surely be nothing more than a new creation.

Willingly would I believe in Dr. Watts's hypothesis (if indeed it were any thing more than a play of fancy) of an indestructible germ of matter, being the nucleus of the regenerated man, were it not altogether a gratuitous supposition to evade a difficulty. "Since," says the Dr. (*Logic*, P. i. c. 6, § 6. Observ. 5.) "*our own bodies must rise at the last day for us to receive rewards or punishments in them, there may be perhaps some original fibres of each human body, some stamina vitæ or primeval seeds of life, which may remain unchanged through all the stages of life, death, and the grave; these may become the springs and principles of a resurrection, and sufficient to denominate it the same body. But,*" he adds, "*if there be any such constant and vital atoms which distinguish every human body, they are known to God only.*"

Unsupported as this hypothesis is, and therefore unphilosophical as it is for a ground of argument, Dr. Priestley, if I remember right, and some of his disciples, seem willing to refer to it for the principle of individuation.

The immortality of the soul may want support from scripture, and the resurrection of the same body may involve a physical contradiction, but how, on the modern doctrine generally received by Unitarians, can we explain or understand or believe in the preservation of individual consciousness, and the resurrection of the same man?

CANTABRIGIENSIS.

VOL. VIII.

3 N

Family Bible.

SIR,

I am pleased that your correspondent *A Bible Christian*, (p. 178) has turned the attention of your readers to a *Family Bible* with notes, and hope that the recommendation will be attended to. With rational notes, a judicious commentary, and practical reflections, such a work would be of inestimable value in Unitarian families; nor can it be doubted that the undertaker, if competent to the task, would meet with ample encouragement. But it is desirable that the plan of the work should be well discussed in your pages before it is entered upon; this will be a likely way to avoid the errors into which preceding commentators have fallen, and to render the publication generally acceptable. As the commencement of such discussion, I beg to solicit from your correspondents some account of the following Family Bibles, viz. *Goadby's*, in folio; the *Birmingham Bible*, in 4to, said to have been put out under the sanction of Dr. Priestley; and the *Quaker Bible*, edited, if I remember rightly, by Purves; and any others not on the Trinitarian and Calvinistic scheme. My inquiries extend to the number of volumes and editions, to the editors, to the text adopted, and its typographical correctness, to the justness of the translation, if a new one, to the plan of the commentary or notes, to the quality of these, and generally to whatever affects the value of such a work.

I am, Sir,  
EPISCOPIUS.

Mr. Belsham's Reply to the Rev. H. Horsley.—Letter V.

Essex House, July 3, 1813.

SIR,

The edifying particulars of the orthodox Hebrew church at Ælia, which the bishop says that he did copy, and the prebendary says that he did not copy, or at least that it was without his knowledge if the bishop did copy it, from that "very common book" of Mosheim's, the *History of the Affairs of the Christians antecedent to the Reign of Constantine*, not being very satisfactorily established by the authorities to which Mosheim refers, it became necessary to look out for other proof. The learned prelate, therefore, professedly to avoid the imputation of "relating upon Mosheim's authority what Mosheim related upon none," began himself in good earnest to dig into the mine of Christian antiquity; and passing slightly over the testimony of Epiphanius as what he well knew would not bear strict examination, and waving the testimony of Orosius, as coming too late to be of much consideration, and not altogether suiting his purpose, he fixes upon a passage in Jerome, a learned and celebrated ecclesiastical writer at the end of the fourth century, which he gravely produces as his palmary argument to establish the circumstances alleged by Mosheim and himself, concerning the origin of this famed orthodox Hebrew metropolitan church.

"St. Jerome," says the bishop (Remarks, Part ii. sect. 8.) "in his Commentary upon Isaiah, relates two different expositions of the prophecy concerning Zabulon and Naphthali, delivered in the

beginning of the ninth chapter; of which expositions he ascribes the one to the *Hebrews believing in Christ*, the other to the Nazarenes. The character given of these Hebrews, that they believed in Christ, without any thing to distinguish their belief from the common belief of the church, without any note of error or imperfection, is a plain character of complete orthodoxy; for it was neither the disposition of St. Jerome, nor the fashion of his age to miss any opportunity of proclaiming the vices of those who were deemed heretics."

To a plain reader not familiar with logical subtilties, nor deeply read in ecclesiastical lore, it would not be very easy to trace out the history of the church at Ælia from these few words of Jerome, but the bishop, who was a master of the dialectic art, and by no means deficient in the useful talent of *helping out a broken story*, has cleared up the account to the entire satisfaction of all who are willing to yield implicit credit to episcopal authority. And as his argument lies in narrow compass, and is worthy of being recorded as a curious specimen of what learning and logic united are able to accomplish, the several steps of his demonstration shall be set down in his own words, (see Tracts, p. 409). He begins with a few necessary postulates, "I TAKE FOR GRANTED these things."

1. "A church of Hebrew Christians adhering to the observance of the Mosiac law, subsisted for a time at Jerusalem, and for some time at Pella, from the beginning of Christianity until the final dispersion of the Jews by Adrian."

2. "Upon this event a Christian church arose at Ælia."

3. "The church at Ælia often, but improperly, called the church of Jerusalem, for Jerusalem was no more, in its external form, in its doctrines and its discipline a Greek church: and it was governed by bishops of the uncircumcision. Again I TAKE FOR GRANTED"—

4. "That the observation of the Mosaic law to the primitive church at Jerusalem, was a matter of mere habit and national prejudice, not of conscience.—St. Paul, in all his Epistles maintains the total insignificance of the Mosaic law, either for Jew or Gentile, after Christ had made the great atonement: and the notion that Paul could be mistaken in a point which is the principal subject of a great part of his writings, is an impiety which I cannot impute to our holy brethren, the saints of the primitive church of Jerusalem. Again, I TAKE FOR GRANTED"

5. "That with good Christians, such as I believe the Christians of the primitive church of Jerusalem to have been, motives of worldly interest, which would not overcome conscience, would, nevertheless overcome mere habit."

6. "That the desire of partaking in the privileges of the Ælian colony, from which Jews were excluded, would accordingly be a motive, that would prevail with the Hebrew Christians of Jerusalem and other parts of Palestine, to divest themselves of the form of Judaism, by laying aside their ancient customs."

And now to bring all these ingenious assumptions to bear upon the point in question, and to establish the existence and origin of

his favourite church, the learned prelate, waxing bolder as he advances, adds, with a tone of confidence, p. 419. "I AFFIRM

7. "That a body of orthodox Christians, of the Hebrews, were actually existing in the world *much later* than in the time of Adrian."

To establish this fact the bishop cites the before-mentioned passage from Jerome. A very doubtful argument certainly, as Dr. Priestley has distinctly shewn. But that we may not appear to cavil, let this be added likewise to the string of concessions. Let it be further *taken for granted*, that the simple expression in the writings of Jerome, concerning *Hebrews believing in Christ*, alone and unsupported, proves the existence of an orthodox Hebrew church, in the fourth or fifth century; the question still recurs, how does the existence of a body of orthodox Hebrew Christians, nobody can tell where, in the age of Jerome, prove that the Hebrew Christians in the second century, in the reign of Adrian, discarded at once all their early prejudices, and habits of attachment to the Mosaic ritual, and placed themselves under a Gentile bishop, in order to secure the privileges of the Ælian colony? But for this difficulty, great as it is, and insurmountable as it would be in inferior hands, the consummate dialectics of the right reverend prelate, have provided a solution no less satisfactory than uncommon. "If," says the bishop, (Tracts, p. 421,) "the orthodox Christians of the Hebrews, actually existing *somewhere in the world*, from the reign of Adrian to the days of Jerome, were not members of the church of Ælia, dwelling at Ælia, and in the adjacent

parts of Palestine, Dr. PRIESTLEY, IF HE BE SO PLEASED, MAY SEEK THEIR SETTLEMENT." q. e. d.

Whether this argument, so clear, concise and conclusive, be borrowed from the Baconian or Aristotelian school, it may not be easy for those who are uninitiated in the mysteries of the dialectic art, distinctly to develope. One fact is certain: it is an argument which admits of no reply.

The calm inquirer in his review of the controversy, concludes his summary of this extraordinary process of reasoning with the following remark, p. 432, of the truth and justice of which the reader having the evidence now before him, is competent to judge,

"The whole fabric of this famous church of orthodox Christians at Ælia, who abandoned at once the institutions of Moses, in order to enjoy the privileges of the Ælian colony, rests solely upon the testimony of Jerome, more than two hundred and fifty years afterward, to this single fact, that in his time there were 'Hebrews who believed in Christ.' And by the learned writer's own frank and liberal confession, all the rest is TAKEN FOR GRANTED."

Upon this plain and undeniable statement of facts, the reverend prebendary is pleased to make the following *temperate* and *judicious* strictures. Tracts, p. 581.

"The *perversion* of the sense of the bishop's words, in some part of his disquisitions on this subject, by Mr. Belsham, who *represents him as taking every thing for granted*, because he occasionally makes use of that phrase, where there is no room for difference of opinion, is *scandalous*, because it must have

been *wilful*. It can deceive no man, however, who will take the trouble to have recourse to the bishop's Tracts, in order to discover what he really took for granted; though the humble Unitarians, who place implicit confidence in Mr. B. may take it for granted, on his report, that the editor of the works of Newton knew nothing of the laws of reasoning, or of demonstration."

The reverend gentleman is much mistaken in his judgment of the Unitarians, if he supposes that they are so humble as to submit to be drilled into the belief of any articles of human device; or into implicit subjection to any human authority. They glory in that great Protestant principle, the right of private judgment: and in the liberty with which Christ has made them free, they are determined to stand fast.

The reverend prebendary has thought fit to express his accusation in general and sweeping terms, and with great prudence he has declined to produce the *scandalous* passages. Nor did he wish any of his friends to take that trouble for him. He certainly had no desire to be confronted with his adversary. He expected no doubt to be believed upon his sacerdotal word. But that age is past. At the bar of an enlightened public the priest and the layman stand upon equal ground; nor can the gown, nor even the mitre give currency to a faulty argument, or save gross misrepresentation from deserved contempt. The whole of the case now lies before the public. It requires no comment. The intelligent and candid reader cannot fail to discern to which of the parties the epithet of *scandalous*

and wilful perversion properly applies. To the verdict of such judges I most willingly appeal, and am,

Sir,

Yours, &c.

T. BELSHAM.

POSTSCRIPT.—As truth is the only object in view with the writer of these letters, it is the furthest from his wish to take an ungenerous advantage of any inadvertency of language, to charge an opponent with principles which he would disavow. The author certainly understood the bishop as explicitly approving of what logicians call the *argumentum ad ignorantiam*, or assuming and arguing from principles known to be false, provided the opponent is too ignorant to detect the untruth: and he strongly expressed the indignation which he felt, and which he trusts he shall ever feel against such a mode of reasoning. The following are his lordship's words, Tracts, p. 173.

“I shall take what you may think a bold step. I shall tax the veracity of your witness,—of this Origen. He alleges of the Hebrew Christians, in general, that they had not renounced the Mosaic law. The assertion served him for an answer to the invective which Celsus had put in the mouth of a Jew, against the converted Jews, as deserters of the laws and customs of their ancestors. *The answer was not the worse for wanting truth, if his heathen antagonist was not sufficiently informed in the true distinctions of Christian sects to detect the falsehood.* But in all the time which he spent in Palestine, had Origen never

conversed with Hebrew Christians of another sort?”

It never entered into the author's conception, and probably never would, that the bishop in this passage is not expressing his own sentiments, but those of Origen. But he finds that some very intelligent and impartial persons see the case in a different light. A correspondent, to whose judgment he pays great deference, expresses himself in the following language:—“May I suggest to you, that the passage about Origen, which you animadvert upon in your last letter in the Repository, from Dr. Horsley, does not seriously mean to approve of his using a groundless argument, provided his heathen adversary could not detect a fallacy, but that *such a man as Origen* would think it not the worse for wanting truth. This makes a material alteration, so far as Dr. Horsley's character is concerned; and it seems to me to be the only sense the words will bear.”

The reader having the passage before him, will judge which of the two senses is most natural and obvious. The expression is, at least, ambiguous: and it would have been very easy for the learned prelate to have fixed the sense by inserting the words, *in Origen's estimation*, or some equivalent phrase. Considering therefore the ambiguity of the phraseology, the author hopes that he shall be acquitted of the charge of intentional misrepresentation. Many will, no doubt, understand the expressions in the same sense with the author's correspondent. And the author himself is willing to believe that he has misconceived the bishop's

meaning: and upon this ground, should the letters be reprinted, he will alter what he has written upon that subject. His design is not to detract from any man's character: nor does his cause require it. It needs no misrepresentation to shew how the bishop exerts all the energies of his mighty mind, all his powers of learning, of reasoning and of language, to extricate himself from the fatal embarrassment into which he is plunged, by placing too great confidence in the reveries of Mosheim: and how all these energies are exerted in vain, and he is obliged in the end to withdraw from the field, baffled, defeated and silenced. Nor is any thing requisite but a simple detail of facts, to expose the temerity of the worthy prebendary, who knowing little either of the scope or of the state of the controversy, runs a muck at all he meets, and in his pious zeal to protect his venerable father, sometimes jostles him and knocks him down, and at other times heroically encounters windmills for giants, sometimes exciting compassion and sometimes derision: but never doing harm to any one but himself.

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*Mr. Platts's Complaint of Evangelical Magazine.*

*Boston, July 8, 1813.*

SIR,

A few weeks since I published a pamphlet, entitled *Reflections on Materialism, Immaterialism, an Intermediate State, the Sleep of the Soul, and the Resurrection of the Body, being an Attempt to Prove that the Resurrection commences at Death.* If any light could possibly be thrown upon a

subject so intricate, and at the same time so important as the doctrine of a future state confessedly is to all mankind, I conceived it might be useful to the pilgrims who are travelling to a "better country," of every name and of every denomination; for, however Christians may differ in other respects, they all agree in the belief of a future life. Under these impressions, I sent an advertisement of my book to be inserted on the wrapper of the *Evangelical Magazine*, when, behold, they refused to insert it, and on my application for an explanation they also refused to assign the reason of their conduct. I mean not to make any harsh remarks on the partial and uncandid conduct of these self-named evangelical Christians, I merely state the *fact*, and leave every one to draw what inferences he pleases from the case.

My book was not intended to give offence to any serious Christian: it is the result of much reflection; and, whatever may be thought of the opinions it contains, I trust it is written in that spirit of humility and charity which will never be a disgrace to a sincere enquirer after truth.

Yours, &c.

JOHN PLATTS.

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*A Quere.*

SIR, *June 15th, 1813.*

If in some darker day, a sect were to arise, which instead of addressing prayer in the only scriptural mode, should, in various parts of their liturgy, however otherwise unexceptionable, worship God, not through Jesus Christ, or in his name, but through or in the name of the Humanity,

or the holy, blessed and glorious Humanity,—would the plea, think you, of *necessitas rei, major cantela*, or any other, acquit such a sect, in the opinion even of an orthodox fellow Christian, of a wanton, perverse and perilous deviation from the better, as well as more legitimate, phraseology of the Bible?

Your's  
TE TACE.

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

No. CXXX.

“*Much good do you.*”

Under the above not very dignified title, the quaint *Fuller* has the following *thought*, in his *good Thoughts for Worse Times*, the Sequel to his *Good Thoughts for Bad Times*, 24mo. 1649. pp. 60, 61.

“One Niceas a Philosopher having his shoes stolen from him, *May they (said he) fit his feet that took them away.* A wish at the first view very harmless, but there was that in it, which poyson'd his charity into a malicious revenge, for he himself had *hurl'd or crooked feet*, so that in effect, he wished the thief to be lame.

“Whosoever hath plundered me of my *books and papers*, I freely forgive him, and desire that he may fully understand and make good use thereof, wishing him more joy of them than he hath right to them. Nor is there any *snake under my herbs*, nor have I (as *Niceas*) any reservation or latent sense, to myself, but from my heart do desire, that to all purposes and intents, my *books* may be beneficial unto him. Onely requesting him, that one passage in

his (lately my) *Bible* [namely Eph. iv. 28.] may be taken into his serious consideration.”

No. CXXXI.

*Fides Carbonaria.*

*Implicit faith* has been sometimes ludicrously styled *fides carbonaria*, the *Collier's faith*, from the noted story of one who examining an ignorant collier on his religious principles, asked him what it was that he believed. He answered, “I believe what the church believes.” The other rejoined, “What then does the church believe?” He replied readily, “The church believes what I believe.” The other desirous, if possible, to bring him to particulars, once more resumes his inquiry; “Tell me then, I pray you, what it is which you and the church both believe?” The only answer the collier could give, was, “Why truly, Sir, the church and I both—believe the same thing!”

No. CXXXII.

*Antinomianism.*

Antinomianism, said Robert Robinson, at a time when he was not at the furthest remove from it, is a sort of *surfeit*, which in all churches has been found to succeed a plenty of *evangelical preaching*.

No. CXXXIV.

*Head of a Faction.*

Whosoever makes himself the head of a faction, says the historian of Henry II. must consider abilities more than morals, and reward zeal for the cause, which is frequently strongest in those who have no other merit; with the most distinguished marks of favour.

## BIBLICAL CRITICISM.

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*Additional\* Contributions to Scrip-  
tural Criticism.*

June 3d, 1813.

Μὴ νεμέσα βασιῶσι.

2 Kings, xvi. 9.—“the king of Assyria [Tiglath Pileser] *harkened unto him*: for the king of Assyria went up against Damascus, and took it, &c.” 2 Chron. xxviii. 20, 21.—“Tiglath Pileser, king of Assyria, came unto him, and *distressed him*, but *strengthened him not*.”

These two accounts of the issue of the alliance between Ahaz and the king of Assyria, seem to contradict each other. The aid of some of the correspondents to the Monthly Repository, is invited, for the solution of the difficulty. In the mean time, I conjecture that the real state of the case might be as follows:

Ahaz applied, for help against his enemies, to Tiglath Pileser, whom he engaged, by costly presents, taken partly out of the sacred treasures, in his defence. The assistance† was, no doubt, reasonable and welcome: yet the sum paid for it, was perhaps excessive. Supposing this to have been the fact, Ahaz might, *on the whole*, and *eventually*, be more injured than profited by his connexion with the Assyrian monarch.

Psalm i. 3.—“whatsoever he doeth, shall prosper.”

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\* Mon. Rep vol. vii. 696—701.

† That it was not withholden, we learn from Josephus Antiq. Jud. ix. 12, § 3, and thus much may, probably, be inferred from Isaiah, vii. 1—17.

According to the version proposed in the margin of an interleaved Bible of a late learned and ingenious friend, “it shall bring to maturity whatsoever it beareth.”

By means of this rendering, (and it has the sanction of Buchanan, Geddes, &c.), the image is continued and preserved. On the other hand, there are not wanting great authorities for the present translation, in defence of which, moreover, it is alleged that the clause “it shall bring forth its fruit in its season,” makes the last member of the third verse—considering it as part of the metaphor, of the description of the *thing* and not of the *person*,—superfluous. But, in truth, this representation is first general and then particular. The psalmist begins with suggesting a comparison:

“He the good man] shall be like a tree planted by the rivers of water, That bringeth forth its fruit in its season;”

he next places in full view the most striking circumstance of the similitude—

“And its leaf shall not fade,  
But it shall bring to maturity whatsoever it beareth” [both leaves and fruit].

In the case of many if not of most trees the maturity of the fruit depends on the healthy condition of the leaf: and that the original word, in the Hebrew Bible and in the Greek of the LXX and of the New Testament, sometimes requires the sense of *bear*, instead of *do*, will appear from Gen. xli. 7. Isaiah v. 10, Habb. iii. 17, and John xv. 5.

Matt. x. 10,—“the workman is worthy of his meat,”

Luke x. 7,—“the labourer is worthy of his hire,”

1 Tim. v. 18. “For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn: and, *The labourer is worthy of his reward.*”

It has been concluded from the manner in which this quotation is made by Paul, and from the occurrence of the words in Matthew and Luke, that the gospels of those evangelists were extant when the Apostle wrote to his beloved convert. However, there is no decisive proof of the sentence being introduced as a citation from any sacred books: and the probability is that it formed one of those current maxims of the age and country of which the writers of the New Testament sometimes availed themselves. Lardner has taken no notice of this text in that section\* of his *Supplement, &c.* where his object is to shew *that the Gospels are not mentioned, nor referred to, in the Epistles, &c.*

Matt. x. 8,—“Freely ye have received, freely give.”

*It was highly proper*, says Mr. Cappe, when commenting on this verse,† *that the apostles should shew their disinterestedness, in opposition to the Jewish teachers, who “devoured widows’ houses.”* The remark is just, considered in itself, but can scarcely be admitted as an explanation of the precept of our Lord’s now before us. We have already seen that he pronounces “the workman worthy of his meat:” and it appears to have been his design that his

twelve disciples should accept, as some return for their labours, the hospitality and good offices of their friends. The words must therefore be read with a single reference of them to the preceding clauses: “Heal the sick, cleanse the lepers, raise the dead, cast out dæmons; freely ye have received, freely give.”—q. d. *Miraculous powers have been largely and without grudging bestowed on you; and hence you come under an obligation to employ them liberally and unreluctantly in the relief of human misery.*

Matt. x. 34. “Think not that I am come to send peace on earth; I came not to send peace, but a sword.”

Mr. Gibbon\* has thought fit to style this “an ambiguous text:” there will be no difficulty in vindicating it from the charge.

The two clauses of the verse ought to be compared with each other: the declaration in the former is simply, “Think not that I am come to send peace on earth;” and this is explained by the remaining sentence, “I came not to send peace but a sword.” War is undoubtedly one of those states of things which are exactly the reverse of peace: still, it is not the only one. Peace is public or private, national or domestic: and the opposite of private tranquillity, is *division*. In scriptural phraseology, moreover, a sword is spoken of as an emblem and instrument sometimes of division (1 Kings, iii. 24, 2 Sam. xii. 10, Luke ii. 35), sometimes of civil justice (Acts xii. 2. Rom. xiii. 4). And *that* is said to be de-

\* Works, vol. vi. 31, &c.

† Life of Christ, 173.

\* Hist. of Decl. &c. (8vo.) vol. ix. 295.

signed which, in fact, is nothing more than an unavoidable consequence of a particular event or measure (Rom. v. 20—&c. &c.).

If these remarks fail to satisfy us, we shall, nevertheless, admit that the best expositor of the words of Christ is Christ himself. Look then at Luke xii. 51, and all doubt will be removed.—“Suppose ye that I am come to give peace on earth, I tell you, nay, but rather *division*.”

He here returns to a subject which he had touched upon before, in this very chapter (Matt. x. 21): and he now enlarges on the fact, and points out its proper application. Not only so: as if to obviate the possibility and the suspicion of *ambiguity*, he subjoins to his language, “Think not, &c.” an explanation of it: “for I am come to set a man at variance against his father and the daughter against her mother and the daughter-in-law against her mother-in-law; and a man’s foes (Micah vii. 6) shall be those of his own household.” Thus he *predicted* that the Jewish and the idolatrous members of a family, would be the bitterst enemies of those under the same roof who worshipped the one living God, in the name of Jesus Christ.

Matt. xx. 9. “when they came that were hired about the eleventh hour, they received every man a penny.”

I here transcribe, with the view of refuting it, an observation of Mr. Evanson’s, who says,\*

“—in this parable, though the labourers who had wrought the entire day, having received the bare payment they had earned,

had certainly no right to complain of injustice in the householder, nor to controul his generosity towards the others, in giving them more than they had earned; yet surely they must feel the great difference between his mere justice to themselves and his extraordinary liberality to those who had wrought but one hour, and we cannot wonder that they murmured at so seemly unreasonable a preference and partiality in the distribution of his bounty.”

Now, the slightest perusal of the sixth and seventh verses, may satisfy us, that *preference and partiality* had no concern in this transaction, but that the householder proceeded on the equitable principle of rewarding “the willing mind,” which, from circumstances beyond its controul, could not fulfill all its wishes. It is no irrational inference from these verses, that the labourers hired after an early hour in the morning, would cheerfully have worked the whole day, had their services been simultaneously engaged, in sufficient time.

The parable of the labourers in the vineyard, is referred by Mr. Cappe to the case of the apostles,\* by Mr. Kenrick, (Expos. in loc.†) to that of individual men under the gospel dispensation. I cannot but be of opinion, that it represents the measures of Divine Providence in different ages, and eminently among these events the calling of the Gentiles and the murmurs of the Jews, who complained not so much that the Heathens were admitted into a state of covenant with God, as that they were ad-

\* Dissonance, &c. 210, 211. (2nd ed.)

\* Life of Christ, 328, 329.  
† Mon. Rep. Vol. iv. 626, 627.

mitted on other and apparently more beneficial conditions than themselves. According to this interpretation, there can be no difficulty in explaining the words with which the parable is introduced and closed.

Rom. xvi. 3. "Greet Priscilla and Aquila,"—

In Griesbach's text it is "Prisca and Aquila." Luke, in Acts xviii. 2, &c. calls her *Priscilla*, of which name *Prisca* is a contraction.\* From this seeming discrepancy therefore between the epistle and the history we deduce an argument in behalf of both. Paul, writing to some of the native inhabitants of Rome, would naturally enough make use of the Roman abbreviation: Luke, a Grecian, retained, as naturally, the Greek appellation.

Eph. iv. 29.—"that which is good to the use of edifying."

Newcome translates the clause thus: "that which is good to the edification of the *faith*," and, in his note, says, "The reading of *πισews* is well established by MSS. &c. and is preferred by Bengelius and Griesbach."

Yet in *neither* of his editions has Griesbach received it into the text; and *the former* alone was employed by the learned primate. In *this* (1775) *πισews*, it is true, is marked with the sign of preference: in the latter (1806) it is characterized as of *inferior probability*.

The editors of the *Improved Version*, &c.† have copied New-

come's observation, without comment or reserve. They would scarcely have adopted it in its full extent, had they made themselves acquainted with Griesbach's last decision on the reading.

Philipp. i. 14.—"many of *the brethren in the Lord*, waxing confident by my bonds, are *much more bold* to speak the word without fear.

The "brethren in the Lord," were some of the Christians at Rome (Acts xxviii. 14), whence this epistle was written. It is evident from 2 Tim. iv. 16 that, on Paul's first appearance before the civil power, they timidly *forsook him*: the passage under our review, shews that his own situation and example had inspired them with courage. Now this information, presented to us, as it is, very artlessly and incidentally, bespeaks truth and nature: and, when read in connexion with the three following verses, it adds strength to the opinion that there was a Christian church, of no recent standing, in the metropolis of the world.

Philipp. iv. 14 "ye have well done that ye did communicate with my affliction."

Mr. Evanson seems to regard the fact thus stated as inconsistent with Paul's uniform avowal that he always maintained himself by his own labour (1 Cor. ix. 15, and 18). But as our author admits, on the authority of 2 Cor. xi. 9, that the Macedonian converts supplied the pecuniary deficiency occasioned by the persecutions which in-

criticism. As the editors will, no doubt, gladly avail themselves of the suggestions of a friend, I take the liberty of reminding them that it was the emperor *Ferdinand the First* who patronized the printed edition of the *Peshito*, in 1552.—Introd. to I. V. § v.

\* Grot. Annot. in loc.

† I am happy to learn that a new impression is projected of this work, the general excellence of which will be acknowledged by most persons who are conversant with biblical and scriptural

interrupted the manual labour of the apostle, what is there of improbability in the supposition that this labour was in part suspended, and in some degree unproductive, at Rome? Dissonance, &c. ut sup. 316, 317. At any rate, it could have been little if at all exercised during his previous voyage; so that his means of living would be proportionably exhausted.

Though Paul's confinement in this city was comparatively liberal (Acts xxviii. 16, 30), he was, nevertheless, detained in custody, *agreeably to the usage of the Romans*; for the nature and the effect of which Lardner may be consulted (Works, vol. i. 231—236, and 2 Tim. i. 16).

1 Tim. vi. 13, "who before Pontius Pilate witnessed a good confession."

The literal rendering of the three last words, is *the good confession*—*emphatically, the excellent, the honourable*: Wakefield alone, of those translators of the New Testament into English with whom I am acquainted, has here done justice to the original.

N.

*On the Use of Vocal and Instrumental Music in Public Worship.*

[Continued from p. 127.]

SIR,

I have already stated the arguments which appear to me to prove that the apostles did not regard the use of instrumental music in connexion with devotional singing, as inconsistent with the nature of devotion or of the Christian system; and till my remarks on the passages in the N. T. in which  $\psi\alpha\lambda\lambda\omega$

occurs, are shown to be without sufficient foundation, I must farther conclude, that the Christians in the apostolic age, in those countries at least where the use of instrumental music was prevalent, did employ it with their devotional singing, both private and public. If it could be shown, however, that in the ages immediately succeeding that of the apostles, instrumental music not only was not employed in such circumstances, but was even regarded as inconsistent with Christian devotion, it would furnish a considerable presumption in the supposition that this was the opinion of the apostles also. A great deal of assertion to this purpose is to be found in some writers; but I cannot discover their proofs. I shall give an abstract of all I can collect on the subject, from the writers of the two centuries immediately succeeding the ministry of Christ; and I think it will be perceived that our information is utterly inadequate to form any satisfactory conclusion, as to the opinions of the Christians of that period, on the subject in question, or even any general conclusion as to their practice. Mr. Pierce (Col. iii. 16), after stating that he had nothing to say "concerning the manner in which Christians used to sing at home, or in their assemblies, in the apostles' times," continues, "Perhaps some light might be given to it, if we could discover what the custom was in the ages that were nearest to them; but that seems hitherto to be as dark and uncertain as the other."

1, My first quotation may be thought by some to give all the light which is requisite. Philo, (A. A. D. 40,) speaking of the The-

rapeutæ, says, "He who presides, after having explained some difficult passages in the scriptures, rises and sings a hymn of praise, which he has himself composed, or which he has taken from their ancient poets. Those who follow him, also sing other songs in their turn, and according to their rank, all the rest of the assembly listening in profound silence, except that when the hymn is finishing, they join altogether, both men and women, to sing the amens and hallelujahs." Philo mentions also another method of singing practised by this sect. "After supper their sacred songs began. They all rose up, and selected two choirs, one of men and another of women; and from each of them one person of majestic appearance and musical skill was chosen to lead the band. They then chaunted hymns in honour of God, composed in different metres; sometimes singing together, at other times in responsive alternation."—Many have imagined that the Therapeutæ were Christians; and even Eusebius speaks of them thus, though his account of them from Philo completely confutes the supposition. It is now generally admitted, that they were a sect of Jewish ascetics, at Alexandria, existing in considerable numbers before Christianity could have been much known in this place.—From the particular account which Philo gives of their mode of singing, it is most probable that the Therapeutæ did not employ instrumental accompaniments.\*

\* The extracts from Philo are derived from Beausebreand L'Enfant's Preface to the Epistle to the Ephesians.—If the Therapeutæ had been Christians, it

2, Pliny, (A. D. 107.) in his well-known letter to Trajan (x. 97.) states, that the Christians who were brought before him in Asia Minor, "affirmed, that this was the whole of their fault or error, that they had been accustomed to meet together on a stated day, before it was light, and sang among themselves alternately a hymn to Christ as a God;\* (*carmenque*

would at once have been inferred, from the silence of Philo, as to the use of instrumental music among them, that they must have objected to the introduction of it into their devotional services; and this would have supplied an argument against the use of it in ours. As they certainly were not Christians, there will be little difficulty in admitting, that if they did not employ instrumental accompaniments, it arose from some other cause; for instance, that instrumental music was at that time less common in Egypt than in Asia Minor, or that the Jews were less skilled in the use of it than others. During the Babylonish captivity they hung their harps on the willows; and it seems probable that they used them but little afterwards.

\* This is Lardner's Translation of the clause, (Jewish and Heathen Test. ch. ix.) "What Pliny means (he afterwards says) by *secum invicem*, which I have rendered by *among themselves alternately*, I cannot say distinctly. Justin says, 'they stood up and offered up prayers and thanksgiving together; and when the president had concluded, all the people said Amen.' Perhaps this is what Pliny means."—Though I am not concerned with the passage, in connection with the doctrine of the proper Deity of Christ, it may be as well to mention, that no inference could be justly derived from it, as to the opinions of the primitive Christians, unless it could be shewn that the words *quasi deo* (as to a god) were the words of the Christians themselves. If they told Pliny no more than that they used hymns in praise of Christ, the Heathen governor would naturally represent it as he has done.

Supposing, however, that the *quasi deo* were their own words, in what sense they used the appellation *deus*,

*Christo quasi deo dicere secum invicem.*) On this passage I have to observe, 1, that it is very far from certain, that Pliny means, by *carmen*, a song or hymn: the word may denote any established solemn formula, any preconceived form, whether in verse or prose, whatever be its subject.\* 2, I do not know that any adequate reason can be assigned for Pliny's using *dicere*, to say, if he meant that the Christians sung the *carmen*, whatever it was. They met before day-break, doubtless to avoid the observation of their persecutors; and they would from the same cause, naturally employ the more quiet modes of worship. 3, Whatever mode was employed, the *carmen* was used by the Christians *secum invicem*, each one by himself in turns. This I conceive to be the true force of the expression, and if they really did sing, their mode of doing it, probably, resembled the first mentioned plan of the Therapeutæ, and the method adopted in Tertullian's time.

would be absolutely uncertain. Even admitting (what I see no reason to believe,) that they regarded him as truly God, and farther, that their *carmen* was, properly speaking, a prayer, I should say, that they had not learnt their Christianity from our scriptures. But when we consider, that half a century after, Justin Martyr, who was acquainted with the practice of the Asiatic churches, represents the Christians as worshipping the Creator of all, the Father, through Christ or in his name, we have good reason to conclude, that these earlier disciples had not forsaken the precepts and practice of the apostles; and that if the *carmen* were not simply a hymn in honour of Christ, but really a prayer, it was, as Lardner says, "a prayer to God upon Christian principles, in which God was praised for all the blessings of the Christian revelation."

\* See among other authorities the note (n) in Lardner.

It is clear that in this case we should still be without any means of determining whether or not the primitive Christians used instrumental accompaniments with their devotional songs; and at any rate, we could not possibly infer any thing from Pliny's words, as to their views on the propriety of employing them. I think it by far the most probable that they did not sing, and in this I am confirmed by the testimony of

3, Justin Martyr. This eminent writer flourished in the former part, and till beyond the middle of the second century. He is placed by Lardner at A. D. 140. Williams (Psalm. Evang. vol. ii. p. 31) says that Justin describes singing as a principal part of the worship of the primitive Christians; and he refers to Burney's History of Music, vol. ii. p. 3, 4, where that writer speaks of Justin's having left "a clear and indisputable testimony to the early use of hymns by the Christians 'approving ourselves grateful to God, by celebrating his praises with hymns and other solemnities.'" The passage referred to is in his Apology to Antoninus Pius (p. 60, of the Paris Ed.) He there repels the charge urged against the Christians that they were Atheists; stating their belief that the Maker of all things does not require libations and burnt offerings, and that they

† Justin Martyr was born in Palestine. During his studies he travelled to Egypt, where he was converted A. D. 132. He went to Rome, in the reign of Antoninus Pius, where he drew up his first Apology, A. D. 160. He then went into the east, visiting Ephesus; whence he returned to Rome. There he wrote his second Apology, and soon afterwards suffered martyrdom, A. D. 165.

praised him by prayer and thanksgiving; that they did not consume in sacrifices the things which he created for food, but (regarding this as the only honour worthy of him,) employed them for themselves and the needy, and under the influence of gratitude, offered rational ceremonies and hymns for his various mercies: *δια λιγού πομπας και ὕμνους πεμπειν*. If there were no other passage in his works bearing on the subject, I should from this willingly admit it to be not improbable, that the Christians in Justin's time commonly sung hymns; (though still I know not how any decisive inference could be derived from it as to their employment or non-employment of instrumental accompaniments: \*) But the fact is, that the reading or recital of David's Psalms, or of any similar devotional compositions, is the most that is necessarily implied in this passage, and when Justin is giving a particular account of the public worship of the Christians, he takes no notice whatever of psalmody.

I will insert in a note the whole of the passage just referred to; † and though it affords negative evidence

\* We continually speak of the *singing* in those places of worship where instrumental accompaniments are employed, without making any allusion to them. I do not therefore perceive that a writer's silence respecting instrumental accompaniments, when he is speaking of the psalmody of the Christians, is in itself considered, any proof that it was with the voice alone.

† After giving an account of the Eucharist, as performed after a baptismal service, Justin proceeds: "On the day which is called Sunday, all who live in the cities or in the country, assemble in one place, and a convenient portion is read of the records of the Apostles or the writings of the prophets: and then the reader ceasing, the president gives

only, I cannot but regard it as proving, not only that singing did not form a principal part in the worship of the Christians of Europe and Asia in Justin's time, but even that it was not employed at all in their public worship. 4. But Justin Martyr has by some been supposed to declare, "that the use of singing with instrumental music was not received in the Christian churches as it was among the Jews, but only the use of the plain song;" and it has been said that this testimony seems incontrovertible. The fact is, the treatise in which this passage is contained (*Quæstiones et Responsiones ad Orthodoxos*), though printed with Justin's works, is universally allowed to have been composed by a much later writer, and is attributed to the fifth or sixth century. ‡ The author is

suitable instructions and exhorts to the imitation of the excellencies displayed in them. Then we all rise up together, and pray; and as I have before stated, when our prayers are ended, the bread is offered, and the wine and water." [These appear to have been mixed together, as mention is before made of a cup of wine and water.] "And the president in like manner offers up prayers and thanksgivings to the best of his abilities, and the people audibly express their assent by saying the Amen. The things for which thanksgivings have been offered are then distributed, and every one partakes of them; and to those who are not present they are sent by the deacons. Then those who are affluent and liberal give each what he chooses; and the money which is collected, is laid up with (παρα) the president, who gives aid to the orphan and widow, and to those whom disease or any other cause has reduced to want, and to the prisoner and the stranger; and in short, takes care of all who need relief."

‡ The writer warmly defends singing, by appealing to its effects on the mind: he condemns instrumental ac-

supposed to have been a Pelagian of Syria; and his statements are conclusive respecting the non-employment of instrumental music in public worship, in his age and country; but no farther, since we know from indisputable authority, that it had been introduced into public worship at latest during the time of Constantine.

5, Lucian (fl. A. D. 176), says Burney, (*Hist. of Music*, vol. ii. p. 3). "speaks of the psalm-singing rage of the first Christians." Supposing Burney's account to be correct, it proves nothing as to the mode adopted by the early Christians: it leaves it uncertain for instance, whether it were with or without instrumental accompaniments. Here again, however, we are left in darkness; for if Burney refers (which appears certain) to the dialogue called *Philopatics*, he should have stated, that it is most probable that the *Philopatics* was not written by Lucian, but is a production of the third or fourth century.\* All that occurs in the *Philopatics* is, that some of the Christians spoke of themselves as spending whole nights in singing hymns.

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companiments as childish, and fit only for babes. His argument I shall have occasion to notice hereafter, and I will then quote the passage at large. Those who have been accustomed to the solemn notes of the organ with their hymn of praise, will think the Writer's reasons for the plain song equally favourable to them; and will regard his opinion respecting instrumental accompaniments as in no way applicable to the judicious use of an instrument peculiarly adapted to simple and solemn harmony.

\* See *Jewish and Heathen Testimonies*, ch. xix.

6, Clemens Alexandrinus (fl. A. D. 194) is to be considered as a testimony of the latter part of the second century. Several passages which are quoted or referred to by Lord King (*Primitive Church* Pt. ii. c. i. § 2), as well as some others which he has not noticed, clearly prove, that in Africa, at least, singing was very common among his contemporaries; and the good Father himself appears to have been very fond of it. I believe, however, that only one of these passages has any reference to public worship; and this appears to me decidedly favourable to the supposition that instrumental accompaniments were employed with the voice. It is in the *Admonition to the Gentiles*. (p. 74, Par. ed.) In order to give his Heathen reader a vivid idea of their religious services, he contrasts them with the Bacchanalian mysteries. He speaks of the church as the mount beloved by God. The sisters of Semele do not, he says, perform their orgies in it; "but the daughters of God, beautiful lambs, celebrate there the venerable orgies of the word, leading on a modest chorus. The chorus are the just: the song is the hymn of the universal sovereign: the virgins sing it harmoniously ( $\psi$ αλλουσι): angels give glory: prophets praise: the sounds of music are uttered," &c. &c. The passage contains other allusions to the rites of Bacchus; but they have no reference to our object. If  $\psi$ αλλω had not lost its peculiar force before the time of Clemens,\* I see no reason to

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† I am not aware of any other ground for supposing that it had, than that this change in the force of the

doubt, that in the Alexandrian church, young women sang in public worship, accompanying their voices with instrumental music. But Clemens has spoken of *musical instruments as being fitter for beasts than men.*\* The passage must be considered somewhat at large. It is in his *Pædagogus*, lib. ii. c. 4, where he treats of the conduct proper at social meetings. After reprehending the dissolute manners of the profligate at their banquetings, and their riotous music and dancing, and quoting the apostle's words, Rom. xiii. 12, 13, he goes on, "Let the *pipe* then be given to the shepherd, and the *flute* to the superstitious idolater; for truly *these instruments*, more fit for beasts than men, ought to be banished from the sober entertainment."† He then goes on to mention some singular uses to which these particular instruments had been applied, and which had probably contributed to his dislike of them; and censures that kind of music which excites to intemperance and dis-

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word did take place before the time of Hesychius, (See p. 45 of this volume.) It had not however in the time of Aulus Gellius.

\* Pierce's *Vindication of the Dissenters*, Part III. Ch. 3. This great and good man has not always treated his antagonist with perfect candour. In the chapter just referred to, which I believe constitutes his *Tractate on Church Music*, he quotes Clem. Alex. as against instrumental music in toto, when in the same chapter that Father expresses himself at least without censure of instrumental music with the hymns of devotion

† The Athenians in the time of Plato prohibited all kinds of wind instruments, because they changed the lineaments of the countenance, and were also injurious to the organs of respiration.

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order. He next proceeds to explain the instrumental music mentioned in the Psalms, of the organs of the body, and the body itself; but I do not perceive that he means to intimate that those instruments were not employed; but simply that the spirit of the directions given respecting them may be fulfilled without them. "Man (he goes on) is a peaceful instrument: but if a person examine attentively, he will find other instruments to be warlike, inflaming the mind to eager desires, or inkindling love, or rendering the passions furious." He then speaks of the various instruments employed in war by different nations, and says, "We employ then one instrument, the peaceful Word alone, with which we honour God; and no longer use the ancient psaltery, and trumpet, and timbrels, and flute, employed among warlike people," &c. He soon after adduces the apostle's words in Col. iii. 16, 17, and adds, "This is our grateful festivity; and if you choose to sing and play upon the harp or the lyre, you will incur no censure; † you will imitate the pious Hebrew king, who was well-pleasing to God." After quoting Ps. xxxiii. 1, 2, (the decachord mentioned in which he seems to consider as a type of Christ) he says, "as we ought to praise the Maker of all before we partake of food, so when drinking we ought to make harmony (*ψαλλειν*) in his praise." He recommends thanksgiving before sleep overtakes us; and again makes a reference to the Psalms.

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† *Καν προς κιθαραν εθελγησης η λυραν αδεν τε και ψαλλειν μωμος ουκ εστιν.*

He next gives an account of the customs of the ancient Greeks at their banquets, in which they sang the scolion, a song like the Hebrew Psalms, "and those of them who are most skilled in music, sang also to the lyre." He then proceeds to direct that no love-songs should be employed, but that their songs should be the praises of God. He refers to Ps. cxlix. 3, 1; expresses his approbation of chastened, temperate harmony; and admonishes to avoid all that has a contrary tendency.

The foregoing abstract, if it do not afford the readers any instruction or amusement, may assist to convince him that this ancient writer has been too hastily pressed to give evidence against the use of instrumental music among the early Christians.

[To be continued.]

*Mr. John Jones on the Observations on Mr. Wakefield's Translation of Acts xx. 28.*

I regret exceedingly the harsh and ungenerous remarks that have appeared in your last Repository, (p. 392—397) on Mr. Wakefield. Whether we consider the virtues, the talents, or the learning of this excellent man, we cannot but feel regret, gratitude, and admiration; and it little becomes a friend of genuine Christianity and literature, as I conceive *Primitivus* to be, to throw insults over a grave which every feeling and candid mind should approach with a wreath of praise. The best defence of Gilbert Wakefield's critical talents will be a refutation of Griesbach: Primitivus's seve-

rity will then fall upon himself and his oracle.

The common text in question is Ποιμαίνειν την εκκλησιαν του Θεου, ἣν περιποιεσατο δια του ἰδίου ἁιματος, Acts xx. 28. For του Θεου Griesbach has introduced into his text του κυριου. The authority of manuscripts is decidedly in favour of the common text. For some support that text, and, moreover, *forty-seven* read κυριου και Θεου; and these, in effect, support the genuineness of Θεου, and are *against* the referring of κυριου to Christ. The Arabic and Æthiopic versions confirm the common text; yet Griesbach says, *Æthiops habet vocabulum, quo semper utitur sive Θεος in Græca veritate legatur, sive κυριος Neutri igitur lectioni, si solus spectetur, favet.* This is really as Wakefield observes *infamously false*; though I could wish that a more temperate language had been used by him. The Æthiopic translator associated with Θεος the same awful or even superstitious idea which the Septuagint had done with the term *Jehovah*: he therefore seems to render Θεος by κυριος wherever it occurs: and by that word when used absolutely or unrestricted he ever means the Supreme Being. Mr. Wakefield knew this to be a fact, and he asserts it; though the assertion, it must be allowed, is weakened by the appeal which he makes to his own recollection. The Latin version of the Æthiopic stands thus, in *Waiton's Polyglott*, *Attendite totum gregem, cui præposuit vos spiritus sanctus, episcopos, ut pascatis domum Christianam Dei, &c.* The reader after this will judge, whether Griesbach or Wakefield is to be depended upon;

and Primitivus, who, I suspect, has more ability than candour, on revising his article, will, nevertheless, reflect upon some parts of it with regret.

There are two reasons which, with the predominant authority of manuscripts, must determine us with full confidence against Griesbach. The expression *ἡ ἐκκλησία τοῦ κυρίου* never occurs in the New Testament: and if it did occur, it would not mean the *church of Christ*, but *the church of God*; because *ὁ κύριος*, when used in the Jewish and Christian scriptures, unrestricted by some other word or circumstances in the context, ever denotes the Supreme Being. Griesbach, therefore, has introduced a change of words, without any change whatever in the meaning, which shews him either unacquainted with Greek, or destitute of judgment.

On the other hand, the common text, *τὴν ἐκκλησίαν τοῦ Θεοῦ*, is demonstrably the true reading. The term *ἐκκλησία* means an assembly or collection of men; and the apostle here uses the phrase *τὴν ἐκκλησίαν τοῦ Θεοῦ*, to distinguish the true believers, as a body of people who received the doctrine of God and who were devoted to God, by superior virtue, in opposition to the Gnostic teachers, who embraced cunningly devised fables, and who did *not*, on account of their vices, belong to the church of God. "I know this," says he, "that after my departure, grievous wolves will enter in among you, not sparing the flock—speaking perverse things, to draw away disciples after them." The church of God is the same with that which Peter calls the *flock of God*,

1 Pet. v. 2. And it is observable that Paul uses it *eleven times* in the course of his epistles, not to mention that, with the same view, he has in the context, the phrases "kingdom of God, the gospel of God," and "the counsel of God."

But how are we to understand the passage? Not, assuredly, with Mr. Wakefield. Had the expression occurred in a heathen writer, "the blood of God," might be intended to mean "the Son of God." But the apostle, who was a Jew, and, as such, accustomed to consider God as a pure spiritual Being, would have thought a language of this kind, not only improper but profane: and I am sorry that Mr. W. through his great partiality for the heathen authors should have been betrayed into such an interpretation. On the other hand, the commonly understood construction stands opposed, not only to reason, but to the practice of writers in Greek and other languages, "To feed the church of God, which he secured with his blood." *Τοῦ Θεοῦ* is introduced obliquely, to limit the general term *ἐκκλησίαν*, and is to be supplied in the succeeding clause,—*ἣν* i. e. *ἣν ἐκκλησίαν τοῦ Θεοῦ*. Now this last is the object of *περιποιεσατο*; but a clause introduced to define the object, cannot be separated from it, and changed, to become the agent to the same verb. This would be a mode of writing, to which nothing, I believe, similar can be found in any author, ancient or modern. Had Paul intended this meaning, he would have written to this effect, *ποιμαίνειν τὴν ἐκκλησίαν ἣν περιποιεσατο ὁ Θεός δια τοῦ ἰδίου αἵματος*. Who then is the person that we are to

understand by *he*? In speaking and in composition, it is not unusual with all men to omit *the agent*, or principal subject of discourse, if it be notorious who that subject is; or if the frequent recurrence of his name cannot fail to recal the idea of him, even in circumstances where he is only alluded to. Thus the Pythagoreans said and wrote, *αυτος εφα*, *ipse dixit*. It was not necessary on any occasion, to say that *αυτος*, *he*, meant Pythagoras. The writer, the subject of the discourse, the constant reference made to him by his disciples, were sufficient to answer this purpose. In the same manner, it was a notorious fact, that Jesus had shed his blood for the benefit of mankind: and the apostles were constantly speaking of the generous sacrifice which he had made of himself, in this respect. On the notoriety of this fact, as sufficient to explain his meaning, the apostle depended, when, following the rapidity of his ideas, without any suspicion of grammatical inaccuracy, he said, “feed the church of God, which *he*—he who, as we all know, died on the cross,—fenced with his blood.” We may see a similar

instance of this omission, on this very subject, in Micah v. 2. and it is observable, that for *he* of the prophet, is introduced the term *governor*, in Matt. ii. 6.

The various reading on this text, is easily accounted for. When the true construction was overlooked, the impropriety of the implied phrase, *αυτος του Θεου*, to which there is nothing similar in the N. T. was necessarily felt; and even the advocates of the Divinity of Jesus, like Griesbach, in modern days, naturally looked out for a more rational and probable expression. The note of Griesbach, which has been deemed so learned and satisfactory, is certainly one of the most elaborate in his work; but it only proves that he had more candour than judgment. In my humble opinion, notwithstanding the high praise it is now the fashion to heap upon this critic, his reputation has far exceeded his real merit; and I will engage to shew, that in the far greater number of those places in which he has mostly laboured to correct the Greek text, he has, as in this passage, been successful only in corrupting it.

JOHN JONES.

## INTELLIGENCE.

### *Unitarian Fund.*

In resuming the account of the Anniversary of the Unitarian Fund we feel great pleasure in stating that we are enabled, by the assistance of some gentlemen who took notes of what passed, to present our readers with the

substance of the speeches on the occasion.

We have already stated that upwards of Three Hundred gentlemen were assembled at the Dinner, and that W. Friend, Esq. was in the chair. To that gentleman, the company and the Society are

under great obligations, for the able and dignified manner in which he presided at their festival. Almost all the sentiments and names, announced from the chair, were prefaced by remarks, tending to make them welcome to the meeting, and the spirit and harmony of the company were kept up to the last.

We shall notice only the Toasts which led to the speeches, with which, in the manner before stated, we have been favoured.

“The Rev. E. Butcher.”

Mr. Butcher began by saying, that he was almost equally afraid that he should not be able to make himself heard by so numerous an assembly; or to express, to his own satisfaction, the gratitude he felt at the very handsome terms in which his services had been mentioned by the Chairman, or the candour and attention with which they had been listened to by many whom he was then addressing:—he said, that if his feeble efforts should prove successful in promoting what the worthy Chairman had justly and emphatically styled “vital religion,” he should indeed deem himself honoured and happy. He congratulated the company upon the gradual extension of what appeared to them to be *just* and *scriptural* views of the Divine Being, the *sole* object of religious worship, and of the paternal, wise, and beneficent nature of his government. He rejoiced that his station in life was one which led him to the investigation of religious *truth* for himself, and to the diffusion of it amongst his fellow travellers through this preparatory state. He reminded them that it was a most interesting and noble

cause in which they were engaged, that if they pursued it in a steady and honourable manner, it must, by the divine blessing, be ultimately successful. He besought them not to injure this *good* cause, by any unworthy and immoral conduct; and concluded a speech, which was heard throughout with profound attention, and repeated marks of applause, in words to this effect: “Finally, Mr. Chairman and Gentlemen, may your whole behaviour both in public and private life do honour to your religious profession, whether you belong to the comparatively higher or lower classes of society: whether you are engaged in any of the useful and honourable arts which contribute so essentially to the comfort of mankind, or are treading the sometimes intricate, and sometimes luminous paths of science; whether your progress hitherto has been more or less successful, may you still be pressing towards perfection: may prosperity of the best sort be your portion: may you reach the *nobility* of virtue, the *peace* of a pure conscience, and the *favour* of heaven.”

“The Rev. J. Joyce, and Prosperity to the Unitarian Book Societies.”

Mr. Joyce briefly related the history of the establishment of the Book Society. He stated that of the 30 members who first associated to frame the institution (now upwards of 20 years ago) 10 were still living, of whom he was one. The Society had distributed books of the value of £5000. He, as Secretary, of the Society, invited persons in want of Tracts, to make known their wants; and he concluded, with expressing his hope

that as there had always been, there would always be, cordial co-operation between the Book Society and the Fund.

“Mr. Wm. Smith, and the Speedy Repeal of all Penal Statutes in Matters of Religion.”

Mr. Edward Taylor said, that as one of Mr. Wm. Smith's constituents he rose to thank the company for the tribute of respect which they had paid to that gentleman. Mr. Smith had recommended himself to the electors of Norwich, by his constant and steady adherence to the principles of civil and religious liberty, which principles, as long he continued to advocate, he would receive the support of his present constituents. With regard to the Bill, about to be introduced into parliament by Mr. Smith, Mr. T. said it had his entire approbation; if it passed, he should consider it as one stone removed from that horrid and unsightly building which superstition and persecution had erected, and which he trusted would, as just and liberal views of religion increased, be razed to the ground. He thought the fate of the Bill more doubtful in the House of Lords than in the House of Commons, but even in the bench of Bishops he expected it would not want a supporter. He doubted not but the venerable and excellent bishop of that diocese in which he resided, would manifest the same truly catholic and christian spirit which had inspired him in the support of the Catholic cause. He took that opportunity of bearing his testimony to the amiable and benevolent character of the Bishop of Norwich, a man whose private and public virtues were

worthy the imitation of Christians of all classes, but more especially of those who were elevated to stations of power and influence in the church.

“The Missionaries.”

Mr. Wright said, “I think it an honour to stand connected with the Unitarian Fund, on account of the liberal principles on which it is founded, the important objects it is designed to promote, and the respectability and worth of its numerous supporters. To be employed as one of its Missionaries, in enlightening and liberalizing mankind, I deem a peculiar happiness. May I be permitted, Sir, just to mention what your Missionaries endeavour to effect by their exertions? It is their endeavour to bring men to use their reason in all matters of religion, to receive the gospel in its native simplicity, to lead them to right views of God, and to love Jesus Christ without thinking ill of his Father, to promote knowledge virtue and charity. Since our last annual meeting I have travelled 3200 miles, and preached in nearly an hundred different places, half of them places in which I had not preached before. With the greatest satisfaction have I witnessed the progress Unitarianism is making and the growing zeal of its friends in various parts of the country, especially in the North west, in Norwich, and some other places. I have sometimes been thought too sanguine in my expectations of the success which would attend our exertions; but, Sir, that success has been greater than I had dared to hope I should witness in so short a time. Could I communicate to this company

the pleasure I have derived from what I have seen and heard, in the course of my Missionary labours since our last anniversary, I should not fear tiring them by a long speech; but that is not possible. After what has been done, from the present promising appearances, and from the numerous friends of the cause in various parts of the country, what may we not hope to see effected? If there were no Unitarians in the kingdom but the present company I should not fear for the cause; they would be sufficient to make way for the truth to go forth, and let it but have room to spread and operate and it will not fail to be successful and to triumph. Sir, I sincerely thank you and the present very respectable company, for so kindly noticing the Missionaries in drinking their health, and fervently wish you all may enjoy health and every kind of prosperity."

Mr. Bennett also said, "I rise to express my gratification at having my health drank by a company like this, so numerous, so respectable for wealth, knowledge, and above all for virtue. It is impossible but that I must most gratefully feel the honour which has now been conferred upon me. I have had the pleasure, Sir, of being connected with this Society from the time of its formation; I have marked its utility, I have rejoiced in its success; and nothing has happened in the whole course of my life which has given me greater pleasure than my being a member of the Unitarian Fund, and being allowed, in my humble way, to contribute to the furtherance of its great objects. I

esteem it an honour to belong to this Society because of the principles on which it is formed. It is a religious Society which recognises the God of Creation as the Father of all mankind; and as the offspring of one God, it considers all men as having a common capacity susceptible of improvement in knowledge and virtue. In this we make no difference between the rich and the poor; here they meet together, and it is acknowledged, that the Lord is the Maker of them all. I esteem it an honour, Sir, to belong to this Society, because it acts upon the principles I have now mentioned. It endeavours to instruct the common people in the knowledge of religion, and to teach them to know the One God, and Jesus Christ whom he has sent. The effort is worthy of those who are already informed; for if the poor are instructed in knowledge and virtue, they must necessarily be greatly benefited; and, indeed, every thing about their situation of a dishonourable nature, is removed. The members of this Society, in the important object of their pursuit, seem to be looking at the example of their great Master, who went about doing good; and whose ministry was very much directed to those of humble circumstances. To the poor, said he, the gospel is preached. I esteem it an honour, Sir, to belong to this Society because its individual members employ part of their wealth for the prosecution of a grand design. How much money is spent in procuring the luxuries and pleasures which this transitory world affords. I would by no means depreciate the blessings of this

life ; the bounties of Divine Providence are not to be despised ; if gratefully possessed and temperately used, they are real enjoyments, and constituent parts of human happiness. But still the pursuit of temporal pleasure, though innocent in its nature, is not comparable to the instruction of mankind in the religion of Jesus Christ, which is emphatically called, The glorious Gospel of the Blessed God. By this you increase the present happiness of your fellow creatures, and lay the foundation for their eternal felicity.

I conclude, Sir, with expressing my cordial approbation of the design of this Society, and with hoping, that I shall ever continue to deserve its approbation. As far as my other engagements will permit, my humble services are at its disposal. May health and prosperity attend each individual of this company ; and may every laudable and virtuous effort be crowned with success."

"Mr. Alderman Wood, and the Progress of Education amongst the Poor."

The worthy Alderman expressed himself both pleased and surprised to find so large a company assembled on such an occasion. He was flattered with having his name connected with Education. The Lancasterian School in the City for 1000 children, with which he had to do, already contained 800. He was pleased to find and to report that the Catholics were eager to get their children into the School, owing to the liberal plan on which it was established ; no particular creed being laid down or suffered to be inculcated.

The objects of the Society had the alderman's approbation, and he thought that nothing more than zeal was wanted to realise them. He considered the zeal of the Methodists worthy of imitation by Unitarian Christians. He mentioned an instance, coming under his own knowledge, of a mine being to be opened in the West, which had drawn together 3 or 400 people, who, being principally Methodists, had no sooner assembled, than they raised a decent meeting house.

"Mr. Alderman Goodbehere, and the Cause of Truth and Freedom in the City of London."

In return, the worthy magistrate expressed his satisfaction in being in such a company, his regret at not having been earlier introduced into the Society, and his wish for further acquaintance.

The Alderman dwelt for some time upon the pending Trinity Bill, to which he wished success, but the success of which he dared scarcely anticipate. He recommended that if opposition should arise in the House of Lords the Unitarians should pray to be heard by counsel ; which would oblige the opposers to give their reasons.

"The Treasurer."

Mr. Christie, on his health being drank as treasurer, returned thanks for the honour that had been done him, in having any service he had rendered the society so kindly accepted and so liberally acknowledged.—He expressed the satisfaction he had received in discharging the duties of his office, and in an especial manner from the opportunity he had of witnessing the harmonic co-operation of the Committee, which to him was

ample and sufficient reward.—When, said he, I reflect on the situation of this society, at its commencement seven years ago,—when I consider the opposition it has had to contend with, and that, not merely from the professed enemies of Unitarianism, but also from some of the friends to that cause—when I reflect on the good it has already effected—and when I see in the present large and most respectable meeting, the guarantee it has of future support and more extended usefulness—I feel, I must acknowledge, no small degree of pleasure, in having had the happiness and the honour to co-operate, however feebly and humbly, in such a glorious object, with such company, such encouragement, such cheering and animating prospects of success.

Mr. C. then observed that much of the opposition the society had met with, some years ago, from friends to Unitarianism had of late died away. Many, said he, who, from prudence and caution, had withheld their support, have now come forward and entered into our plans, with the most lively zeal and the most liberal encouragement. Many have heard, some have witnessed, the exertions of our missionaries, have been informed of the support we have exhibited to poor and almost sinking congregations—and also the advice and aid we have afforded to individuals and to societies just starting in the path of enquiry—and from watching the progress of the society, and most rigidly scrutinizing its schemes, they have been brought, on conviction, to acknowledge the efficacy of our plans and utility of our object. Opposition, Sir, said Mr. C. we

still have—but it were folly, indeed, to think we should not have it, when the universal experience of mankind informs us that all the efforts for the reformation and amelioration of man have been efficient only by their *gradual* operation, and never by instantaneous adoption. We may say of religious truth, what the philosopher of old said to his royal pupil, in regard to knowledge in general, that there is no royal road to it—religious truth, and indeed every thing that is truly valuable to the *mind* of man, must be *acquired*—it cannot be *bestowed*.

Mr. C. then said, that by our professed opponents we are indeed continually traduced, vilified and censured, for using carnal and unhallowed means for the attainment of our ends. And what, Sir, are these weapons which excite so much dissatisfaction and give so much disgust to our opponents? They are nothing more than what they themselves, most wisely and properly, but at the same time habitually, make use of in all the important concerns of life; religion *only* excepted, confessedly the most important of all. Why, Sir! the weapons of our warfare are only reason and common sense, which we contend were given us to be used, not merely in matters of secular and subordinate interest, but also in all our enquiries into moral and religious truth. Yes, Sir, we contend, we not only *may* but conscientiously *must* use our reason, and that not merely in understanding the meaning of revelation, but also in weighing the evidences and in ascertaining the existence and authenticity of revelation itself. Notwithstanding, Sir, continued Mr. C. the name-

rous hindrances and obstructions we have to contend with, we are not discouraged. We are convinced that though our progress, which we all hope is the progress of truth, may be slow, yet it is sure. Much, very much good has been already effected by this society. An unbounded field of usefulness is, however, before us, inviting our labours, stimulating our efforts, encouraging and animating our hopes, by the fairest promises and most rational prospects of ultimate success.

Mr. C. concluded by felicitating the chairman on the happy earnest which such a large and respectable meeting afforded of the society's labours being seconded, and its object supported by the company, wherever their individual influence and ability might extend.

“Rev. W. Vidler, and success to his Labours at Reading and Chatham.”

Mr. Vidler pleaded guilty to the charge of having preached the doctrine of the Carpenter's Son, in a carpenter's shop, and urged, in the language of an old divine, that convenience for the time being was consecration. He then dwelt at some length upon the state of things at the two places above mentioned, enforcing it upon the company that nothing was wanting to the success of Unitarianism but the exertions of Unitarians.

“Mr. Rutt and our good wishes to the Unitarian Academy.”

Mr. Rutt rose, and said,—  
‘I am not insensible, Sir, of the honour you have done me, by connecting my name with the Unitarian Academy, though I am conscious that there are persons

present, whose names should rather have been mentioned on this occasion, for the services they have rendered to that institution. This should have been the case, Sir, had the chair been otherwise occupied, or if my friend, the Treasurer, had not been such a pluralist in concerns of public utility, as to have his name necessarily introduced, to-day, in another connection.

I believe, Sir, most of us are acquainted with the origin and objects of this Academy, which grew out of the success of the Unitarian Fund. The projectors of it highly and justly valued the services which had been, and might be rendered to our cause, by the zeal and piety of Christian teachers, who had received only an English education. But they thought it desirable to give young men some knowledge of the learned languages, as a useful, rather than an ornamental accomplishment, to assist them in understanding and explaining the scriptures, though they should never reach those intellectual attainments at which scholars have often arrived, and which, I trust, will always distinguish many in our communion.

I had hoped, Sir, that the Unitarian Fund had now survived all the prejudices which it encountered at first, even among some Unitarians. But I am sorry to find myself mistaken. In a periodical publication, which, I trust, is familiar to us all, the Fund is censured, by an anonymous writer, especially as it proposes to act by such means as the Unitarian Academy may supply. The writer to whom I refer, and who is to me quite unknown, appears to have forgotten that the Unitarian Fund was

designed expressly to promote Unitarianism by popular preaching. He will allow us to assist old and regular congregations, and thus escape the charge of innovation, but, when our preaching becomes popular, it is disapproved.

I should scarcely have mentioned the objections of this writer, had he not connected them, though indirectly, with the name of our late venerable friend, Mr. Lindsey, by whom he describes himself to have been led into, and conducted in the path of Unitarianism. Yet when I had the honour, last year, to be called to the chair which is now so worthily filled, I felt myself justified, in representing Mr. Lindsey as consoling himself, amidst the languors of declining age, and in the near prospect of dissolution, by observing that the doctrine which he had so well taught and exemplified, was descending among the people, and likely to become the religion of the multitude, by the means of popular preaching.

It was, Sir, the distinguished praise of the great moral sage of heathen antiquity, not merely that he reasoned with philosophers, but that he sought the streets and markets of his crowded city, to gain the attention of the people at large. Yet Christians, it seems, are liable to censure, if they teach or hear in a market place or a carpenter's shop. I know not how other Christians may satisfy themselves, that the dispositions they indulge are becoming the followers of Jesus Christ, but I confess, Sir, that if I could contemplate the conduct of our missionaries with any feelings but those of the highest respect, or without gratitude to the divine Providence for raising up

such men, and preparing a field for their exertions, accompanied as those exertions have been, by prudence and decorum, worthy of those who speak the words of truth and soberness—I should fear for myself that if I had lived in the days of the Son of Man, I must have revolted at the doctrine of the carpenter's son. Yes, Sir, I should fear that I might not have appeared among the earliest followers of him who had not where to lay his head, but rather have hesitated to come in till the eleventh hour, or, perhaps, have waited till all the hours of life were past, before I could gain a satisfactory answer to that first enquiry of worldly wisdom,—have any of the rulers believed?

Gentlemen,—I thank you for the honour you have done me, and now, as I no longer see my friend, the Chairman, in his place, give me leave to address *you*. It is impossible to regret the case of those, who, agreeing with us in faith, are deterred by prejudices from advocating our cause, without recollecting, with pleasure, instances of some who have overcome such disadvantages. In this connection, give me leave to name a gentleman, who, happily surmounted the prejudices of education, and, at the call of conscience, left the academic shades in which he delighted, and has, in various ways, employed his talents to give the advantages of a popular form to what we esteem the doctrine of the gospel. Gentlemen, I am sure you have anticipated me, and expect that I shall propose *the health of our Chairman*.

“Mr. Eaton and the Committee.”

Mr. Eaton said,—I rise, Sir, on the part of the Committee,

and for myself, to return you and the company, our most cordial thanks for the honour you have done us, in drinking our healths. The Committee, Sir, is an important instrument in the execution of the great plans of this Society, and I take it for granted, that, in drinking our healths, you do not intend it as a barren compliment, but as a testimony of your approbation of our conduct. If your committee have, in any instances erred, or disappointed your expectation, it must be placed to the account of their infirmity;—for more active zeal, more energy, punctuality and good intention, could not be employed in your service, and the appearance, this day, of so large and respectable a company proves, satisfactorily, that they have not laboured in vain.—If gentlemen would carry along with them, into their respective connections and districts, all over the country where they dwell, a portion of the zeal, now so conspicuously exhibited, and exert their influence in their various circles, by explaining the object, and stating the great success and utility of this institution, your Committee, Sir, would have, upon our returning anniversaries, to present before you a report still more gratifying and more worthy of your attention. This Society, to its honour be it spoken, has, for its particular object, the instruction and benefit of the poor; they are the great mass of the people, to benefit them is greatly to promote general happiness. I rejoice, sincerely, in this object of our institution; let us endeavour to lessen their sorrows, and increase their consolations, by communicating rational, religious

instruction. As for the rich; if they do not want the inclination, they have abundantly the means of taking care of themselves.”

“Rev. T. Rees, and the Cause of Unitarianism in Wales,”

Mr. Rees expressed himself honoured by having his name connected with his native country. Next to the interest he felt in the general diffusion of religious truth, was his concern that it should be established in the land that had given him birth. He could not reflect without pleasure, on the progress which it had already made there. Within his own recollection, there was but one avowed Unitarian minister in South Wales; while at present the number was considerable, and congregations of Unitarian Christians were dispersed over almost every district of that part of the Principality. To avoid all suspicion of exaggeration he would, however, state, that though several of them were large, others consisted of only a few members; but the smallest of them were of importance, as stations in their several neighbourhoods, where the missionaries of the Fund, and other ministers, found convenient openings for the advantageous application of their labours. He was inclined to ascribe much of the progress of the Unitarian cause in South Wales, to the formation of its Book Society, an institution to the origin of which he could not advert, without some painful recollections, but the success and utility of which afforded him much gratification. — Mr. Rees, after briefly noticing the progress of the Wesleyan Methodists in South Wales, and comparing it with that of Unitarianism, concluded by

assuring the meeting, in allusion to some preceding observations, that the Welsh Unitarians did not yield to their brethren in England, in attachment to religious freedom. He had been deputed by them to convey to Lord Holland and Mr. W. Smith, Petitions to both Houses of Parliament, (signed by about a thousand names) for the repeal of all the penal statutes which relate to religion, and he was confident that whenever it should be deemed necessary, they would again come forward in support of the same great cause.

“Rev. Mr. Gilchrist and the Stewards.”

Mr. Gilchrist said, “I am happy that we are permitted collectively to render an account of our stewardship; for were every man to answer for himself, my only plea would be apology, and my only apology, incapacity. Of my unfitness for an office of this kind, I was previously sensible, and had intended to plead exemption from it, by alleging my holy or pretended holy orders; and though I stand on the list, I consider myself not an efficient but an honorary steward. And I assure you, Sir, it is to us no mean honour to serve, in any way whatever, this respectable company and the Unitarian Fund. I would rather be a door-keeper to such an enlightened and liberal assembly, than dwell in the tents of bigotry.

Sir, we cannot boast of the provision made for you;—we have not furnished you with a feast of exquisite delicacies, such as would please the taste of the epicure; but you came not to an epicurean entertainment, and you have food to eat which the mere epicure knows not of; and your

enlightened minds, your generous hearts have enjoyed a rich repast. The purposes of this meeting are of themselves a noble feast, and that feast has been heightened and improved by the accomplishment of our wishes; it has received an exquisite relish from the success of our endeavours. We behold the rapid progress of simple and rational Christianity; we have the pure pleasure, the exalted honour, of promoting it; and these anniversary meetings are, happily, subservient to that great end. They concentrate the widely scattered sparks, which kindle into a flame that will not, like the fire of zeal without knowledge, impregnated with the sulphur of bigotry, ravage and destroy; but like the luminary of heaven, will cheer by its life, and fructify by its heat.

Sir, we are convinced that it is good to be always zealously affected in a good cause; and therefore we meet to cherish a noble ardour in the greatest and best of causes;—we meet to encourage our hearts and to strengthen our hands by the aids of friendship and union;—we meet to warm our colder brethren into life and action, that the united efforts of many may accomplish with speedy facility, what would slowly and with much difficulty be performed by a few. Every great work requires union and co-operation. Man singly and alone, can do but little, and that little requires much time; but men united with men can in little time do great things: they can clear away the accumulated rubbish of many generations, and raise a spacious beautiful temple where the rugged, narrow, dark, gothic structure had stood for ages.

I may, perhaps, be over sanguine, though it is a kind of sanguineness I wish to cherish, and which I would, at last, if forced to it, give up with sincere regret;—but I am persuaded, that the zeal of enlightened men would soon accomplish more than has yet entered into our hearts to conceive. Let them come forward, a band of brothers, determined to inform the ignorant, to rectify the mistaken, to reclaim the vicious,—and absurdity, superstition and bigotry will flee before them.

And, Sir, what is no unimportant consideration, our zealous cooperation will convince the world that we are in good earnest, that we consider our sentiments both true and important,—honourable to God and good and profitable to men, and that they are not unoperative opinions, cold hearted speculations, as if Unitarianism extinguished the native fire of the human heart, freezing or deadening its noblest sensibilities, reducing man, as a religious being, to a listless statue.

Sir, is there a Unitarian so heartless in the cause we have met to avow and support, as to be willing to lie under this imputation? Is there a man in this room who would be willing to accept the sneering compliment which has been founded on our supposed apathy, "That Unitarianism is the most harmless of all heresies?" No. We will wipe away this reproach. We will prove to the world, that while our sentiments agree with our reason and please our understanding, they interest our best affections.

Our Trinitarian brethren represent us as in the frigid zone of Christianity; they grant that we

have much of the light of knowledge and of reason, but deny that we have any of the heat of Godly zeal. If it be so, it is to be regretted that we have, respectively so much of the one, and so little of the other. Let us have fellowship as to giving and receiving. There is a mode of expression in a certain district of the north, to express friendship between neighbours, by saying that they are on borrowing and lending terms. Let us be on such terms with our Trinitarian brethren. Let us be willing to borrow and lend with them, or at least to barter, by imparting to them some of our light, and receiving from them some of their heat. Both would profit by the exchange. And I am fully persuaded, that if we be as active as they are, Unitarianism will soon cease to be associated with a small minority of Christians, and will centre, as at the beginning, in the great majority, for, originally, Unitarianism was Christianity."

The above report will convey the best idea of the meeting. It might have been made more full, but the limits of the Repository demand brevity. A liberal contribution from the company attested their satisfaction and their attachment to the Unitarian cause.

#### *Unitarianism in America.*

[The following letter from Mr. Grundy will explain the embarrassment we feel in making up this article: upon the whole, we think it best to subjoin to it the substance of F. P's, letter, presuming that Mr. Grundy will divide with us the responsibility of this measure. ED.]

*Manchester, June 6th, 1813.*

SIR,

Some of your readers will probably recollect an article in your last volume, (vii. p. 198, 264) on the state of Unitarianism in America, particularly in Bos-

son, in a letter addressed to myself by F. P. The reply, p. 498, may also be still in their memory. Such readers will naturally expect some further information from the reverend author of the first Letter. Yesterday I received a very friendly and respectful letter from that gentleman upon the subject; which I intended immediately to have forwarded to you, Mr. Editor, but with surprise and concern, find myself precluded from so doing, by the following sentence at the conclusion: "After another long letter, which I hope you will forgive, I have only particularly to request that you will not think of putting this into the Repository, or to publish it in any form. I really had not the least intention of publishing the first—I intended it only for yourself. But Mr. — contrived to persuade me; though I had no idea at any rate of seeing my name at full length in the Repository."

This request has, of course, placed me in a situation of difficulty and delicacy, especially in consequence of the more extended circulation and permanent impression which will be produced by Mr. Belsham's reference to the statement in the following note in his highly interesting and valuable work, "Memoirs of the late Rev. T. Lindsey;" p. 274. "A very correct, certainly, not a partial account of the present state of professed Unitarianism in the state of the Massachusetts, and particularly in Boston, has lately been published in the Monthly Repository for March and April, 1812, in a letter addressed by my highly esteemed friend, the Reverend Francis Parkman, of Boston, to the Rev. John Grundy, in reply to a flattering account of the state of Unitarianism in Boston and its vicinity, contained in the Appendix to Mr. Grundy's eloquent discourse at the opening of a new place of worship at Liverpool. This account appears to have been communicated to my worthy friend, by some person whose zeal in a good cause led him to see the objects of his wish in rather too favourable a light."

I am inclined to think that if the worthy minister in Boston (to whom I greatly regret that I had no opportunity of being introduced, during his stay in England,) had seen this note and known the effect produced by his statement, he would not have precluded me from publishing, at full length, a letter which does honour to his candour and truly Christian principles and feelings. The

existing state of the two countries renders any communication so extremely difficult, that I despair of obtaining in any reasonable time, his permission to make it public. Under these circumstances all that I feel myself permitted to say is,—that Mr. P's private letter to me, is perfectly satisfactory upon almost every point.

But as you, Mr. Editor, are a friend to both, I take the liberty of inclosing the letter for your perusal.

I am, Sir,

Your's very respectfully,  
J. GRUNDY.

Boston, March 18th, 1813.

Your remarks, my dear Sir, afford another instance of the value of a little explanation to remove, or at least, greatly to diminish our differences in opinion. For I readily confess, that had I understood *your* term *Unitarianism*, in the extended sense you gave it in your letter, i. e. as opposed only to *Trinitarianism*, I should not have troubled you with any objections of mine. I really thought, that the purport of the "note" was to represent the prevailing sentiment in Boston as *Humanitarian*. On any other view, I own, that my statement would not have been correct.

You adduce the passage from your sermon, to which the note is annexed; and it gives, indeed, a much more liberal and extended interpretation. Had it been in the note, I should not have found much difficulty. But the truth is, that having, rather hastily, read the sermon, I replied to the note, *as it stood by itself*. Your friend's account appearing to me quite distinct; and understanding his use of the word Unitarian, as I found it most commonly used in England, and as, indeed, it is too frequently used among us, as perfectly *synonymous with Humanitarian*, I thought his account *thus understood*, conveyed, as I am sure it would, a very erroneous statement. I certainly did not designedly substitute the one for the other, or give a wrong interpretation, for the sake of finding fault. You are aware, my dear Sir, that the term Unitarian, however improperly and unjustly, has been exclusively claimed by the followers of Socinus, or of Dr. Priestley; with much the same propriety as the names "orthodox," and "evangelic" have been assumed, by the Calvinists. I was only yielding to common use, to avoid circumlocution; and

in that sense alone, I wished to be understood in the letter.

I had no intention in quoting your friend's hyperbolic expression, "that there were not two in Boston, who believed in the Trinity," to insinuate, that he wished it to be literally understood. I was well aware of his guarded explanation, and I do not think, that I unfairly overlooked it in my remarks. But really, my dear Sir, the difference between two persons, and seven large congregations of Christians, (for large they are,) is so very great, that I leave it to your candour to judge, whether the former, by the utmost stretch of figure and hyperbole, could, with any fairness, be substituted as any representation of the latter.

I regret that I have not your sermon with the note at present before me. I have lent it to a friend. I was not aware that I had substituted your expressions for my own; or, at least, that I attempted to give them a construction, which you would not yourself fairly admit. I am sure, my dear Sir, I had no other object but truth; and if I was mistaken, it was through haste and inadvertence; not, I believe, through warmth of feeling, as you seem willing to suppose.

Though I am not prepared, at this early stage of my enquiries into religious truth, to state very precisely my opinions upon any of the controverted points, yet I have no doubt you will think it a sufficient answer to your question, "why I never spoke of a division of the Deity into three different persons, or preached a word of Trinitarianism?" that I cannot learn how to reconcile these unscriptural and scholastic terms, with that simple and explicit doctrine of the apostle, "There is one Lord, one faith—one baptism, one God and Father of all, who is above all, and through all, and in you all."—Ephes. iv. 5.

When I wrote the letter, to which you refer, I had, indeed been nearly two years in Europe; but I had been continually hearing from numerous friends in Boston, particularly during my stay that winter, in London. At least, my dear Sir, I am sure I should have heard of such a marvellous change as your friend describes. For taking his own expressions in their most limited sense, we should, indeed, consider it a wonderful change, that "100 ministers," (most of whom, by his own description, must have been before decided Calvin-

ists; all the ministers of Connecticut, at least being such) "at an annual meeting,"—(and this the first they ever held, because no such convention ever existed before,) "declared themselves converts to the new doctrine:" and,

Lastly, my dear Sir, in reply again to your question, when I wrote the letter, I had been graduated *five years*, had been, according to the course of the University, a Master of Arts *two years*, and though not *now*, as you suppose, a *stated minister* of the Gospel, had been licensed to preach by the Association of Boston Ministers.—I will not trouble you, though you seem to request it, with any further account of their religious opinions.—I will just say, in general, that with two or three exceptions, they are very much opposed to human creeds and confessions; are men of great candour and Christian moderation, and would give a vast deal more for one text of scripture, than for all the articles of faith, that fathers and councils, with Athanasius at their head, have ever attempted to impose upon mankind.—It would be indecorous in me to speak too well of the ministers of my native town. But as it seems you have partly misunderstood me, I will just say, that I honour them much for their talents and virtues, but still more, because I believe, that, like multitudes of pious, learned, and useful ministers in your country, they desire nothing so much as truth, and search the scriptures daily, whether these things be so.

F. P.

### Manchester College, York.

On Tuesday and Wednesday, the 29th and 30th of June, and on Thursday, the 1st of July, the Annual Examination of the Students in this institution was held, in the presence of Samuel Shore, Esq. Samuel Shore, jun. Esq. (President), Joseph Strutt, Esq. (Vice-president), G. W. Wood, Esq. (Treasurer), T. H. Robinson, Esq. (Secretary), Abraham Crompton, Esq. of Chorley Hall, Joseph Dawson, Esq. of Royd's Hall, Robert Driffield, Esq. and Robert Sinclair, Esq. of York; Messrs. Bell of Overton, Bentley of Stockport, Dawson, jun. of Royd's Hall, Hibbert, Holland, and Kay of Manchester, Kay, jun. of Bolton, Jevons, of Liverpool, Ker and Martin of Hull, and Mitchell of Newcastle; and the Rev. Messrs. Dean of Stand, Higginson

of Derby, Hunter of Bath, Johns of Manchester, Johnstone of Wakefield, Jones of Namptwich, Kentish of Birmingham, Lee of Hull, Madge of Norwich, Parker of Stockport, Robberds of Manchester, and Turner of Newcastle, (Visitor). On Tuesday afternoon, the several classes were examined in Hebrew, Chaldee, Syriac and the Targums; the second mathematical class in spherical trigonometry, conic sections, and the higher branches of algebra; and the third in fluxions, the doctrine of chances, and the principles of life annuities; also, the junior Latin class, and the second class of modern history, the first, or ancient history, being omitted for want of time. On Wednesday, the students were examined in Hebrew, poetry, ethics, the evidences of natural and revealed religion, and the philosophy of the human mind; and the junior classes in Greek: orations were also delivered, in the course of the day, by Mr. Mardon, on the natural evidence for a future state, by Mr. John Strutt on the moral efficacy of the study of history, by Mr. Philips on the history of Charles I., by Mr. Harrison on the peopling of America, by Mr. Douglas Strutt on the effects of the discovery of gunpowder, by Mr. Wallace on the knowledge which Epictetus and Antoninus might probably derive from Christianity, by Mr. Howse to shew that the apostles were not enthusiasts, by Mr. Bakewell, that natural religion does not exclude the necessity of revelation, by Mr. Brettell on the character, offices and qualifications of the Christian preacher, and by Mr. Jevons on the existence of evil. On Thursday, besides the junior class of mathematics, the class of natural philosophy, and the higher Latin and Greek classes, in which are several excellent scholars, the students of the fourth year underwent a very long and highly satisfactory examination on the sources and rules of Biblical criticism, with various practical illustrations on the several books of the Old Testament, their ages, authors, objects, contents, the Jewish law, &c. &c. The students of the fifth year were afterwards examined, in like manner, on the New Testament; but from mere want of time, this examination could not be extended to so great a length. The examinations were diversified by the occasional introduction of discourses, by Mr. Ashton on the Mosaic institutions, by Mr. Holland on the political character

of the Jewish prophets, in answer to Morgan, and by Mr. Hincks on the question whether a future state be taught in the Old Testament: of Latin orations, by Mr. Jevons, Mr. Peene, Mr. Philips and Mr. Smith; of dissertations, by Mr. Robinson on the authenticity of the ancient Persian records and their discrepancy with the Greek historians, and by Mr. Smith on the origin and progress of the Greek comedy; and of sermons, by Mr. George Kenrick on the proper grounds of love of Christ, from 1 Pet. i. 8, Mr. Henry Turner on the universality of the Divine love in the Gospel dispensation, from Rom. v. 18. and by Mr. Hutton on the Divine plausibility an article of natural as well as of revealed religion, from 1 John i. 9. The examination lasted five hours on the Tuesday, and from nine to six on each of the other two days, and throughout the whole, the principle originally laid down was strictly adhered to, not one of the students being previously apprized of a single question to be asked or passage to be referred to, nor one of the discourses (the subjects all chosen by the students) having undergone the revision or correction of any of the tutors.

The examination was closed, as usual, by an address from the Visitor; which, at the request of the Trustees present, is sent for insertion in the Monthly Repository.

“Gentlemen, It now becomes my agreeable office, an office which, I assure you, I discharge every year with increasing pleasure, to express to you the high satisfaction which this numerous body of your friends has experienced throughout the whole of this long examination, which has afforded us a fresh proof of the ability of your tutors and of your own proficiency: and cannot fail to have had the effect of satisfying those, who now, for the first time, favour us with their company, that they do not, without good reason, give support to this institution.

“The reports, too, which we have received of your general good conduct through the whole of the past session, are also highly satisfactory; so that if there be any among you who have distinguished themselves above the rest, that distinction must be allowed to have been, this year, peculiarly creditable. Among those of you who, as students of the first three years, are competitors for the prizes annually awarded for dili-

gence, regularity and proficiency, Mr. Jevons, Mr. Mardon and Mr. Robinson are thus particularly distinguished, and, in that order, are entitled to receive them. As the prize for elocution is to be determined by the collective opinion (expressed by ballot) of the Trustees, on the public exhibitions which they have just heard, I cannot as yet take upon me to say, in whose favour it will be declared ;\* but this I will venture to say, that several of you have deserved it ; I have, indeed, great satisfaction in observing a very great general improvement in the manner of delivering your discourses, and I trust that we shall never again have an opportunity to animadvert on any deficiency in this respect. This will be a most acceptable way of shewing us, that you are ingenuously and delicately sensible to even the hint or shadow of a reproof ; allow me also to observe, that this will be the most judicious and effectual notice of any more public animadversions, which, from whatever motives, may be made on the conduct of this institution.

“ It affords particular satisfaction to observe so many of the lay-students voluntarily undertaking the whole business of the institution, to observe, indeed, the whole of that class engaging with such alacrity in those studies which are peculiarly calculated to enlarge their minds, and impress them with those just sentiments of religion and virtue, and those principles of liberty, civil and religious, which may qualify them to become the ornaments of their country and a blessing to mankind.

“ It is matter of deep regret to the friends of the institution, that they are likely to lose several young friends of this class, who, from their conduct in two former sessions, had inspired a wish that they might have continued to avail themselves of the still more important benefits which this institution contemplates for students in the third year.† The improvement which they would have made of such advantages we are persuaded would have been very great ;

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\* It was declared in favour of Mr. George Kenrick.

† It is the intention of the Trustees to lay before the public a more detailed account than has yet been given of the plan of study pursued at York, during each session of the course.

but we console ourselves with the confident expectation, that they will not fail to improve whatever opportunities may be afforded them elsewhere, and that, at the same time, they will continue to do honour to this institution, by making those virtuous sentiments and that attachment to truth and liberty, which they have here imbibed, the rule of their conduct through life.

“ But, as I had an opportunity of particularly expressing my sentiments on these subjects to my young friends of the class referred to at our last annual meeting, I hope they will pardon me if I avail myself of this occasion of addressing a few words of advice to those young persons\* who have this year completed their education for the Christian ministry : for one of whom I may be supposed to feel a particular interest ; and for all of whom I certainly feel a very affectionate esteem and regard.

“ You will be well aware, my young friends, without my particularly reminding you, that it is of great importance to the due discharge of any employment or office, to form a clear and distinct conception of its ultimate object, and to keep that object continually in view. *Your* office, as ministers of Christ, will be, to assist mankind in acquiring Christian knowledge, cultivating Christian dispositions, and improving in the Christian character. Such an office cannot be executed with advantage unless by those who have carefully considered in what consists the proper distinction and character of a Christian, and in what kind of improvements a Christian minister should therefore be most solicitous to assist them. Not in a noisy profession and affected ostentation of respect ; but in doing the things which he said : not in talking or disputing much about the speculations and doctrines of men ; but in a reverent and careful study of the words of Jesus himself, in order, no doubt, to the zealous and firm profession of the truths which are found there, but principally with a view to their application to practice : not in violent contention for party tenets and favourite words and phrases, or in watchful jealousy and keen asperity to-

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\* Messrs. Manley, Hutton, Henry Turner, and George Kenrick. An accident prevented Mr. Manley from joining his class-fellows in their examination.

wards those who differ: but in humility, meekness, and gentleness like his; in implicit submission to God who sent him, and by whose supreme authority we are bound to learn what he hath taught and to do what he hath commanded.

“If this be the proper distinction and character of disciples of Jesus Christ; if it consists in a serious study and competent knowledge of his own pure word, in a conformity of spirit and temper to his, and a conscientious obedience to all his commandments; if, as we persuade ourselves, your education has hitherto been conducted on these pure principles, and your conduct has hitherto given a fair ground of hope that you will sincerely wish to promote the improvement, in these respects, of those who may be placed under your care; let me exhort, intreat and charge you, my young friends, to bend to this point your chief attention, to direct towards this great object your principal endeavours. Let this purpose regulate your private studies and compositions in your closets, your public discourses, your familiar conversations, and the whole series of your conduct in society at large.

“Let me advise you, therefore, as you have begun, in like manner to proceed, constantly, carefully, accurately, critically, but above all things practically, to study the words of the Lord Jesus Christ. Continue to avail yourselves of the various assistances and helps you can obtain; but, at the same time, take care to preserve your judgments open and candid, unprejudiced against, and unbiassed in favour of, any human sentiments or decisions. Thus prepared, proceed to explain them, with faithfulness and simplicity, to those whom you may be called to address; and powerfully inculcate their doctrines and precepts, according to the ability which God has given each of you, and to the best knowledge which you may have acquired concerning them. Remember, that it is your Master's commission to you, as well as to his immediate disciples, to teach your hearers ‘to observe all things, whatsoever he hath commanded;’ and it will be only so long as you do this, that you will have a right to claim the title of ministers of his word; if you deviate into the speculations and opinions of men, you may be philosophers, you may be orators, you may be champions

for this or the other sect or party, but you will cease to be ministers of Christ.

“But instruction by precept, even in the words of Christ himself, will be of little avail, unless you exhibit, at the same time, a pattern of the temper, character, and duties of real Christianity, in your conduct. I am far from being of the opinion of a late biographer,\* ‘that the principal part of a pastor's work is in the house of God.’ Your stated instructions to your people will return, perhaps, but once a week; but your example and behaviour will be exposed to their observation every day and hour; and you will find, that they will observe this with greater accuracy than they will your public discourses: you will even soon observe that those who discover little delicacy or sensibility with regard to their own conduct, will judge with great sensibility and delicacy of what they see or hear in you. They will often, indeed, judge uncandidly and unfairly; but this should only put you the more on your guard against ‘all appearance of evil.’

“Not that I mean to advise you to high pretensions, or an affectation of great appearances. This would be taking up a credit with mankind, which it would require an uncommon capital to answer; and if it should not be answered, the man who assumes it will soon become a bankrupt in the esteem of the discerning and the wise. No: ‘let your light so shine before men, that they, seeing your good works, may glorify your Father who is in heaven;’ let it be your ambition to engage and charm the affections of your people by the simplicity, meekness, modesty, and humility of your manners, by the purity, sobriety, and decency of your conduct; by your truth, integrity, and honourable conversation. This will give a graceful assurance in the performance of your public services; and when your people observe an amiable correspondence between your character and doctrine, they will be induced to embrace the one through esteem of the other. You may then with a good grace address them in the words of the apostle, ‘Brethren, be ye followers of me, even as I also am of Christ.’

\* Life of the Rev. Robert Foote, Minister of Tettercairn, prefixed to his Sermons, p. xxiv.

“ But the great advantage which will arise from this correspondence between your doctrine and your conduct, will be experienced in the authority, effect, and influence of your familiar conversation. Your own observation will soon apprise you of the peculiar advantages for instilling and impressing useful sentiments, wise maxims, and good principles, which attend familiar conversations beyond the efficacy of public instructions. The attention of men's thoughts is thus more powerfully engaged; they are less under the influence of formality; they make a more particular and immediate application of what they hear; and they remember it more durably. We are also more at liberty, in conversation, to employ various methods of impression, and many favourable circumstances may afford us advantages, of which we could not avail ourselves in a public discourse. What pity that we should lose so many of these advantages; and that our familiar conversations should so often be unprofitable to these noble purposes! Affectation, indeed, of every kind is apt to disgust; but when the train of the conversation itself inclines that way, and the disposition of the company seems prepared to follow, why should we neglect so fair an opportunity of suggesting thoughts which may cherish a Christian temper, and promote the general improvement in wisdom and virtue? Great prudence, doubtless, and knowledge of men and times, are requisite to success in this branch of duty; but let not prudence degenerate into timidity, and shackle and disable you for a ser-

vice, which is, perhaps, one of the most beneficial, when rightly performed, of any connected with the ministerial character.

“ But I must not any longer trespass upon the patience of this assembly. I therefore hasten to conclude by applying to your case, with a slight variation, a remark suggested to myself on one of the most interesting occasions of my life: \* a remark, indeed, sufficiently obvious, but capable of being improved to very important purposes by a reflecting mind, *One generation passeth away, and another generation cometh.* You, my young friends, who are now about to leave us, to engage in the ministerial service with different societies of Christians, are most of you descended from ministers of the gospel, several of them highly eminent for their services to the church and world,—one of you in the fourth generation successively in the same family. May you, my young friends, through the blessing of God, far excel your ancestors, in all ministerial gifts and graces, in diligence, in fidelity, and in abundant success! May you contribute more to the spread of Christian truth in the world! May you gain many more seals to your ministry, who may be your joy and crown of rejoicing in the day of the Lord Jesus! And when He, the Chief Shepherd, shall appear, may you receive from Him a crown of glory that may never fade away! This is the fervent wish and prayer of an affectionate father and a faithful friend—May the God of all grace confirm it!”

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## MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR

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

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Several interesting events have occurred since our last Retrospect, by which the lovers of peace and of war will be variously affected. To us, every diminution of those causes, which have a tendency to excite animosity and ill blood, will be received with heartfelt satisfaction, not from personal motives, should we have been liable to the grievances removed, but from the joy that we must be affected with, by every improve-

ment in justice and honour, whether in this or any other country. A bill has passed through Parliament in silence, which we were amused to see styled, in the public papers, the Trinity Doctrine Bill, as, on the perusal of the title, it might be imagined, that some new explanation had been given to the name;

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\* Ordination Service at Pudsey, Sept. 25, 1782. p. 117.

under which professing Christians, in most places, and the Hindoos, worship the Supreme Being. But the bill does not attempt to explain the enigmas of Athanasius on this subject. It leaves the Trinity just where it found it, neither the better nor the worse for this new act. It preserves only all persons who do not believe in the Tri-unity at full liberty to follow their own opinions, and worship the one and only God, according to the dictates of their own conscience. The Tri-unitarian cannot now under the auspices of an Act of Parliament, harrass his brother Unitarian, and deprive him of civil rights, because the latter believes God to be one, in the manner that Moses and the prophets, Christ and his Apostles, did, and rejects the fiction introduced into the Christian religion, under a barbarous Latin term, by which vain philosophers and quarrelsome divines, designated the Creator of the Universe.

The bill passed through the Houses without any debate, and this is one of the improvements of the age, which with all its faults, is no longer under that subjection to priestcraft, which formerly created so much confusion in the world. The doctrine of the Tri-unity set people together by the ears, some hundred years ago, and the last martyrs at the stake, burned by order of the Protestant king, James the First, were condemned for not believing that the three, of whom each separately was said to be a God, were only one God. From the time of the execution of these confessors, very few have suffered, for till of late years, very few have openly avowed their belief, that the God and Father of our Lord Jesus Christ is the only God, and that no other person is to be worshipped. About a hundred years ago, however, the Tri-unitarians thought it necessary to guard their favourite doctrine of the Tri-unity, with pains and penalties, subjecting the worshippers of the God of our Lord Jesus Christ to various civil disabilities, equal to those inflicted by the heathen persecutors on the early Christians. At that time the doctrine of the Tri-unity had been under much discussion; the members of the Established sect differing very much from each other in their account of it: but both parties were equally averse to those few who proclaimed that there is only one God to be worshipped as the scriptures taught, and not according to the

idle traditions of men. For fear of being ranked with this class, they were both equally zealous to show their animosity against the Unitarians, and hence the Act of Parliament was passed against them without difficulty. Locke and Newton had given decisive proofs of their being Unitarians, but their belief was confined to very few. It scarcely appeared in any public assembly of Christians, till the time of Mr. Lindsey, and it was circulated chiefly in writings, and embraced by those who did not on that account forsake their customary places of worship.

The Unitarian is now placed on the same footing as other Dissenters, from the established sect, from the former of whom, if they were possessed of power, he would be much more in danger than from the latter. It must be mentioned, however, to the honour of the Wesleyan Methodists, that they are an exception to this censure. They uniformly oppose the use of the civil authority in matters of religion. The sword of the spirit not the sword of the flesh, is the only weapon, which they wish to see branded. The Calvinists also, are much moderated, and we do not imagine that even the divine who distinguished himself in the prosecution at Cambridge, against the minister of Soham, is very much grieved at the withdrawing from our Statute Books some passages, which however countenanced by that French persecutor, whom so many Englishmen are not ashamed to acknowledge as their head, were a disgrace to a free people. The new act indeed is not of much consequence in itself. The term Unitarian has lost the discredit some time ago attached to it; and for a long time no one has been deterred from professing this faith, from the fear of civil disabilities: and as far as the faith itself is concerned the enactment of penalties against it was rather in its favour. Let us, however, receive this acknowledgment of our countrymen, that the opinions we maintain are not to be coerced by civil authority, with that satisfaction which this hope of their being farther improved must excite; and let us shew that we bear attached to our names one of much higher import than that of Unitarian—that we are Christians—disciples of him who laid down his life for us, and that we are firmly convinced that in spite of every opposition from worldly power, philosophical argumentation, and priestly

intrigues, his kingdom shall be established.

A very important cause has been tried in Westminster Hall, and which leads to much reflection on our constitution, and the situation in it of members of parliament. An action was brought by the High Bailiff of Westminster against Sir Francis Burdett for the expences at which the former had been at in providing hustings and clerks for the late Westminster election. There is, it seems, an act of parliament, throwing such expences on the candidates for seats in the House of Commons; but in this case Sir Francis Burdett very properly resisted the payment of the sum demanded of him, because he was not a candidate, and therefore not within the meaning of the act. Nothing appeared on the trial to shew any the least connection between the electors and the elected previous to the election. It was the spontaneous act of the former, without any solicitation or indeed interference of any kind of the latter. The plaintiff was therefore nonsuited: but he was left at liberty to claim the sum, and the sum would be awarded to him, if the court, on motion made to that effect, should determine, that the mere act of taking his seat and signing the test-roll of the House of Commons brought the defendant within the meaning of the word candidate, as used in the act in question.

We shall be curious to hear of such an agitation of the question, which in fact is simply this, whether a past act is to be determined by a future one. Sir Francis Burdett was either a candidate or not a candidate. The word candidate is derived from the Romans, who, in soliciting an office, stood in white garments to beg for votes. A candidate solicits an office; but Sir Francis did not solicit. How then can he be a candidate? But he accepted the office:—true. Many of us will accept what we should disdain to solicit: and he thought it his duty to accept the trust conferred on him by his fellow citizens. It was an act of his will, by which he went down to the house of Commons to his seat posterior to the act of election; and therefore, by what he did at the House, he could not change the nature of his situation at the election.

A representative of the people is the

attorney of the people of that place, which deposes him to be their agent in the House of Commons. This is the language of the constitution: but with respect to these agents, from changes of time and other circumstances, various regulations have been made by the agents themselves. By these regulations the people are confined in their choice to land-holders, and to land-holders of a particular income or above. Candidates for the situation of attorney or agent have been guilty of a variety of corruptions, and hence some wholesome acts of parliament have been made upon this subject, against which no one can complain, and all must regret that they are not better enforced. It may be doubted, however, whether the act under which Sir F. Burdett was attached, is not of a contrary nature; for it encourages the idea that a candidate for the situation of agent or attorney should be at some expense to obtain his seat in the House of Commons; and when it is allowed by the legislature that he should incur a certain expense on this account, it is difficult to draw the line where this expense should stop. But the situation of the agents is entirely changed from their original intention. They formerly were paid for their services in parliament by their constituents: they can now afford to pay to their constituents a considerable sum, since the influence which their seat gives them, proves frequently to them or their friends emoluments to a far greater amount.

A splendid victory in Spain gave to London an illumination of three successive nights. This is one of those sights in which multitudes may be gratified; but by a strange conceit in this country, the wanton malice of a few base minds in the higher and the lower classes is permitted to range at large to the annoyance of all who might otherwise receive satisfaction from what had been at a great expence procured for them. Somerset-House was particularly distinguished for its splendour and the disgraceful scenes before it: a number of abandoned profligates taking effectual means, by squibs and fire-works of every kind to prevent any person from enjoying the beauty of the scene at his ease. Their malice was particularly directed at females and carriages; and the contrast of the two

scents, the front of the building and the space before it, astonished every foreigner, who was brought to see it; the one manifested taste and magnificence in a very high degree, the other indicated that we were to be ranked amongst the most brutal of uncivilized nations of the world. Many of the wretches who thus destroyed the public enjoyment were taken before magistrates, and several suffered the penalty due to their crimes: but their mischief ought to have been prevented, and with very little trouble this might have been effected. Several house-keepers contributed their aid also to destroy the comfort of spectators, by throwing squibs from the windows or tops of their houses; and if among our readers any one should have been guilty of what we cannot but think a very mean and dishonourable action, we beg of him to reflect, how such conduct tallies with the Christian precept, not to seek merely our own good but that of our neighbours. It may not be in his power to add to the pleasure of others. Neither the master, nor the children, nor the domestics of a Christian should be seen indulging themselves in such degrading sports of mischief.

The East India Company consents to receive its new charter, and the directors have given sufficient reasons for their acquiescence. They are very great gainers, for much more might have been exacted from them by the nation. They still enjoy the monopoly of the Chinese trade: but Englishmen have now open to their exertions the eastern coast of Africa, Arabia, Persia, and the Indian Archipelago. The peninsula also of Hindostan they may approach, and we doubt not, that new sources of trade will be discovered, of which the company would never have availed themselves. The establishment of a bishop and clergy will produce some surprise among the Hindoos, and the missionaries of the other sects will have some difficulty in explaining to their new converts, what constitutes the difference between them; but whether it will be according to the Christian precept, "Let him who would be the first among you become the servant of all," time must discover or our readers anticipate.

The armistice continues, and the great hero of France is engaged, in

Dresden and its vicinity, in reviewing his troops and preparing for the opening of a new campaign, if it should be thought necessary. Both the military and pacific arrangements are become interesting. It cannot be doubted that the different courts are busily employed in endeavouring to give peace to Europe. They have all suffered so much that a continuance of this destructive war must be alike deprecated by all: but the difficulties in arranging their respective claims require such talents and such peaceable dispositions as are not likely to be found in the Congress. One commanding spirit will indeed be there; and Austria, who will have a great share in the pacification, is, it is to be feared, too much under its controul. Nothing has transpired on the pending negotiations, and the state of the opposing armies is very little known. Should the campaign be re-commenced it will probably be a bloody one; and the Swedes, under their new French prince, will probably feel the first effects of it. We have to lament the ruin almost of a great commercial town. The contributions exacted from Hamburgh fall so severely on its merchants, that it will be long before this place can be restored to its former celebrity. A full account of the circumstances that led to its present deplorable condition is much wanted.

Spain presents to us scenes of glory and disgrace on our part; but with them what should seem to be almost the complete destruction of the French interest in that country. The Gallo-Spanish king has been completely defeated in the north of Spain. He had retired to that part with a view of keeping possession of the north of the Ebro, leaving the midland provinces to the disposition of the confederates, and trusting the eastern part to Suchet and his army. But Marquis Wellington, by skilful marches, came up to and attacked him at Vittoria, and gained so decisive a victory, that the French left behind them their baggage, their artillery and ammunition and treasure to an immense amount. They were pursued in every direction, but outstripped their pursuers in their flight. The whole of the north of Spain thus became, with the exception of a few towns, the possession of the confederates, of whom some parties, it is said,

made inroads into the territory of France. By every account the French force in that quarter is so completely broken, that its power cannot be revived till the emperor is at his ease from his northern campaign, and, in the mean time, the passes of the Pyrennes being seized by the confederates, his future warfare will be rendered more difficult than ever.

The success of Lord Wellington leaves nothing desirable in a military point of view, as far as his army is concerned; but unfortunately, in another quarter, a damp has been cast upon it by a transaction similar to those which late years have exhibited to an admiring world at Buenos Ayres, Walcheren, and the Helder. Sir John Murray went with an army to the east of Spain to occupy the attention of Suchet, and to animate the Spaniards in that quarter. He landed, took a fort, began the siege of a town, and hearing of Suchet's march towards him, when this commander was at a considerable distance from him, he ran away, leaving behind his artillery, and re-embarked his army. The account of this disgrace was first detailed by the French general, in dispatches to his country, in which he boasts of having frightened away the British general by the terror merely of his name, and these gasconades were afterwards too completely verified by the dispatch of Sir John Murray, whose letter is a complete comment upon that of the French general, and far too much in favour of the latter. Most probably this will lead to a motion in parliament for an inquiry, and it may be an inquiry; but the fact is, that a good opportunity has been lost.

Though Suchet's army remains unimpaired by this attack, the victory of Lord Wellington places him in such a situation, that he can scarcely hope to preserve his power. The Spaniards will be animated by the victory, and the French general cannot expect supplies from any quarter, nor can he retreat into France. Lord Wellington will probably soon attack him, and the army of Sir John Murray, now released from this unskilful commander, may have still an opportunity of sharing with their countrymen in military glory. Thus Spain may, before the end of the summer, be, under British influence, capable of raising its crest again, and

ranking itself among the governments of Europe. It is not what it was; and that a new spirit is among the people is manifest from the new ideas of the liberty of the press. Some free expressions had been used, it seems, relative to Lord Wellington in his political capacity, as grandee of Spain and commander of the armies, which were construed by some persons into what in England is called a libel. A prosecution was therefore called for against the paper, but the censors replied, that they had examined the charges with the articles in the constitution relative to free inquiry, and could not find any ground for molesting the authors or publishers on this account. As little, in former times, would have satisfied a censor in Spain; as has done, in certain times, an attorney-general in England: but we have now a proof that Spain no longer holds out to the world, that she is determined to repress every discussion on religious and political subjects.

America had scarcely promulgated her president's message to the Congress, when an act of English bravery, in the capture of an American frigate, confuted the boasts of the new Continent on the superior prowess of their marine. The message talks of the expenses of the war and the borrowing of money, two evils from which our brethren on the other side of the Atlantic might, by a little patience, have been preserved. They still persist in their endeavours against our Canadian colonies, have been successful in their attacks on our commerce, and their little squadron, under Commodore Rogers, has crossed the Atlantic, and been seen on the coasts of Norway. In South America the government of Buenos Ayres meets with great success, and its inhabitants are opening a trade with this country, which will be very beneficial to both parties. An inevitable consequence of the European war is the opening of the trade of America to the world. The Brasils will form a government independent of the European, and it is our fault if the intercourse between Britain and South America is not kept up. The congress in Europe can never restore to Spain its wonted dominion over its colonies; and if men were wise, there are demands enough on European industry to employ all their hands in useful purposes, instead of the base trade of murdering each other.