

# THE MONTHLY REPOSITORY

OF

*Theology and General Literature.*

No. CII.

JUNE.

[Vol. IX.]

## HISTORY AND BIOGRAPHY.

*Memoir of the Rev. Samuel Stubbs,  
Birmingham.*

SIR, May 14, 1814.

Your very respectable correspondent V. F. in a note to his "Historical Account of the Warrington Academy," page 86, of Vol. VIII, expresses the interest he feels in your Birmingham correspondents endeavouring to ascertain the place of residence, and of education, of the Rev. Samuel Stubbs, whose valuable library was presented by Mr. Stubbs, his brother, to the seminary at Warrington. I have a sincere pleasure in being able, after some months, to meet his inquiries. I well recollected that my ever respected and intimate friend, the Rev. John Ward, of Taunton, who died the 18th of Feb. 1797, aged 83,\* frequently spoke of Mr. Stubbs, as the beloved friend of the early period of his life, and in high terms of his worth and learning. On the appearance of V. F's. hints of inquiry, it was suggested to me by my worthy colleague, that a lady, whose name is *Newnham*, resident in this town, was a sur-

\* For a delineation of the character of Mr. Ward, see "The Protestant Dissenters' Magazine, Vol. IV. for 1797, p. 241—250.

viving relative to him. From Miss Newnham, who was his niece, I learnt no more particulars than that Dr. Latham, who entertained sentiments of great esteem for him, and a high opinion of his abilities and learning, looked forward with hope to his succeeding him in the direction of the seminary at Finnerden: and that on the maternal side he was related to the family of the late famous political character, John Wilkes, Esq. and that his mother's name was Wilkes. This lady has lately found among her papers a MS. funeral sermon by Dr. Latham, for her uncle, preached at Longdon, on the 27th of May, 1753, where he also, alternately, preached; by which it appears, that he died on the 13th of the same month, aged 38. The text 1 Pet. i. 24, 25. "All flesh is as grass, and all the glory of man as the flower of the grass; the grass withereth and the flower thereof falleth away; but the word of the Lord endureth for ever," hath a pointed reference not only to the frailty of human life, but to the distinguishing and promising talents and virtues of the deceased, lost to the world by a premature death. For the preacher having expatiated

on the vanity of human life, as to honours and riches, strength and beauty; as to "whatever is brilliant and illustrious in external nature and condition," adds: "but by reason what I have hitherto insisted on is only exterior to us, it cannot be so properly esteemed the glory of man; the true ornament of whose nature must consist in the intellectual and moral improvement of it. Where there are a fine understanding, quick parts, a solid judgment and tenacious memory, and all these cultivated to the utmost by great reading, and an assiduous application to study,—these put a distinction on man and spread a glory round him far beyond the lustre of extraction, the grandeur of wealth, or the shine of dignity. But we find all these amiable qualities lost to the world with the subject of them. Sometimes it is true they decay before: but we always lament the damage the world then sustains, when they are taken out of it."

This paragraph evidently conveys an indirect delineation of the endowments and excellencies of Mr. Stubbs' intellect. The introductory and concluding paragraphs are more explicit testimonies of the estimate which the preacher formed of the character and worth of his deceased friend, who, it appears, had been his pupil.

He opens his discourse with this lamentation: "It is with the tenderest sympathy for the loss, which you and the church of God have sustained, by the removal of a young minister of an uncommon genius and abilities, that I now appear on this occasion. I often pleased myself with the

thoughts of devolving on him an employment which has taken up a considerable part of my life, I mean the education of youth: for which I knew no one better qualified, in regard of his vast erudition and extensive learning. But alas! how vain are the devices in a man's heart; for after all, 'the counsel of the Lord shall stand.' It is what the mouth of the Most High awfully proclaims. Isa. xi. 6, 7, 8, 'The voice said, Cry, and he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth; the flower fadeth away; because the spirit of the Lord bloweth upon it. Surely the people is grass; the grass withereth, the flower fadeth; but the word of the Lord shall stand for ever.' It is also what this providence itself speaks, and therefore demands our dutiful submission and silence. All we have to do is to improve the admonition given with so much solemnity, and to receive the consolation afforded us in the latter part of the text."

The discourse, it is to be regretted, offers no memoir of the subject, and is destitute of all chronological minutiae of his life; but it concludes with a warm eulogium truly honourable to his name and memory. Dr. Latham having exhorted his hearers to be thankful for the promises of the gospel, "which are so admirably adapted to support us under all the tryals of this state," adds with an affectionate emphasis, "Among the greatest of which I cannot but reckon the unexpected removal of such a valuable person as the late learned and worthy Mr. Stubbs. It might be

expected that I should offer some character of the deceased, and both the share I had in his education and the intimate acquaintance I had with him, would qualify me to enlarge on this head, in order to raise a laudable emulation in the breasts of those that survive: but by reason of his intellectual accomplishments, his vast erudition acquired by great reading and study, furnish out subjects of which a common auditory cannot be supposed to be judges; and, perhaps, that which did him so much honour in this respect, might be a disadvantage to his public performances, as it rendered him not so popular: I shall at present drop any further account of them, and leave his own works to praise him in the gates, if his surviving friends think fit to publish some of them.

“But with regard to his moral qualifications, his great modesty and humility, his unaffected piety and devotion, and entire abstractedness from the things of this world—I shall leave them who knew his conversation and manners of life, in these and other respects, to copy so fair a pattern, while they lament the loss of the original. It is sufficient for me to observe, that his flower was very fragrant, always diffusing the odorous, precious perfumes of that paradise, into which it is now transplanted.”

V. F., while the pen is in my hand, will not be displeased with my correcting a mistake, and supplying an omission in his communications, which form an interesting article in your Repository for last April.

He has affixed an asterisk, denoting his death, to the name of Mr. William Howell, of Swansea:

whereas that gentleman, whom I have a sincere pleasure in classing with my esteemed and cordial friends, is actually alive and in the enjoyment of better health than when about Christmas last he was induced by the state of his health and spirits to resign his pastoral connection.

It appears to have escaped the knowledge of V. F. that Mr. Philip Taylor, No. 62, besides the Sermon and Catechism, which he mentions, published also, at Dublin, “A Funeral Sermon, preached the 12th of March, 1786, on the death of the Rev. Samuel Thomas, a pastor of the dissenting congregation in Eustace Street,” in that city, from Job iv. 21, who had filled that office nineteen years; and had, previously to his election, been for some years minister of a dissenting congregation at Yeovil, in Somersetshire.

Presuming that the above pieces of information, though not of the first importance, may be acceptable to many of your readers, I offer them for a place in your Repository; and remain with great regard, Your’s,

JOSHUA TOULMIN.

P. S. While friendship drops the tear of sorrow on the obituary of a beloved and highly esteemed friend and companion of my academical studies; on a class-fellow endeared, from the first moment of our acquaintance, to him who writes these lines, by the dispositions and excellencies of character which the pen of your correspondents J. D. and J. T. has described, permit me to avail myself of this opportunity to offer them my cordial thanks for this tribute of respect to the friend of my youth and of my declining years, though a great distance of

situation allowed us but a few interviews in the course of fifty-three years, and but seldom had we, through our different and various engagements, exchanged letters. If it be not deemed impertinent, to the obituary of Mr. Marshall I would add, that he entered Mr. Coward's academy with myself in Sept. 1761, under the Rev. Dr. David Jennings, and Mr. (afterwards Dr.) Samuel Morton Savage: that from the moment of our meeting in that seminary an intimate friendship commenced between us, of the dissolution of which by death your Repository has given the writer of this para-

graph the first information. Mr. Marshall began his ministry at Marlborough, in Wilts: and from thence he removed to Lidzit. The character drawn by J. D. and J. T. is the finished portrait of the picture, the outlines of which he who now addresses you witnessed, and highly esteemed at the age of sixteen. An useful, may it be an impressive, memento to your youthful readers, that the character, in general, in the great traits of it is formed and fixed in our earliest years. It takes its colour in the bloom of life; age crowns it with glory.

J. T.

---

## MISCELLANEOUS COMMUNICATIONS.

---

*Essay on the Evidences of the Jewish Revelation.*

SIR, May 28, 1814.

From the existence of the Jews at this day, their condition for some ages past, the credit due to the books that they receive as sacred, the miracles and prophecies of which those books furnish an account, the marks of impartiality and truth in the writers, the nature and object of their religion, and the excellence of their civil and moral laws, we may establish the divine origin of the Mosaic dispensation.

In this country, and in almost every other, families and individuals are found whose customs proclaim them to be entirely distinct from the rest of the nations of the earth, yet who, though sufficiently separated from the inhabitants of the territories where they settle or sojourn, have, unlike all foreigners besides, no home, no outward independence

as a people. Such are the Jews: their case is different in many respects from that of those races of men who have been subdued by war or groaned under oppression: and they are least numerous on the very spot to which we must in reason suppose that their attachment is greatest—I mean, the former seat of their government and religion. This singular community, if such they may be styled, firmly persevere, whithersoever they go, in the worship of one God, the Father. So strict indeed is their adherence to the laws derived from their ancestors, which they obey as completely and punctually as their circumstances allow, that they have been charged by superficial inquirers with the grossest obstinacy!

The question to be considered is, whether the state of the Jews will be better explained on the principles of the believer or on those of the unbeliever? Now on



the former there is no difficulty in accounting for the dispersed and dependent situation of this people: for their dispersion was expressly foretold and threatened as the punishment of their rebellion against their Heavenly Sovereign. On any other supposition it will be an arduous, if not impracticable, undertaking to satisfy us why they alone of all the inhabitants of the earth should be, as it were, a *people* without being a *nation*?

At this moment the condition of the Jews is exactly what it has been through many past ages. Nearly eighteen hundred years since, their temple and their polity were overthrown by the Romans: and those of them whom the sword had spared, were distributed throughout the empire as slaves. Nor, from that hour have they recovered their independence: though no longer captives, yet, with scarcely a single exception, they are degraded in every country where they dwell: and the bulk of them are thus deprived of one of the strongest of human motives to cultivate the good opinion of their neighbours. Still, under all their disadvantages, some individuals among them have been eminent for worth, taste and learning: and, as a body, their attachment to the cardinal doctrine of the unity of God, and their zealous observance of their Sabbath, give them a title to particular respect and admiration. The Jews strictly set apart the seventh day of every week for the public adoration of their Creator: they then debar themselves from worldly advantages in which those around them freely share; a self-denial the

more exemplary as the customs, not to speak of the laws, of Christian countries, forbid them to pursue their several trades on the following, or what we call the Lord's-day. Such is their undeviating regard to the lessons of their religion! A consistent Jew rests on two days out of seven from secular occupations!

Though this uninterrupted adherence of the Jewish people to their law, from the period of the conquest of Jerusalem, be not a *proof*, it is, nevertheless, a *presumption* that their religion came immediately from God. The difficulty of tracing the effect to its cause, is far lighter on the side of the Christian and of the Jew, than on that of the man by whom revelation is denied: the Jew and the Christian are furnished with a very natural solution of what, I conceive, must otherwise remain a profound mystery.

Those books which compose the Old Testament the Jewish community have always received as the rule of their faith and practice. If any person ask, "how can you ascertain that their scriptures are the same at present with what they have uniformly been?" I answer, we are supplied with evidence to this purpose not merely from tradition, not only from the testimony of fathers to sons through successive generations, but from their own history, and even from strong intimations in the productions of heathen authors. Should we ascend to the date of the overthrow of the holy city, there can be no doubt that, in the interval between this event and the times in which we live, the Old Testament, such in the main as it now is, has been read

by the Israelites in their houses and synagogues, and considered as the foundation of their religious belief, conduct and expectations. Nay, the mutual animosities of the Jews and Christians have contributed to preserve the general purity of the writings of the former covenant. The quotations, again, which we meet with, from these writings, in the discourses of Jesus Christ and in the sermons and epistles of his apostles, the solemn appeals of our Lord to their authority and truth, to their precepts and predictions, leave it beyond controversy that the Jewish scriptures were then what they are at this day. Then and previously, the rivalry between the Samaritans and the Jews guarded the Old Testament from material corruption. And if we go further back, to the era of their restoration from the captivity in Babylon, subsequently to which many of the Jewish historians and prophets flourished, it will be easy to see that they cherished a sacred respect for the Mosaic law as *divine*. Evident traces of this reverence for it occur in the books of Ezra and Nehemiah: and we find that no sooner did the people return to Palestine from their exile than they submitted to restraints and arrangements in which they could never have acquiesced had their national institutions been now proposed to them for the first time. It is therefore in the highest degree improbable, or rather it is impossible, that this should have been the date of the books we ascribe to Moses. Equally clear is it that they could not have been composed in the land of the captivity: to this supposition the style and tenor of them furnish a strong

and even unanswerable objection. There are no better reasons for conceiving that they were written at any given time between Samuel and the residence of the people in Babylon. All the most memorable events in the Jewish history,—the departure of the Israelites from Egypt, the plagues inflicted upon the Egyptians, the destruction of Pharaoh and his army in the Arabian Gulph, the passage of the people, under the direction of Moses, through the desert, their adventures there, their conquest of Canaan and their settlement in it—are frequently related or referred to in the Psalms of David, and of those Jewish poets who lived in the same or a following age: so that the records of them must have already existed; and they are spoken of indeed as facts which had been long and universally acknowledged. And since the law of Moses is manifestly unfavourable to the introduction of regal government among the Jews, and represents such a state of things as what may barely be permitted without being approved, it cannot, on the principles of human nature, be imagined that the law would be framed under that government or afterwards. Hence its origin must have been earlier: nor can we fitly date it at any other season than that to which it is usually assigned; especially as we perceive Joshua, the successor of Moses, solemnly recognizing this code and repeating it to the nation.

“But is not the frequent deviation of the Israelites from the worship of the true God to idolatry, a presumption that, occasionally at least, their reverence for the books of Moses was lost?

Can any great stress therefore be fairly laid on their testimony in behalf of the Old Testament?" The objection is not undeserving of notice: and I reply—that the repeated transgression by the Jews of the command "Thou shalt worship no other God but me" is a proof not of their disbelief of the divine authority of their law, but simply of their contempt of its sanctions; just as the vices of many professors of Christianity imply practical rather than speculative infidelity. Further; the people of Israel were reclaimed from idolatry by the severest judgments executed in conformity with threatenings denounced by their legislator, and contained in their scriptures: consequently, this fact is presumptive of the divinity of their religion. Once more; had the Jews been uniformly obedient, and of course uniformly prosperous, their condition and history would not have exhibited to mankind so striking a view of an immediate divine and moral government as was presented in the exact correspondence of their outward circumstances with the fluctuations in their religious conduct.

Let us next examine into the nature and weight of the evidence arising from the miracles and prophecies of which their sacred books furnish an account. It were an useless attempt to separate the miraculous from the common facts. The narratives of both are so blended together that if we admit the one we must admit the other; if we reject the one we must reject the other. It would be extremely difficult to shew how the Israelites could have left Egypt, how they could have subsisted in the wilderness, how they could

have subdued Canaan, without real and successive miracles. The historians of these events, accordingly, inform us that the laws of nature were suspended and controlled for their defence, support and accommodation. There are those who have asserted that the wonders which Moses wrought (as he himself declares by the command and energy of God), did not surpass human sagacity and power. They have made the assertion: but they have declined the proof. Whatever were the abilities and skill of the Hebrew legislator, there is no evidence that he was so superior in these respects to the most learned of the Egyptians as to be qualified for resisting their collective efforts to ascertain whether or not he was an impostor. We behold him even reluctant to undertake the deliverance of his countrymen and to have an interview with Pharaoh till he is again and again enjoined by God to dismiss his fears, and assured of special aid. Let us do the same justice to the pretensions of the Jewish that we render to those of the Christian revelation. If the claims of Christ are allowed to have been substantiated by miracles, so are the claims of Moses: we have in both cases the testimony of history and of present appearances. Is Jesus shewn by recorded and accomplished prophecy to have been a teacher sent from God? By the like argument Moses is proved to have been a divine lawgiver. I content myself with glancing at one class of predictions found in the Old Testament, those which foretel that the Jewish nation should be prosperous or afflicted in the exact degree of their obedience or diso-

bedience to God, and which have been strictly verified by the event.

Nothing has been more common with objectors than to allege against the Jewish scriptures the faults and crimes of eminent personages under the old dispensation. With great faults many of them were chargeable; some with glaring vices. But we should recollect that these parts of their conduct are not withdrawn or shaded from our view: they are left on record either by the individuals themselves, or by those who, generally, were attached to their characters and memories. And shall this impartiality pass for nothing? Is it nothing that we are distinctly informed of the unreasonable anger and discontent of Moses, of the complicated guilt of David, and of the follies and idolatries of Solomon in the decline of life? To a candid reasoner this information carries a presumption that writers who will not conceal what national vanity or other passions might have tempted them to conceal, are worthy of being credited in whatever they relate. Add to which that the simplicity and artlessness of their style, the number of circumstances they describe, and of the dates and places they mention, all obviate the suspicion of their designing a fraud, or being under the influence of delusion. Whoever compares the book of *Deuteronomy* with *Exodus*, *Leviticus* and *Numbers*—the recapitulation of the law and history of the Israelites in their passage through the wilderness with the original narrative and statement—will discern many signs of truth and nature in unintended coincidences. I am much mistaken indeed

if he will not have ground to believe that the author was an eyewitness of the facts he represents, that he bore a distinguished part in them, and that he is no other than the lawgiver himself; that Moses through whose agency, we maintain, God communicated his acts unto the children of Israel.

The character and object of the Jewish religion are of principal importance in the argument. If that religion consisted partly in ritual observances essential to a people, who, living in a very early age, would be chiefly affected by what they saw, it also consisted mainly in the cultivation of devout and moral habits, without which their strictest obedience to ceremonial duties was pronounced unavailing and profane. This fact, overlooked by writers of a certain description, is so powerful that it will support the fabric of Judaism. When the other nations of the world were sunk in the most barbarous and licentious idolatry; when, notwithstanding their superiority in literary attainments, they were degraded, as to religious faith and worship, below the level of humanity, the Jews, a people whom they despised and enslaved, acknowledged ONE pure and spiritual Being as the Maker, Lord and Benefactor of the universe, and presented homage to HIM ALONE. Of this great Being their writings abound with the sublimest, the most striking and most rational sentiments: and numerous passages in their prophets evince that their religious institutions were eminently auspicious to good morals.

Whence such sentiments of religion at such a period and among such a people? Let those who



reject the claims of Judaism explain the fact as they are able: and, till they have satisfactorily accounted for it, let them not charge the believer with credulity.

In the mean time, let us reflect upon the excellence of the civil and moral laws contained in the Jewish scriptures. To illustrate it at length, would require a volume instead of an essay. Intelligent readers will at least be convinced by it of the extraordinary penetration and ability of Moses. But, when viewed in relation to his own circumstances and those of his countrymen, it will, I think, form a presumption that his ability, however great, received in this case the aid of inspiration. When, moreover, we look at some of the laws themselves, and observe that they were formed with express reference to the possession of the promised land by the Jews, it will not be easy to resist this inference. The directions of the Hebrew legislator concerning the distribution and restoration of property, breathe a spirit of wisdom, justice and benevolence, which has obtained the admiration and praise of the most capable judges in every age. There are articles in his code which bespeak the most refined and delicate humanity: provision is made for every case of poverty and affliction that is likely to arise. Even the stranger and the enemy are not forgotten; and the tendency of the whole is to foster habits of purity, equity and beneficence in a higher degree than any body of statutes delivered to any other nation.

It would be wonderful if to books so ancient as those of the

Old Testament no objections had been framed. However, even the most plausible objections cannot preponderate over various and direct evidence. Nor is it unimportant to the Christian that he possess a rational, and consequently an immovable faith in the Jewish religion, the divinity of which was often asserted, always implied, by our Lord and his apostles, and on the value of which in conducting us to Christ, we, surely, cannot think without pious reverence and gratitude.

N.

---

*Mr. Gough, the Antiquarian.*

Feb. 6, 1814.

SIR,

Looking yesterday into the late Mr. Gough's edition of Camden's *Brittania*, 1789, on a very different account, I observed a testimony against the Athanasian creed which I little expected from that zealous and reputed orthodox churchman.

The learned antiquary in his additions to Camden's *Huntingdonshire*, mentions, "Daniel Whiston, younger brother to the celebrated William Whiston, curate at Somersham fifty-two years *for conscience sake*, as is expressed on the monument erected to his memory, in the chancel, by his son." To the account of Daniel in his brother's *Memoirs* (2d ed. p. 13), Mr. Gough adds, that "when he was persecuted by Thomas Hammond, Esq. [for his refusal to read the Athanasian Creed] the very learned Dr. Clarke made application in his behalf to the famous Sarah Duchess of Marlborough, who wrote a very sharp letter to Mr. Hammond,



desiring he would desist. If he would not, she would defend Mr. Whiston at her own expence in every court in the kingdom." Mr. G. says, "this circumstance saved him from the violence of the high-church squire." It was the fashion of that age for great ladies to rescue great *heretics* from the fury of *orthodox* persecution. Thus Queen Anne had seasonably muzzled the convocation just as they had shewn their teeth and were about to worry honest William Whiston.

Mr. Gough adds, concerning Daniel Whiston, that "he was offered several livings, but would not accept of any, as he refused to subscribe to the use of the Athanasian Creed," a conduct which the learned antiquary thus unequivocally commends. "He thought, and justly too, that the admission of that creed into the church is a disgrace to the service." Mr. Nichols, in his *Literary Anecdotes* (i. 505), says, that "Daniel Whiston died April 19, 1759, aged 82."

Mr. Gough, who died in 1809, was, in 1786, and for some years after, the reviewer in the *Gentleman's Magazine*. It is well known with what hostility to reformers that Review was then conducted. Mr. Nichols (*Lit. An.* vi. 272) admits that Mr. Gough "criticised with warmth and severity certain innovations attempted in church and state," though "he wrote his sentiments with sincerity and impartiality." Who could have expected to find Mr. Gough himself such a daring innovator as to impugn that important article in "the church by law established," the Creed of St. Athanasius.

OTIOSUS.

Phrase "Son of God."

SIR,

Christians still differ about the meaning of the words, "Jesus Christ the Son of God." Some have explained the words to signify that he is God of God, and very God of very God. They have therefore asserted that this doctrine is fully implied in the phrase, "his only begotten Son." But, it should be remembered, that Isaac is called the only son of Abraham, Gen. xxii. 2, 12, 16, and the writer of the epistle to the Hebrews, adopting the scriptural language, says, that Abraham offered up his only begotten son. As Abraham then had several other sons, his only son, and his only begotten son, must mean his dear and most beloved son; in like manner, the only begotten Son of God must mean his most beloved Son in whom he was always well pleased, and whom, because of his exemplary, singular righteousness, and hatred of iniquity, he has exalted above all principalities and powers. It is therefore said, that God has given him a name which is above every name, that at the name of Jesus every knee should bow of things in heaven, and things on earth, and things under the earth; that is, of all men in a future state, and of all the living and the dead in this world. But, by *heaven* here, we must not understand the whole immense universe, which the great God alone can always comprehend and govern, whilst we humbly and thankfully acknowledge, that Christ is constituted the Head and Lord of all the children of men. I take it for granted, that the passage in Hebrews, "Let all the angels of God

worship him," means nothing more than if it had been said, Let him be considered as superior to all the prophets, and all the other messengers who preceded him, and let all their messages be regulated according to his declarations which he delivered to us as received from the Father. In short, all men are the offspring of God. All his holy and obedient children are described peculiarly his sons and daughters. But the spotless Jesus is the pure image of Him who is invisible, is seated at his right hand, and is appointed to be the Judge, under God, of the living and the dead, who, at the last day, will minister to each his portion.

W. H.

P. S. In the common translation of the first chapter of the epistle to the Galatians, vs. 6, 7, we have what may be called a contradiction. "Another gospel, which is not another." May we not render the words, *which is not another*, "which is owing to nothing else," the word *προς* being understood as an ellipsis before *ὁ ἕκ' ἐστίν ἄλλο*, with respect to which, or concerning which, nothing else can be said; but that there are some who trouble you, namely, the perverse teachers, who have mingled with you, &c.

*"British Pulpit Eloquence."*

May 5, 1814.

SIR,

In the first part of "British Pulpit Eloquence," just published, I was attracted to the biography which introduces a sermon by Jeremy Taylor. At p. 75, it is said, that "in the later editions he concluded the Discourse [on

the Liberty of Prophesying] with a story from the Jewish Rabbins, which is now well known under the title of 'A Parable against Persecution.'" The biographer then shews how that story has been unjustly given to Dr. Franklin; in the collection of his works, 1806, and attributed to him by Lord Kames.

I suspect that there has been some misinformation upon this point respecting Bishop Taylor, or at least, if this story did ever close the Discourse, as published by the author, it was afterwards omitted. I have before me the first edition, 4to. 1647, and an 8vo. 1702, called "the second edition corrected," which closes exactly like the first, nor can I find the story in any part of the volume.

I have it in another publication, "Essays Ecclesiastical and Civil," by that eminent lawyer and politician, Bulstrode Whitelock, who died in 1676, aged 71. The work was published by the author's son in 1706. Whitelock, who often refers to the Discourse, quotes at p. 105 the concluding passages, as they now appear in the editions before me, and adds, "I end with a story which I find in the Jews' books." I will here transcribe it, as varying in some circumstances from Franklin's parable, which most of your readers must possess, and it may amuse them to make a comparison.

"When Abraham sate at his tent door, according to his custom, waiting to entertain strangers, he espied an old man, stooping and leaning on his staff, weary with age and travels, coming towards him, who was an hundred years of age. He received him

kindly, washed his feet, provided supper, caused him to sit down; but observing that the old man eat and prayed not, nor begged for a blessing upon his meat, asked him why he did not worship the God of heaven. The old man told him that he worshipped the fire only, and acknowledged no other God. At which answer Abraham grew so zealously angry, that he thrust the old man out of his tent, and exposed him to all the evils of the night, and an unguarded condition.

"When the old man was gone God called to Abraham, and asked him where the stranger was. He replied, 'I thrust him away because he did not worship thee.' God answered, I have suffered him these hundred years, although he dishonoured me, and couldst not thou endure him one night, when he gave thee no trouble? Upon this Abraham fetched him back again, and gave him hospitable entertainment and wise instruction."

To refer once more to the "Liberty of Prophesying," I remember to have seen, many years since, an edition published about the middle of the last century, in consequence of a bequest made for that purpose, in the will of an admirer of the work. His name, which would deserve remembrance, if mentioned on that occasion, I have forgotten.

N. L. T.

#### Remarks on some Positions of Mr. Cappe's.

SIR,

In Mr. Cappe's Discourses on the Providence and Government of God, I find the following po-

sitions, to which I have subjoined a few reflections; on which any of your correspondents' remarks will oblige

Yours, &c.

N. D.

"We deny (says Cappe) that any thing takes place contrary to the divine will; or that proceeds not from his determination."

That all movement and successive effect may be the result of divine will and determination, we mean not to controvert. But that *all* facts, *all* temporary relations of objects and every result thereof; every operation of active principle, is an object of consideration, and justly ascribed to the direct pleasure and determination of Deity, we presume to question, inasmuch as there is continual movement and issue void of any conceivable purpose; together with many evil incidents; facts that cannot be reconciled to divine will, pleasure or moral character of causation. And therefore, also, we assent not to the affirmation that, "What-

ever be at any time the order of the world, is precisely what God wills it should be: all things harmoniously conspire and work together to fulfil his purpose; every operation and effect follows his direction and executes his design."

Astonishing conspiracy and most wonderful harmony we readily acknowledge; but not strictly clear, however, of all dissonance, mishap and disaster. Therefore, that *every* operation and effect in nature is positively directed, and God's designs perfectly executed; that the passing state, or successive order of the world is precisely in accord with divine device, purpose and pleasure, may surely be reasonably questioned.

We do not doubt but that things are systematically ordered the best possible, and that all who are capable of happiness will be happy: But this does nothing toward resolving our doubts about *all* events furthering the ends of creation. And we might inquire about incapacity and unpropitious bearings of objects and temporary adversity. In a word, we scruple the authority of affirming that *all* effect is divine ordination, device, purpose and appointment in moral acceptance.

*A Sermon, which led to the  
Preacher's Expulsion.*

Jan. 1, 1814.

SIR,

I am favoured with the privilege of transmitting to you a sermon, which was preached in last March, at Wem, in Shropshire, and which many of your readers will wish to see, as it produced a separation of the preacher from the congregation, after he had faithfully laboured to build them up in our holy faith during the space of almost twenty-six years. The same sermon had been preached to them about six years before, without occasioning any sort of murmuring. But, then, a large family belonged to the society of liberal sentiments who afterwards removed to Chester. As soon as they were gone, the orthodox sometimes grumbled at what they heard, and said that the preacher was like Dr. Priestley, and did not believe in Christ. Though, therefore, he had uniformly taught the same doctrine which this sermon contains, and frequently in much stronger language, they embraced the present opportunity of manifesting their

high displeasure, and decided enmity. By a messenger, who waited on the minister as commissioned by the whole audience, the morning after he had been shewing them that Jesus Christ came into the world to bear witness to the truth, he was informed that they all had some difficulty in overcoming their disposition to leave the place, whilst he was preaching, that they could not any more bear to hear such sermons, that they would not attend the memorial of the Lord's supper, &c. &c. In short, he perceived that he could no more be of any service to them, that, as Dr. Chandler used to say, when ministers become old, the people forget all their past labours, and immediate wants, and are as tired of them as of their old shoes; he therefore gave them notice to provide themselves with another minister. I make no further remarks upon the sermon, except that it is less animated than the generality of this preacher's discourses. I forward it, however, in his own words, without any sort of correction, that it may not be insinuated that it is not exactly the same which was delivered.

The text was, "For this cause came I into the world, that I should bear witness to the truth." John xviii. 37. The sermon follows:

"What is truth, is a question that has been agitated in the world in all ages, and generally to very little purpose; because, instead of seriously inquiring what truth was, different parties sought only to confirm themselves in former senseless prejudices, and to oppose, for mere opposition's sake, every declaration of an adversary.



Their different passions prompted them to stifle their reasoning faculties, and to vindicate the greatest absurdities, when these were professed and patronized by the ruling powers. Besides, men with the most upright intentions are fallible creatures, and after the most diligent search of which they are capable, find many things hidden from them. Nothing then, but a light from heaven, can silence every doubt, and give us a sure foundation of confidence and joy. But, where such a light is displayed to us in all the fulness of Majesty, where it is accompanied with miraculous power, of which God only can be the author, and when what it reveals to us is not only of the greatest importance, but is also in perfect harmony with the clear, unbiassed dictates of our own minds, we may then be sure that we have the truth, and that if we be directed by it, we shall be free indeed. As the Lord Jesus Christ, therefore, came into the world according to the will of God, as he was proved to be the messenger of his grace and truth by such works as no man could do unless God were with him, and by the accomplishment of his declarations that he should rise again from the dead the third day after his crucifixion, we may rest assured that for this cause came he into the world, that he might bear witness to the truth, that he might proclaim to man those great truths which he received from the Father, and establish them by running the race that was set before him. And, as the gracious communications which he has revealed to us, relate to our eternal interests, open to our view those pleasures which

flow at God's right hand for evermore, they should above all other objects engage our attention; we should study them and be influenced by them during the whole of our earthly pilgrimage, if we would flee from the wrath to come. The Lord Jesus was anointed to preach good tidings, to seek and to save those who were lost, and to lead them in the true way to everlasting life. The Father bore witness to his divine mission, and to all his doctrines and precious promises, by the most wonderful works: and we should therefore consider and embrace those divine truths which he has delivered to us, if we would know what we must do to be saved. And to this purpose we must examine the New Testament, instead of the inventions of men, if we would be truly acquainted with the wisdom from above, and manifest our gratitude to the God over all blessed for ever. Let us consider then the grand leading truths which Jesus taught, and in defence of which he gave himself up even unto death.

“And first, as he came to shew us the Father, and to banish all idol worship out of the world, he taught us that there is only One living and true God, from everlasting possessed of all possible perfections, who is every where present, accessible to all his humble supplicants, and whose tender mercies are over all his works. He taught us that the hairs of our heads are all numbered before him, and that he so governs the universe which he has made that a sparrow cannot fall to the ground without his leave. He taught us that this One God and Father is the only true God, his God as



well as our God, the fountain of all good, who gave him all his glory, who taught him all his doctrines, who is the only object of all religious homage, and the only strength of every creature; and before whom he lay prostrate, and poured out the most devout supplications and thanksgivings. He taught us that this Lord our God is One Lord, that there is no other God with him or besides him, that he himself was his dependant, his devout worshipper, and that he came not to do his own will, but wholly delighted to do the will of him who sent him. His apostles taught us the same doctrine, that there is only One God the Father of all, the King Eternal, Invisible, and the only wise God, that he is the God of Christ, his Head, his God and Father, who raised him from the dead, and exalted him to all that glory and dominion he possesses. According to the doctrine of the New Testament, this Almighty and everlasting God is not compounded of different persons, but one individual Essence, the Omnipotent Spirit, whom no man hath seen or can see, and who is without any variableness or shadow of turning. The Lord Jesus Christ, then, being born and sent into the world to bear witness to this truth, and declaring that the acknowledgment of the Father to be the only true God is life eternal, we should be shocked at every deviation from it: and remembering that the true worshippers worship the Father only, and dreading the thought of being arraigned as false worshippers, we should not be tempted by any motives whatever to worship any other being in the universe; but should reject the bewildering systems of Plato, Athanasius, and of all established churches, and influenced by divine wisdom, should direct our thoughts to the fountain of all good, should glorify him only as the peerless sovereign, rejoice in all his communications, be thankful for all his benefits, and be cheerfully obedient to all his commandments. If we would strictly follow the Lord Jesus, if we would shew any regard to a divine revelation, if we would be governed by that rule of faith which we profess, we can worship only the One God and Father of all, we can acknowledge no God with him, nor ascribe to any other being that glory which is due unto his holy name. We can give no countenance to the worship of any other beings who are called gods, but must worship the God and Father of our Lord Jesus Christ as the alone God in heaven above, and in the earth beneath. He is our only Creator and Sovereign, the God of our lives and of all our mercies, and is entitled to the exclusive and profoundest homage of every creature. The wide spreading heavens declare to us this truth: and the Lord Jesus was born and came into the world to bear witness of it to men, and to lead them by his example to do every thing in their power to propagate it to all the ends of the earth. All the other systems which are opposite to this are the works of men, and cannot stand the scrutiny of impartial reason. But divine truth is precious and can never fail. And whether God is to be obeyed rather than man judge ye. If we would therefore render all due honour to God, embrace his great salvation and

walk in the light which he hath given us, let us daily bend our knees before Him the God and Father of our Lord Jesus Christ, and delight to do his will, whilst we worship him in spirit and in truth. We shall then walk worthy of our heavenly vocation, and may trust in him at all times as our omnipotent Creator and benefactor, who will never leave nor forsake us.

“ But, *secondly*, our Lord came to establish this great truth, that he was the beloved of the Father of mercies, and the messenger of his grace to men. He was called the Son of God, the Christ of God, and the sent of God; and therefore, not God himself. He came not to do his own will but the will of God, and to instruct men in all those doctrines of repentance and holiness, which he himself declares were not his own but what he received from the Father. He is accordingly proclaimed, the Mediator between God and man, the man Christ Jesus. The apostle Peter therefore styles him, a man approved of God by many signs and wonders, which were done openly in the sight of the world. We are also informed, that it was God who raised him from the dead, that it was God who exalted him and gave him all his glory, and that he advanced him to such dominion, that in his name every knee shall bow, and every tongue shall confess that he is Lord to the glory of God the Father. We therefore learn, that though he was in all things made like unto his brethren, yet because he loved righteousness and hated iniquity, and was holy, harmless, undefiled, and separate from sinners;

that God, even his God, has made him the head and lord over all his brethren, and appointed him our judge, to divide to each his portion on the last day. And as he has a fellow feeling for our infirmities, and by overcoming the world has enabled us also to overcome, we should therefore rejoice in him as the great captain of our salvation, and captivated by that immortality which he has brought to light; take his yoke upon us and learn of him, that we may find rest to our souls. We should look unto him as our light in darkness, our spotless example and guide through this earthly pilgrimage, and considering him who endured such contradiction of sinners, that we be not faint nor weary in our minds, but follow him through all the afflictions which can befall us for righteousness sake, to those mansions of unfading bliss which he is gone before to prepare for us. And thus we should not care what shall befall us here so that we finish our course with joy. This great truth has every accompaniment to minister to us the highest consolation. We, like lost sheep, were all going astray, when it pleased the Supreme Father to be in Christ Jesus, reconciling the world to himself, to call us from darkness to light, and from every misery to the highest happiness. He commissioned him to publish salvation to all the ends of the earth, and to encourage every one who will to drink of the waters of life freely. Our blessed Lord says, ‘Come unto me all you who labour and are heavy laden, and I will give you refreshment.’ Your peace shall flow as a river, and your righteousness as the waves

of the sea. And, this all cheering doctrine is amply confirmed by the demonstrable evidence that the Father was with Jesus in all that he did, and by his raising him from the dead, and by the various wonderful gifts of the Holy Spirit which were bestowed upon the apostles. If we repent therefore and be converted our sins will be blotted out; and if we turn unto God with all the heart, and live soberly, righteously and godly, we shall win the crown of life. This thought is sufficient to comfort us in all our tribulations, to preserve us in a uniform course of well doing, and to make us even rejoice, when, like our blessed Master, we are hated by the world for doing justly, loving mercy, and walking humbly with our God. We should, therefore, whatever we do, impress this truth upon our hearts, that all the sincere followers of Jesus shall live and reign with him in his kingdom, and should resolve therefore that we shall never be found in the number of those who loved darkness rather than light because their deeds were evil.

“But, *thirdly*, we may learn from the New Testament, that sin, as well as righteousness, is a personal thing. This is one branch of that truth to bear witness to which the Lord Jesus Christ was born and came into the world. He calls upon us to repent and be converted, and to sin no more, without ever intimating that we have any sins to answer for but our own. He never leads us to imagine that the righteousness or the transgressions of others will be imputed to us, or that he came to satisfy the divine justice by

suffering as a sinner in our stead. However, such a doctrine may put in its claim as the legitimate test of orthodoxy, or be boasted of as one of the peculiar articles of gospel preaching, it no where has the least warrant from either Christ or his apostles. On the contrary, they direct us to believe that every sinner must forsake his sins and become a new creature to obtain the inheritance of the saints in light. But no one shall have transferred to him the righteousness of another, nor have the wickedness of another imputed to him. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The soul that sinneth shall alone suffer the punishment of his sin. Such is the justice of God, who in all his perfections is without any variability or shadow of turning. And so great is his mercy, that instead of requiring the innocent to be a substitute for the guilty, that he is not even strict to mark our own iniquities, but is ready to pardon and willing to be gracious. Repentance is the only satisfaction that he demandeth to be reconciled to the sinner, and if we become pure, merciful and benevolent, and delight in all his commandments to do them, he will not only blot out all our transgressions, but also receive us into favour and bestow upon us all the riches of eternal life. For he is the Father of mercies, and he so loved the world as to raise up the Lord Jesus to offer his great salvation to all the ends of the earth. And this he did uninfluenced by the extra merits or prevailing efficacy of any other being. He loved us, and revealed

to us such abundant riches of his grace, for his own mercy sake. Of his own will begat he us with the word of truth. An apostle then might well invite us to behold what manner of love the Father has manifested towards us. His love to all his returning children is greater than that of any earthly parents to their backsliding offspring. No other beings can be possessed of such love. We blaspheme him then when we represent him as implacable in his wrath to those who look unto him for forgiveness, and only suppose him to be overpowered by the interposition of a more merciful being. The Fountain of all love is supremely adorable for his wonderful love in Christ Jesus, who made us for happiness, who planned the whole scheme of our redemption after we had sinned against him, who shines upon us with the light of his countenance whilst we are afar off from him, and is ready to hear us before we call upon him. What more can any creature wish or desire? We dishonour him when we ascribe the riches of his grace to the most exalted of his messengers, and not to his own infinite and unpurchased benevolence. Eternal life is his own free gift, for which no equivalent ever was or can be paid. If this gift did not voluntarily proceed from him it could no where else be found in the universe. For He is of one mind, and who can turn him? We should therefore cherish this important truth, that the God and Father of our Lord Jesus Christ is not willing that any should perish, that if we turn unto him he will turn unto us, that we are accountable only for our own viola-

tions of his laws, and that if we endeavour to know the truth and to walk in the light which he has given us, we may always comfort ourselves with the assurance, that none of our labours will be in vain in the Lord.

“ And hence we should learn, in the *next* place, that the doctrine of the whole gospel, to the truth of which the Lord Jesus has borne witness, leads us to the greatest possible acquired holiness, teaches us the most sincere repentance, and the most zealous attachment to every branch of goodness. But repentance does not consist in using a mere form of our words expressing our abhorrence of the sins we have committed, and throwing ourselves into the most convulsive agitations, whilst we still continue as we had been. There can be no repentance unless we forsake all our sins, and resolve and endeavour to sin no more. Our Lord came to purify to himself a peculiar people zealous of good works. It will be in vain to call him Lord, unless we do the will of our heavenly Father, unless we love and obey him, and cultivate devotion and praise, forgiveness and mercy, and all righteousness, goodness and truth. The real penitent does not trust to a mere lip service, nor to a round of ceremonies, nor to a foreign righteousness, but cleans his hands and purifies his heart, and is studious to know, and diligent to walk in all the commandments of his God. He does not hope to be saved by his profession, or because he belongs to a particular sect, embraces all their opinions and passionately exclaims against every deviation from them. He may call for fire



from heaven upon every opponent, he may give his body to be burned in maintaining the sentiments of his party, and go round the world to make proselytes, and boast of his faith and inward feelings, and extraordinary exertions to suppress whatever he calls heresy; but if he be not meek and lowly of heart, if he be oppressive and unjust, if he be filled with wrath and malice and envying, if he circulate an evil report of his neighbour, and do not do to all others as he would be treated himself; and if his piety be nothing else but clamour and grimace, and if he do not manifest his love of God by the love of his fellow creatures who are made in his image, he only deceives himself whilst he claims a peculiar interest in his favour. The righteous Lord loveth and rewardeth the righteous only, and requireth that we turn unto him with all the heart, that we gratefully embrace the message of his grace, and so make our light to shine, that others seeing our good works may be likewise taught to glorify our heavenly Father. Let us not trust in imaginary feelings and revelations therefore, nor in those rapturous flights which are the fruits of ignorance and a Pharisæic pride and frenzy, nor look for miraculous conversions, and the interposition of an irresistible grace; but if we value the divine wisdom, and believe in the testimony of Jesus, we must, in the first place, deny all ungodliness and worldly lusts; and in the next place live soberly, righteously and piously in the world; we must manifest our love of God by the keeping of his commandments, and the love of our Lord Jesus Christ by walking even as he

walked; we must devoutly worship the alone Sovereign, and open our hearts to all the instructions of his word; we must suppress all our wrathful, envious, and malignant passion; we must love all our fellow creatures, and be kind, merciful and forgiving, peaceable, gentle, and easy to be intreated; we must watch and pray against temptation; and, looking unto Jesus the author and finisher of our faith, must endeavour to have always the same mind in us which was also in him, to be always doing good and making happy, to make the Lord our refuge, to praise him for the glorious light which he has given us into another world, and to be making suitable preparations for it, by resigning ourselves to the divine pleasure in all circumstances, by fixing our hearts upon the inheritance which is before us, and adding to our faith fortitude, knowledge, temperance, &c.; and thus, as the consistent heirs and expectants of a blessed immortality, securing to ourselves our house which is from heaven. This is the true way to eternal life, instead of a confident reliance upon the doctrines and commandments of men, or a clamorous substitution of works of supererogation, and our belief in we know not what, in the room of that righteousness which the gospel enforces upon us as essentially requisite to the divine favour.

But we must also consider, that the Lord Jesus came into the world to confirm to us this important truth, that we are only pilgrims and sojourners here who look forward to a durable habitation in the heavens; that we must copy his example to inherit those



mansions which he is gone to prepare for us, and that it is our own fault if we refuse the blessedness to which we are called. These particulars, however, must be the subjects of our future meditations.

“In the mean time, we may learn from what has been said, *first*, that there are many doctrines abroad in the world, and embraced by whole churches and nations, which are in direct opposition to the truth as it is in Jesus. The New Testament teaches, that though there be many that are called Gods, yet that there is only One God the Father, who is above all, and through all, and in us all. This is the doctrine of the Lord Jesus, and of all his apostles. And this has been indubitably confirmed to us by many signs and wonders, all of which carried with them the manifest seal of heaven. When men therefore speak of more Gods, and represent them as co-ordinate with the God of Christ, and the One God and Father of all, we must deny their doctrine if we value the revelation we have received, and would pay any regard to divine truth. The Bible is the foundation of our religion, which proclaims the Almighty Father to be the only true God. And we dishonour this glorious Being when we worship men instead of God, or submit to have an authority in preference to the wisdom from above. We should therefore, with the Lord Jesus himself, worship the God and Father of our Lord Jesus Christ, and give all glory to him as the alone Sovereign of heaven and earth, and the God of our salvation.

“*Secondly*, we should consider the Lord Jesus as the minister of

his grace and mercy, and rejoice in him as the well beloved of the Father, and our sure guide to peace and happiness. And as he did nothing of himself, but received all his doctrines from the Father, and had them all confirmed by demonstrable evidence, we should embrace all his instructions as the communications of divine truth, and be led by them in the true way to eternal life. Thus honouring him, we shall most effectually honour the Father who sent him, and whatever treatment we meet with in the world shall be perpetually surrounded with the divine favour and loving kindness, and shall be finally accepted and rewarded as the conspicuous children of the light.

“*Thirdly*, Though we cannot hope to be saved by the righteousness of another imputed to us, or by a satisfaction paid to divine justice for the sins we have contracted; yet we have every reason to joy in God through our Lord Jesus Christ. For he is the Father of mercies, the most merciful Being in the universe, and the possessor of all power as well as of the most unspeakable mercy, and his throne of grace is ever accessible to every returning penitent. He sent his Son into the world to reconcile us to himself: and though our sins have been of the deepest dye, if we turn wholly unto him, cease to do evil, and learn to do well, he will receive us graciously, and blot out all our involuntary weaknesses and infirmities. If we only sincerely desire to know the truth, and endeavour to live according to the light which is given us, this is all that will be required, to have all our past trespasses buried in ob-

livion. And hence we have every consolation, that peace which the world cannot give, and should be filled with gratitude, adoration, and praise, whenever we think on the wondrous love of the God of all love to his backsliding offspring.

“And therefore, we should learn in the *last* place, to cast away from us all our transgressions and sin no more. The least that we can do in return for the greatest mercies is to flee from shame and sorrow and corruption by keeping the commandments of God. We should withdraw ourselves therefore from all iniquity, and not allow ourselves to offend in thought or word, or deed. We should put away from us all pride and hypocrisy, and all strife, wrath, and envying, and cultivate humility, sincerity, and a forgiving, benevolent, and generous spirit; and be always growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ, not doing our own wills, nor following our own pleasure, but conforming ourselves to the divine image, purifying ourselves as those who stand in the presence of infinite purity, and not caring for the world, but always laying up for ourselves treasures in the heavens, those treasures that can never fail. Thus shall we in our measure and degree bear witness to the truth; and when Christ our Lord shall appear, according to the will of God, for the salvation of all his followers, we also shall appear with them in glory.”

I remain, Sir, affectionately,

A constant reader,

A. M.

*Inquiries concerning the Book of Wisdom.*

St. Albans, March 16, 1814.

SIR,

Seeing an intimation the other day of additional scriptures having been lately discovered, it renewed a wish I have often felt to know more of the authorities of some parts of those contained in our present Bible. I believe I cannot do better than refer myself to you, Mr. Editor, on the subject; and I have no doubt some of your studious and sensible correspondents can oblige me with interesting information on the conjectural or actual positive evidence respecting the Apocryphal book of “Wisdom.”—In a sermon I lately preached to draw the attention of my congregation to the subject, it was observed, we must certainly regret the defect of *outward* evidence with respect to its author; but its *internal* evidence is sufficiently striking to attract attention to it. There is in the “Wisdom” a peculiarity and an excellence of style and sentiment claiming the notice alike of the scholar, the man of taste, the philosopher, the divine and moralist. That this book is improperly called the “Wisdom of Solomon,” will be immediately obvious in its dissimilarity from the form and character of those “Proverbs,” of which he is the undisputed author. And though there is a striking passage or two of accommodation to the character and acts of Solomon in this Apocryphal book; its general style and cast of thought lead us obviously to the conclusion, that the writer’s era was much less ancient than

Solomon's; and of a date which admitted a knowledge of the Christian dispensation; unless we attribute to the author an eminence of the prophetic character which would cause us to wonder still more at our present ignorance of him. To renew the curiosity of your readers towards the book, I would quote a portion of it; though it must be done very defectively not to trespass immoderately on your pages and patience. The five first verses of the third chapter I used as a text; "But the souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die; and their departure is taken for misery, and their going from us to be utter destruction; but they are in *peace*. For though they be punished in the sight of men, yet is their *hope full of immortality*; and having been a little chastised, they shall be greatly rewarded; for God proved them, and found them worthy of himself." The 2d, 4th, and 5th chapters have many great beauties in them; and so direct a reference to the character and history of Jesus Christ, that the most careless reader cannot avoid the application. Other chapters exhibit a beauty of figurative language and poetical imagery that will well repay your readers' attention to them: And in perusing them they may almost imagine a modern composition before them by some mind of the finest order of wit and intelligence; it is Christianity in the dress of philosophy and scholastic learning;—it echoes the voice of the gospel in that lovely appellation which the latter so preeminently ascribes

to God the *Father*; and in vain will the keenest orthodoxy search the book for a vestige of that monkish absurdity or nursery tale, the *Trinity*. Your readers (who venerate the important doctrine of the *divine unity*, will rise from the study of the "Wisdom" with purer and deeper convictions of that doctrine; and may have their wonder increased that any could miss it, and take up a notion of the Deity which really falsifies the whole of the Jewish scriptures, and our Saviour's pretensions also, by making a considerable part of what he taught downright nonsense. Your readers, Mr. Editor, may see something exceeding curious on the "Wisdom" in the Monthly Magazine for October, 1803;—and if they do not join the learned writer in his startling inference that Jesus Christ wrote the "Wisdom;" they will be obliged to me for referring them to the most singular morsel of learning that ever issued from the schools.

Who was the translator of the "Wisdom?" And what the date of the translation? Are there Hebrew copies of it; and of what authority?

What do learned rabbies of the present time know about it? Had the Jews no copy of the book before our Saviour's time?

Perhaps, Mr. Editor, these queries, which sufficiently tell my own ignorance, may provoke some interesting communications from your more knowing correspondents, who will, by such communications, oblige, I have no doubt, others besides

Your respectful reader,  
W. MARSHALL.

To the Rev. R. Wright ;— on  
Future Punishment.

Hackney, May 15, 1814.

SIR,

On the first perusal of your letter there appeared to me nothing to repel mine, or to establish your own opinion; but I determined to give it a more careful and deliberate second reading, which, so far from producing on my mind that effect which Dr. Estlin expected the second reading of his letter on the same subject would produce on the mind of Dr. Toulmin (Vol. IX. p. 21), completely convinced me that you had not disproved one of the passages I referred to, or established your own hypothesis, by a single proof.

I will now take leave to reply to your arguments in order. In your first paragraph you endeavour to change the meaning which I applied to the words, *destruction, death, &c.* by saying that “forms of expression equally strong are applied to the Jews in the Old Testament,” and you ask whether I suppose endless loss of being to be meant, and conclude by enquiring “why it should be thought wrong to compare the New Testament with the Old on this more than on any other subject.” I will tell you why! because it is impossible the same expressions could be meant by the sacred writers to convey the same meaning, or could be understood by the Jew and the Christian in the same sense. In the revelation of the will of God to the Jews by Moses, there is nowhere to be found, that I can discover, any communication of a future state (whatever belief was

entertained by the Pharisees was probably derived from the obscure tradition of their heathen neighbours): The promises and threatenings of God to the Jews under the old covenant were all temporal; that as a nation, or individuals, if they were obedient to his commandments they should enjoy length of days and all other prosperity; if they were disobedient they should be afflicted with various calamities, and when destruction was added, it could not be understood by a Jew as any thing but an untimely death. But under the new covenant by Jesus Christ, the foundation of which is a resurrection from the dead and a future state of rewards and punishments, the words life and death, utter destruction, &c. could not be understood by the Christian but as referring to that future state, as he knows all alike, the righteous as well as the wicked, must undergo temporal death: the meaning of these expressions must under the two different covenants be different: therefore on this subject the expressions cannot be compared the one to explain the other.

In the same paragraph you say I have informed the reader that whenever the words *Eternal* and *Everlasting* are used by me in that letter, they are intended to mean endless; and you add, “your saying this alters not their true meaning!” This observation surprised me a good deal, and to say the best of it, was uncalled for: the simple fact was, as I trust the reader will observe, that being aware the terms *Everlasting* and *Eternal* are used in different passages of scripture in a limited as well as an unlimited sense, I



put that note to prevent any doubt, that wherever I used them in that letter I intended them in their unlimited sense to mean endless. In your next paragraph you cavil at my second preliminary observation as needless, but the propriety of it is shewn in more than one passage of your letter. But you say I have mistaken your meaning, in that important passage where in your pamphlet you state "it is of no consequence to our leading argument in how literal a sense the words punishment, perdition, destruction, death, are applied to future punishment." I have this moment read this passage again with all the attention of which I am capable, and declare it still conveys to my mind the same meaning I annexed to it; but you endeavour to do away my construction of it by an explanation; in which you say, unless it can be proved that this death, destruction, &c. will be endless "a restoration MAY take place;" but where, my dear Sir, do you find this new doctrine of such a restoration in the scriptures?

That immortality and endless life will be the portion of the righteous (before I read your letter) I did think "all were willing to agree?" but you surprise me when you say you are not convinced "that immortality will be their reward," because there must be degrees in their reward, and then ask if there can be degrees in immortality. You then desire me to explain the degrees in the punishment of the wicked. As I do not pretend to be wise above what is written, I can only reply, I cannot explain; I do not feel myself so bold as the friends of Uni-

versal Restitution, and therefore cannot form an hypothesis, or frame a plan for the divine government, as they do, by the standard of which to try the justice of the Almighty: all that I know is the plain declaration of scripture, that every one will be judged and rewarded, or punished according to his works, those that have done good with immortality and endless happiness, and those that have done evil with loss of life—utter destruction, death. Confiding in the power, wisdom, goodness, and justice of God, believing in his threatenings, and resting satisfied with his promises as revealed in the scriptures, I place a firm reliance, that he who sees the end from the beginning, and who by his omniscience knows the character of each, will do what is right and best to all; though I know not, because it is not revealed, exactly how, or where, or when! That there is figurative language used both in the reward of the righteous and punishment of the wicked, I am ready to allow, and particularly in the Apocalypse; but I contend that there is so much plain and literal language on this subject by which to explain the figurative, that I cannot mistake or misunderstand its meaning.

In humbly attempting to vindicate the Divine Justice against the charge of Universalists, from observations on the works of creation, I ventured to state that diversity of privilege appeared to be one of its important laws, and that diversity was visible in the different species; which I illustrated in the vegetable by the oak, in the animal species by man, the great object for which the analogy



was drawn, stating, that whether his life was short or long the Deity had afforded him a large balance of happiness and enjoyment, and although his existence should not extend beyond the present life, God could not be chargeable with injustice, because the life and enjoyment he had bestowed on him was a free gift. Your observation on this passage I read with much concern. You say "I compare human beings to oaks and acorns, and reason as if the preservation or the destruction of the one was of no more estimation with the Almighty than the other," and tell me "the Lord esteemed the preservation of the Ninevites more than the preservation of Jonah's gourd;" the justice or propriety of this animadversion I leave to the candour of our readers to determine.

In the passage with which I concluded my former letter, "the wages of sin is death," &c. I used the addition of eternal death, at which you triumph, and tell me it is unscriptural, and seem to defy my justification of it. That the phrase contrasted with eternal life is not to be found in the same passage of scripture I admit; but will you allow me to ask you in what other sense a Christian can understand it, as he cannot understand it of temporal death: if then it apply to the future second death, unless you can prove to us something about that restoration in the pleasing delusion of which you seem to have indulged your imagination—in what other sense can it be understood by a Christian than eternal, and less?

Having now replied to your animadversions on my letter, I will offer a few sentiments more

upon the general subject. Had it not been for the process in my own mind I should now be puzzled to account how any Christian could have embraced the belief of Universal Restitution, which stands so unsupported by any direct evidence from the New Testament; but educated as I was in the creeds of the orthodox religion, and having a confused notion of the doctrine of eternal torments, which, whenever it came into my mind, I was glad to get rid of as soon as I could, by turning my thoughts from the subject; when I first heard of universal salvation so much more pleasing to the mind as well as more honourable to the divine character than eternal torments, with shame I confess it, I embraced it as a pleasing philosophy, without examining the scriptures: continuing some years in this belief, I was at length, from various circumstances, roused to a resolute determination to search the New Testament for the evidence on which it rested; when to my astonishment, I found no one passage in which it was declared, but abundant evidence for that which I am now defending: And now, my dear Sir, persuaded of your sincere love of truth, and knowing the ardent zeal and indefatigable labour with which you have endeavoured to disseminate and inculcate it upon others; you will, I hope, excuse me when I say, I ardently wish it were possible you could so far divest your mind of all previous prepossessions, as to come afresh to the inquiry, and would go carefully through the New Testament with attention to this subject, and this only, I cannot then help persuading myself you would rise from the in-

investigation a convert to the doctrine, that the punishment of the wicked is eternal death.

The doctrine of life and immortality being promised to the righteous, and death being denounced against the wicked (as I observed in my former letter), there is no doctrine that I know more plainly declared, or oftener inculcated in the New Testament; in examining the evidence I have counted above one hundred passages, where either *life* is promised exclusively to the righteous, death threatened exclusively to the wicked, or life and death contrasted in the same passage as the reward of the one and the punishment of the other; and how a Christian who, examining the New Testament for this doctrine (and knowing all must undergo temporal death), with this mass of evidence can doubt of the meaning of the word death as any thing else than the total extinction of being, and endeavour to explain away the word as figurative, and then adopt a notion of a future state of severe chastisement and discipline, at the end of which the wicked are to be admitted to immortality and endless happiness, not only without one single plain text to support it, but in direct opposition to so many others, is difficult to understand!

You acknowledge in your pamphlet that there is no direct evidence in the New Testament in favour of your doctrine, but that it is to be made out by general deduction and inference; did this very acknowledgement never strike your mind with doubt about the probability of its being the truth? for on a doctrine of this importance it does strike mine most strongly. Confessing there is no

direct evidence in its favour, can you believe that of one million of general readers of the New Testament without any previous bias on their minds in favour of this doctrine, one of them would discover the notion of Universal Retribution? I should think not! Being persuaded that it can only be made out in the same way that some of the orthodox doctrines are by sitting down with a strong prejudice on the mind in favour of some particular opinion, and then torturing texts to bear on the subject, although in reality they should not have the least connexion with it.

To conclude, the question between us appears to me to lie within a very narrow compass: you have, I think, agreed with me that the New Testament is the standard to which we must both appeal for the justification of our opinions, and it must be for our readers, not ourselves, to determine which is best justified by that standard; you who do not bring forward one passage to justify your opinion, but build upon general inferences and deductions, or I who have produced or referred to a great number of plain and direct passages to support my argument: with a few of these I shall conclude;—*Jesus saith, Luke ix. 24, 25, "For whosoever shall save his life shall lose it, but whosoever will lose his life for my sake the same shall save it; for what is a man advantaged if he gain the whole world and lose himself, or be cast away."* (See Dr. Sam. Clarke's paraphrase on these two verses.) *Romans vi. 23, "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."*

viii. 13, "If ye live after the flesh ye shall die; but if ye through the spirit do mortify the deeds of the body ye shall live." 2 Thes. i. 9, "Whoso shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power."

If I have any where expressed myself in strong language against your hypothesis, I beg you not to mistake it as meant personally to yourself, for whom I entertain very high respect, and will beg you to believe me, dear Sir,

Yours very sincerely,

J. S.

P. S. I would not be thought inattentive to the letter of Bereus, in the same Number of the Repository, though he has said so little on the subject, that I can scarcely discover his object in writing: there are two remarks I must notice. If an observation be important or useful it is of little consequence from what source it be derived; but I can assure Bereus, the analogy I drew from the works of creation was neither derived from Bp. Butler nor Dr. Price.

I cannot help thinking the last passage in Bereus's letter more extraordinary than he could possibly think mine:—he says, "he considers his opinion as laying a peculiar restraint on vice," &c. now I really did say no such thing—what I said was, "that from observation I feared the belief of Universal Restoration had a practical tendency to lessen the restraints to vice." I could not have said my opinion had a peculiar tendency to restrain vice, well knowing that the doctrine of eternal sleep did not restrain the atrocities committed in the French

revolution, to which I suppose he alludes, and even that the professed belief of eternal torments has not been sufficient to restrain men from as great atrocities in other periods of history, even of the Christian church.

And now, Mr. Editor, being afraid, by the length of this letter, I have trespassed in occupying too much of your valuable room, the only apology I can offer is, that I intend it to be my last on this subject. Satisfied that I have said all that I can of importance, and persuaded that my opponents cannot bring forward any thing new, I have only to thank you for your indulgence.

N. B. There is a typographical error in my former letter, page 642, 2d col. after *acorn*—omit the words *from that*.

Hackney, May 15, 1814.

2nd. P. S. My reply to Mr. Wright's letter on Universal Restoration, was sent to you in March, but as it is not yet published I will beg you to insert the following observations on his letter (p. 228) by way of postscript to mine; as Mr. Wright wishes much to hear what can be said in way of reply to these questions of his sensible though unlearned friend, which he seems to think so formidable. The 1st question is—"Did God ever design the happiness of all men? Did he intend their happiness when he made them, or when he sent Jesus Christ to be the Saviour of the world?" It is manifest from the frame, appetites and passions of man, that all men were intended and made to enjoy a large balance of pleasurable sensations and happiness, and when he sent Jesus Christ to be the Saviour of the

world, and to declare his will to men, it was that the righteous, and the righteous only, should obtain ultimately, immortality and everlasting happiness. Question the 2d—"If all be not made ultimately happy is it because God hath changed his mind," &c.? Before this question can be properly asked, it is necessary to shew where it is to be found that God ever promised to make all men, wicked as well as righteous, ultimately happy. The 3rd and 4th questions depending on the two first are fully replied to in those. Had not Mr. Wright's mind been exercised at this time, as he tells us, about endless punishment, I should have been at a loss to conceive how these questions could have puzzled him. But the fallacy of these questions, and all the arguments used by Universalists, rests upon a fundamental error; God in the works of nature, and the revelation of his will to men, has manifested and declared the plan of his divine government; but the defenders of Universal Restoration, without any warrant or evidence from either, have set up a scheme of their own, by which they endeavour to support their opinion, which can justly be considered in no other light than an imaginary philosophical speculation.

*The final Universal Restoration  
promised in Scripture.*

June 7, 1814.

SIR,

While your learned correspondents are controverting the solemn and important doctrines of endless destruction and universal restoration, may a plain man be

permitted to give his opinion, in your useful Repository? After carefully examining their communications, and maturely considering the subject, I think the final restoration of all men is perfectly agreeable to the express words of scripture, that it is difficult to shew what language more to the purpose could have been used, supposing this doctrine intended to be expressed, than is found in several passages; and that, consequently, it is not quite correct to say it is built on mere inferential reasoning.

God's promise to Abram, Gen. xii. 3, "In thee shall all families of the earth be blessed:" renewed to him, Gen. xxii. 10, "In thy seed shall all the nations of the earth be blessed:" and repeated to Isaac, Gen. xxvi. 4, and to Jacob, Gen. xxviii. 14. "In thee and in thy seed shall all the families of the earth be blessed:" as quoted by the apostle Peter, Acts iii. 25, "In thy seed shall all the kindreds of the earth be blessed:" must receive, what appears to me, a forced and unnatural interpretation, to prevent the impartial reader, who has no hypothesis to serve, from understanding the words as a positive promise that God will, sooner or later, make the whole human race happy; and to restrict the blessedness spoken of to a part of mankind.

What language more proper to describe all mankind could have been used, than "all the nations, all the families, all the kindreds of the earth?" If God designed to express his intention of blessing the whole human race, could he use language more to the purpose, or that would more completely



comprehend the whole? Had merely the expression, *all nations*, been used, some might have argued that was too vague, and extended the promised blessedness only to some part of all nations; but *all the families*, is more particular and definite; and *all kindreds* is most comprehensive, it must include the whole; for there can be no individuals of the human race who are not comprehended in "all the kindreds of the earth." Whatever the blessedness intends, it must, according to the natural import of the words, become universal, before the divine promise is completely fulfilled.

At the time when the promise was first given to Abram, the inhabitants of Sodom, Gomorrah, and the cities of the plain, were nations or families of the earth. They were all cut off, without being blessed according to the promise, under any view of it. What vast multitudes of the kindreds of the earth have died without even hearing of Christ, the seed of Abram, to whom the promise relates, Gal. iii. 16, "In whom all are to be blessed;" consequently without participating, under any view, in the blessedness promised! If God hath no blessings to communicate, through the seed of Abram, in a future state, to those who have not been blessed in him in the present life, in whatever state they died, how is the promise, in its full latitude, ever to be completely fulfilled?

The apostle hath shewn, Acts, iii. 26, how men are to be blessed according to the ancient promise which he quoted; namely, "by being turned every one from his iniquities." In this way, accord-

ing to his promise to Abram, as the apostle understood it, God will bless all the kindreds of the earth; but if all the kindreds of the earth be turned from their iniquities, so considerable a part of them as have died in their sins will not eternally remain in their sins, and under their dreadful effects, nor endlessly perish in their sins: consequently, I cannot see how the divine promise to Abram, according to the strict letter of it, can be completely fulfilled, without admitting that all men will be restored to purity; and if to purity surely to life and happiness.

In the above passages God is represented as speaking positively, and rests not the accomplishment of his promise on any fluctuating or uncertain cause: and we know he is faithful, he hath said, "My counsel shall stand; I will do all my pleasure:" in the promise he saith, not may be, but "shall be blessed."

Probably, some of your readers may think I take the words of the divine promise, in the passages quoted, too strictly and literally; but I wish to be informed, why the divine threatenings, and the passages which relate to future punishment, are to have the fullest latitude given them, and to be rigidly explained according to the letter; if the divine promises are not to have the same full latitude of meaning given to them, and God's declarations of mercy and grace are not also to be explained according to the strict letter of them? Is there any thing in the divine character and perfections to limit the meaning of the latter more than the former? I conceive the contrary to be the fact. A

350 *Dr. Estlin, in Reply to Mr. Marsom, on Future Punishment.*

destructionist cannot find a more positive threatening of destruction to any of the wicked, than the words of Jehovah to Abram contain positive promise of blessedness to all the kindreds of the earth. I remain, Sir,

Yours, &c.

A RUSTIC.

*Dr. Estlin, in Reply to Mr. Marsom, on Future Punishment.*

*Bristol, June 11, 1814.*

SIR,

The letter in your Repository for February last, containing strictures on some Discourses on Future Punishment, which, after having delivered them to a liberal and an affectionate congregation, I had ventured to submit to the world, and to which, two letters have since been added, occasioned in me considerable emotions of surprise, as I had been informed, from authority which I had no reason to question, that Mr. Marsom, on re-considering the subject, had embraced the doctrine of Universal Restitution. As this appears not to have been the case, for the sake of the further discussion of the subject I am glad that these letters have been published, although having the greatest dislike possible to controversy when it degenerates into personality, and having reason to believe that the business will be taken up by others, I should have been glad to retire from the combat, *spec-tatus satis et jam rude donatus*. Much indeed needs not be said by me with reference to Mr. Marsom, as disagreeing in our opinions on the perfections of God, and on the meaning, and mode

of application of texts of scripture, we seem to have no common principles from which to reason, or to which to refer.

On Mr. Marsom's account I sincerely wish that the information which I received respecting his change of opinion had been correct, as in consequence of this different view of the design, conduct and end of the Divine Administration, the remainder of his life, which I apprehend has been chequered like my own, would have been much more serene and comfortable; and *that event* which is so near to him and myself, and which, with his view of the scenes beyond it, must be contemplated with horror, would then have been contemplated with satisfaction and even with joy. I can truly assure him that I feel no sentiments of ill will towards him. Had the subject been less momentous, I should have read his letters, unfounded as most of his assertions and all his censures appear to me, with a smile. I believe we have never met, and it is probable that we shall never meet in *this* world. Regarding death, however, as no *sensible* loss of existence, I trust we shall shortly meet in *that* world, where those feelings which are the effect of human imperfection cease to operate; and that we shall there meet as friends. Having heard him spoken of as a man of sterling integrity, which I most readily assent to, although dissenting so widely from him in opinion, I am sorry that I am compelled by every motive which can influence the man and the Christian, to inflict upon his feelings a temporary wound. A physician of the mind I should be vain to

be accounted, but I cannot help turning away from both bodily and mental operations.

The subject before us Sir, is the most awful possible. It is no less than the character of the great Governor of the Universe; the character of those laws by which he governs his rational creatures; and the everlasting state of, by far, the greater part of the human race. I confess, on this tremendous subject,—in the contemplation of which, every devout and benevolent feeling ought to be at its full stretch, and the whole soul clothed with humility,—a flippancy of manner, an appearance of self-complacency derived from a presumption of managing with adroitness the weapons of controversy,—above all, a more than acquiescence in the supposed consequences—one the everlasting misery, the other the misery and actual burning of myriads of beings raised from that state to which they are again to be reduced solely for this purpose—have agitated me beyond conception when I have been reading the works of writers in favour both of the doctrine of the “eternity of hell torments,” and of that of “annihilation.”

The latter of these two systems, which is opposed to that of Universal Restitution, and which is supported with so much zeal by your correspondent, is grounded on two texts of scripture which were particularly considered in my discourses, but which, on account of the objections which have been made to the statement there given, and for the information of your readers who may not have an opportunity of examining it for themselves, must be made the

subject of a more minute investigation.

The passages alluded to are those in Matt. xxv. 46, and 2 Thess. i. 9, which I shall give both in our translation and in the original. “*And these shall go away into everlasting punishment.*” Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον: and “*who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.*” Οἵτινες δίκην τίσουσιν ὄλεθρον αἰώνιον ἀπὸ προσώπου τοῦ κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ. Your correspondent says, in page 226, “*The passages therefore, jointly and separately shew that the punishment of the wicked will be destruction by fire, and that that destruction will be everlasting.*”

I have been accused, Sir, of confidence. It is the subject of my daily prayers. Under the vicissitudes and disappointments of life I pray for confidence in the divine perfections as the foundation of religious hope and joy. This is the only confidence which I have expressed, and I bless God that he has granted it to me. I will rejoice in the Lord, I will joy in the God of my salvation.

If a confidence in my own skill in languages and logic had led me from the words before me to infer the doctrine before me, and to express myself in very strong terms against the doctrine of Universal Restitution, and in terms of asperity against the advocates for it, I should, in my cooler moments, have been led to doubt whether *this confidence* was built on a proper foundation.

To speak plainly, the scheme

just mentioned, as I conceive, *divests God of all his moral perfections and places at the head of the universe an omnipotent malignant principle.* I am certain that your correspondent does not see it in this light, but I think an Atheist would avail himself of his illustration. An unbeliever in Christianity needs ask for nothing more; for on this hypothesis all the evils of life put together are trifling in comparison with those produced by the gospel. If all mankind "would have been annihilated, would have returned to that dust whence they were taken, without any prospect of a recovery if Christ had not lived and died;" why did he live and die? and why were not the myriads who were in a state of death suffered to continue in that state? Is it not said he died *for all men*?

I have neither time nor inclination to follow your correspondent in a labyrinth in which we should find neither ourselves nor our subject. I shall therefore only just observe on the system, of which he is so strenuous an advocate, that it appears to me that the attempt to prove it from reason and scripture is a gross abuse of both reason and scripture, and that, as in these circumstances must have been the case, he has, in every instance in which he has attempted it, *failed* in the attempt.

To persons who have clear ideas of the divine perfections, I doubt not that it will be evident that the quotations which are made from my Discourses contain a sufficient answer to the strictures which are designed as an answer to those Discourses; and I trust that a careful perusal of the whole

work will clear me from every aspersion which the violence of Mr. Marsom has thrown out against me.

If I had only heard that a person who had any knowledge of the Greek language, or of the structure of language in general had made the following assertions, which I find in the 226th page of your Repository, I should not have credited the report. "To prove that *κολασις* means correction no evidence whatever has been adduced." "To turn adjectives in one language into substantives in another appears to me to be a perversion and not a translation of the words."

Must I then have the trouble of transcribing from Lexicons? If so let us go to the source at once. We will begin with Parkhurst. "*ΚΟΛΑΖΩ* from the Hebrew *כָּלַץ* to restrain. This derivation is confirmed by observing that the Greek *κολαζω* is sometimes applied by the profane writers in the sense of *restraining* or *repressing*."

Dr. Taylor, in his Hebrew Concordance, thus explains the primitive word *כָּלַץ* "*claudere, includere, cohibere, prohibere, coercere, continere. To confine, restrain, keep back, refrain, hinder.*" Schrevelius explains *κολαζω* by both the words *punio* and *castigo* (to punish and to chastise) and gives a quotation in which it is used "*to check the violence of horses in a chariot.*" Hedericus explains it by the same words, adding *fræno*, and *tempero*, *ut vinum aquâ infusum* (to curb, to alloy, as wine by a mixture of water). Scapula, to these senses, adds a passage from Theo-



phrastus, in which it is applied to the pruning of trees. Constantine adds *erudio* (to instruct), and *quod nimium est reprimere* (to keep within bounds—or to restrain what is excessive); and of *κολασις* he says, “*proprie dicitur punitio quædam, hoc est CASTIGATIO ac cohibitio quædam appetitionis non autem ultio et vindicta* (it is properly called a certain kind of punishment, that is CHASTISEMENT, and a certain restraint of impetuous desire, but, BY NO MEANS VENGEANCE”), and Schleusner confirms these explanations. Aristotle de Rhet. Lib. I. Cap. x. Sect. 4, has this passage: *Διὰ θυμὸν δὲ καὶ ὀργήν, τὲ τιμωρητικά· διαφέρει δὲ τιμωρία καὶ κολασίς· ἡ μὲν γὰρ κολασίς τοῦ πάσχοντος ἕνεκα ἐστίν· ἡ δὲ τιμωρία, τοῦ ποιοῦντος, ἵνα ἀποπληρωθῇ.* I wish here to inform your English readers that the two words by which punishment is generally expressed in Greek are *Timoria* and *Kolasis*, that there are, no doubt, instances in which they are used promiscuously, but that in general their sense is distinctly preserved,—that Aristotle in his *Ethics* sometimes uses them both, not as synonymous, but as expressive of different ideas, and that in the passage now under consideration, he thus explains their difference: “*Evil inflicted from PASSION and ANGER receives the appellation of TIMORIA. There is this difference between the two words. Kolasis* (which is the word used in Matt. xxv. 46) *is evil inflicted for the sake of the person who suffers it; and Timoria is evil inflicted for the sake of the person who inflicts it, and for his own gratification.*”

The introduction of the word

*Kolasis* at all in this connexion opposed to *ζωήν* (life) and with the same adjective, is perfectly inexplicable on the hypothesis we have been considering. But the adjective *αἰώνιος* is never used with the word *θάνατος* (death), not even where it is said, “the gift of God is eternal life.” In opposition to this, it is said the “wages of sin is DEATH.” I would just observe here, that Mr. Wakefield is all along speaking of future punishment which he likewise calls *chastisement*, and that he never presumes that God acts upon one principle as a Judge, and upon another as a Father, a distinction which appears to me similar to that which supposes that our Saviour as *Man* did not know the time of the destruction of Jerusalem, although as *God* he certainly possessed this knowledge. This distinction seems to be forbidden by our Lord when he says, “the Father judgeth no man, but hath committed all judgment to the Son.”

To the charge of “turning adjectives in one language into substantives in another,” every translator must plead guilty. I was going in a sentence above to write *synonymes* for synonymous; and if this letter should ever be translated into French I shall not object to the alteration. I suppose the power of attraction would be as well understood as the attractive power. I find in two places in the New Testament *προ χρόνων αἰώνων* which I have never yet seen translated before the everlasting times, rendered by a substantive, “before the world began,” 2 Tim. i. 9. Tit. i. 2; and the substantive rendered by an adjective *τῷ δὲ βασιλεὶ τῶν αἰώνων*,

“now to the King eternal,” 1 Tim. i. 17. With respect however to this word, so incalculably important, I cannot but express a wish that Mr. Marsom’s rule were adopted—that when an *adjective* it were always rendered by an adjective, and when a *substantive* by a substantive;—that the word *eternal* were appropriated to the ever blessed God, *everlasting* to the future life and happiness of the righteous, and *lasting* to other subjects; and that the substantive when it means an *age* or *ages* were invariably expressed by this word.

With respect to the passage in 2 Thess. I apprehend it will be universally allowed from the very common use of the word and the verb from which it is derived that the substantive *ὄλεθρος* signifies slaughter, loss, ruin and destruction, and death. A believer in the burning of myriads of human beings, re-created solely for this purpose, and in their previous misery, must be at a loss to conceive why *θανατος* was not used in this place, and why the words were added “from the presence of the Lord and the glory of his power;” or *his glorious power*, which the paucity of adjectives in the Hebrew language, of which this is an imitation, shews is the meaning. When this is explained of the *kingdom of Christ*, or the *kingdom of heaven*, all difficulties vanish at once, and the clearest light is thrown upon the subject. This is probably the *ruin* or *destruction* here alluded to, and as this loss is irremediable—as it never can be made up, but will leave the unhappy subject of it through endless ages in a state *inferior* to that in which he would have been placed if he had obeyed the laws

of God, it will be *literally* and *truly everlasting punishment, everlasting loss, ruin or destruction.*

As I am accused, in a manner so inconsistent with candour, of *assertion* without *proof* (such a minuteness of detail as this letter exhibits would have exhausted the patience of my hearers as I fear it will now of your readers) I would just observe, that previously to the delivery of the discourses on Universal Restitution, I had, at irregular intervals, delivered a set of sermons on all the divine attributes. The principal sentiments of these are incorporated in two Volumes of Lectures on Moral Philosophy, which I have left for publication after my decease. I likewise, during the course of these discourses, preached a sermon on *the future happiness of the righteous*, in the *exclusion* from which I consider a great part of the punishment of the wicked to consist. There are likewise two sermons on this subject in a volume which I published some years ago. I might allude to some of these, but the text *God is love* is a sufficient foundation for all I asserted. It is possible I may trouble you with another letter, which will close my reply to Mr. Marsom’s *Strictures*. I am, Sir,

Your constant reader and admirer,

J. P. ESTLIN.

*A Protest against the Marriage Ceremony.*

London, Kingsland Road.

SIR,

I transmit for insertion in your Repository the following protest against the marriage ceremony,

which I delivered at the altar into the hands of the officiating minister, previous to his commencing the solemnities and form prescribed by the Rubric; it is scarcely necessary to inform your readers that the minister has no discretionary power whatever to refuse marriage, where the parties are eligible thereto, and that he dare not make any exceptions that are not specified in the marriage act. Aware of this my minister performed the ceremony to so wicked a heretic as your humble servant, with as good a grace as possible, and even wished me every happiness that marriage could confer. It was my intention, in the event of being refused marriage, to have commenced legal proceedings against the minister, for depriving me of a civil right against the express provisions and letter of the law; but for this, indeed, as I had anticipated, there is now no occasion. I mention it only that Unitarians may feel themselves secure should they be disposed to give that sort of testimony against an absurd worship, which was prompted on my part by the deepest consideration of the subject, the warmest respect for the rights of conscience, and a firm determination to support them to the full extent of the means in my power. I cannot believe but the example I have given, if followed by Unitarians in general, would become a strong ground for legislative relief, beyond all question devoutly to be wished by the friends and supporters of religion, founded on evidence and not on authority: at the same time I shall be happy to hear the strictures and opinions of any of your correspondents on

a line of conduct which I am aware may strike other minds differently from my own.

Yours, &c.

W. COATES.

To Mr. ——— commonly called the REV. MR. ———

The undersigned, being Unitarian Dissenters, present to you the following protest against the marriage ceremony, to which according to the law of the land they are compelled to subscribe. They disclaim all intention of acting disrespectfully either to the legislature or to its civil officer before whom they stand; they lament that they are placed in so unnatural a situation as that even forbearance to what they consider as established error, would be a formal recantation of opinions which they have received upon conviction, and which they will only renounce on similar grounds.

Against the marriage ceremony then they can but most solemnly protest,

Because, It makes marriage a religious instead of a civil act.

Because, As Christians and Protestant Dissenters it is impossible we can allow of the interference of any human institution with matters which concern our faith and consciences.

Because, as knowing nothing of a priesthood in Christianity, the submission to a ceremony performed by a person "in holy orders, or pretended holy orders," is painful and humiliating to our feelings.

Because, As servants of Jesus we worship the ONE LIVING AND TRUE GOD, his God and our God, his Father and our Father, and disbelieve and abominate the doc-

trine of the TRINITY, in whose name the marriage ceremony is performed.

SIGNED,

WM. COATES,  
MARY ANN THOMPSON,  
Members of the church of God,  
known by the name of "Free-  
thinking Christians."

London, June 10, 1814.

---

*The Rev. C. Wellbeloved's Bible.*

[An English Bible accommodated to the present improved state of sacred literature has long been a desideratum: we therefore hail the promise of such a work from so truly respectable a scholar as Mr. Wellbeloved, and from such able associates as he has it in his power to join with him in the design. Wishing to promote this laborious and important undertaking, we are happy to incorporate the following Prospectus of it in the body of our work, and doubt not that it will have its proper effect upon our readers.

ED.]

Scarcely any feature of the present times is more extraordinary, certainly no one is more pleasing than the extensive and cordial union of persons of every religious denomination for the purpose of diffusing through all the world the scriptures of divine truth. The great design of this association of all classes of Christians, and the various subordinate benefits arising out of it, will ever justly claim the most strenuous exertions of those who are desirous of promoting the best interests of mankind. To obtain and to secure the co-operation of persons, in many

points of doctrine so widely separated from each other, it is necessary that no change should be introduced into the authorised versions, nor any note or comment added to the text.

Yet whilst, for reasons which it is needless here to state, this must be allowed, it must be also acknowledged that the best existing versions require improvement and the aid of explanatory notes, in order that they who read the Bible may derive from it all the instruction it is capable of affording. The authorized English version is not to be excepted. Considering the times and circumstances in which that version was at first made, and successively corrected, its general accuracy is a subject of admiration; and where the original is truly expressed, the simplicity and melody of the language are above all praise. But the state of that text of the original which our translators, even in the days of James I., were compelled to use, and the imperfect knowledge of the oriental languages which had then been acquired, were insuperable obstacles to the attainment of that degree of perfection which, in so important a work, is to be desired. The discovery and collation of many ancient manuscripts both of the original text and of the earliest versions; the more general cultivation of the Eastern languages; the large increase of the apparatus of Biblical Criticism; the improved knowledge of the geography, natural history, manners and customs of the East; and the many valuable translations of different books of scripture which have been recently published, supply the



means of correcting the errors into which the early English translators have fallen, and of imparting to our present version the various improvements which its most judicious admirers acknowledge to be wanting.

But if it were not so, if the version now in common use were as perfect as it could be made, yet in a work originally composed by so many authors, in such peculiar circumstances, in such distant regions of the world, and in times of such remote antiquity there must be many things utterly unintelligible to common English readers; many things arising from the idioms which a faithful version must in some degree preserve, from the habits of mind which the writers had necessarily formed, from the religious and political relations which they held, and from the opinions, manners and usages with which they were familiar, that require explanation:—and if that explanation be not given, the Bible, even in a faultless version, must be to the majority of those who read it, and in many passages of no little moment, “a book that is sealed.”

Yet further; supposing a perfect commentary added to a perfect translation, so that all persons of ordinary capacities were enabled to read the scriptures in their own tongue with understanding, something more would appear desirable. The Bible should not only be read with understanding, it should be made conducive to the improvement of the heart, and to the knowledge and the practice of the great duties of life; and although an attentive reader cannot fail to derive even from a faulty version of the Scriptures much va-

luable information, and the most powerful incitements and aids to the attainment of true piety and virtue, yet many will even require assistance to enable them to deduce from what they read the plainest lessons of wisdom; and from a great number of passages much interesting and important instruction may be derived by those who are accustomed to search for it, which to the generality of readers would scarcely appear.

Upon these principles it has been determined to submit to the public, and particularly to that part of it which cannot receive with satisfaction those views of scripture doctrine that pervade the Notes and Comments of almost all the editions of the Bible hitherto published, a proposal of another edition for the use both of families and of individuals,—an edition which shall contain a version of the scriptures more correct than that in common use, and which shall furnish persons of ordinary powers and attention with the means of understanding what they read, of forming unbiassed opinions concerning the great subjects of faith, and of deriving from the acknowledged rule of life the lessons of piety and virtue which it is designed to convey.

The basis of this edition will be the authorized English version, to which the Editor is determined to adhere as closely as shall be consistent with his giving a faithful and intelligible representation of the original. No changes will be introduced but such as the present amended state of the original text, or the errors and obscurities of the public version shall absolutely require.

In the corrections which may be made in the text of the Old Testament much must be left to the Editor's judgment, as the collations of Kennicott and De Rossi have not yet been employed in forming an improved edition of the Hebrew Scriptures. In the version of the New Testament he will feel himself justified in adhering closely to the text of Griesbach's last edition, wherever his variations from the received text make any change in the meaning; and in respect both of the Old and New Testament the Editor will studiously avail himself of the valuable translations in his own, or in other languages, so far as he is able, and of all works of Biblical Criticism to which he can gain access.

The design of the Notes being to render the Scriptures intelligible to English readers, they will be chiefly Explanatory, generally adapted to family as well as private reading. A few Philological Notes may be necessary, to be printed, perhaps, at the end of each book; but the greater part of the notes will consist of familiar illustrations of terms and phrases, and of references to opinions, events, customs and manners, with which the generality of readers must be supposed to be unacquainted. It may not be possible altogether to avoid such as may be called *doctrinal*; yet the constant aim of the Editor will be, not to recommend a system, but to assist the serious enquirer after truth to deduce his own conclusions, by placing before him a fair and intelligible version of the Scriptures which alone it is his duty to follow.

To render this edition useful for

family reading, it is intended to divide the New Testament, and such portions of the Old as are suited to that purpose, into sections of a convenient length, and to subjoin to them such reflections of a devotional and practical nature as may be naturally suggested. To such parts as may not be fitted for family reading short explanatory or critical notes will be added for the use of the private reader.

As the great object of this undertaking is general utility, it will be of little importance that all the notes and reflections should be original. The value of the work will, it is thought, be enhanced in proportion as the learning and piety of the most able translators, critics and annotators can be embodied in it. The Editor will spare no pains to give it this value.

The public will now be in possession of the leading principles upon which the proposed work is to be conducted. Other things conducive to the perfection of the whole are in contemplation, and might here be enumerated; but the Editor fears he may have already promised more than he may be thought able to perform. No one indeed can be more sensible than he is of the extent and difficulty of the task he has undertaken,—a task on which he would not venture but with the hope of contributing something towards the elucidation of a book which he prizes above all other books,—of rendering it more useful to those who are now disposed to read it,—and of recommending it to the attention of those who are deterred from the serious and regular perusal of it by the difficulties it contains. Yet even these views would not have justified him

in entering upon a work of such high responsibility and extent, had he not been promised, particularly in the New Testament, the able assistance of several learned and excellent friends, whose names he hopes hereafter to lay before the public. He earnestly solicits the aid of all to whom the plan of this work shall be acceptable, and who wish to promote the great objects which it is designed to accomplish.

This Work will be handsomely printed in medium quarto, on fine Paper, with a new and beautiful Type, elucidated by Maps, Plans, &c. and for the convenience of purchasers, will be published in Parts, price 10s. 6d. and in Numbers, 1s. each, until the whole be completed, which will not extend beyond Three Volumes.

The price will be advanced to Non-Subscribers.

A few copies will be struck off on superfine royal, hot-pressed Paper, at 15s. each Part.

It is requested that such persons as may be desirous of encouraging this work, will send their names immediately to the Rev. C. Well-beloved, York, or to Mr. David Eaton, Bookseller, High Holborn, London, as nothing can be done till it is known that the great expense necessarily attending such a publication will be defrayed.

Persons residing in the country may forward their names to London through the medium of any Bookseller in their neighbourhood.

Although it is stated above, that the work will not extend beyond three 4to Volumes, yet many inquiries having been made as to its probable expense, the publisher can only reply, that as much will depend on the length

of the notes he cannot speak precisely, but he supposes the whole may be comprised in Twelve Parts.

---

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

No. CLXXIV.

*Best Profession.*

Erasmus recommends the study of physic as the best profession to secure a man from poverty.

“Adversus inopiam certissimum præsidium est *ars medicandi*, quæ longissime abest a necessitate mendicandi. Huic proxima est *juris prudentia*. Plurimos alit et *grammatica*, sed alit tantum: quæ complectitur et *poeticen*, et, nunc sunt tempora, *rhetoricen*.”

Op. T. V. c. 661.

Of the *ars theologica* (is the comment of his biographer, Dr. Jortin,) he saith nothing; and we also will say nothing.

---

No. CLXXV.

*A witty Courtier's Reproof to an idle King.*

“Thomas Killigrew was Page of Honour to Charles I. and Groom of the Bedchamber to Charles II. From his long exile with the king he had contracted a kind of familiarity which the lustre that was thrown round the prince upon his Restoration was not sufficient to check.

“Killigrew went one day into the King's apartment, dressed like a pilgrim, bent upon a long journey. The king, being surprized at this extraordinary frolic, asked him the meaning of it, and to what distant country he was go-

ing; to which Killigrew bluntly answered, 'The country I seek, may it please your Majesty, is *Hell*.' 'And what do you do there?' replies the king. 'To bring up Oliver Cromwell from thence,' returned the wag, 'to take care of the English affairs, for his successor takes none.'

Cibber's *Lives*, ii. 12.

#### No. CLXXVI.

##### *Angel of the Seven Churches.*

The author of "The Critical History of England," 1726, quotes Bishop Burnet against *Pluralities*, as "a corruption of so crying and scandalous a nature, that whenever it is practised it is sufficient to possess the people against the church that is guilty of it." The critical historian adds, "Yet what is more common than to have incumbents hold two or three benefices at a time? Nay, I have heard of one, and that a very ordinary one too, who held so many as to procure him the ironical title of the *Angel of the Seven Churches*."

#### No. CLXXVII.

##### *Animal Life.*

A Platonic Christian Divine, H. More, has the following strange description (*Discourses*, 1692, pp. 187, 188,) of the last of the three natures in man,—

"That life which resides in the body, and is but a shadow of the soul; the darkened cave of evil delusions, falsehood and deceit; a den of all serpentine natures, false spectrums, magical allurements, thick mists, benumbing vapours, execrable whisperings, vain terror, false delight, be-

witching apparitions, fair flitting phantasms, delectable suggestions, besotting attractions. Here's that damned cell, where those three grand impostors and conspirators against the soul, plot their fraudulent mischiefs; the flesh, the world, the devil: or rather, here is a world of devils in this life of the flesh, where the prince of darkness rules:—A world whose bottom is the depth of unfaithfulness, its foundation is laid in hell; a hell whose fense is pitchy clouds and thick darkness; whose treasure is corruption; inhabitants vanity and shadowes; wisdom, senselessness; prudence, precipitancy; simplicity of heart, inextricable labyrinths of deceit and hypocrisie; constancy or stediness, a vertiginous circuit of glowing phrensie and gross madness.—He that looks down, indangers his sight, indangers being carried away with this rapid course and hurrying flux of tumultuous motions: it's enough to turn his brain, to change his understanding, to bereave him of his right senses."

#### No. CLXXVIII.

##### *A French Truster.*

Our Catholic neighbours had a grand caiterer and dry nurse of the Church long before nurse Trusler undertook to rear the English Protestant Clergy. D'Alembert gives the following account in his *Eulogy of Flechier* (Aikin's *Trans.* ii. 2.):

"Young Flechier was brought up by his uncle, father Hercules Audifret, superior general of the *Christian doctrine*. The eloquence of this doctinary, then greatly renowned and singularly fertile,



was always ready to succour those of his contemporary bishops and rectors, who justly regarded preaching as one of their duties, but whose zeal God had not crowned with equal abilities. They requested from Hercules Audifret the favour of a few sermons, which they delivered with hesitation, and which their ungrateful flocks used to call the *labours of Hercules*."

---

No. CLXXIX.

*Warburtonian Lecture.*

Bp. Warburton has left a salary for a preacher (says Dr. Milner, the Catholic Bishop,) to prove every year at Lincoln's Inn Chapel, that the Pope is Antichrist; who, if he should succeed, would prove at the same time, that the Bishop himself had borrowed his orders, his liturgy, and his Christianity, from this chief agent of Satan.

---

No. CLXXX.

*Laconic Female Epistle.*

The following letter was written by the lady Anne, widow of the Earls of Dorset and Pembroke (the life of the former of whom she wrote), and heiress of the great house of Clifford Cumberland, from which, among many noble reversions, she enjoyed the borough of Appleby. Sir Joseph Williamson, secretary of state to Charles the Second, wrote to name a candidate to her for that borough: the brave countess, with all the spirit of her ancestors, and with all the eloquence of indepen-

dent Greece, returned this laconic answer.

*I have been bullied by an usurper, I have been neglected by a court, but I will not be dictated to by a subject; your man sha'n't stand.*

ANNE, DORSET, PEMBROKE,  
and MONTGOMERY.

(The World. No. XIV.)

---

No. CLXXXI.

*Protestant Persecution.*

Warburton (Discourses on Church Authority,) describes the infirmities of the first reformers in the most animated language. "The spirit of persecution (says he) has a marvellous malignity in its nature: so that when every other iniquity of papal power had now been detected and expelled, this still stuck behind. There is scarce a material error in the Church of Rome, which doth not sooth or cherish some of our corrupt passions and prejudices. But persecution flatters them all. It flatters our spiritual pride, the vanity of superior knowledge and a purer faith. It confirms our bigotry, the mistaken zeal for the honour of God and holy church; and it supports our ambition, the itch for mastery and misrule. Were it not for so powerful a bias, this iniquity which had most embittered the thralldom of our first reformers, and kept them longest in their chains, must on their first deliverance have been immediately detected and marked out for execration."

## POETRY.

*France.*

[We copy the following verses from the Cambridge Intelligencer, a newspaper published by Mr. B. Flower, during the war of the French Revolution, but which has been so long discontinued that the extract will be new to most of our readers. It is scarcely necessary to add that the verses were written on Buonaparte's usurping kingly power. ED.]

CANST THOU, who burst with proud disdain,  
Each high wrought link in slavery's chain;  
Cans't thou, who cleans'd, with noble rage,  
The Augean filth of many an age;  
Cans't thou, whose mighty vengeance hurl'd,  
Destruction on thy foes—the world,  
Yet bade the infuriate slaughter cease,  
When vanquish'd despots whin'd for peace,  
Cans't thou, O FRANCE, from heights like these descend,  
And with each nerve unbrac'd to Buonaparte bend!

Was it for this thy warriors rose,  
And paraliz'd vast hordes of foes;  
For this all prodigal of life,  
They rush'd amid the bellowing strife,  
And like the desert's burning breath,  
Where'er they rush'd they scatter'd death;  
For this, with many a gaping wound,  
Thy daring sons have strew'd the ground,  
And girt with smoking gore and hills of slain.  
Have gloried in their cause and spurn'd  
the oppressor's chain!

When BRITAIN join'd the unjust array,  
And her proud navy plough'd the sea,  
Was it for this beneath the wave,  
Thy seamen found a wat'ry grave;  
For this, when all around was wreck,  
And mingled horrors stain'd the deck,  
When slowly settling towards their fate,  
While the broad banners wav'd elate,

Was it for this they "*Vive la nation*"  
cried,  
Scorn'd the submissive act, and felt the  
o'erwhelming tide.

Was it for this the sorrowing sire,  
Has seen his bleeding boy expire,  
For this the matron, sad and pale,  
Has told her son's disastrous tale,  
For this the widow oft has prest,  
With tears the nursling to her breast;  
Was it, to lift the ambitious soul  
Of one, above the law's controul,  
That thus dire war left millions to deplore,  
And the broad earth and seas were  
ting'd with human gore.

No!—Fearless FRANCE shall ne'er  
be found,  
Like the huge brute on India's ground,  
'That thro' the ranks impetuous  
sweeps,  
And loads the field with mangled  
heaps,  
But yet, each scene of carnage o'er,  
Obeys that goad he felt before:  
No!—Fearless FRANCE shall still  
maintain  
Those rights, which millions died to  
gain,  
And soon, though laurel wreaths her  
chains adorn,  
Shall show a grovelling world that  
chains are still her scorn!

Oh FRANCE! thine energetic soul  
Will never brook unjust controul,  
Will never crouch to slavery's load,  
Nor bear the oppressor's iron goad.  
No! FRANCE, who bade her monarch fall,  
Will ne'er before this Idol crawl!  
Will ne'er receive with abject awe  
A martial despot's will as law:  
No!—Banish fear, ye friends of human  
kind,  
FRANCE to a giant's arm unites a tower-  
ing mind.

He who o'erwhelms his country's foe,  
Yet lays his Country's freedom low,  
Must fear, though girt with guards  
and state,  
From each bold arm the stroke of  
fate;

And THOU, usurping warrior, THOU!  
To whom the weak, the timid bow,  
Thou SPLENDID CURSE, whose  
actions prove,  
That states may be undone by love,  
Thou foe to man, upheld by martial  
breath,  
Thy march is on a mine, thy every  
dream is death.

And when this meteor's baleful rays,  
Are lost in freedom's ardent blaze,  
Yes, when indignant FRANCE shall  
rise,  
Her form all nerve, all fire her eyes,  
And scorning e'en the bayonet's sway,  
Shall sweep this impious scourge  
away,  
Then with degraded mien no more  
Shall man his fellow man adore ;

Then o'er his powers shall PRINCIPLE  
preside,  
And the bright star of TRUTH shall  
prove his polar guide.  
EDWARD RUSHTON.  
Liverpool.

*Impromptu.*

On seeing a transparency representing  
the Emperor Alexander assisting to  
recover a Polish peasant apparently  
drowned.

*Audi alteram partem.*  
Imperial generosity ' how pleasant !  
Poland enslav'd, and sav'd one Polish  
peasant.

PLAIN-TRUTH.

## OBITUARY.

*Mrs. B. Bowles.*

On Friday, the 22nd of April,  
died BENNET BOWLES, the wife  
of H. R. Bowles, of Yarmouth,  
in the county of Norfolk : she was  
the daughter of Mr. W. Cunning-  
ton, Builder, Hammersmith ; at  
an early period of life, having con-  
siderable talents for the stage, she  
embraced that profession, and at  
the age of twenty was married to  
Mr. Aickin, son of Mr. F. Aick-  
in, formerly of Covent Garden,  
and manager of the Liverpool  
Theatre, by whom after a short  
and unhappy union she was left  
a widow with one daughter at the  
age of 23. She pursued the thea-  
trical profession with considerable  
reputation in the provincial thea-  
tres of Weymouth, Exeter, York,  
and Liverpool ; and in the year  
1805 she engaged with the Nor-  
wich company, where she soon  
became a great favourite with the

public. Here she renewed an ac-  
quaintance with Mr. Bowles, then  
the acting manager of that theatre,  
to whom she was united in Fe-  
bruary, 1806. On an increase  
of family Mr. and Mrs. Bowles  
determined to relinquish the pro-  
fession they were engaged in for  
one where they might be more  
usefully employed, and have more  
opportunities of attending to the  
education of their children. They  
opened a boarding school for young  
gentlemen in 1810, at Yarmouth,  
where their success was equal to  
their warmest expectations. In  
1811, Mr. Bowles, who had long  
considered and consulted with his  
friends on the propriety of such a  
step, complied with the request  
of the trustees of the Presbyterian  
meeting at Filby, near Yarmouth,  
and undertook the ministerial du-  
ties at that place. This event gave  
great pleasure to Mrs. Bowles,

who had long wished to see her husband so employed, and to whose advice and judicious remarks he is greatly indebted. Not long after this, she was attacked by a malignant disease, which gradually undermined her constitution and put an end to her existence in the 41st year of her age.

Her understanding was excellent: the powers of her mind had not been well cultivated in early life, but she supplied the deficiency by an ardent desire for information, a strict attention which suffered nothing to pass without observation, and an unwearied application which could be deterred by no difficulties in the pursuit of what she wished to acquire. Not a moment of her life was unemployed: she was always actively engaged either in her domestic duties, or in some useful pursuit. As a mother she was exemplary, and never suffered her own ease or indulgence to stand in competition with the good of her children; her greatest pleasure lay in promoting their improvement, and contributing towards their present and lasting welfare. As a wife, he who has felt her loss can best appreciate her value. But surely warm affection producing a perfect union of pursuits, hopes and wishes, fidelity which neither prosperity nor adversity could shake, good sense, which in all difficulties made the husband certain of finding his most faithful friend and judicious adviser in his wife, are qualities which cannot be soon forgotten or lightly estimated. As a friend she was firm and constant. Though she keenly felt any appearance of neglect she was

easily appeased and quickly reconciled. She was a lover of truth, and had an utter aversion to slander and idle tattling. Her means were confined, but as far as she was able she was liberal and charitable. The writer of this does not mean to assert that she was free from faults; but her only faults were those of temper, which it was her daily employment to correct; and it was her constant aim to grow better every day she lived.

She had been educated in a strict adherence to the doctrines and rites of the established church, and maintained her early impressions in a profession, which is supposed by many to be unfavourable to religious habits; but she had maintained them, as many others do, without examining the foundations on which they rested. On her acquaintance with her husband, who had embraced Unitarianism, she was induced to inquire into the truth of those principles in which she had been educated. She read and judged for herself, and the result was, a firm belief that Unitarianism is the doctrine of the gospel. She read the scriptures daily, and never read them without making observations that strengthened her conviction. As her end drew nigh, she felt the greatest satisfaction in the opinions she had embraced.—But a few days before her death, which she felt was rapidly approaching, she expressed the most heartfelt gratitude for having been led to entertain such views of the divine dispensations as made the great truths of religion appear to her clear and intelligible, which before had seemed wrapped up in clouds and mystery.



She died full of hope. When she looked on her children and thought upon their tender helpless age, a mother's feelings wounded her heart; but she was consoled with the reflection that they were in the hands of a good God, who ordered all events for the best, though his creatures might not be able to perceive it. The most painful sufferings could not destroy her feelings of gratitude to the Divine Disposer of all things, that every thing was amply provided that was necessary to lighten or alleviate her pains.

She has left a sorrowing family, who in the midst of their grief console themselves with the hope which cheered her in her last hours, that the time will come when those connexions which affection has formed and virtue established may be revived, and freed from human frailties and imperfections be rendered permanent and eternal.

---

Mr. John Fuller.

On Wednesday, May 25th, at his house, in Palsgrave Place, Temple Bar, aged 33, Mr. JOHN FULLER, Surgeon-Dentist, and author of "*A Popular Essay on the Structure, Formation and Management of the Teeth.*" Illustrated with engravings, and published in 1810. He was brought up to a mechanical trade, but possessing a strong taste for scientific pursuits, he cultivated it with such assiduity and success as to be enabled to establish himself in a reputable profession, to which he did honour; not more by the judgment and skill which he evinced than by an integrity of conduct which inspired all who knew him

with confidence and esteem. His mind was stored with various knowledge, and his conversation exhibited a discrimination of judgment and an elevated correctness of thought and feeling. He had examined the evidences of the truth of divine revelation, and after reading much on the subject on both sides, was fully satisfied with them. As to his religious sentiments he was a decided Unitarian. Two days before his death having declared his conviction that he should not recover, he was asked whether his mind was made up as to his future state. He answered that he was perfectly easy on that point; adding emphatically, "If it were not so, it would be too late now. I have no idea of a death bed repentance." His last moments of apparent self collectedness, after paroxysms of severe suffering, were expressive of an entire resignation and composure of mind; to which may be added the utterance of a short tribute of respect for a long known and highly valued friend who stood by him.

The address at his interment was delivered by his friend Mr. John Marsom; and the Rev. J. Gilchrist, of Worship Street, on whose preaching Mr. Fuller usually attended, in a discourse adapted to the occasion, gave a brief but decided and comprehensive testimony to the superiority of his mental powers and acquirements, and the solid worth of his character. His loss to his nearest relatives, including a young and helpless family, with their afflicted mother, must be irreparable. And on the minds of all who had the happiness of being intimately acquainted with him, his talents and

virtues, the generous and benevolent interest he took in the concerns of others, his unostentatious but interesting manners, will leave a lasting impression of heartfelt esteem and regard, which, while it is mixed with sentiments of the deepest regret, is yet full of consolation and hope. May they, in the removal of this so great an earthly treasure, hear the voice which solemnly warns them to lay not up for themselves treasures on earth, but in heaven, where disease will never waste, nor the spoiler death destroy.

E.

*Mr. W. Alexander.*

On Tuesday last died, at the house of his son, at Yarmouth, Mr. W. ALEXANDER, upwards of 50 years resident at Woodbridge, but during the last five, at the former place. He had entered on the eighty-second year of a life, marked by strict integrity, unaffected piety, and a spirit of pure benevolence. A firm believer in the Christian doctrine, and uniformly influenced by Christian principles; his constantly prevailing desire, even to the hour of his removal from this first state of being, was, to avoid giving pain or occasioning trouble to any one; and, annihilating self, his sole effort to add to the comfort of those around him.—Of him, as of a venerable man of great moral worth lately deceased, it may also be truly said—

“His life was innocence—his end was peace.”

*Ipswich Journal, March 12, 1814.*

Mr. Alexander was a Trinitarian, and a strictly orthodox churchman till about the 55th

year of his age, when he became an inquirer, and the result of his truly humble investigations brought him to the open profession of *genuine Christianity*, not at all regarding any worldly consequences; and he continued an improving character to the last.

*Samuel Brent, Esq.*

Died, Sunday, June 19th, 1814, at his house, Elliot Place, Blackheath. SAMUEL BRENT, Esq. in the 55th year of his age. His illness, which was long and severe, was borne with an exemplary resignation to the will of heaven. He was truly benevolent in his temper as well as simple and unostentatious in his manners. He had been brought up by his late venerable father, John Brent, Esq. under a strict sense of religion, for which he always professed himself grateful, and which he uniformly cherished throughout life by the steady discharge of those duties incumbent upon the professors of Christianity. His desire to diffuse religious knowledge and to promote virtuous habits among young people induced him to distribute a small manual, which was printed but never published, entitled, a *Father's Present to his Children*; the contents of which demonstrate the truly pious and affectionately domestic turn of his mind. And his last effort of this kind was an edition of *Watts's Hymns for Children*, in which he altered some expressions so as to render them more intelligible to the juvenile reader, and in his view more conformable to the sacred writings. Such was his pure and enlightened zeal for the welfare

and moral improvement of the rising generation. He had for a long series of years enjoyed an uncommon share of health and strength, but an insidious disease which baffled the combined skill of the faculty, undermined for these two last years, and hath at length overthrown his constitution. Amidst his bodily sufferings he was supported by *the hope of a blessed immortality*, founded on the divine mission of Jesus Christ, and was thus taught to view death as introducing him to the haven of rest. With a serenity becoming the exalted views which the believer is empowered to indulge, he would frequently utter those well known lines of *the Dying Christian*—

Cease fond nature—cease thy strife,  
And let me languish into life!

And also that fine stanza of Dr. Watts—

I'll praise my Maker with my breath,  
And when my voice is lost in death  
Praise shall employ my nobler powers;  
My days of praise shall ne'er be past  
Whilst life or thought or being last  
Or Immortality endures!—

The writer of this imperfect record had the honour and happiness of intimately knowing this excellent man for upwards of twenty years. And it shall be his humble endeavour to recollect and imitate his virtues, whilst it will be his delight to cherish his memory. The deceased, with his characteristic modesty forbade a *funeral Sermon*—but this brief effusion of individual regard and private affection cannot be suppressed.—His widow and numerous family who knew his intrinsic worth have the distinguished consolation of being enabled to anticipate the plaudit of a righteous and merciful Judge, *Well*

*done good and faithful servant—*  
enter THOU into the joy of thy Lord!

He was interred in the family vault, at Deptford, amidst a weeping train of relatives and friends, by the Rev. W. Moon, who paid an affectionate and appropriate tribute of respect to his memory.  
*Islington.* J. E.

*Mrs. Elizabeth New.*

Died at Evesham, on the 21st of May, of a dropsy, in the 59th year of her age, Mrs. ELIZABETH NEW, the wife of Mr. A. New, woolstapler. In her were exemplified the efficacy of Unitarian principles to form the devout Christian, and the estimable character. The following account is taken from her funeral sermon, preached on the 29th of May, to a large congregation of weeping friends and relatives.

“The \*three sources of consolation which have been mentioned as contributing their united influence to form the Christian's joy at the close of life, were open to the worthy person whose much lamented death has occasioned this discourse, and she derived from them the most solid satisfactions, when all earthly comforts had failed.

“The retrospect of her past life,

\* The subject was taken from Acts xx. 24. “So that I might finish my course with joy.” The words were considered as reminding us of the nature of our present circumstances under the moral government of God, which require vigilance and exertion, and likewise that the time of attending to the great business of life will soon terminate. It was further observed, that the sincere Christian on the verge of time derives joy from contemplating his past life, his present safety, and future prospects.

you that knew her, will readily believe, was not attended with any painful feelings of self-accusation; but on the contrary brought with it that rejoicing which the apostle speaks of as the happy fruits of a good conscience. The excellent woman whose memory you now embalm with your tears, and who will be had by you in long remembrance, could, if any one can, be happy in the thought, that she had served her generation according to the will of God. To great prudence, industry and success in the concerns of this life, she added, what is not always the case, a supreme regard, and most diligent, constant, and persevering attention to the claims of religion. From her youth she had a deep sense of the infinite importance of Christian principles and religious virtue. She was a firm believer in the Unity of God, and the divine mission of our Lord Jesus Christ, being thoroughly persuaded that all our mercies and Christian privileges, should be traced to the free, unpurchased and unmerited love of the Father as their fountain. And you all are witnesses that her faith was not dead—a body without a soul—it was influential and operative, and therefore of the right kind, for the highest authority has said, “By their fruits ye shall know them.” The relative duties of a friend, a wife, and a mother, she fulfilled with such exemplariness, that I may well propose her conduct as a pattern to her sex. As a friend she was sincere and generous; as a wife she was prudent and affectionate; as a mother tender and watchful, ever solicitous to instil into the minds of her children, the lessons

of divine wisdom, and by her instructions, her example and her prayers, to train them up in the nurture and admonition of the Lord, in the way of virtue, of usefulness, of happiness and immortality. The speaker himself hath been witness to the nobleness of her mind and the elevation of her principles, manifested under circumstances the most interesting to a parent. In her general character, she had, like Demetrius, *good report of all men and of the truth itself*. Integrity and uprightness preserved her. She had a also tear for tender pity, and a hand always open to melting charity. Her charity proceeded from principle, no less than soft compassion: it was the effect of love and gratitude to God, as well as benevolence to man, and therefore was not of the forward and ostentatious kind, which delights to be seen and praised of men. It largely flowed in unobserved and silent but refreshing streams. And, according to the promise of our Saviour, what is done in secret shall be rewarded openly.

“As our departed friend would otherwise than derive comfort from a review of the past years of her life, which were all spent in the service of God, and by the faith of his Son, so when finishing her course she was happy in the enjoyment of the favour of God, and recommended to her weeping family to put their trust in God, assuring them, from happy experience, that they should find him to be a sure and sufficient support in every season. During a tedious illness she was patient and perfectly resigned to the divine will, truly thankful for the



goodness of providence in affording her so many comforts and blessings. She waited in the spirit of Christian piety and resignation till her great change came.

Her principal joy arose, as that of every Christian in the prospect of death must, from the glorious hopes of the gospel, which hath brought life and immortality to light. She had a steady unwavering hope, after this short scene was over, of entering the glorious mansions of the just. This, like every intelligent Christian, she expected, not as the purchase of merit, but as the reward of faithfulness, according to the riches of God's grace by Jesus Christ. Our sentiments as those who believe that the Father forgives sins and confers eternal life, not on account of an equivalent received, are misrepresented or misunderstood. No obedience we are capable of can purchase everlasting life. Were we to yield perfect obedience to the laws of God, from the cradle to the grave, even that would not entitle us to the never ending joys of heaven, for no axiom is more clear than this, that no finite obedience can merit an infinite reward. *Eternal* life is the gift of God by Jesus Christ; but to only those who by patient continuance in well doing seek for glory, honour and immortality—for *well doing* is a necessary qualification for enjoying the pleasures of heaven. Our worthy friend expressed herself in the mo-

dest language of Christian humility when congratulated on her meetness for death. "Whatever good I have done I am indebted to God for the ability, and my hopes of future happiness are founded on his grace and goodness." To the last, notwithstanding the severity of pain at times, she was calm and tranquil, uttering no murmurs or complaints. Her constitution was quite exhausted; and when sitting in the parlour surrounded by her family, who supposed she had fallen into a gentle sleep; so easy was her departure, that the change was not for some time perceived by those about her, after it had taken place. She now is at rest, and sleeps in Jesus; having for ever left these mortal scenes. But though her place shall know her no more, her memory will be cherished by her family with fond affection—her partner through life will think with pleasing melancholy of her various excellencies, and her grateful offspring with filial veneration will often call to remembrance her instructions and her example; nor can they raise a nobler monument to her praise, than by treasuring up in their minds her wise counsels, and imitating that excellent Christian pattern she has left them, of prudence, of purity and piety, of benevolence, compassion and charity."

D.

## INTELLIGENCE.

---

### *Unitarian Fund Anniversary.*

The Annual General Meeting of the *Unitarian Fund* was held on Wednesday, June 1st, at the Chapel, in Parliament Court, Artillery Lane, Bishopsgate Street. Divine Service was introduced by the Rev. T. Madge, of Norwich, who is engaged, with the Divine Blessing, to preach the sermon next year, with reading the scriptures and prayer. The sermon was preached, according to appointment, by the Rev. John Kentish, of Birmingham, from Acts xxviii. 15, "Whom when Paul saw, he thanked God, and took courage." Mr. K. discoursed *on the exercise of the social principle in religion.* After a general representation of the benefits produced by the combined efforts of men in highly civilized society, he referred to the advantages of such efforts in the cause of religion, illustrated his observations upon this subject by the example of Paul in the text, and proposed to consider, first, the origin, the value and the just regulation of the social principle; next, the ends and measures of different religious bodies; and lastly, the case of the Society of which he was then the public advocate.

The social principle was shewn to be *acquired*—not instinctive. Its growth was traced, as well as its prodigious force, and the abuse to which it is occasionally liable; an abuse, however, the remedy

and the antidote of which were, at the same time, suggested. Religion, it was remarked, will be the best guide and object of the social passion: while society, in its turn, is essential to the support of a speculative and a practical faith in Christianity.

Voluntary associations for *public worship and Christian instruction*, were distinctly noticed by the preacher. Societies for the advancement of religious knowledge, both at home and abroad, were likewise mentioned. But still more was said of those societies whose avowed end is to encourage virtue and discountenance immorality: and a strong censure was passed on their enlisting the civil power in their service, and requiring the magistrate to punish writers who attack revelation. In this part of his sermon Mr. K. vindicated the institution of Societies for the profession and diffusion of *religious opinions.*

He now proceeded to speak of *Unitarian societies.* And here he enlarged on the evidence and vast importance of the doctrine of the Divine Unity, which, he remarked, is *stated verbally and literally* in the scriptures, instead of being matter of *deduction.* He illustrated the difference between the divinity of Christ's nature and the divinity of his mission, and insisted upon the simplicity and self-consistency of the Unitarian faith.—"*Christian Unitarianism,*"

he added, "depends under God, for its advancement on the association of its friends." He assigned the reasons why such an association did not exist at the conclusion of the 17th, and the beginning of the 18th century; adverted to the *Unitarian Book Society* as the parent of the *Fund* and of other congenial and valuable institutions; expressed his persuasion that the instruction which can be communicated by familiar and frequent preaching should accompany or follow what is gained from books; touched upon the preparation essential to missionary teachers, and offered some hints of encouragement and counsel to his audience.

In conclusion, he attempted to carry forward their thoughts to the exercise of the social principle in the heavenly world, and made a reference to the loss sustained by the society and by himself in the death of "one much loved associate,"\* who two years ago had attended their anniversary, and the benefit of the application of whose uncommon talents, attainments and virtues to the work of public education for the ministry, they were then fondly anticipating.

The congregation was more numerous, and the collection larger, we believe, than on any preceding occasion; and earnest, we would fondly hope, of the increasing interest which will be taken, year after year in this anniversary of friendly intercourse and Christian devotion amongst the members of our Unitarian churches.

After divine service the society

\* The Rev. J. B. Dewhurst.

proceeded to business in the chapel, Mr. JOHN BARNARD, of Harlow, in the chair, when the minutes of the last annual meeting, and also those of the special general meeting on the Trinity Bill (Mr. Alderman Goodbehere in the chair) were read and confirmed. The treasurer then made his report of the finances, as audited by Messrs. Rowe and Sturch, by which it appeared that there had been a considerable increase in the society's income last year, but also a proportionable increase in its expenditure. It will be seen by the account in the *Rules*, &c. stitched up with this number, that the Fund has been liberally assisted this year by congregational collections; a mode of supporting the society which we recommend to the consideration of our brethren throughout the country.

The Report of the Committee was next read, which was of great length, embracing a variety of interesting topics and stating a number of important facts. It began, as was natural, with a congratulation of the meeting on the different state in which Unitarians now stand as to civil privileges, from that in which they stood at any preceding general meeting; and with the expression of a prayer that Unitarians may duly prize and rightfully use their liberty, employing it prudently but zealously, from gratitude both to the Almighty giver of good, and to their liberal and candid countrymen, in the promotion of the cause of truth and righteousness, in which are involved the glory of God and the happiness of man.

The committee then went on to report what they had done in the principality of Wales; missionary preaching has been continued, and a new chapel has been erected for Unitarian worship at Templeton and another is building at Neath.

In Cornwall there has been no missionary during the past year, but the brethren there have continued to associate for worship, and it is in agitation to erect a Unitarian chapel at Falmouth.

A brief account was given of Mr. Vidler's labours at Chatham, which excited great attention in that populous town, and of his introduction of Unitarian preaching at Sheerness, where a small society of Unitarians has been gathered together.

Mr. Bennett was reported to be actively employed, and with increasing usefulness, in Sussex. The Committee stated that it appeared to them, on the suggestion of most respectable friends, that Mr. Bennett's hands would be greatly strengthened, and the cause of Unitarianism be promoted at Brighton, if a succession of morning preachers could be obtained for that very important station, during the visiting season.\*

At Reading, the Committee have been able, through the zeal

of the ministers in connection with the Fund, to supply nearly constant preaching. The congregation there have lately enjoyed the valuable services of Mr. Lyons.

The Committee detailed a correspondence which they have maintained with the Eastern Unitarian Association, under whose direction Mr. Winder, of Norwich, has devoted a considerable part of the year to missionary journeys, in Norfolk and Suffolk and the east of Cambridgeshire, on account of the Unitarian Fund. In conclusion, they expressed themselves warranted in hoping that much good would be done in this new missionary district.

The report then proceeded to a very important journey of Mr. Wright's, in the midland counties, last autumn; begun October 20 and finished December 3;—during which time Mr. W. preached in twenty-nine places.

[Of this journey a fuller account shall be extracted from the Report, by permission of the Unitarian Fund Committee, for a future number:—for the present we must break off, referring the completion of this article to the next number, when we hope also to begin to make use of the Report: but we cannot conclude without stating that a very interesting account was laid before the Society of the General Association of Unitarians in Scotland, which will be one of the parts of the Report that we shall first extract, and that whilst the meeting lamented the absence of Mr. Wright, now on a missionary journey in Scotland, more extended than any which he has yet undertaken, they were in some degree compensated for his ab-

---

\* It was afterwards resolved by the Society to endeavour to carry the suggestion of the Committee into effect. We have the satisfaction of stating that a respected friend, whom we are not at liberty to name, had in part anticipated the wishes of the meeting, by promoting a separate subscription for this object. We shall be very glad to receive the contributions of any of our readers who may be disposed to favour the plan.



sence by the pleasing Report which was made of his labours, the particulars of which shall be given from time to time in this work. Nor can we forbear adding that the subscribers and their friends afterwards dined together to the number of three hundred, Mr. Ebenezer Johnston in the chair; and that the meeting was as usual lively and pleasant; and that an unprecedented increase took place in the number of subscribers, not less than One Hundred new names being announced by the treasurer in the course of the evening.]

#### Unitarian Academy.

The Annual General Meeting of the Governors of the Unitarian Academy was held on Thursday, June 2d, at the King's Head Tavern in the Poultry. Reports were presented from the Treasurer and Committee. The latter contained a communication from the theological tutor, bearing testimony to the exemplary behaviour of the students, and their proficiency during the past year. The Committee also had made a very satisfactory examination of their progress. According to the professed design of the Institution the students have been frequently engaged in preaching. Their services have been *ex-tempore*, and there is reason to hope that they have been attended with some encouraging appearances of utility and approbation.

The Governors could not fail to perceive and acknowledge the renewed obligations of the Institution to the theological tutor, upon whom the duties of the classical department have conti-

nued to devolve, as the vacancy occasioned by the death of Mr. Dewhurst has not yet been supplied. These duties, the Rev. J. Joyce, so far as his numerous engagements would permit, has very kindly relieved. To Mr. Joyce, the Governors feel and express their obligations. There is good reason to hope that a gentleman highly competent to the situation, will undertake the office of classical tutor, at the commencement of the ensuing session, and thus enable Mr. Aspland to pay an undivided attention to his engagements in the theological department.

It was recommended to the Committee to admit two additional students, whenever they may deem it advisable, under a conviction that the incurred expenditure will be sustained by increasing patronage from the numerous friends of the design. The progressive success of the Unitarian Fund has, indeed, produced a want of popular preachers in several situations, and sufficiently proved the advantage and even necessity of such an institution as the Unitarian Academy.

At this meeting, thanks were returned to the congregation at Bury St Edmunds, for a public collection in aid of the Academy, an example which it is hoped will be generally followed by all Unitarians, who approve the design of extending the knowledge of Christian principles by popular preaching. Thanks were also voted to R. B. Freme, Esq. of Liverpool, for a collection of sixty Guineas in that town, on behalf of the Academy.

The following officers were elected for the year ensuing.

**Treasurer**—John Christie, Esq.  
**Committee**—Dr. Cogan, Messrs. Friend, Gibson, Haray, Pearson, Rutt, Wainwright.

**Secretary**—Mr. Richard Taylor.

**Auditors**—Messrs. S. Parkes, R. Stevens.

The Annual Meeting of the Western Unitarian Society will take place at Yeovil, on Wednesday the 13<sup>th</sup> of July, on which occasion a Sermon will be preached on behalf of the Society, by the Rev. Dr. Toulmin of Birmingham.

*Addresses of the two Houses to the Prince Regent on the Slave Trade.*

*Address of the House of Lords.*

**To his Royal Highness the Prince Regent**

“We humbly represent to your Royal Highness, that we have seen with unspeakable satisfaction the beneficial and happy consequences of the law by which the African Slave Trade has been throughout all his Majesty's dominions for ever prohibited and abolished; and that we rely with the fullest confidence on the gracious assurances which both his Majesty and your Royal Highness have condescended to give to us, of your endeavours to obtain from other powers that co-operation which is still necessary for the completion of this great work.

“It well became Great Britain, having partaken so largely in the guilt of this inhuman and unchristian traffic, to stand forward among the nations of Europe, and openly to proclaim its renunciation. This duty we have discharged. But our obligations do not cease here. The crimes countenanced by our example, and the calamities created or extended by our misconduct, continue to afflict an unoffending people. Other European nations still carry on this commerce, if commerce it can be called, in the lives and liberties of

our fellow creatures. By their intervention its destined continuance is encouraged and facilitated in our own dependencies. By the same cause, the desolation and barbarism of a whole continent are prolonged; and, unless some timely prevention be applied, the returning tranquillity of Europe, the source of joy and exultation to ourselves, will be the era only of renewed and aggravated miseries to the wretched victims of an unprincipled and relentless avarice.

“With all humility, therefore, but with the utmost earnestness, we supplicate your Royal Highness that the whole weight and influence of the British crown may be exerted, in the approaching negotiations, to avert this dreadful evil. In the name of our country, and on the behalf of the interest of humanity, we intreat that the immediate and total abolition of the Slave Trade may be solicited from all the sovereigns of Europe. No moment, we think, was ever yet so favourable for stipulating a joint and irrevocable renunciation of these barbarous practices, and for promulgating, by the assembled authority of the whole civilized world, a solemn declaration, that to carry away into slavery the inhabitants of unoffending countries, is to violate the universal law of nations, founded, as that law must ever be, on the immutable principles of justice and religion.

“It is on those sacred principles, the safeguards of all lawful government, the bulwarks of all national independence, that we wish our proposal to be rested. On them we rely for its success, recommended, as it will be, not by the exhortations only, but by the example of Great Britain, and addressed to the rulers of those states which have themselves so signally been rescued by Providence from danger and destruction, from internal desolation and from subjection to a foreign yoke. On all, it must, we think, impress itself with equal force, whether they be ranked among the deliverers or the delivered, among those whom a merciless oppression had already overwhelmed, or among those whose moderation and justice have added lustre even to the firmness of their resistance, and to the glory of their victories.

“No worthier thanks, we confidently believe, can be offered to Providence

for past protection : on no better grounds can future blessings be solicited, than by the recognition and discharge of the great duties which we all owe alike to the rights, the liberty, and the happiness of our fellow creatures."

### *Address of the House of Commons.*

*To his Royal Highness the Prince Regent.*

"The Humble Address, &c.

"Relying with perfect confidence on the solemn assurances received by Parliament in 1806 and 1810, that His Majesty's government would employ every proper means to obtain a convention of the powers of Europe for the immediate and universal abolition of the African Slave Trade—we most humbly and earnestly represent to your Royal Highness, that the happy and glorious events which promise the general pacification of christendom, the present union and assembly of its greatest sovereigns, and the great and generous principles which they proclaim as the rule of their conduct, afford a most auspicious opportunity for interposing the good offices of Great Britain to accomplish the above noble purpose, with the weight which belongs to her rank among nations, to the services which she has rendered to European independence, and to the unanimous and zealous concurrence of her parliament and people.

"We feel ourselves authorized by our own abolition of this trade, of the guilty profits of which we enjoyed the largest share, by the fellowship of civilization, of religion, and even of common humanity, to implore the other members of the commonwealth of Europe to signalize the restoration of its order and security, by the prohibition of this detestable commerce: the common stain of the Christian name; a system of crimes by which the civilized professors of a beneficent religion spread desolation, and perpetual barbarism, among helpless savages, whom they are bound by the most sacred obligations of duty to protect, to instruct, and to reclaim.

"We humbly represent to your Royal Highness, that the high rank which this kingdom holds among maritime and colonial states, imposes a very

serious duty upon the British government at this important juncture. Unless we interpose with effect to procure a general abolition, the practical result of the restoration of peace will be to revive a traffic which we have prohibited as a crime, to open the sea to swarms of piratical adventurers, who will renew and extend on the shores of Africa the scenes of carnage and rapine in a great measure suspended by maritime hostilities, and the peace of christendom will kindle a thousand ferocious wars among wretched tribes ignorant of our quarrels and of our very name.

"The nations who have owed the security of their navigation to our friendship, and whom we have been happy enough to aid in expelling their oppressors, and maintaining their independence, cannot listen without respect to our voice raised in the cause of justice and humanity. Among the great states, till of late our enemies, maritime hostility has in fact abolished the trade for twenty years. No interest is engaged in it; and the legal permission to carry it on would practically be a new establishment of it, after the complete development of its horrors.

"We humbly trust, that in the moral order by which Divine Providence administers the government of the world, this great act of atonement to Africa may contribute to consolidate the safety, and prolong the tranquillity of Europe; that the nations may be taught a higher respect for justice and humanity by the example of their sovereigns; and that a treaty sanctified by such a disinterested and sacred stipulation may be more profoundly revered, and more religiously observed, than even the most equitable compacts for the regulation of power, or the distribution of territory."

### *Kent and Sussex Unitarian Christian Association.*

On Wednesday, the 8th of June, 1814, was held at Battle, Sussex, the third Anniversary of the *Kent and Sussex Unitarian Christian Association*; when an appropriate sermon was preached by Mr. Samuel Dobell, from Psalm xixth, and part of the 12th verse, "Who can understand his errors?" The devotional service previous to the sermon, was conducted by Mr. G.



Hatch, from the University of Glasgow; and concluded by Mr. Blundell, of Northiam.

In order to make Unitarian principles more generally known, and to obtain the object of their wishes, that of disseminating rational views of Christianity, the members of the association adopted last year the plan of a Tract Society, confessedly Unitarian. The services of the day being finished, this institution received immediate attention, and Mr. Joseph Dobell was unanimously voted to the chair; when several resolutions were passed, tending to increase the circulation of Unitarian tracts. It is a pleasing prospect to announce, that an application was made to purchase some of Mr. Wright's tracts. In connexion with this, it was stated, that many of the poor, and others, in the neighbourhood of Battle would gladly read them if they could be supplied. This defect will employ the attention of the committee, and by the exertion of its friends, hope is entertained, that a sufficient number of tracts will be purchased to meet the case in question. Here we have another instance of Unitarianism being in agreement with the capacities of the poor; and it is a fact, that many persons in the lower walks of life, although they attend constantly the reputed chapels of orthodoxy, do better understand the Unitarian expositions of scripture than their own. A fact that is in my power to confirm by experience.

This business being disposed of, the company adjourned to the George Inn, where 106 persons sat down to a good, but not expensive dinner: Joseph Holden, Esq. being called to the chair, the whole was conducted with the greatest harmony and economy. After this, the other business of the day was disposed of.

Mr. John Mace, of Tenterden, was re-chosen treasurer, and Mr. John Taylor, of the same place, secretary for the year ensuing; by whom subscriptions and donations, either in money, or in tracts, will be thankfully received.

Tenterden, June 12th, 1814. J. T.

P. S. Each subscriber, whatever is the amount of the subscription, is a member, and will be entitled to tracts, in proportion to the sum subscribed.

*Manchester College, York.*

The following collections have been lately made for the benefit of this institution:

At Duckinfield Chapel, in Cheshire, after a sermon preached by the Rev. George Kenrick, of Chesterfield . . . 20 10 0

At Cross Street Chapel, Manchester, after a sermon preached by the Rev. John Gooch Robberds . . . 42 0 0

£62 10 0

The following benefactions have likewise been received by the treasurer.

From Wm. Shore, Esq. Tapton, near Sheffield, towards defraying the debt on the York Buildings; being one half of his original loan, to the fund for the purchase of that property . . . 100 0 0

From John Philips Esq. of Heath House, Staffordshire, do. do. do. do. . . 100 0 0

N. B. Mr. Wm. Shore, and Mr. Philips have likewise declined to receive any interest on their respective loans.

From Ottiwell Wood, Esq. of Liverpool, do. do. being part of his original loan for the same purpose . . . 30 0 0

From John Ashton Yates, Esq. of Toxteth Park, near Liverpool, do. do. do. do. . . 50 0 0

From Thos. Henry Robinson, Esq. of Woodlands, near Manchester, (in lieu of an annual subscription of Four Guineas.) . . . 50 0 0

From Richard Peyton, Esq. Birmingham . . . 30 0 0

From Dr. Thomson, of Halifax, accompanied by the following note:

"Refunded from a sense of justice by John Thompson, M. D. of Halifax, being the sum total of the exhibitions and public funds received by him, when a theological student on the foundation of the New College, at Manchester, in 1801 and 1802." . . . 84 0 0

444 0 0

Manchester, June 17, 1814.



*Methodistic (Wesleyan) Revival  
in the West of England.*

[We give the following without a single comment; taken from an 8vo quarter of a sheet, printed by Richardson, York. Ed.]

Copy of an Interesting Letter from Mr. Wm. Henshaw, Methodist Preacher, Plymouth Dock, to Mr. Wm. Bramwell, Methodist Preacher, Birstall.

*Plymouth Dock, March 10th, 1814*

DEAR BROTHER

I write to tell you the joyful news of which my heart is full. The Lord has of late poured out his Spirit upon us at Dock, in the most gracious manner. On the 16th of January last, at a Love-Feast, eleven persons found peace with God; and many who had notes of admission, were deeply convinced of sin. At another Love-feast, the following week, about twenty more professed to experience a sense of pardoning love; and numbers more were convinced of sin, who have since been made very happy in the love of God. Almost every day, some become strongly affected by a sight of their sin and danger, and some rejoice for having obtained the glorious liberty of the children of God. We have appointed seven new class leaders, and suppose, that during the last two months, not less than one hundred and fifty persons have begun to meet in class in Dock only. At one new-formed class the last evening, where I renewed the tickets, forty persons being present, about fourteen were in great distress, five or six of whom experienced redemption through the blood of Jesus, and were gloriously exulting in God their Saviour, when I left them at prayer, being myself quite exhausted. The fatigue I have had of late, and the exertions which the cries of distressed souls have produced, would on other occasions have quite overcome me; but God hath girded me with strength for the battle, and our invisible adversaries seem to quit the field. The oldest Methodists in Dock have seen nothing of this mighty display of sovereign grace before.

But a much more extraordinary work still is now carrying on in Cornwall, the centre of which is Redruth. I have received four letters on the

subject, two of them from preachers on the spot: I will give you the sum of the whole: for the extent and rapidity of it, it exceeds all former revivals known in that county. It began on the 17th or 18th of February. There was an unusual influence felt at a Love-feast, which continued until three o'clock the next morning. Sunday, Feb. 20th, at Redruth, the minister preached at two in the afternoon, from Acts the 2nd chapter, on the Descent of the Spirit; and the whole assembly seemed to be baptized with celestial fire, and the service continued day and night, for eight successive days and nights, with only four hours intermission. Hundreds were crying for mercy at once, and hundreds more rejoicing in the God of their salvation. Mr. Truscott took down the names of Five Hundred Persons, who professed to have experienced a sense of pardoning love in the course of the week. February 27th, Sunday evening, the spirit of conviction spread like fire among stubble, reaching to persons of both sexes and all ages. In a few days it extended to Bridge, then Tucking Mill, then Well Rose and Troan, Camborn, Venponds, Carnick, and Guinnup. In several places, service has continued day and night, and upwards of two thousand persons, within the past ten days, have been made happy in the Lord, including careless sinners, and those who were in society before. This blessed work is not confined to the poor. No; men of fortune and of fashion have been alike the subjects of it: Lawyers, surgeons, and respectable tradesmen, have knelt down and implored mercy with the lowest classes of society, and have obtained it. For some time all business in the town was suspended, even little was done on the market days, but the chapels were crowded day and night; thither the tribes go up to worship; the mountain of the Lord's house is established above the tops of the mountains, and exalted over the hills.

The prediction of Joel, chapter 2, is receiving in Cornwall a further accomplishment. My friend writes: "I have seen children of eight years old lay aside their play, call on the name of the Lord, and become earnest supplicants at a throne of grace; and I

## 378 *Intelligence*.—*Address of the Catholic Board to the People.*

have seen persons of eighty years old in the deepest anguish for sin, which evidenced itself, by the sweat strongly gushing from every pore. As you pass on the streets, the cry for mercy is heard in many houses; in others the voice of thanksgiving sounds forth. People in general are brought under a religious concern at the chapels: but hundreds are convinced in their dwellings, in the mines under ground, and in the fields, while at their labour. Some wicked sinners have entered the mines in their careless state, and while at work, without any visible cause, except the prayers of their absent friends, they have been seized by the spirit of conviction, cried aloud for mercy, and obtained pardon and peace before their return. What cannot God do? And what will he not do for those who believe? Infidels are constrained to acknowledge the mighty power of God in this astonishing work. The preachers, leaders, and other active friends were soon exhausted; but their lack of service was supplied by the young converts instantly becoming exhorters, preachers, and comforters, and in such a way as *only* God could have enabled them. Some when convicted, drop down in a moment, and cry for the disquietude of their souls; others feel a concern coming on for a day or two before they burst out in the congregation. Some are delivered after wrestling in prayer for an hour or two, and some have been waiting from twelve to fifteen hours agonizing in prayer, before they obtained comfort. Unless requested by their friends, they do not like to rise from their knees until they obtain the blessing. At first, they feel an awful sense of sin, then they complain of a hard heart, and in the depth of their distress their cry is, "Lord break my hard heart, have mercy on me, and break my heart of stone." Thus they continue for some time, then a ray of hope darts upon them, and they cry, "Lord increase my faith! Oh, for more faith! I can see him—he is coming—he is come,—Glory, glory be to God!" Some, when they feel this change, instantly rise up, spread their arms, and publish the wonderful works of God with such energy, that others drop down, and begin the sinner's *only* plea, "God be merciful to me." With some the

struggle is over in a moment, their countenances are covered with a heavenly smile, and they sink away into "That speechless awe that dares not move,

And all that silent heaven of love."

I remain, dear Brother,

Yours, &c.

W. H.

### *Address of the Catholic Board to the People.*

Fellow Countrymen, and Fellow-Sufferers,

The General Board of the Catholics of Ireland, to whom you have confided your petitions to the Legislature, once more address you. They claim the continuance of your confidence only, because they feel that they deserve it, by the zeal and purity of their intentions and exertions in the cause of your religion and your country.

Fellow-Countrymen: The object of your petitions is sanctioned by justice; it is enforced by wisdom; it must be attained, unless the artifices of your enemies shall triumph over justice and wisdom; we say their artifices, because their arguments have failed, and their calumnies are forgotten or despised.

Amongst their artifices we dread but one: it is that which has been already practised with success on former occasions: it is one to which you are exposed by your situation, your sufferings, and your feelings: your enemies wish to betray you into illegal associations and combinations; they wish to bring upon you punishment, aggravated by its being merited, and they still more earnestly desire to ruin your cause and that of Ireland.

The emissaries of your enemies, become more cautious by detection, are likely to assume deeper disguise. It is our duty to expose to you the evils which must ensue to yourselves and to the Catholic cause, if you enter into any illegal or secret combination or association.

Repeated acts of parliament have pronounced associations for almost any imaginable purpose, to be illegal. A recent statute, called 50th of the King, chapter 102, besides mere associations, which are plainly criminal, as for seditious purposes, or to disturb the public peace, has declared every association, brotherhood, committee, society or brotherhood

whatsoever, to be unlawful, if formed to injure any person, or the property of any person; or to compel any person to do, or omit, or refuse to do any act whatsoever. That statute has also declared any oath or engagement to be illegal, which imports to bind any person to obey the rules, or orders, or commands of any committee or body of men not lawfully constituted; or of any captain, leader, or commander not appointed by the King; or binding any persons to assemble at the command of any captain, leader, commander or committee, or of any person not having lawful authority; or binding any person not to inform or give evidence, or not to reveal or discover having taken any illegal oath, or having done any illegal act; or to conceal any illegal oath thereafter to be taken.

For inducing or procuring, by any means, the taking of any such oath or engagement, the punishment is transportation for life; he who takes any such oath, is liable to transportation for seven years; and it will not be received as an excuse, that the party has been compelled by force or menace to take such oath, unless he makes full discovery to a magistrate, within seven days.

By another act of parliament, called the 15th and 16th of the King, chapter 21, it is made a high misdemeanour, punishable by pillory or whipping, to wear any particular badge or dress, or to assume any particular name or denomination of party.

Recollect too, we entreat of you, that not only is it unlawful and punishable to assume the name, or wear the colours or badge of any such association, or to take or induce any person to enter into any engagement or oath to belong thereto, but that almost every act, in pursuance of such oath or engagement, is made, by various statutes, felony of death. Even to assault a dwelling-house (strangely as the phrase may sound) is a capital felony in Ireland. And to raise the arm, even without a blow or further violence, is an assault in law. So that he who, in pursuance of the plans of any such association, raises his unarmed hand against a dwelling-house, may, for that offence, be capitally convicted and suffer death.

We select this instance to show you the extent to which capital punishments are applicable by law, to the consequences of illegal associations.

Transportation for seven years is the doom of him who enters into any illegal association. Transportation for life is visited upon him who induces another to enter into an illegal association; and, finally, death is the punishment of him who does any one act in pursuance of the design of an illegal association.

Such, fellow countrymen, are the punishments which the law denounces against illegal associations, whether they be called White-Boys or Right Boys, Thrashers or Carders, Ribbon-Men or Orange-Men, they are all liable to punishment, and all deserve condemnation.

It is quite true, that some delinquents may escape; but do not flatter yourselves that you can be of the fortunate number: if you transgress the law, you will meet, as you will deserve, all the zeal and activity of prosecution.

Reflect upon those serious subjects for your consideration. If you offend against the laws, what favour can you expect? what favour have you any grounds for expecting?

Reflect also upon the inutility of those associations. What utility, what advantage, has ever been derived from them? None whatsoever. No redress has ever been obtained by their means. They have been quite useless, nay, worse, for they have always produced crimes, robbery, outrage, and murder; and they have uniformly been followed by numerous executions, in which the innocent have been often taken for, and confounded with, the guilty.

Do you require any other arguments to induce you to refrain from those associations? Perhaps you are careless of your own lives: you cannot be insensible to the blood of the innocent.

There is, however, another inducement to refrain; your enemies, the men who would deny you the poor privilege of worshipping your God as your forefathers have worshipped; these men, all these men, anxiously desire that you should form criminal combinations and confederations; they want but a pretext for framing laws still stronger and more sanguinary; they want but a pretext to lay the heavy hand of power upon your country, and your religion. Your enemies seek to seduce or to drive you into illegal associations. Your friends, the Catholic Board, ardently desire to prevent your forming any association. They conjure you, if you confide in them, to

hearken to advice, which can be dictated only by their affectionate attachment to you. They conjure you to respect the laws; to live in peace; to offer no outrage or injury to any man, to seek legal redress alone for every injury and outrage inflicted on you. *That redress is, and shall be, within your reach.* They beseech you to look for relief from your grievances, only through the lawful channel of petitioning parliament. And they confidently promise you, that the wisdom of parliament will

speedily extend that relief, if you continue, by peaceable and dutiful conduct, to deserve it; to gratify your friends and disappoint your enemies.

So will you afford us the happiness of seeing your religion rescued from the calumnies and inflictions of centuries of persecution, and your countrymen of all classes and persuasions reconciled, coherent, and finally free

GEORGE BRYAN, Chairman.

Feb. 5, 1814.

## MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

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

France is restored again to Europe. The events preceding her reconciliation were out of the reach of human foresight. She is, it is to be hoped, brought to a due sense of her situation, and being no longer la grande nation, formed to subdue the rest of Europe, will cultivate the arts of peace, and aim at a pre-eminence, which shall be useful both to herself and her neighbours. Treaties of peace have been signed between her and each of the allied powers; and there is to be a congress at Vienna, to settle the affairs of Germany, Belgium and Italy. All the treaties were made in the name of what the different nations worship as God; and thus they have set their seal to the acknowledgment of an existence, totally unknown to our Saviour and his apostles, and to the early Christians. For as the learned Jurieu expresses

himself, "It is well known, that this mysterious Trinity was not licked into shape before the first councils of Nice, or even before that of Constantinople."

The treaty also between Buonaparte and the allies has been made public, by which it appears, that, in renouncing his sovereignty, his imperial titles, and the titles in his family are preserved to them; that he is to enjoy the sovereignty of Elba during life, and to receive from France an annual revenue of two millions of francs, or nearly eighty-four thousand pounds of our money; besides, among his family is to be divided a revenue, clear of all charges, of two millions five hundred thousand francs, or about a hundred and five thousand pounds a year. Two millions of francs are also to be divided among his friends, whose names are to be transmitted



to the French court. This may appear to many a great charge upon France; but it is to be recollected, that she cannot but retain the memory of this extraordinary man in the titles and institutions, and laws which he originated, and which form a part of their present constitution. And, besides, however great may be the complaints of Europe against this domineering hero, it is certain, that he never lost sight of the interests of France. He did what he could for the interior of that country, and the English travellers are surprised at the great proficiency it has made in arts and agriculture during his reign. In many manufactures they excel, and in many they rival us: and, if the Bourbons give equal encouragement to their country, it will in a very little time recover from its difficulties.

France has presented to the world another constitution, and the king has under it opened his sessions of parliament. It resembles in many points that of this country: the executive power being lodged in the king; the legislative in the king, the senate, and the commons; and the judicial in judges appointed by the king, but holding their seats for life. A greater weight is however thrown into the regal scale than with us. With him originate all laws, though on the recommendation of five of the commons, a petition may be presented to him to originate a law: and here they will have an advantage, which we do not possess. All laws will be duly digested before they are passed; and as the concertion of them will be in the hands of a few, there will not be that confusion which too often appears in our acts of parliament. We must wait till experience points out the inconvenience of their mode, which it must be confessed has a tendency to make their parliament little better than what their former parliaments were, merely courts for the registering of the king's edicts. But still, as there is a power of de-

liberating in these bodies, which was not in their antient courts, composed indeed merely of lawyers, and as the commons house is elected from the departments, there is a probability that the regal power will be kept within those bounds which may render it less inimical to virtue, liberty and religion, than was that of their former grand monarques.

Their commons house is elected in an extraordinary manner: the payment of taxes being made the basis of the qualifications of both electors and elected; which brings us to this solecism in politics, that, if there were no taxes, and taxes are by no means essentially necessary, there is no provision for a house of commons. The qualifications are such, that the number of electors will be much smaller than in this country; and as the crown names the senators, its influence in that body will be very great, and probably so much so in the commons, that they will never present to the world that freedom of debate which prevails with us. The king has formed his new senate from the old and the new nobility; but as yet has given no one an hereditary seat. In such a novel state of his affairs this precaution does not seem by any means unnecessary.

In some respects they have advanced before us. All Frenchmen are equal in the eyes of the constitution; and the sovereign is not restrained, as with us, from calling into his service any of his subjects. Freedom of religion and liberty of the press make standing articles of the new constitution; whether the latter will be merely an empty name, time will discover. Though freedom of religion is granted to all, yet popery remains the religion of the state; and, as the majority of the people are papists, this preference is natural. It is sufficient for the other sects, that they can assemble to perform their religious duties without restraint, and no mark is set upon any one

because he differs in opinion from any other sect. This is a great and invaluable privilege; for it must be ever kept in mind, that the worst civil constitution with religious liberty is better than the best without it. Despotism of the worst kind will be modified by the influence of religion; but, where that is taken away, and human power or caprice interferes in the concerns of man with his God, the people will be brutified, as in Spain, and lose the finest energies of their nature.

The moderation shown by the conquerors is without example in history. The allies have kept their words: they have realised the promises in their proclamations. France has received an increase instead of suffering a diminution of territory. Its limits are enlarged from what they were in the year 1722. The additions indeed are not very considerable; but where they had so little reason to expect such clemency, this moderation and generosity on the part of the conquerors cannot be too highly applauded. Paris, also, which was for a time, and this can never be forgotten, under a Russian governor, is not divested of its ornaments. It has still to show many trophies of its victorious emperor. One melancholy feature in the treaties must however afflict every mind endued with humanity. France, in recovering its liberty, does not seem to have felt as she ought to others; and the allies have allowed her to exercise a tyranny which is far worse than that under which she lately groaned. She is to have the privilege of exercising the slave trade, that is, of spreading desolation in Africa, and wickedly torturing its inhabitants in slave ships, for five years. We would hope that this article was introduced merely to give her the opportunity of renouncing of her own accord this infamous traffic; though we confess we should much rather have seen a declaration from all the powers, that the slave trade is a disgrace to the nation that exercises it,

and such a disgrace as should effectually cut off that nation from all communication with civilized states. Besides, if France is to exercise this wicked trade, we fear that the laws made against it in this country will be rendered nugatory, and that even part of the capital of England may be employed under French colours in this atrocious species of commerce.

Popery is slowly raising her head. Processions are again to take place in France. They were prohibited, and very wisely, under the former government, nor can they be used consistently with the freedom of religion established by the constitution. For how can a protestant do reverence to the wafer god that is carried about by the priest; and if he does not do it, he will be guilty it seems of an offence, for it is ordered that all men should reverence the host. As the French have not been accustomed for many years to this impious and ridiculous ceremony, it is to be hoped that it will fall of itself into contempt; but, on the other hand, there is a great danger that a nation that has run into the excesses of impiety and atheism may fall back into its former track of credulity and superstition.

Popery is making slow advances in France: in Spain it erects its head with boldness, and has the people for its champions. The returned king has produced with the greatest ease the most unexpected revolution, driven the Cortez from their seats, and annihilated all their decrees. Down with liberty, up with the Inquisition, is the popular cry. All who have assisted in driving out the French, and in fact in preserving the kingdom for this wretched man, so lately escaped from confinement, are the objects of persecution; many imprisoned, and most of them disgraced. The goods of the church are to be restored, the religious communities to be established, every thing in short is to be brought to its antient footing, and unhappy Spain is to lose all chance of being

benefited by the sufferings it has endured. But surely the nation cannot be so profoundly stupid as not to have acquired some knowledge by its intercourse with the French and English, and the many excellent writings addressed to them by their own countrymen. Time will discover their real state; but at present the prospect is deplorable. It augurs well, however, for the independence of their colonies in America.

Norway seems determined to maintain its independence, under a king of its own choosing; and as yet no hostile measures have been taken against her by the Swedes. It is supposed that their object will be obtained by negociation; and that the country, divided into parties, may be brought over to consent to the union by the application of those means that facilitated the union between Great Britain and Ireland. The conquest, doubtless, will be a very expensive one to the Swedes; and if the surrounding nations do not interfere, the issue of the contest is by no means certain. Though the Swedes have a better disciplined army, yet the Norwegians are a brave people, and are capable of making use of the defence which nature has so admirably bestowed on the country. In short, they may, if they are true to themselves, defy the Swedes, and in fact all the rest of the world; for a large army would perish among their mountains for want of subsistence.

The rejoicings for peace, as if this country were not still involved in a war with America, and the fêtes in honour of the emperor of Russia and the king of Prussia, occupy the whole of the public attention. The Prince Regent, nobility, gentry, and merchants, vied with each other in the splendour of their entertainments: but every thing fell far short of the magnificence with which the three potentates were received by the city of London, at the Guildhall. The Prince Regent made his entrée with the usual ceremonies, and con-

ferred upon this occasion the honour of a baronetage on the lord mayor, who in every respect was entitled to such a mark of royal favour, and both by the dignity of his department, and the integrity of his moral character, supported the character of the first magistrate of the metropolis.

The unhappy blot in the treaty of peace, on the slave trade, occasioned a meeting of the friends to the abolition, which was numerously attended; and the chief parliamentary speakers advocated the cause of Africa with great eloquence. Petitions were agreed to be presented to both houses of parliament, and it was pressed upon the meeting to procure petitions from all parts of the country. The management of the business was vested in the committee of the African Institution; and we need not call upon our readers to give their assistance, as we are persuaded that, wherever an opportunity is offered to them, they will not fail to exert themselves in the cause of liberty and humanity.

A melancholy instance of depravity has occurred in the trial and conviction of several persons for a conspiracy, which for a time went under the name of the Hoax upon the Stock Exchange. Under this title of hoax many unthinking or wicked persons amuse themselves by putting the honest and industrious to a great deal of trouble and vexation: but on this occasion a trick was played off to enrich the parties at the expense of the public, by coining a lie, and availing themselves of the effect of it on the funds. In this idle plot were engaged—two members of the house of commons, one a distinguished naval character and a nobleman—a French military nobleman, a captain in the army—and some inferior agents. Judgment was passed on those that appeared, consisting in fine and imprisonment on all, and on three, namely, the English and the French nobleman, and a stock-broker, the pillory. This example will deter others from a

similar crime, which has its origin in the basest love of gain. The Stock Exchange were the prosecutors, and at a great expence in detecting the fraud, and bringing the perpetrators to public justice. The crime was first imputed to this body, and it is not unusual to hear very idle and unfounded sarcasms thrown out against it. In so large a body there will, as in other large bodies, unworthy individuals be found, but it is idle to make such a charge, in which so many of the members must necessarily be the sufferers; and the whole contrivance of the fraud in question lies with the west, not the east end of the town.

The anniversary meeting of what is termed the National Society for the Education of Children has been holden, and in it the Archbishop of Canterbury vindicated the propriety of the appellation which it has assumed. It may be remembered, that we have called in question the propriety of this title, and have considered the society as a sectarian society: but we shall be very glad to retract our remarks, provided it can be proved that they have laid aside the sectarian sentiments which this society first insisted upon, and have agreed to act upon the true principles of the gospel. His grace is stated to have said, that the schools patronised by the society were what they pretended to be, national schools, schools open to the whole nation, to the children of dissenters as well as of churchmen—that all were admissible, without respect to their sect or denomination. All that is required of

the children is a conformity to the rules of the school, as nothing less than this could be admitted, without the production of much distraction and confusion. Here then the question rests between his grace and us. We called the schools sectarian not national schools, because we understood that the instruction was carried on on the foundation of the sect established by law: namely, their creeds, their catechisms, and their collects—such things, in short, that many classes of dissenters would not choose their children to learn. Now if this part of the plan is given up, and the children are educated from the scriptures, and such unscriptural words and phrases as the following are not included:—namely, Trinity, God the Son, God the Holy Ghost, and the like, and nothing is urged offensive to any class of dissenters, we shall unite with their most sanguine supporters in wishes for their success. We would have the question fairly stated, and hope that some of our readers in town will inquire into the system pursued at Baldwin's gardens, of whose mode we have received a very favourable account, and let us know whether it would be consistent for a dissenter to send his children thither, i. e. whether a dissenter's child would or not be obliged to read or learn any thing out of the prayer book of the established sect, or any other book inculcating the peculiar doctrines of the sect, and whether the teachers do *viva voce* inculcate those doctrines on their scholars. The report of the number of schools is very flattering to the institution, and we rejoice in these exertions; for the children will be taught to read their Bibles, and in due time many of them will examine for themselves how far the doctrines of the sect established by law agree with those established by Christ and his apostles.