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**HISTORY AND BIOGRAPHY.**

*Memoir of the late Rev. Joshua Toulmin, D.D.*

(Extracted by permission from his Funeral Sermon by his colleague, the Rev. John Kentish.)

**D**R. JOSHUA TOULMIN was born at London, on the eleventh of May, 1740. How much he owed to the care bestowed on him by his parents, his own testimony will best express. Amidst a thousand blessings, for which, in future life, he acknowledged his obligation to bow with gratitude before the Father of mercies, he deemed this, in a manner the first and greatest, that in *youthful years* he felt the power and, by the gracious disposals of heaven, was led to obey the sacred dictates of religion.\* He was sent for his classical education to St. Paul's School.† After he had enjoyed, during seven years, the instructions of its able masters, he removed to the Dissenting Academy then under the charge of Dr. David Jennings and Dr. Samuel Morton Savage;‡ the latter of whom was his relation. In this seminary he passed the usual term of a probationer for the ministry among Protestant Nonconformists. It is much to his honour that, from the commencement of his theological studies, he combined a love of inquiry and a desire of courageously professing what he judged to be the truth with genuine modesty, candour and devotion; though, in exercising the unalienable privilege of a Christian, he had to encounter severe remonstrances from his father and mother as well as the displeasure of Dr. Jennings.

\* Sermons to Youth, (2nd ed.) Advertisement, vii.

† Historical View of the Protestant Dissenters, &c. 342.

‡ Life of Dr. Savage, prefixed to his Sermons. (Pp. 6, 7.)

Mr. Toulmin's first settlement, as a minister, was at Colyton, in Devonshire. To this situation he carried with him the warmest good wishes of Dr. Savage, his invariable friend, who considered his qualifications for public service as very promising, and favoured him with welcome and seasonable advice.¶ And here he formed some highly desirable and permanent friendships. Of his intercourse at that time with Bridport,|| and with Exeter,§ in particular, he was accustomed ever afterwards to speak in terms of more than common satisfaction.

In the year 1764 he entered into the matrimonial connexion with Jane, youngest daughter of Mr. Samuel Smith, of Taunton; the offspring of which marriage were twelve children, of whom only five survive.

While he was at Colyton, he became a decided advocate for adult baptism, as opposed to that of infants, and for the administration of the rite by immersion. This change in his opinion and practice, was produced by reading and reflection: nor, at any subsequent period of his life, did he see cause to be dissatisfied with it; though his sentiments on points of doctrine and discipline were professed with exemplary moderation towards those from whom he differed. His avowal, however, of the principles of the Antipædobaptists, rendered it necessary for him to leave Colyton.

Accordingly, in March, 1765, he removed to Taunton, where he succeeded Mr. Harrison\*\* in the pastor-

¶ Life of Dr. Savage, 13, 14.

|| Introduction to Sermon at Bridport.

§ Dedication of the Letters to Sturges.

\*\* The Rev. Richard Harrison was a native of York, whither he retired a few years before his death, which took place in December, 1781. To this gentleman Mr. Toulmin dedicated the Memoirs of the Life of Socinus. For an account of Mr.

ship of a society of Baptists, whose worship is addressed to the one God and Father of all, in the name of Jesus Christ, and whose communion is open to Christians with whom they do not agree on the questions concerning the mode and the subjects of baptism.\* In this relation, to which he was introduced in the kindest and most disinterested manner by his predecessor, and unanimously invited by the congregation, he passed nearly thirty-nine years. Here also he engaged, for some time, in the honourable office of a teacher of youth. A gentleman of great respectability, who, at the age of from eight to ten years, was one of his scholars, retains, after the lapse of almost half a century, a lively impression of his characteristic mildness, and of his reputation for active benevolence not only among the several classes of Dissenters at Taunton but in the town at large.† This gentleman, too, has often heard a relation with whom he himself then lived, and who was a very benevolent man, say that though he abhorred the opinions of Mr. Toulmin (meaning, it may be presumed, those which are generally denominated *Unitarian*), yet there was no one whom he would sooner accompany to solicit the inhabitants on any scheme of charity.

As early as the year 1769, he received the degree of Master of Arts from the Baptist College of Rhode Island and Providence in New England: and, in 1794, on the representation of Dr. Price, Dr. Priestley and Mr. Lindsey, he was honoured with a diploma of Doctor in Divinity by Harvard College in Cambridge, within the same state.

Nearly the last twelve years of his life were spent at Birmingham, whither he removed in January, 1804, as one of the pastors of the congregation of the New Meeting-house. Though he had previously declined to accept invitations from Gloucester and Great Yarmouth; though, on one at least of these occasions, he had yielded to

the importunity of the inhabitants of Taunton, who entreated him to continue his various benevolent services among them, yet the hope of extended usefulness and increasing comfort now overcame every other consideration. In his new situation his sphere of action was much enlarged and his happiness augmented. At Birmingham, as in the scenes of his former residence and ministry, he secured the cordial love of those who were blessed with his instructions and society, and the esteem and good-will of men of different denominations in religion. In this town, moreover, he exercised his accustomed diligence in advancing, both by his public discourses and his pen, what he regarded as the cause of Christian truth, liberty and virtue. At length, in the fulness of years, and with a larger share of solid reputation than is the lot of most men in the same profession, while they are yet living, he paid the debt of nature, July 23rd, 1815.

Having begun to experience some of the infirmities of age, he had signified his intention of resigning his pastoral charge at the termination of the year. But, though the dissolution of the happy relations which it involved was unexpectedly and painfully hastened, he had been assured, in a manner exceedingly gratifying to his feelings, of the very high place he held in the esteem and affection of his friends.

At the beginning of June, he returned from a long visit in London: and his health, apparently, was more vigorous than usual. His journey to the metropolis had been undertaken, partly with the view of his making further preparations for an historical work in which he was employed. At the same time, he felt a strong desire to attend the annual meeting of the British and Foreign Bible Society, the object and regulations of which he heartily approved, and in the success of which he uniformly expressed a lively interest.‡ In consequence also of his being in London at that season of the year, he embraced the opportunity of witnessing and gratifying the anniversary meetings of some other religious bodies of which he was a member.|| From his several inter-

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Harrison, and for a list of his publications, see the Appendix to the History of Taunton, 39, &c.

\* History of Taunton, &c. p. 32.

† See Lines addressed to Dr. Toulmin (Mon. Rep. Vol. i. 670, 671), on hearing his discourse to the supporters of the Unitarian Fund, November 26, 1806.

‡ Mon. Repos. Vol. vii. 583, &c.

|| Mon. Repos. Vol. x. pp. 319, 320, 322—325.

views with his friends, in public and in private, he had derived the exquisite satisfaction which a mind particularly susceptible of kind and social affections never fails, on such occasions, to receive. It is probable, however, that his exertions in walking to widely distant parts of the capital were disproportioned to his years and frame, and contributed to impair his strength.

Similar exertions he thought himself called to make, yet more recently, for the purpose of aiding and soothing some of his near relations in their affliction. Nevertheless, he filled his pulpit on the Lord's Day before his death: and one of the last acts of his life was that of writing letters of condolence and of friendship. After a confinement of scarcely two days, he sunk, rather rapidly and suddenly, under his complaint, an affection of the lungs. When the power of speech had fled, he was observed, by a member of his family, who incessantly watched and tenderly loved him, to be engaged in mental prayer: and his looks and manner clearly signified the holy gratitude, peace and hope which reigned within his breast. "Blessed are those servants, whom the Lord, when he cometh, shall find watching: And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants."\*

As a writer, Dr. Toulmin has long been known to the public. His works are numerous, and may be classed under the heads of *biography, history, controversy, practical religion and devotion*. They bear the marks of his characteristic industry and good sense, as well as of that methodical arrangement of his time and thoughts which enabled him to carry on a very extensive correspondence, in addition to his stated labours: and, while they further exhibit the compass of his reading in his favourite departments of study,† and the ardour of his mind in the noblest of all designs, they present, in the eminently pious and benevolent spirit that they breathe, a distinction before which every other excellence fades away. It were difficult to mention the author in whose

pages we so completely see the *man*: the sweet and amiable temper which delighted his friends in the conversations of the parlour and the addresses of the pulpit, never forsakes him. His candour, ingenuousness and courtesy are not to be exceeded. He says nothing to depreciate, nothing to provoke an opponent: he does not write for victory, but is always ready to retract statements, reasonings and opinions which he discovers to be erroneous; and the effect of this conciliatory disposition frequently was, that his theological adversary became his personal friend.

A very pleasing instance of the energy of his goodness, occurred in the year 1782, when he published *Letters to the Rev. John Sturges,†* in answer to his *Considerations on the present state of the church establishment*. In these letters, the argument of which is well unfolded and applied and constitutes an able defence of the Protestant principle, the author, as usual, is the gentleman and the Christian: and so highly charmed was Mr. Sturges with their urbanity that he invited his friendly antagonist to visit him in Hampshire; and thus was laid the foundation of a mutual acquaintance and esteem which both parties cemented by an interchange, in future, of their respective publications. Nor was this a solitary example. "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away—but Charity never faileth."¶

Dr. Toulmin entered on his ministerial office with those views of the unity and supremacy of God the Father, and of the derivation from him of the powers, the character and the authority of Jesus our Saviour which the continued inquiries of fifty-four years served to confirm.|| His habits therefore were formed under the influence of these sentiments: and by his example, even more than by his writings, their *practical efficacy* was demonstrated. In their progress he

\* Luke xii. 37, 38.

† Ecclesiastical biography and history, devotional writings and practical divinity.

‡ Then M. A. afterwards D. D. Prebendary of Winchester and Chancellor of that diocese. *Mon. Repos.* ii. 622. iii. 234—237.

¶ 1 Cor. xiii. 8.

|| *Mon. Repos.* Vol. x. 228.



rejoiced: in all proper efforts for diffusing them he actively concurred; and reflection on his piety, benevolence and holiness should at least give pause to those who would represent belief in the *undisguised* proposition "there is one God and one mediator between God and men, the *man* Christ Jesus," as hostile to the virtue, consolations and hopes of human beings.

The strain of his preaching was practical, devotional, scriptural and, in the just sense of the word, evangelical.\* But though he overlooked not the doctrines, evidences, motives, promises and threatenings of the gospel, he delighted to dwell on its precepts, spirit, history, triumphs and final supremacy, and, most of all, on the character of its founder. The method of public instruction which he recommended to his brethren, he was in the habit of observing: he was no friend to merely moral disquisitions or to scholastic reasonings or to speculations on points which confessedly are no parts of revelation (however some have attempted to deduce them from its records), but thought that a Christian preacher should discourse on passages of the Bible by illustrating their connexion and import, and then drawing from them natural and pertinent reflections.† Nor was any man more generally acceptable in our pulpits. His subjects were so appropriate, his manner of delivery so affectionate and solemn, his voice, for much the greater portion of his life, so pleasing and so deeply toned, that he was frequently invited to officiate on public occasions: and as none ever took warmer pleasure in the duties of his profession, so scarcely any one has printed an equally large number of single sermons at the request of the persons before whom they were delivered.

To the virtues of Dr. Toulmin, as a man and a Christian, it were diffi-

cult to render justice. In the scale of moral and religious worth he stood exceedingly high, by the suffrages of all who had opportunities of estimating a character that would bear the strictest investigation. He was one of the last persons who would have suffered it to be said of him that he had few or no defects: without doubt, however, they were more visible to his own humility and modesty than to the eye of man. His integrity and honour, his independence of principle, his steadfastness as a friend, his fidelity in the execution of various and important trusts, his meekness and gentleness so greatly resembling those of Christ, his Master, his gratitude for benefits conferred, his unwearied zeal in doing good to others, in rendering even the most trifling services to persons of low estate, his uniformly quick sense of compassion for human woes, his sympathy with the distressed, his care to avoid even the appearance of evil and to give no unnecessary offence, his admirable government of his passions, his freedom from every thing like envy, jealousy and detraction, the simplicity of his manners, the candour of his soul,—all these solid and attractive qualities arose from his piety and Christian faith. That piety, never ostentatious, yet habitually energetic, was manifested not only in the fervour with which he conducted social worship and in his administration of religious ordinances, but in the whole course of his life, in the activity of his youth and manhood, in the serenity of his age, and especially in his resignation to the Divine will, in his cheerful, thankful spirit, under heavy trials. Though, more than most persons, he had a good report of all men as well as of the truth, yet there were occasions, forgotten perhaps by none so soon as by himself, on which he had been unjustly and unhandsomely treated; and though the current of his domestic bliss was generally pure, it was sometimes disturbed and embittered. On such a heart as his no common wound was inflicted by the loss of promising and amiable children. Still, whatever were the feelings of the man and the father, the principles and hopes of the Christian were unspeakably stronger: his eye was fixed on immortality.

\* "— though he does not apply the term *Evangelical*, in the sense in which it is exclusively claimed by a large number in the present day, yet he thinks it truly belongs to those discourses the leading design of which is to unfold and improve the character of Jesus of Nazareth as a messenger of mercy, &c. &c." Preface to *Sermons*, (1810) vi, vii.

† Sermon at Dudley, June, 1813, 7--9.



The following is as correct a list as I have been able to form of Dr. Toulmin's works, classed under the several heads of *Biography, History, Controversy, Practical Religion and Devotion*.

(I.)

BIOGRAPHY.

1. *Memoirs of the Life, Character, Sentiments and Writings of Faustus Socinus*. London 1777. 8vo. pp. 471.

Of this work, published by subscription, a copy is rarely to be purchased. The author's "design (pref. ii. iii.) was not to compose a critical history of *Socinianism*, but to draw the character of *Socinus* in that familiar and popular manner in which he would represent the life of any great and good man." It may be added that he has been strictly impartial; not having concealed the failings of the subject of these memoirs.

2. *A Review of the Life, Character and Writings of the Rev. John Biddle, M. A. who was banished to the Isle of Scilly, in the Protectorate of Oliver Cromwell*. London, 1789. 12mo. pp. 186.

This instructive biographical narrative was reprinted by the London Unitarian Book Society, in 1791, and has been extensively circulated.

3. *The Life of Dr. Samuel Morton Savage* (Prefixed to a posthumous volume of his Sermons, of which Dr. Toulmin was editor): 8vo. pp. 23.

A very pleasing memorial of the gratitude, affection and candour of the biographer as well as of the attainments, talents and virtues of the venerable person whose history and character are here sketched.

4. *Memoirs of the Life of Daniel Neal, M. A.* (Prefixed to a new edition of that author's *History of the Puritans, &c.*): Bath and London, 1793. 8vo. pp. 42.

The Rev. Edward Parsons, of Leeds, much to his honour, has reprinted these *Memoirs*, as an introduction to his abridgment of the above History, &c.

5. *Biographical Preface to a Posthumous Volume of Sermons*, by the Rev. Thomas Twining. London, 1801. 8vo. pp. 16.

6. *Memoirs of the Rev. Charles Bulkeley*. (Prefixed to three posthumous volumes of that gentleman's *Notes on the Bible*) 1802. 8vo. pp. 48.

7. *Memoirs of the Rev. Samuel Bourn, &c. with an Appendix*, consisting of various Papers and Letters, and Biographical Notices of some of his Contemporaries, and a Supplement, containing Specimens of his Historical and Catechetical Exercises. Birmingham and London. 1808. 8vo. pp. 378.

Dr. Toulmin's settlement with the congregation of the New Meeting-house, in Birmingham (of which Mr. Bourn was, for many years, one of the ministers), "forcibly suggested the design of drawing up a biographical work which might revive the memory and extend the name of a man, peculiarly eminent and useful in his day and circle; and which might hold up to young ministers a pattern of exemplary ardour and zeal in the duties of the pastoral office and in the cause of religious liberty!"

To the same class may be referred the sermons published by Dr. Toulmin, on occasion of the deaths of friends, many biographical sketches\* which he inserted in different periodical publications, and one or two that he printed in the form of small tracts, among which is a *Memoir of Mr. Edward Elwall, Bilston*, 1808, pp. 11.

(II.)

HISTORY.

1. *The History of the Town of Taunton, in the County of Somerset* (embellished with plates). Taunton and London, 1791. 4to. pp. 191.

2. *Appendix to History of Taunton*.

This History was published by subscription; and copies of it have long since ceased to be on sale. It is a pleasing and intelligent performance, written in a manly yet candid spirit. In the preface the author expresses his hope, that he has not "directed his thoughts to subjects totally foreign from the nature of the profession in which he appears. He has brought forward," as he adds, "some curious particulars, which, in a few years more, for want of being recorded, would be irrecoverably lost. His work will hold up many instances of exertion, directed to the benefit of

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\* Of these a delineation of the character of the late Rev. John Ward, of Taunton, merits particular notice. *Protestant Dissenters' Magazine*, Vol. iv. 241—251.

the town, as domestic examples, to awaken a spirit of emulation. And it will display, before the reader, a scene, which must instruct and affect every one, who has any idea what *liberty*, civil or religious, means: LIBERTY, that best birth-right of Englishmen; and, next to Christianity, the most precious gift of heaven."

The judicial and military cruelties that were practised at Taunton, soon after the defeat of the Duke of Monmouth, are related by Dr. Toulmin with great animation and pathos. In pp. 166, 167, a note occurs in which one part of the conduct of Colonel Kirk is admirably discussed. On the account in this History, of the circuit of Judge Jeffries, pp. 146, &c. the author was honoured with a letter, May 3rd, 1802, from the late Right Honourable Charles James Fox. See Historical View of the Dissenters, pp. 513 and 514 (note).

3. The History of the Puritans, &c. By Daniel Neal, M. A. a new edition, revised, corrected and enlarged. Bath and London, 1793, 1797. 5 vols. 8vo.

A republication of Mr. Neal's highly valuable work was much needed. The editor of it "has reviewed the animadversions of Bishops Maddox and Warburton\* and Dr. Grey; and given the result of his scrutiny in notes; by which the credit of the author is eventually established." In the supplement, Dr. Toulmin has presented his readers with a full abstract of the history of the English Quakers, or society of Friends: and the liberal and impartial spirit in which he writes concerning them was greatly approved by that respectable body of Christians. So far indeed was he from wishing to make his edition of Neal a vehicle for conveying particular opinions in Theology, that, although he had sentiments of his own, he was eager to commend goodness and worth wherever they are found: and he rejoiced in the consciousness of a disposition to grant to others perfect liberty to avow, defend and disseminate *their* sentiments, though opposite to his, and could give them the praise

\* Warburton, as appears from Hurd's Life of him, drew up his animadversions on Neal in a very careless manner: and they are generally considered as unworthy of his own reputation.

due to their abilities and characters. Vol. iv. *Editor's Advertisement*.

4. An Historical View of the State of the Protestant Dissenters in England, and of the Progress of Free Inquiry and Religious Liberty, from the Revolution to the Accession of Queen Anne. Bath and London, 1814. 8vo. pp. 592.

To this volume a very numerous list of subscribers is prefixed. It was the author's intention, had his life been continued, to have published a second volume, in which he would have brought down the history of the Dissenters to the accession of his present Majesty. Some preparations he had been making for this purpose during many past months,† and almost to the day of his death: but the state of his papers forbids the hope of any further result of his literary labours being given to the world.

The Historical View, &c. was a favourite undertaking of Dr. Toulmin's. He had announced the design so long since as the year 1793;‡ and he deeply lamented the obstructions that impeded the accomplishment and progress of his work. The direction of his studies and the leading qualities of his mind, fitted him for executing it advantageously to his readers, and honourably both to himself and to the body of Protestant Nonconformists.

### (III.)

#### CONTROVERSY.

##### 1. *Baptism*.

1. A Letter to the Society of Protestant Dissenters at the Octagon in Liverpool. London: 1766. 8vo. pp. 44.

This tract is a very candid illustration and defence of the principles of Antipædobaptists. In pp. 24, 25, the author, with his characteristic ingenuousness, recommends to be perused, *on the side of infant baptism*, Mr. (afterwards Dr.) Fleming's Tracts on Baptism, *Baptism of Infants a reasonable service*, and *Dipping not the only mode of Baptism*—and, on the other side, *Burroughs on Positive Institutions*, with the *Defence, Letters on Baptism*,§ to the author of the

† Mon. Repos. x. 390.

‡ Advertisement to the first vol. of Neal, &c.

§ The writer of these letters was the

plain account of the Sacrament (Bishop Hoadly), *Wilson's Manual*, and Mr. Bulkley's Chapter on the subject in his *Œconomy of the Gospel*.

2. A short Essay on Baptism, intended to elucidate the question concerning the extent and perpetuity of its obligation. London, 1786. 8vo. pp. 38.

3. Four Discourses on the Nature, Design, Uses and History of the Ordinance of Baptism, with a Preface containing some Strictures on Dr. Priestley's Letters to an Antipædobaptist\* and on some passages in Mr. Dyer's "Nature of Subscription" and Mr. Frend's "Letters to the Bishop of Lincoln." London, 1811. 12mo. pp. 95.

4. A Practical Discourse on the Moral Uses and Obligations of the Institution of Baptism, designed to assist a serious and judicious obedience to it. London and Bristol, 1773. 12mo. pp. 84.

This Discourse, though, conformably with its title, it be *practical*, is written however on the assumption of Antipædobaptism being a scriptural practice and command. The excellent author acted consistently with his own views of the case in making the assumption the basis of his remarks: and the *practical Discourse* is placed under this class of his works, for the purpose of the reader's seeing a complete enumeration of the tracts published by Dr. Toulmin on the subject of Baptism.

2. *Nonconformity.*

1. Two Letters on the late application to Parliament by the Protestant Dissenting Ministers: one, an Address to the Dissenting Laity on the subject of those applications: the other, an Inquiry into the Lawfulness of the Declaration proposed to be substituted in the room of Subscription to the Articles of the Church of England. London, 1774. 8vo. pp. 85.

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late Rev. William Foot, of Bristol: and a new impression of them was edited, in 1787, by Dr. Toulmin, who added a Preface. To the above list, Towgood's *Baptism of Infants, a reasonable service*, and a Tract of the late Rev. John Palmer's, of London, on the same subject, may be added.

\* That Antipædobaptist was Dr. Toulmin. Preface to Four Discourses, &c. vii.

In the former of these letters (49) the author asks, "What is the BIBLE itself but an history of NONCONFORMITY through the different ages of the world, an history of the extraordinary measures and appearances of divine Providence to countenance and support it?"

The second letter maintains the lawfulness of the declaration adverted to in the title-page: it was the subject of some animadversions from the pen of the late Rev. John Fell; and Mr. Toulmin afterwards renounced the sentiment of which he had been the advocate.

2. Letters to the Rev. John Sturges, M. A. in Answer to his Considerations on the present state of the Church Establishment. London, 1782. 12mo. pp. 87.

3. A Letter to the Bishops, on the Application of the Protestant Dissenters to Parliament, for a Repeal of the Corporation and Test Acts, including Strictures on some Passages in the Bishop of Gloucester's (Dr. Halifax's) Sermon, on January 30th, 1788.† London, 1789. 8vo. pp. 45.

4. The Observation of Festivals and Holy-days considered, in a Sermon, preached at Taunton, on Christmas-day, 1770. Bristol. 12mo. pp. 23.

5. *Christian Doctrines, and, in particular, the Object of Worship and the Rank of Christ.*

1. "The Manner of contending for the Faith considered," in a Sermon, preached at Taunton, to which is subjoined, A Letter to the Reverend Mr. Rooker, occasioned by his Sermon, on the same subject, lately published. London and Taunton, 1771. 8vo. pp. 52.

2. A Free and Serious Address to the Christian Laity, especially such as embracing Unitarian Sentiments conform to Trinitarian Worship. To which is prefixed an Introduction; wherein the worship of the Holy Scriptures is contrasted with the worship of the Church of England, and of Dissenters. London, 1781. 8vo. pp. 114.

This Address, of which more than

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\* This tract is indeed anonymous: and so are a few other pamphlets which have a place in the present Catalogue. However, I have the best authority for saying that Dr. Toulmin was the writer of them.



one edition has been given to the public, is noticed with merited approbation by Mr. Lindsey, in his *Historical View, &c.* pp. 399, 400 (Note).

3. *The Practical Efficacy of the Unitarian Doctrine considered; in a Series of Letters to the Rev. Andrew Fuller: occasioned by his publication entitled "The Calvinistic and Socinian Systems examined and compared, as to their Moral Tendency."* To which is added the second edition of an *Essay on the Grounds of Love to Christ.\** London, 1796. 12mo. pp. 74.

Of this tract a second edition was published in 1801 (London, 12mo. pp. 177). It is enlarged by additional illustrations of the subject and a defence of the general argument. In two Letters to a friend, by way of reply to Mr. Fuller's *Strictures* in his Tract entitled "*Socinianism indefensible.*"

So much of this pamphlet as reviews the preaching of the Apostles, independently of any strictures on Mr. Fuller, was translated into Welsh, by the active minister of a large congregation: and a similar abstract has been circulated in English, to a great extent and with considerable advantage.

4. *A Series of Letters to the Rev. J. Freeston: occasioned by his Tract entitled "A Serious Inquiry into the Nature and Effects of Modern Socinianism;"* being an answer to the question, "*Why are you not a Socinian?*" Birmingham and London, 1812. 12mo. pp. 96.

5. *Paul's Defence before Felix: A Sermon at the opening of the New Chapel in George-street, Plymouth Dock, April 27th, 1791.* Taunton. 8vo.

6. *The Promise of Christ's presence with his Disciples: A Sermon at the opening of Bridwell Chapel, near Ufculme, Devon, January 4, 1792.* To which is prefixed an Address delivered on the same occasion, by John Williams. Taunton. 8vo.

7. *The Character of Christ as the witness to the Truth: A Sermon at Crediton, Sept. 6, 1792, on the formation of an Unitarian Book Society in the West of England.* To which are added some Thoughts on

the true construction of Deut. xxxi. 22, 23. Taunton. 8vo.†

8. *The Injustice of Classing Unitarians with Deists and Infidels.* A Sermon at Tiverton, July 5, 1797, before the Unitarian Book Society, in the Western Counties. London. 2mo.

9. *The Doctrine of the Scriptures concerning the Unity of God and the Character of Jesus Christ: A Sermon, at Portsmouth, July 15, 1802, before the Unitarian Society in the South of England.* London. 12mo.

10. *A Discourse at the First Meeting of the Unitarian Fund, London, November, 1806.* 12mo.

11. *The Unitarian Doctrine stated, and the Objections to it obviated, on the ground of Christ's Declaration (John xvii. 3). A Sermon, preached before the Devon and Cornwall Association, at Plymouth, July 6th, 1814, and before the Western Unitarian Society, at Yeovil, July 13, 1814.* Birmingham. 12mo.

To this class may also be referred

12. Appendix (i. ii.) to "*Dissertations, on the internal evidences and excellence of Christianity: and on the Character of Christ, compared with that of some other celebrated founders of Religion and Philosophy.*" London, 1785. 8vo. pp. 274.

In the former of those numbers some positions of Bishop Horsley's are the subject of animadversion; in the latter, some statements made by Professor White, between whom and Dr. Toulmin occasional intercourses of civility and respect afterwards took place.

The *Dissertations, &c.* (now, it is believed, out of print) are particularly creditable to the author's talents and temper: they contain many original and important remarks, and may perhaps be justly characterised as the ablest of Dr. Toulmin's literary productions.

4. *Evidences of Revelation and the Interpretation of its Records.*

It will be evident to a reader of the title-page of the *Dissertations, &c.* that they are designed to elucidate the truth and excellence of Christianity. With the same view, Dr. Toulmin, many years since, printed a

\* *Theolog. Rep.* Vol. vi. 284, &c.

† A second edition has been published in 12mo.

short, anonymous Letter from a Dissenting Minister, addressed, separately, to three gentlemen, accompanied with Dr Hartley's "Truth of the Christian Religion," as extracted by the London Unitarian Society from his "Observations on Man."

Under this department of Theology we may also rank the following sermons from his pen:

1. The Design of the Gospel History considered and improved: preached in Essex-street, London, and at Chowbent, in Lancashire, May, 1788. London. 8vo.\*

2. The meaning which the word *Mystery* bears in the New Testament. A Sermon, at Exeter, May 4th, 1791. London. 8vo.†

3. The name "Lord of Hosts" explained and improved: A Sermon, at London, in February, 1810. 8vo.‡

#### IV.

#### DEVOTIONAL AND PRACTICAL WRITINGS.

1. A Manual of Morning and Evening Prayers for the Closet. Birmingham, 1809. 12mo. pp. 71.

Two editions of the Manual were published in the above year: and a third has been subsequently printed.

2. Family Devotion assisted: containing forms of Morning and Evening Prayers for a Fortnight. Birmingham. 12mo. pp. 132.

3. Sermons, principally addressed to Youth. 2nd Edition. Taunton. 1789. 8vo. pp. 235.

The former impression of these Sermons had been published several years before.

4. Addresses to Young Men. London, 1803. 12mo. pp. 188.

5. Sermons on Devotional, Evangelical and Practical Subjects. Bath, London and Birmingham, 1810. 8vo. pp. 470.

6. Reflections on the Death of a Prince and a great Man: A Sermon, at Taunton, Nov. 10th, 1765, on occasion of the Death of his Royal

Highness, William, Duke of Cumberland. London. 8vo.

7. The Duties Christians owe to their Ministers: A Sermon, at the Ordination of the Rev. Thomas Twining, May 31, 1775, in Downton, Wilts. London, 1776. 8vo.

8. The Unsuccessfulness of Christ's Ministry and his reward with God: A Sermon, before the General Baptist Assembly, London, June, 1775. 8vo.

9. Christ's Compassion on the Multitude considered: A Sermon at the Ordination of the Rev. Samuel Evans, Dec. 27th, 1780, at Wedmore, Somersetshire. Taunton, 1781. 8vo.

10. The Conduct of the first Converts to Christianity: A Sermon, at Bridport, July 10, 1788, at the Ordination of the Rev. Thomas Howe. 8vo.

11. The Aim of the Apostle Paul's Ministry: A Sermon at the New Meeting, in Birmingham, on entering upon the pastoral office there, January 8, 1804. 8vo.

12. The reciprocal Duties of Ministers and People: A Sermon, at Dudley, on Whit-Tuesday, June 8, 1813. 8vo.

13. The American War lamented: A Sermon, at Taunton, February, 1776. 8vo.

14. The Prospect of Universal Peace: A Thanksgiving Sermon, at Taunton, June 1st, 1802. 8vo.

15. The Rise, Progress and Effects of Sunday Schools: A Sermon, at Taunton, March 28, 1789. 8vo.

16. The Immutability of God, and the Trials of Christ's Ministry. Two Sermons, at Essex-street, London, March and April, 1794. 8vo.

17. The Present and Future State of the Human Frame: A Sermon, at Honiton, June 24, 1781, on the Death of Mr. Maynard. Taunton; Printed only. 8vo.

18. The Use of Life and its End: A Sermon, at Taunton, October 27, 1793, on the Death of Mr. C. Stower. 8vo (Printed, but not published, London, 1804).

19. Christian Vigilance: A Sermon, at Taunton, June, 1790, on the Death of the Rev. Robert Robinson, of Cambridge. London. 8vo.

20. The Character and Reward of the Faithful Servant: A Sermon, at Bridgewater, March 10th, 1793, on

\* Reprinted in a volume of Sermons, 1810.

† This Discourse has been reprinted in 12mo. by the Unitarian Book Societies.

‡ Reprinted in the volume of Sermons; as is the Discourse delivered at Portsmouth, before the Southern Unitarian Society.

the death of the Rev. Thomas Watson. 8vo.

21. The Character and Hope of the Righteous: A Sermon, at Collumpton, Sept. 21, 1794: on the death of the Rev. Samuel Morgan—with the Address at the interment. 8vo.

22. An Address and Prayer at the Interment of the Rev. William Blake, at Crewkerne, April 3, 1799. 8vo.

23. Christian Views of Death: A Sermon at Bishop's Hull, near Taunton, November 3, 1799, on the death of the Rev. Peard Jillard: with the Address at the Interment. 8vo.

24. Funeral Sermon for Dr. Priestley, a *Biographical Tribute to his Memory*; at Birmingham, April 22, 1804. 8vo.

In early life Dr. Toulmin published a new edition of the Rev. Martin Tomkins' Tract on *Christ's Mediation*. He also reprinted *Scougal on the Life of God in the Soul of Man*.

The Friends of religious inquiry and toleration, are indebted to him for a cheap and useful impression of a *Dialogue between a Dutch Protestant and a Franciscan Friar of Dort, with Illustrations and Notes*.\* London, 1784. 12mo. pp. 24. And in 1807 he laid before the world, in one vol. 12mo. *Mason's Student and Pastor, Letter to a friend entering on the Ministerial Office, and Essay on Elocution, &c.* Nor should it be omitted that he wrote the Preface to the last impression of the Rev. John Palmer's Family Prayers. To the Theological Repository† he made two or three communications. His several letters and papers in the Universal, the Gentleman's and the Monthly Magazine, as well as in the Monthly Repository, &c. are numerous: and it will not be requisite to specify these and similar productions of his pen.

## EXTRACTS FROM NEW PUBLICATIONS.

Charles James Fox.

(Continued from p. 612.)

29. *Resistance of the People*. (Dec. 23, 1790.)

**N**O human form of government was ever yet so perfect as to guard against every possible abuse of power, and the subjects of every government must submit to the lot of men and bear with some. But when abuses became so frequent or enormous as to be oppressive and intolerable, and to threaten the destruction of government itself, then it was that the *last remedy* must be applied, that the free spirit of the people must put into action their natural power to redress those grievances for which they had no peaceable means of redress, and assert their indefeasible right to a just and equitable government. No man could deny that cases might occur in which the people could have no choice but slavery or resistance; no man would hesitate to say what their choice ought to be: and it was the best wisdom of every government not to create a necessity for resistance by depriving the people of legal means of redress.

30. *Roman Catholics sufficiently Trinitarian*. (Debate on Catholic Dissenters' Relief Bill. April 1, 1791.)

It was meant, he understood, to change the name, by which persons taking the benefit of the bill, were to be distinguished. Why any objection should be made against persons calling them *Catholic Dissenters*, who thought that the name was applicable to their situation, he could not comprehend. They had long been called by the name of *Papists* in this

\* Copied from Brandt's History of the Reformation: it has been lately reprinted.

† In the Theological Repository he inserted an Essay on *Love to Christ*, which has been already noticed. A version, &c. of Ps. 139. vol. iii. 291, &c. has been attributed to him, but was, in truth, written by the late Rev. George Waters, of Bridport. To Dr. Toulmin we may, I believe, correctly assign *Observations on the fall of Peter* (vol. ii. 290), and *Observations on some incidents in the Life of Christ* (vol. iii. 301). Both these papers are signed A. N. and they exhibit the characteristics of his style and manner. I conjecture, moreover, that a paper in vol. vi. 331---334, signed SUBSIDIANUS, is his composition.



country ; but we had also been in the habit of calling them traitors and murderers, with perhaps as much justice. *Papist* was an invidious name ; and he need hardly say in an assembly of well-informed men, by no means applicable, in its strict sense, to the English Roman Catholics : as such, it ought not to be continued.—The clause in the bill which *denied the benefit of it to any person who shall speak or write against the doctrine of the Trinity*, was such as ought never to have been admitted into any bill ; and the admission of it into this was peculiarly improper, since it was never imagined but that the Roman Catholics were sufficiently Trinitarian to satisfy the most orthodox divine of the Church of England.

31. *Original Sin*. (April 8, 1791.) On the clause in the Catholic Dissenters' Relief Bill that Catholics should deny the infallibility of the Pope and *absolution by priests*, Mr. Wm. Smith thought that certain words expressing that declaration might be left out, because he believed that very few Papists do consider that as any particular part of their creed ; neither were they so blind or ignorant as to trust the forgiveness of sins to the absolution of their priests. Mr. Pitt answered, that perhaps other words than those introduced in the bill might be adopted ; but still he thought there should be some clause in the bill, which went the length of exacting from the Papists an avowal that no priest, or human being whatsoever, could absolve sins. Mr. Smith proposed that the clause might be altered to answer the purpose, by inserting the words "*except original sin.*" )

Mr. Fox thought that in this case the Roman Catholics or the Papists, as they were called, were not altogether treated fairly.—When an honourable gentleman had mentioned original sin, the observation had been treated lightly, and more so, in his opinion, than it ought to have been. *In our own established church, there seemed to be some acknowledgment of and preventive against original sin, as well as among the Roman Catholics ; one instance he would mention, which was the idea of baptism. He might not be so orthodox, or so well-informed in those matters, as some other gentle-*

*men ; but on that point of absolution and forgiveness of sin, he considered an English clergyman to be just the same as a cardinal of Rome.*

### 32. *Tythes*. (April 19, 1791.)

He said the country was oppressed by tythes, the collection of which was harsh and injurious, and he anxiously wished that some gentlemen in the House would attempt to *relieve the country from that species of barbarism and discouragement to every agricultural improvement.*

### 33. *Abolition of the Slave Trade*. (April 19, 1791.)

Mr. Fox observed, that although the opposition to any adjournment was undoubtedly uncandid and unbecoming, yet he thought that the honourable colonel (Tarleton) who pressed for an immediate division understood better the interest of his own side of the question than the other honourable gentleman (Colonel Phipps) ; for Mr. Fox said he had ever conceived that the only way by which the abolition of the Slave Trade could be prevented, must be by stifling all inquiry and by hurrying the House into some vote which might seem to decide the question, before the opportunity of any real debate upon the principles of the trade was afforded. It was a trade which, the gentlemen themselves well knew, would not bear to be discussed. Let there be discussion, and although there were some symptoms of predetermination in some gentlemen, the abolition of the abominable traffic must be carried. He would not believe that there could be found in the House of Commons, men of such hard hearts, and of such inaccessible understandings, as to vote an assent to the continuance of the trade, and then go home to their houses, their friends and their families, satisfied with their vote, after being made fully aware of what they were doing, by having opened their ears to the discussion.

[The question of adjournment was carried, and on the following day the debate upon Mr. Wilberforce's motion was resumed.]

Mr. Fox observed, that some expressions which he had used on the preceding day, had been complained of, as too harsh and severe. He had now had four and twenty hours to

reflect on his words; he had revolved them over and over again in his mind, but he could not prevail on himself to retract them; because the more he considered the subject in discussion, the more did he believe that if, after reading all the evidence on the table, and attending to the debate, any gentleman could continue to oppose the abolition of the slave trade, and could thus avow himself, after a full knowledge of the subject, an abettor of this shameful traffic in human flesh, it could only be from some hardness of heart, or some such difficulty of understanding as he really knew not how to account for.

34. *Instances of Cruelty to Slaves.*  
(April 19, 1791.)

Mr. Fox then proceeded to the situation of the slaves, when brought to the West Indies. It had been said, indeed, that they were taken from a worse state to a better. The House, he knew, could not wish to hear recitals of cruelty, nor did he like to dwell upon them. It was their duty, however, in the present case, to open their ears to them, and the House, exclaimed Mr. Fox, *shall hear them*. An honourable gentleman before him had quoted some instances, and he would now quote two more. The first was in a French island; but was declared by witnesses of unimpeachable credit. A slave, under hard usage, urged by the first impulse of nature, had run away and attempted to get his liberty. To prevent his repeating the offence, the planter sent for his surgeon, and said to him, "Cut off this man's leg." The surgeon, who had more humanity than his master, refused. "You refuse," said the planter, "then what you decline as an act of friendship to me, I will compel you to do as an act of duty." Upon this, the planter broke the poor man's leg. "There now," said he to the surgeon, "you must cut off his leg, or the man will die." We might console ourselves, perhaps, that this was in a French island, but in the English there was no great difference; and the next instance he should state was in an island of our own. A gentleman (Mr. Ross, as appeared in evidence,) while he was walking along, heard the shrieks of a female, issuing from a barn or out-house; and as they were much too

violent to be excited by any ordinary punishment, he was prompted to go near, and see what could be the matter. On looking in, he perceived a young female, tied up to a beam by her wrists, entirely naked, and in the act of involuntarily writhing and swinging, while the author of her torture was standing below her, with a lighted torch in his hand, which he applied to all the parts of her body as it approached him. What crime this miserable wretch had perpetrated he knew not; but that was of little consequence, as the human mind could not conceive a crime, in any degree, warranting such a punishment.

35. *Emancipation of the Negroes.*  
(April 19, 1791.)

With regard to the emancipation of the Negroes already in slavery, his own doubts of the efficacy of an act of the British legislature for this purpose was a reason for not entering into it. He himself did not think such a measure could be suddenly ventured upon; and though every man had a right to freedom, yet it should be observed, that men inured to slavery all their lives felt certainly less degraded by it than those who were born to independence. It might be dangerous to give freedom at once to a man used to slavery, on the same ground as, in the case of a man who had never seen day-light, there might be danger of blinding him, if you were to expose him all at once to the glare of the sun.

36. *African Minds on a level with European.* (April 19, 1791.)

Mr. Fox condemned the arrogance of the notion, that all the inhabitants of Africa had minds inferior to ourselves. How did we know that such was the case? Why might there not be men in Africa, of as fine feelings as ourselves, of as enlarged understandings, and as manly in their minds as any of us? He then mentioned the case of an African captain, who heard in the night some violent groanings, which had caused a disturbance in his ship. There was among his slaves one person of considerable consequence, a man once high in military station, with a mind not insensible to the eminence of his rank, who having been taken captive in battle, was sold to the slave ships,

and laid promiscuously with the rest. Happening in the night to obtain room to stretch his weary limbs, at rather more ease than usual, he had fallen fast asleep, and he dreamt that he was in his own country, high in honour and in command, caressed by his family and his friends, waited on by his domestics, and surrounded with all his former comforts in life; when, awaking somewhat suddenly, he found himself fastened down in the hold of a slave ship, and was heard to burst into loud groans and lamentations on the miserable contrast of his present state, mixed with the meanest of his subjects, and subjected to the insolence of wretches; a thousand times lower than himself, in every kind of endowment! Mr. Fox appealed to the House, whether this was not as moving a picture of the miserable effects of the slave trade, as any that could be imagined. There was one way, and it was an extremely good one, by which any man might come to a judgment on these points—let him make the case his own. What, said he, should any one of us who are members of this House, say, and how should we feel, if conquered and carried away by a tribe as savage as our countrymen on the coast of Africa shew themselves to be? How should we brook the same indignities, or bear the same treatment ourselves, which we do not scruple to inflict on them?

*37. Abolition of Slavery the Triumph of Christianity.* (April 19, 1791.)

Having made this appeal to the feelings of the House, Mr. Fox proceeded to observe, that great stress had been laid on the countenance that was given to slavery by the Christian religion. So far was this from being true, that he thought one of the most splendid triumphs of Christianity was, its having caused slavery to be so generally abolished, as soon as ever it appeared in the world. One obvious ground on which it did this, was by teaching us, that in the sight of heaven all mankind are equal. The same effect might be expected also from the general principles which it taught. Its powerful influence appeared to have done more in this respect than all the ancient systems of philosophy; though even in them, in point of theory, we might trace great liberality and consideration for human rights.

Where could be found finer sentiments of liberty, than in the works of Demosthenes and Cicero? Where should we meet with bolder assertions of the rights of mankind, and the dignity of human nature, than in the historians, Tacitus and Thucydides? It was remarkable, however, that these great men kept slaves in their houses, and permitted a whole order of slaves to exist in their country. He knew, indeed, that what he had been ascribing to Christianity some imputed to the advances which philosophy had made. Each of the two parties took the merit to itself: the divine gave it to religion, the philosopher to philosophy. He should not dispute with either of them; but as both coveted the praise, why should they not emulate each other, in promoting this improvement in the condition of the human race?\*

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\* As soon as Mr. Fox had sat down, Mr. Stanley said, that he came to the House purposing to vote against the abolition, but that the impression made both on his understanding and feelings was such as he could not resist; and he was now convinced that an entire abolition of the slave trade was called for equally by sound policy and justice. The honourable Mr. Ryder (the present Earl of Harrowby) said he came to the House not exactly in the circumstances of the honourable gentleman who had just spoken, but very much undecided on the subject; he, however, was so strongly convinced by the arguments he had heard, that he was become equally earnest for the abolition. Mr. Burke observed that he had, for a long time, had his mind drawn to the slave trade; that he had even prepared some measures for its regulation, conceiving the immediate abolition of it, though highly desirable to be then hardly a thing which could be hoped for: but when he found the honourable mover was bringing forward the present question, which he approved much more than his own, he had burnt his papers and made an offering of them, in honour of the proposition of the honourable gentleman, much in the same manner as we read that the curious books were offered up and burnt at the approach of the gospel. He rejoiced at the submission to reason and argument, which gentlemen, who came in with minds somewhat prejudiced, had avowed on that day. They thereby told their constituents, as they ought to tell them, that it was impossible for them, if sent to hear discussion in the House of Commons, to avoid surrendering up their hearts and judgments to the



38. *Birmingham Riots and Dr. Priestley.* (Jan. 31, 1792.)

It must have been owing to the unwillingness of ministers to damp the pleasure arising from so many topics of satisfaction as the speech from the throne contained, that with the mention of the inestimable blessings of liberty and order, they had introduced no expressions of regret and concern at the violent interruption of order that had occurred in the course of the summer. Nothing, surely, but extreme reluctance to cast the least shade over so many subjects of rejoicing could account for such an omission. To read his Majesty's speech one would imagine, that nothing had happened to disturb the long experience of liberty and order so earnestly recommended as the foundation of all our other blessings. But the cautious omission could not conceal the evil; it was impossible not to know and not to lament, that, towards the close of the eighteenth century, men, instead of following the progress of knowledge and liberality, had revived the spirit and the practice of the darkest and most barbarous ages; and that outrages, the most unparalleled and disgraceful, had been committed—disgraceful, he meant, to the country, not to the ministers. They, it was to be presumed, had done every thing in their power to prevent and to check such detestable proceedings. But whether or not they, and those who acted under them, had exerted themselves as they ought in repressing the devastations of a mob, at all times mischievous, but doubly so when it assumed the pretext of supporting government or religion, was it not melancholy to see that mob reigning triumphant for near a week in a rich and populous part of the country, and those, whose duty it was to have denounced the rigour of the law, addressing them rather in terms of approbation than rebuke? Was not this calculated to cherish an idea which but too fatally appeared to have been entertained, that the principle

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cause in question, however they might have been brought beforehand to come prejudiced against it. The Committee divided on Mr. Wilberforce's motion: Yeas 163: Noes 88. Majority against the abolition of the Slave Trade 75!

on which they pretended to act was not disagreeable to government, however necessary it might be to punish a few for the irregularity of their proceedings? He accused ministers neither of holding nor favouring such opinions. But when it could not be dissembled that such opinions had been held, if not inculcated, it would have been well if his majesty had spoken of such riots, and their pretext with horror, and of the exertions made to suppress them, and punish both the authors and the actors, with approbation. These were not riots for want of bread—such every feeling heart must pity while it condemned: neither were they riots in the cause of liberty, which, though highly blamable, and highly to be reprobated by every good man and every true friend to liberty, had yet some excuse in their principle. No, they were the riots of men neither aggrieved nor complaining, but who, pretending to be the executors of government, did not select individual objects of party animosity or private hatred, but by personal insult, violence and fire, set on foot an indiscriminate persecution of an entire description of their fellow-citizens, that had furnished persons, as eminent, as good subjects, and as zealous supporters of the family on the throne, as any other in the kingdom could boast. Instead of passing over such acts in silence, ought not his majesty's sentiments to have gone forth as a manifesto, applying to them every epithet expressive of abomination which the language could furnish? When men were found so deluded as to suppose that their general object was not disagreeable to government, a belief certainly unfounded, it might do much more mischief than ministers were aware of. He had supposed that all practicable measures were taken to put a stop to these riots, and to punish those concerned in them as an example to others; but after they had threatened the person, and destroyed the house of a man, distinguished by a life attached to literature and useful science, of Dr. Priestley, whom he named but to honour, when they had destroyed all the accumulated labours of his youth, when they had demolished, what neither money nor industry could replace, that which ought to have been the solace and the or-

nament of his age, then came from those whose rank and stations ought to have given them influence, the slow desire to desist. How was this desire expressed, and how reprobated a conduct, subversive of every principle of civilized society? "Friends and fellow-churchmen! we know you by the crosses and the banners you bear. You have now done enough in this pious cause. What farther you do, you and we, your friends, must pay for. Your farther exertions might be laudable, but they would be too expensive." If holding such degrading language to a riotous mob could prevent mischief till assistance arrived; if it could save a house from the flames, much more a life, perhaps the sense of strict propriety might yield without blame, to the immediate impulse of compassion; but if neither of these was done, how contemptible! If they who held it were now ashamed of it, so much the more was it incumbent upon them and government to do away the impression it might have made, and to declare their abhorrence of acts, which they, in a moment of weakness, seemed not to disapprove. He hoped, therefore, that if an opportunity offered, this would still be done; and he had insisted on it the more largely, as he thought an occasion might not offer of noticing it in parliament again.

39. *Speeches on motion for leave to bring in a Bill for Relief of Unitarians.* (May 11, 1792.)

The order of the day being read,

Mr. Fox rose, and called the attention of the House to the business of which he had given notice, relative to the repeal of certain penal statutes respecting religious opinions. He said, he had the satisfaction to hope, that the mode in which he should propose to discuss this subject could not fairly be said to involve considerations of government, as had been alleged on former occasions, with regard to some topics which he had brought forward. The measure which he should recommend on this occasion was, in his opinion, not only fit in a country where the constitution was free, but such as he should recommend even in a state where the government was despotic, because it was founded on justice, and was perfectly safe in policy. If, then, he

should have little doubt of the propriety of the measure, even were the appeal made to a despotic prince, how much more confident ought he to be of success, where the application was made to a British parliament! From a constitution so good, good fruits were to be expected.

The subject he meant to bring forward was one on which much had been written, and with regard to which, abstractedly considered, almost all mankind agreed—this was toleration. All agreed that toleration was in itself abstractedly just. But difficulties had arisen in the minds of some persons, though in his own there never had; these difficulties had arisen as to the application of the principles of toleration. Much of this difficulty was thrown in his way when he formerly moved for the repeal of the Test and Corporation Acts. He appealed to those who opposed him at that time, whether they did not do so upon the ground he had stated. They alleged, that though toleration itself abstractedly was a matter of justice, yet to extend it at that time, under the then existing circumstances, to the persons on whose behalf he urged it, was politically unsafe. He was now therefore ready to confess, although he lamented the necessity of it, that for the present he had abandoned the idea of a repeal of the Corporation and Test Acts. He should, however, not fail to renew that application whenever he should have the least encouragement or prospect of success. It had been said by some persons, that although toleration was of itself abstractedly matter of justice, yet, that in political speculation it should never be allowed to intrench upon, or endanger existing establishments. The converse of this appeared to him to be true policy, and that no defence of any establishment whatever should be built on principles repugnant to toleration. Toleration was not to be regarded as a thing convenient and useful to a state, but a thing in itself essentially right and just. He, therefore, laid it down as his principle, that those who lived in a state where there was an establishment of religion could fairly be bound only by that part of the establishment which was consistent with the pure principles of toleration. What were those princi-

ples? On what were they founded? On the fundamental, unalienable rights of man. It was true there were some rights which man should give up for the sake of securing others in a state of society. But it was true also, that he should give up but a portion of his natural rights in order that he might have a government for the protection of the remainder. But to call on man to give up his religious rights, was to call on him to do that which was impossible. He would say that no state could compel it—no state ought to require it, because it was not in the power of man to comply with that requisition.

But, there were those who said, although a man could not help his opinions, yet that, unless under certain restrictions, they ought not to be made public; for that whatever rights a man naturally had, he gave them all up when he came into society, and that therefore religious liberty, among the rest, must be modified for the good of society; so that by the liberty of man was meant nothing more than that which was convenient to the state in which he lived, and under this idea penalties on religion were deemed expedient. This he took to be a radical error, and for the reason he had assigned already—that it was not in the power of man to surrender his opinion, and therefore the society which demanded him to make this sacrifice, demanded an impossibility. What then did this lead to? That no man should be deprived of any part of his liberty, with respect to his opinions, unless his actions derived from such opinions were clearly prejudicial to the state. There were three different situations in which a man might be placed in regard to religion—a total indifference to it, as was the case with the Pagan world before Christianity was known, and also with those who did not now believe it. Upon this, he referred the House to the *History of the Decline and Fall of the Roman Empire*, written by an honourable gentleman, who was once a member of that house; he had said, that persecution in the Pagans was less criminal than in Christians, because the Pagans had not the same doctrines that the Christians had to teach them the principles of toleration. Another situation that diminished the cruelty of persecution,

or rather rendered it less criminal, was, a state of popery; for these deluded persons, in the time of bigotry, thought, that by persecuting those who differed from them, they were serving the cause of truth and justice; that God had inspired them with the true religion, and that they were serving him, while they were destroying their fellow-beings: although these practices were deplorable, yet as they were the mere effects of ignorance, the principle on which they proceeded diminished the criminality of persecution. The third state was, that in which we now were. The people of this country were neither indifferent about religion, nor were they blindly attached to any particular faith; they were not Pagans, nor Popish bigots. For us there was no excuse for persecution. We knew full well that religion was founded on a principle that should not, could not, be subject to any human power. There was a maxim, which had been a thousand and a thousand times repeated, and yet by some as often forgotten, although there were not two opinions as to its propriety and justice, “Do as you would be done by.” Would the members of the establishment be tried by this maxim? Would they submit to be governed by principles which they themselves inculcated; or would they proudly and impiously say, that they were sure theirs was the only true religion, and that all who deviated from it were devoted to eternal torment?

In this country we were governed by King, Lords, and Commons. No man would contend, that any of these powers was infallible? Then why should the members of the established church proceed as if they were infallible? For so they did, if they claimed exclusive privileges, and enforced penalties on those who differed from them. Upon what principle was an establishment to be maintained at all? It was upon the principle of its being agreeable to the opinion of the majority of the people, and not, surely, upon the slightest pretence of infallibility. What should the members of the establishment say to those who differed from them, “You who differ from, as well as you who agree with us, are equal in rights, and have an equal title to enjoyments? We are neither Pagans nor Papists. We have



learned to do as we would be done by. If we were to persecute you for your opinions, we should, for aught we know to the contrary, be persecuting truth instead of falsehood. Come, then, let us each enjoy the freedom of our own mind, and equally participate of all social enjoyments." Persecution was a word so odious, and toleration a word so generally embraced, that two opinions were not entertained on either; and yet, strange to tell, much difference had arisen upon the application of them. The question then, seemed first to be, What really was to be understood by toleration? He thought that in defining this word, and conveying the ideas which he annexed to it, he ought to go much farther than proving that it meant the total absence of persecution, and that to refuse to any man any civil right, and an equal participation of civil advantage, on account of his religious opinions, was in itself persecution.

On these general principles, he trusted that it was not necessary to dilate farther. The question now was, what was, and what was not toleration. In his own opinion, he declared that toleration ought to go beyond abstinence from persecution; but on his own opinion alone he did not rely. He would quote the sentiments of a very eminent man, Archdeacon Paley, who had declared himself to be a friend to a complete toleration of all Dissenters. The reverend divine, however, meant more than it was his intention at present to propose. His motion he confessed to be limited. A future and a fitter period might be found to introduce a measure whose verge would be more ample, more extensive, and consequently more complete. Many persons opposed unlimited toleration from an apprehension that it might prove injurious to the state. To such he begged leave to say, that they ought first to be well convinced that it really would produce that effect.

The most moderate and the most enlightened men in this country, and those, too, members of the establishment, were friends to general toleration. Indeed, the right honourable the chancellor of the exchequer himself last year stood pledged to support the principle of general toleration, and had said that it was a mat-

ter not of favour, but of right, and that whether it should be granted, was only a question of justice. What was the principle of persecution? The condemnation of a man before he had committed a breach of the law. A principle which compelled us to live in a constant state of hypocrisy towards God and man; for it called on those who did not believe in the doctrines of the Church of England to give a constant attendance at divine service, and subscribe to the ceremonies of the Church. This was commanding hypocrisy by authority. It was ordaining by law, that a man shall pursue that form of religion here which, in his mind, is to insure his eternal damnation hereafter. By this we said to a father: You shall not teach your son that religion which in your soul you believe is to secure his eternal happiness. You are to choose, either to teach him no religion at all, or to teach him that by which you believe he will be damned to eternity. This was the true spirit of persecution. And was it the fact? Most unquestionably it was the case in the law with regard to Catholics. In the opinion of some, there once was an occasion for these statutes; in his opinion, there never was, nor would they have been adequate to the end proposed if there had; but now there was not the shadow of excuse, for it had ceased. The most dangerous periods, the reigns of Elizabeth and James, did not justify even one of the penal statutes that existed. If such times, therefore, did not justify them, what argument could be used for their existence now?

Sometimes attempts were made to defend the principle of persecution, by considering it as a mode of preventing the mischief that might arise from a propagation of erroneous religious opinions; it was alleged that it was the business of a statesman to consider the effect of any religious opinion, and in that view, whatever appeared to him as dangerous to the state, he ought to prevent. The first part of this doctrine, namely, that of assuming any mode of religion to be wrong, was begging the question; but he must protest against the whole of this mode of argument. We had no right to construe what actions are to follow opinions. We should weigh actions before we pretend to judge of

them at all. In order that we should guess what actions are likely to follow opinions, we should ourselves first have entertained those opinions ; or if we guess at all, we ought to guess on the favourable side. But, it was said, there were no commands in the Church which might not safely be obeyed ; or at least the Church of England was the safeguard of the State. Was this the fact ? Was it not possible for a man to become a very bad citizen, even by implicitly obeying the doctrine of the Church of England itself ? Most unquestionably it was ; for the Church of England taught us, that we were to make no resistance to the commands of the magistrate, although they should be unlawful, or even unnatural ; the doctrine was passive obedience and non-resistance, and consequences were to be left to a future state ; this was the doctrine of James the Second ; this, it was true, was not now the law, but it was still the doctrine of the Church, and thus, by being a good churchman, a person might become a bad citizen. What was the result of all this ? That, as in the established church there was so much error, that it could not be obeyed totally, without breach of moral obligation and even of positive law, (for a man might be punished for obedience to the illegal commands of a legal master,) it was the essence of injustice to persecute any person for omitting to conform to this established religion.

The old answer, he said, to all these arguments was, that the laws were obsolete, and that therefore the hardship was ideal. To this he must say, that what was claimed by the Unitarians and Socinians was nothing more than justice ; and that there could be no great harm in removing from the statute book that which we were either afraid or ashamed to enforce. Of the doctrines of Arius, Arminius and Socinus, he did not mean to enter into a discussion, because he was certain they did not in the smallest degree affect the state. It was not therefore the duty of the legislature to interfere. The persons for whom he now interceded were Unitarians, some following the doctrines of Arius, others of Socinus. They intreated of the House not to establish them, but to relieve them from statutes of pain and

punishment. If these statutes were too bad to be put in practice, they ought not to be suffered to exist.

An assertion had gone forth, of the existence of a party who wished to overturn the constitution. In order to counteract any such intentions, it ought to be the care of the House to banish all those imperfections which tended to disgrace and to injure the beautiful fabric. If a stranger wished to learn the constitution of Great Britain, he would seek for it in her laws. What would he say, when he discovered that the statutes of Elizabeth against Catholics, and of William against Unitarians, were still suffered to exist ? Would he be satisfied with the information, that they were never used ? No. He would contend, that if they were not used they ought to be repealed. Still, however, even the non-execution of them produced the worst effects, insomuch as it tended to divide the people, and to afford some ground for the invectives of bigoted churchmen.

Previous to the year 1641, four persons professing Unitarian doctrines had been burnt. Subsequent to that period lived Mr. Biddle, who was considered as the founder of Unitarianism ; he suffered persecution for his religious opinions from Cromwell and Charles the Second, and though his character was unexceptionable, the persecution against him did not in the smallest degree relax. But though the Unitarians were not now persecuted by the legislature, they were in a manner under the lash of divines of the Established Church. Dr. South, in speaking of them, had traced their pedigree from wretch to wretch, back to the devil himself. These descendants of the devil were his clients. This was the language of former days. More modern times had produced greater moderation ; still, however, invective had not ceased. Dr. Halifax, speaking of Dr. Priestley, had said, that now he had stated his opinions, he had completed his crimes. Thus a declaration of an opinion had been gravely asserted to be criminal. Posterior to Dr. Halifax, Dr. Horsley had contended, that even the moral good of the Unitarians was sin ; and however they served God, loved their kindred, and relieved the distressed, they were sinful because they were heretics.

To tell men in this situation that they were not persecuted, was to offer them the grossest of all insults. Adverting to recent events, would any man assert, that the Birmingham riots were not the effect of religious bigotry and persecution? Some had maintained, that the people revolted not against Dr. Priestley's religion, but his political opinions. Granted, for the sake of argument: but, could the publication of his sentiments be more imprudent than those of a member of the Church of England? This, therefore, he maintained to be an argument in proof of the existence of persecution against the Unitarians, insomuch as the same mode of conduct adopted by two men had produced opposite effects, merely on account of the difference of their religious attachments. Having completed the statement, little more remained for him to do than to state the particular acts which he wished to be repealed.

It had been observed by some, and would perhaps be advanced that night, that as far as regards the Catholics at least, persecution was at an end, from the bill which passed lately in their favour. But here it should be remembered, that a certain oath was required to be taken; to this oath he believed there was no objection amongst any of the Catholics; but were gentlemen aware, that among the poorer sort, many, from negligence and from economy, for some of them must travel a considerable distance before they came to a magistrate, would omit the taking of this oath; the consequence was, that themselves and posterity were liable to all the penalties and disabilities of the ancient statutes. He then exposed the absurdity of continuing these laws after all pretext for them was at an end. He believed that if the House were to speak out fairly, there would be less objection, on constitutional sentiments, to the admission of Catholics into it than Dissenters. For himself, he objected to neither; but he believed that those who did object, feared more the principles of Dissenters who had, than those of Catholics who had not, the right of sitting in that House; the one class were supposed to be republicans, the other were distinguished for an attachment to monarchy. The truth was, that there was no just or rational objection to either,

and the effect of exclusion was hurtful to the community; for a man's virtues and abilities were the objects we ought to look to; his attachment to the welfare of the country, and not his speculative opinions upon religion, ought to entitle him to a seat in that House, or in any other office that might be serviceable to the state. Indeed, all these absurd, as well as unjust prohibitory statutes, were very destructive to the public welfare. And here he could not help taking notice also of the marriage-act—an act to which he was radically so much an enemy, that he should, whenever he had the least encouragement, make a third attempt to obtain its repeal. He had made two, and had succeeded in that House, but had always been thwarted in the House of Lords. The day, he hoped, would arrive, when he should have better fortune with their lordships. The marriage-act it was his wish to alter in that part which provided an exemption only for Jews and Quakers. The necessity of a more ample exemption he proved from the case of two women confined in Nottingham Jail, for non-compliance with the provisions of the marriage-act. In short, he declared it to be his wish to extirpate heresy by the old method of fire; not, however, by burning victims, but by burning the various noxious acts. He observed, it was with reluctance he gave up the repeal of the Test and Corporation Acts. He did so in compliance with what he must take the liberty of calling the prejudice and groundless timidity of that House; and as he could not at once gain complete justice, he would take it by piecemeal as well as he could. He must, by the way, be allowed to observe, that he was fully persuaded, nor had he ever heard any thing that shook his opinion, that the Test and Corporation Acts proceeded from the very essence of persecution and injustice. He might be asked, whether he would leave any punishment whatever for the publication of ribaldry or ridicule? To this there was no answer necessary, as there was no law against it which he should propose to alter. The laws he meant, were against the publication of advised speaking: advised speaking, was solemn speaking; it was what a parent said to his child—it was what



his conscience taught him to be truth.

Mr. Fox concluded with intreating the House to reflect on the injustice of preventing any man from interpreting the scripture in his own way, on the barbarous, inhuman cruelty of saying to a man, "Read the scriptures, study them, make them the guide and rule of your action and opinion; but take care you interpret them as the professors of the Church of England do, or else you shall be deprived of all the enjoyments which belong to a man in a social state. Read attentively, and understand clearly the whole of the scriptures; but take care, in understanding them, you understand exactly as we do, or else you shall lose all the benefits of a member of society, every thing that is dear and valuable to you." This was more unjust than even the practice of the ancient Catholics, praying in an unknown tongue, and refusing to the professors of the Christian religion a perusal of the book on which Christianity was founded. The Church of Rome directed us to obey the precepts of a mild religion, which tended to make us good citizens without reading. The Church of England compelled us to read, but forbade us to judge. He should now move for the repeal of many of those statutes. Many more remained, he had no doubt, and would hereafter be repealed. The reason why he preferred this mode to that of bringing forward any particular enacting law, was, that in making a new law, we knew not what would be the effect, but in repealing a bad law, we knew we did nothing more than justice. He then moved, first, "That the different Statutes of the 9th and 10th of King William, entitled An Act for the more effectual suppressing of Blasphemy and Profaneness, the 1st of Edward VI. chap. 1.; the 1st of Queen Mary, chap. 3.; the 14th and 15th of Elizabeth, &c. &c. be read;" which being done, he then moved, "That leave be given to bring in a bill to repeal and alter sundry provisions of the said acts."

The motion was strongly opposed by Mr. Burke and Mr. Pitt; and supported by Lord North, Mr. W. Smith, and others.

Mr. Fox rose to reply. He said, he never was so happy as in having

that day an opportunity to avail himself of the indulgence which the House generally gave to the mover of a question; at the same time, he had been very uneasy during the greater part of the debate, and particularly towards the close of it. He had, indeed, heard, before he came in, that his motion was likely to be opposed but what the grounds of opposition were to be, he had not the least idea of. Now, however, all was out: for the right honourable gentleman on the bench with him (Mr. Burke) had, circuitously, and the right honourable gentleman opposite, directly, opposed every principle and system of toleration, in a manner that he never could have expected from either of them in that House. It was not his intention to follow the first right honourable gentleman through all the extraneous matter he had introduced; for, certainly, his motion had nothing to do with France, which it was the fashion with some gentlemen to cram into every debate. His opinions of the French Revolution were precisely the same now that they ever had been. He considered that event as highly important and advantageous to this country, and to the world in general; and that right honourable gentleman knew his disposition too well, to suppose that any temporary or accidental defeat that the French might suffer in their struggle for liberty, would stagger his mind with regard to their success in the result. Such accidental defeats were to be expected at the commencement of such wars, and when attacks were made by raw and undisciplined troops; but those defeats would not be decisive; and such had been, as the right honourable gentleman well knew, their mutual opinions during the American war. He had heard of treachery, perfidy, and unprovoked rebellion, and the demolition of one of the king's fortresses, in high terms; and though he had been told that no two-legged animal could be found, who would credit the old women's stories about the Bastille, he would acknowledge himself to be that animal. He knew the right honourable gentleman's taste for poetry, and when the Bastille was mentioned, a description of it came to his mind, as given by one of the first of our modern poets, the amiable Cowper, in his poem of *The Task*:

\* Ye horrid towers, th' abode of broken hearts,  
 Ye dungeons, and ye cages of despair,  
 That monarchs have supplied, from age to age,  
 With music such as suits their sov'reign ears,  
 The sighs and groans of miserable men !  
 There's not an English heart that would not leap  
 To hear that ye were fallen at last ; to know  
 That even our enemies, so oft employ'd  
 In forging chains for us, themselves were free.

'Tis the cause of man.

There dwell the most forlorn of human kind,  
 Immur'd though unaccus'd, condemn'd untry'd,  
 Cruelly spar'd, and hopeless of escape,—  
 Oh, comfortless existence ! hemm'd around  
 With woes which who that suffers would not kneel  
 And beg for exile, or the pangs of death ?  
 That man should thus encroach on fellow-man,  
 Abridge him of his just and native rights,  
 Eradicate him, tear him from his hold  
 Upon th' endearments of domestic life  
 And social, nip his fruitfulness, and use  
 And doom him, for perhaps an heedless word,  
 To barrenness, and solitude, and tears,  
 Moves indignation."—

After having repeated these lines, he added, in the language of the poet, that there was not an English heart which would not leap to hear that this monument of arbitrary power, this abode of wretchedness and despair, had now fallen. With respect to Paine's book, Mr. Fox observed, that he had called it a libel, but not an infamous one ; it was a libel on the constitution of Great Britain—the right honourable gentleman's book was a libel on every free constitution in the world. The French Revolution he had particularly avoided touching on. He knew not why Dr. Priestley, because he approved of the French Revolution, should be liable to punishment from the circumstance of his being an Unitarian, and that he (Mr. Fox) should be exempted from punishment who was of the same opinion, but was a Trinitarian. He had never before heard the Birmingham riot defended. He did not think that the merits of any question ought to be decided by the conduct of an individual. Some of Dr. Priestley's works he had read ; in his reli-

gious writings he had found nothing of politics, and his political works seemed free from religion. Mr. Fox noticed the circumstance of Mr. Burke's having, he believed, last session, on the Catholic Bill, declared a wish, that all the sanguinary laws inflicting death in matters of religion, were repealed. The right honourable gentleman, indeed, might have altered his opinion, as he had lately done, very suddenly, on various topics. The idea that repealing the statutes would give scandal to the people, as rendering them liable to the imputation of indifference to the religion of the country, Mr. Fox considered as weak and unfounded. The Pagans, he observed, might have said the same with respect to the Christians. No measure of toleration was ever known to have originated with the bishops, and on the subject before the House they were the last persons to be consulted. Mr. Fox adduced some strong facts in support of this observation. He had within the last three years paid particular attention to the subject, and had read considerably upon it, and he was, from the completest conviction, a firm friend to religious establishments. With regard to the times, he did not think that popular prejudice should deter the House from giving their opinion on the subject ; the House, he observed, of late seemed inclined to become the slave of popularity. When he considered the various books that had been published, and reflected on the manner in which the Birmingham rioters had been punished, he thought there appeared to be a violent high-church spirit in the country. If gentlemen saw danger abroad, he thought they ought to step forward and endeavour to crush it ; for his part he feared none. Mr. Fox concluded with declaring, that he hoped and trusted, that the subject of toleration would be renewed as often as could be, convinced as he was, that the more it was discussed the more its justice would be perceived and acknowledged.

The House divided on Mr. Fox's motion :

*Tellers.*

YEAS 63.	{ Mr. Grey,
	{ Mr. Adam.
NOES 142.	{ Mr. Neville,
	{ Mr. Mitford.

So it passed in the negative.

# MISCELLANEOUS COMMUNICATIONS.

**A** *List of the Pupils educated by P. Doddridge, D.D.*

SIR,  
*Shrewsbury, Oct. 10, 1815.*

**I** HEREWITH send you a correct copy of Mr. Orton's MS. List of Dr. Doddridge's Pupils, and am,  
Sir, Your humble servant,  
THOMAS STEDMAN.\*

1729.

John Grew. In trade at Leicester.  
Joseph Saunders. Minister at Stamford.

William Worcester, at the Academy, Westhaddon.

George Pembroke. Counsellor, St. Albans.

1730.

Joseph Paul. Blackdown, Dorsetshire.

Charlton Palmer. Lawyer in London.

Timothy St. Nicholas, Esq.

Joseph Waters, Lawyer in London.

Thomas Olive.

John Maylin. Army.

1731.

Henry St. Nicholas, Esq.

Isaac Wilkinson. Kibworth.

William Johnston. Tunbridge.

Hugh Farmer. Walthamstow.

1732.

William Hextal. Northampton.

John Aikin, D.D. Tutor at Warington.

Simon Reader. Wareham.

William Martin. Hull.

Samuel Witter. Hull.

Joseph Hulme, M.D. } Leeds.

John Hulme. Trade, }

Rowland Cotton. Wilton.

1733.

Joseph Wilkinson. Birmingham.

James Devis. Sandwich. Conformed.

John Pyott.

1734.

Samuel Merivale. Tutor at Exeter.

Samuel Morris, Salop.

Samuel Lucas Killingworth. Trade, Birmingham.

Samuel Lessingham. London.

Benjamin Boyce. Kettering.

Job Orton. Salop.

William Lister. Ware.

Thomas Steffe. Taunton.

John Jennings. Trade, St. Ives.

John Prothero. Atherstone.

1735.

Benjamin Wainman. Skipton. Conformed.

Risdon Darracott. Wellington.

Abraham Tozer. Exeter.

John Steffe. Baddow. Conformed.

1736.

John Firth, M.D. Yorkshire.

Moses Carter.

Coriol. Coplestone. Risborough. Conformed.

John Bryant. Beminster, Dorsetshire.

Richard Clarke, Esq. Devonshire.

Charles Bulkley. London.

Henry Kendall. Trade, Lancashire.

Samuel Wilson. New York.

Samuel Wood. Framlingham.

Edward Godwyn. Methodist.

John Hubbard. Trade, London.

1737.

Samuel Smalley. Harborough.

John Brogden. Trade, London.

Gilbert Robertson. Scotland.

Silvester Wadsworth. Sheffield.

Thomas Towgood.

Jere Gill. Gainsborough.

John Reynell. Totness.

Robert Atkinson. Coventry.

William Falk.

Jenkin Jones. Haverford.

Ebenezer Johnston. Lewes.

John Roebuck, M.D. Birmingham.

James Foot. Chard, Bradford, W.

John Taylor. London.

1738.

Benj. Fawcett. Kidderminster.

John Holdsworth. Chelmsford.

Samuel Brookes. Returned M. P.

Thomas Webb. Broadway, Som.

John Grundy, Esq.

Samuel Dyer. London. Gentleman.

John Sedgley.

George Webb. Trade.

1739.

John Wilson. Bolsover, Nottinghamshire.

Philip Holland. Bolton.

Thomas Ellis. Cave, Yorkshire; Essex. Conformed.

\* We are much obliged to our venerable correspondent for this valuable communication, and shall be very happy to receive biographical notices of any names in the list.



Herbert Greensmith, Esq.  
Caleb Ashworth. Tutor at Daven-  
try.  
Thomas Small. Trade.  
John Hanchett, Esq.  
James Hewett. Lawyer, Coventry.  
Benjamin Hewson. Kibworth.  
John Walrond. Trade, Devonshire.  
James Quarrell.  
Samuel Beasley. Abingdon. Bap-  
tist in the West.

1740.

Richard Daniel. Truro.  
Joseph Wilkinson. Shields.  
John Olding. Deptford.  
James Campbell. Army.  
Benjamin Sowden. Holland.  
John French. Wellingborough,  
Ware.  
Thomas Hancock. Totness.  
John Hanmer. Plymouth.  
Thomas Coplestone. Trade.  
Robert Balch, Esq. M. P.  
Samuel Fenton. Trade, Leeds.  
John Wilton.  
Thomas Drew. London.  
Andrew Parminter. Moravian.  
John West. Ashley.  
James Shepherd. Braintree.  
Thomas Greaves. Rotterdam, Hol-  
land.

Thomas Brabant. Bloxham. As-  
sistant.

1741.

Thomas Bageholt Gillespie. Scotch  
Divine.  
John Lowe.  
Phil. Blinch.  
Thomas Ashworth. Gildersome,  
Yorkshire.  
John Gibbs.  
Timothy Laughner. Hackney.  
Daniel Baker. Trade, Kettering.  
David Dickson. Trade, Edinburgh.  
Joseph Marshall.  
Samuel Berry. Crediton.  
Robert Braithwaite. Conformed.  
Andrew Kippis, D. D. London.  
Thomas Tyndall. Kingswood.  
John Gardner. Berwick.  
Richard Gardner. Hampstead.  
David Gardiner. Army.  
John Tylston, M. D.  
Thomas Clarke. Trade.  
Wm. Warburton. Creaton.  
Jerem. Rudsdell. Trade, Nor-  
thampton.

1743.

Thomas Morison. Shot.  
Malachi Blake. Witney, Bath.  
Humfrey Marshall. Conformed.  
John Godwyn. Wisbeach, Guest-  
wick.

Thomas Parsons.  
John England, M. D. Bristol.  
Samuel Lyde. Trade.  
John Dunkley. Kirkstead.  
Thomas Bingham. Nottingham,  
Essex.  
Benjamin Wills. Appledore.  
Peter Fabyan. Newton Bushel.  
John Ferguson. Army.

1744.

John Holland. Conformed.  
Edward Middlecot, Esq.  
Edward Penry. Kent. Conformed.  
Thomas Watson Coleford. Bridge-  
water, Som.

1745.

William Holman. Trade.  
John Cogan. Trade.  
William Lincoln. Beccles, Ipswich.  
Samuel Clark. Birmingham.  
Jabez Hiron. Wigston, Harbo-  
rough.  
Thomas Hiron. St. Albans.  
John Coplestone. Trade.  
Richard Simpson. Westmoreland,  
Warley, near Halifax.  
Richard Jones. Cambridge, Peck-  
ham.  
James Robertson. Assistant Edin-  
burgh Professor.

1746.

Hugh Somerville, Esq. Scotland.  
Davenant Hankins, Esq. Tewkes-  
bury.  
Josiah Follet. Bury.  
David Graham. Tewkesbury, Yeo-  
vil.  
Stev. Addington. Harborough.  
Jere. Tidcomb. Conformed.  
Sir Henry Hoghton.

1747.

Will Renkine. Army.  
David Kennedy.  
John Affleck. Middleburgh, Hol-  
land.  
Richard Denny. Buckby.  
William Farr. M. D.  
John Houghton. Nantwich, York-  
shire.  
Joseph Birch. Trade.  
William Boughton. Buckingham.  
Thomas Strange. Kilsby.  
Thomas Urwick. Worcester, Nar-  
borough.  
John Williamson.  
John Heap. Darking, Chichester.

1748.

William Beasley.  
Nich. Clayton. Liverpool.  
Clement Glynn.  
James Taylor, Esq.

William Semple, Esq.  
Wadsworth Busk, Esq.  
Edmund Offley, Esq.  
Eben. Ratcliff. London.

1749.

Henry Cutler.  
John Bradfoot.  
— Mercer. Chowbent, Lancashire.  
Jos. Browne. Coventry, London.  
Nathaniel White. Hinckley, Leeds, London.  
Newcome Cappe. York.  
Thomas Blake. Crookherne, West.  
Joseph Gellibrand. Tottenham.  
Henry Moore. West Modbury.  
John Walker. Framlingham, Suffolk.  
Peter Rocquet. Trade.  
Andrew Behmen. Trade.  
P. A. Dehondt. Trade—bookseller in London.  
Earl of Dunmore.  
William Rose. Tutor.  
— Henderson.

1750.

Ratcliffe Scholefield. Whitehaven, Birmingham.  
Thomas Robins. Bromwich, Daventry.  
H. Holland. Prescott, Ormskirk.  
Matt. Rolleston, M. D. Trade.  
Wm. Proctor. Witney, Stamford.  
John Alexander. Norwich, London.  
Thomas Tayler. London.  
William Howe. Essex.  
— Jackson, Coventry.  
— Boulton. Baptist. Dublin.

Mr. EDITOR, *Oct. 29, 1815.*  
**I** HAVE had the happiness of being for nearly thirty years the minister of a respectable society of Unitarian Christians on the broad basis, in a populous country town. So many circumstances concur to render my situation comfortable; I have so few worldly cares, so many kind friends, and such serious and candid hearers, that I am often induced to adopt the exclamation of the Psalmist, with heartfelt gratitude to the gracious Disposer of my lot, "The lines are fallen unto me in pleasant places, yea, I have a goodly heritage." I have indeed experienced those trials, which every pastor who has the charge of a society for any considerable time, must expect. He cannot but feel anxiety for the hazardous situation of inexperienced youth surrounded by tempta-

tions, and for the melancholy case of those of his flock, who at any time err from the path of virtue. He cannot but tenderly sympathize with his afflicted friends, and partake of their sorrows. Death will dissolve the most endearing connexions, and he will be often called to bid his final adieu to those whom he highly valued, and whose loss to the circles of private friendship, to the cause of religion, and the community at large, he most sensibly feels and sincerely laments. To trials of this kind, Sir, I am no stranger. Occasionally also some who were my constant attendants, either dissatisfied with the doctrines they heard from the pulpit, or influenced by some other motive, have withdrawn from our worship, and "the places among us which once knew them, have known them no more." I am led to these reflections by a letter, to which an accidental circumstance has lately directed my attention, sent to me a few years ago by a respectable young lady who left my ministry for the Established Church, alleging as the reason for the step she had taken, her disapprobation of my religious sentiments. The following is my answer, with such alterations, omissions and additions, (and these are considerable) as the revisal of the copy with a view to the press has suggested. If you think it calculated to assist your young readers, in their serious inquiries respecting the pure Christian doctrine and the proper object of religious worship, it is much at your service for insertion in your valuable Repository.

A UNITARIAN MINISTER.

MY DEAR MADAM,

That all Christians have a right to judge and act for themselves in religious matters, in things which concern God, conscience, and their eternal salvation, is the first principle of Protestantism. I cannot possibly therefore disapprove of the step you have taken in the exercise of this right, provided it be done with all due deliberation. I have always felt, I now feel, and I trust shall always feel a disposition to value and respect worthy conscientious persons, however much they may differ from me in religious sentiment. My general strain of preaching you know to be practical, and when led occasionally

to oppose what appear to me prevailing errors, it affords me pure pleasure to reflect, that you never heard me speak in the least degrading terms of those who maintain them, or pronounce respecting persons who cannot subscribe to my creed, that "they would without doubt perish everlastingly." Excellence of character ought to be estimated, in my opinion, not by the articles of faith a man professes, but by the pious and amiable qualities he displays. When I see these in any class of Christians, they have my sincere esteem and respect, whether they attend my ministry or not; whether they belong to the established Church, or any denomination of Dissenters. "By their fruits," says our common master, "ye shall know them, and a good tree bringeth forth good fruit."

The reason you allege for leaving my ministry, which you have attended from your earliest days, is your disapprobation of the principles I advance in the pulpit. Whatever concern I feel at losing so respectable a member of my society, it gives me real satisfaction to think, that it has proceeded from my having faithfully discharged my duty, in avowing without disguise, what appeared to myself to be the pure doctrines of the Christian revelation. Had you thought proper to let me know, whilst an attendant on my ministry, what were the principles to which you objected, and the grounds of your objections, I would readily have done all that laid in my power to afford you satisfaction. I would more especially have recommended to your serious and diligent perusal, before you had joined the established church, the admirable letters, on the subject, of the late venerable advocate for the rights of conscience the Rev. Micaiah Towgood, whose memory must be ever dear to the friends of religious freedom.\*

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\* Since writing this letter, two sermons have been published, the one entitled, "The Principles of Protestant Dissenters; stated and vindicated," by the Rev. Dr. Rees; the other on "The Reasons of the Protestant Religion," by the Rev. Dr. Pye Smith. If I thought that the respectable author of that popular work of fancy, "The Velvet Cushion," was in the habit of reading the Monthly Repository, and would regard the advice

Some, I am aware, think it incumbent on them to attend the service of the established church, merely because it is the established religion of the country in which they live. I know not whether it is on this principle, that you have left the Dissenters. If it be, consider, my dear Madam, what is the fair deduction from it. On this ground, how is it justifiable in any individuals to attempt introducing the gospel itself among a people, with whom an establishment of any religious system and mode of worship, previously subsisted! Is it not also putting Christianity, the pure revelation of the Divine will, and the charter of our best hopes, on the same footing, with every other established religion however absurd and idolatrous? Perhaps you think the obligation to conformity arises from its being a Christian, not a Heathen or Mahomedan establishment. How then does the case stand on this supposition, even without extending our views beyond his Majesty's dominions! A person is born in England, and while he resides here, is bound to attend the episcopal established church. Circumstances, however, render it expedient for him to leave South Britain and live in Scotland. On the principle we have assumed, he must join the Kirk, the established church there, and become a Presbyterian. After some years, urgent affairs suppose, call him to cross the Atlantic and settle in Canada, in North America, still in his Majesty's

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of a Unitarian minister, I would humbly recommend to his perusal these two Discourses (together with "A Vindication of Religious Liberty:" a Sermon by the Rev. R. Aspland) before he published another edition. He might then be led to admit, that some reasons of apparent weight are advanced, in favour of the right of private judgment in matters of religion, and of worshiping God according to the dictates of conscience, and as a necessary inference, the right of distinct Christian societies to choose their own ministers: positions these to which the well-meaning Vicar in "The Velvet Cushion" objects, though the one is the *leading principle* of *Protestantism*, without which the reformation from Popery cannot be justified, and the other a fair *deduction* from it. He is generally supposed to express the *real sentiments* of the *author*, the present Vicar of Harrow.



dominions, where it has been thought expedient by our government to establish the Catholic faith. Not disposed to countenance schism by dissenting from the established religion of the land, he renounces Protestantism, professes himself a Roman Catholic, makes confession of his sins to the priest, and conforms to all those rites and ceremonies, which he had before deemed to be silly and superstitious. One year rapidly succeeds another, and brings on old age with its increasing infirmities. He sighs for his native country, and wishes his remains, when the vital spark is extinguished, to find a grave in the land which gave him birth. He returns to this happy island, the most favoured spot in the known habitable globe, again becomes a Protestant, and expires in the bosom of the established Church of England. Thus according to his local situation, he must be in the course of a few years, on the principle laid down, (and which many respectable writers have endeavoured to vindicate,) an English Episcopalian, a Scotch Presbyterian, a Canadian Roman Catholic, and then again a sound member of the Church as by law established among us.

If such be the necessary operation (and I think it must be admitted) of the principle of conformity to the established religion of the state, because it is established, I am surprised that any enlightened Christian, who has the least regard for "the truth as it is in Jesus," can otherwise than perceive and feel the futility of it. Is it, my dear Madam, too much for me to presume, that you admit this to be a principle, which when carried to its just conclusion, you find will not stand the test of impartial examination? Methinks I hear you exclaim, I join the Church of England, Sir, on account of its own intrinsic merits, as superior to any other system of faith and worship I know. These indeed form the proper standard by which the established church ought to be tried. In the observations I think myself called on to make on this occasion, whatever be my opinion of its constitution, its creeds and articles, its rites and ceremonies, and its forms of devotion, I would by no means cast any ungenerous reflections on the integrity of those who do not feel those scruples in conforming to it, which I do. "To

their own master they stand or fall." Among them are certainly many enlightened, pious, liberal, conscientious men, who would do honour to any community, and for some of its members personally I feel sincere respect and cordial regard. This is not inconsistent with my having serious objections to their system of faith and mode of worship, to some of which I beg leave to call your attention. Consider then, my dear Madam, what our blessed Lord declared before Pilate, the Roman Governor, "My kingdom is not of this world." But can this be said of the Church of England? Is it not merely a civil establishment, a creature of the State? To the State it owes its existence, by the State it subsists, on the State it depends for all its power, authority and emoluments. The clergy, it cannot be denied, are as much officers of the State as those who are commissioned to vindicate its supposed rights and fight its battles either by sea or land. The King, at present in his name the Prince Regent, or when a woman is seated in the British throne, the Queen, is the supreme head of the Church, "vested with all power to exercise all manner of ecclesiastical jurisdiction."\*

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\* Archbishop Wake observes, that "the Prince is not obliged to confirm whatever the Clergy shall think fit to determine, but has a power of annulling and rejecting what they have done, to alter or improve, to add or take from it." Wake's "Authority of Princes," p. 130, as quoted by "Towgood in his Letters to White," p. 256, 6th edition. Harry VIIIth, of persecuting and licentious memory, deprived the Pope of Rome of being the Head of the English Church, and vested that power in himself, which has descended to his successors to the British throne. This was exercised by Queen Anne, in the case of Whiston. "The Bishops and Clergy in convocation had solemnly decreed his books on the Trinity to be *dangerous* and *heretical*." They applied to the Queen to sanction their proceedings, which she declined; and this refusal of a woman had more weight and authority than the grave decisions of the learned and venerable body. While, however, the assertor of the right of Princes, and the advocate for priestly claims to decide in controversies of faith, and to lord it over the consciences of their fellow-mortals, are disputing the point with each other, the enlightened, consistent Christian boldly tells both, the

It is a point which requires due deliberation, by the person who wishes to act in every respect becoming a consistent Christian, whether conformity to such an establishment of religion, interferes with the allegiance due to Jesus Christ, who is appointed by God his heavenly Father, "the head over all things to the Church," and the sole lawgiver in his spiritual kingdom. To myself it appears in that light. Should you, however, my dear Madam, see no force in this objection, you surely are not disposed to give up your right of private judgment respecting what the Church really determines, and whether or not this accords with the Christian revelation. For this purpose, may I be permitted to recommend to you to read over its articles with serious attention, and impartially bring them to the test of the sacred scriptures. Compare also the Athanasian Creed with the Nicene, and both with what is called the Apostles', and I am much mistaken if you do not perceive an inconsistency in point of doctrine of the one with the other. Sure I am that you will determine the damnable clauses of the first, to be totally inconsistent with any authority which man has a right to assume, and with the mild, amiable and liberal spirit of the gospel of grace and love.

These objections to the established Church, you may conceive, in a more peculiar manner to respect the Clergy, who are obliged to subscribe its articles, to embrace its creeds, and to conduct its services. Let this be admitted; but does it therefore follow, that the laity have no concern in giving their countenance to a system thus established, and attending a service in which two of these creeds are statedly read every Lord's Day, and the other (erroneously attributed to St. Athanasius) enjoined to be sung or said four-

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*Prince and the Priest*, "one is our master even Christ;" and whether we reside in a palace or a cottage, whether denominated clergy or laity, all of us who call ourselves after his name, "are brethren," and have no spiritual dominion over one another. We would "render to Cæsar the things which are Cæsar's," and venerate the ministers of religion so long as they are humble, unassuming, diligent and faithful, but we must "render to God the things which are God's."

teen times a year? You, I doubt not will agree with me, that the prayers in which all the persons present are supposed to join, should be as much as possible unobjectionable, and formed on the plan of Christian worship laid down in the New Testament. That which heretofore you have been in the habit of attending, is the worship of the one God the Father, through the one mediator the man Christ Jesus. For this we think we can plead the authority of those sacred scriptures, to which all Protestant Christians appeal, as the guide of their faith and worship, and the rule of their conduct, to both the precepts and examples of our blessed Lord and his holy apostles. In proof of this position give me leave, among innumerable other passages, to refer you to Matt. iv. 10, "Thou shalt worship the Lord thy God, and him only shalt thou serve." John iv. 23, "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him." John xvi. 23, "In that day," says Christ to his disciples, "ye shall ask me nothing; verily I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." See also Matt. vi. 9, Mark xi. xxv, John xvii. 1, 2 and 3, 1 Cor. viii. 6.

Can any declarations be plainer and more express than those contained in the above passages? May I be permitted, my dear Madam, to recommend to your serious consideration, whether some parts of the public service of the Established Church, be not inconsistent therewith. I refer you particularly to the Litany, which is read, if I mistake not, every Lord's Day. "O God the Father of heaven, have mercy upon us miserable sinners! O God the Son, Redeemer of the world, have mercy upon us, miserable sinners! O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us miserable sinners! O holy blessed and glorious Trinity, three Persons and one God, have mercy upon us miserable sinners!"

Divine revelation teaches us the unity, perfections and providence of the Creator and Governor of the Universe, unrivaled in majesty and glory, but the Litany places two other beings in the rank of Godhead, sharing

his honours with him. Divine revelation presents us with but one object of religious adoration and worship, the Litany with various objects of address in our prayers, viz. God the Father, God the Son, God the Holy Ghost, and then all united under the appellation of "the holy, blessed and glorious Trinity."

Though I do not consider the differences subsisting among the various classes of Christians, as affecting the essentials to salvation, which depend more upon the sincerity of the heart, the piety and benevolence of the disposition and the holiness of the life, than the peculiarities of the creed; yet surely what respects divine worship must be admitted to be of great importance. This, my dear Madam, is deserving the serious attention of every professing Christian, who wishes to serve God agreeably to the rules prescribed in his word. We should endeavour, by the daily study of the sacred scriptures, (like the Psalmist, whose "delight was in the law of the Lord, and in whose law he meditated day and night,") uniting our earnest prayers for all needful aid, with our diligent and impartial inquiries, to enlighten our minds in the knowledge of his will revealed by Jesus Christ, as well as to follow the dictates of our consciences. Then, whatever system of faith and worship we embrace, we shall feel the pleasing consciousness of Christian integrity. We shall adorn and recommend the doctrine we profess, by a suitable life and conduct, and lay a good foundation for the hope of divine acceptance through the mercy of God in Christ Jesus.

Now, my dear Madam, adieu. I need not surely express a wish that you will take what I have written, in good part. Had I not addressed you freely on this occasion, though I trust with respect and candour, it would not I think be doing justice to you, to myself, and to the principles I profess. Believe me to be, though no longer your pastor, your sincere friend, and a fervent well-wisher to your religious improvement, your present comfort and your future happiness.

N. B. As there is no secret in this letter, you are at liberty to shew it to any one you think proper.

SIR, Bromley, Oct. 29, 1815.

I AM old enough to have witnessed the interest excited, among serious persons, by the publication, in 1776, of Mr. Soame Jenyns's *View of the internal Evidence of the Christian Religion*. The author had been suspected of *Deism*, probably on account of some passages in his *Letters on the Nature and Origin of Evil*, though in the preface to a 4th edition of that work he had disclaimed the imputation. That suspicion was, however, now revived. The author of the *View* was supposed, with what justice I cannot discover, to have insidiously caricatured Christianity by representing it as prohibiting war, under every pretence; also as excluding from the rank of Christian virtues, Patriotism and Friendship, according to their common definitions.\* It is only with Mr. Jenyns's account of patriotism, which I transcribe, that I am concerned at present.

"Patriotism also, that celebrated virtue so much practised in ancient, and so much professed in modern times, that virtue, which so long preserved the liberties of Greece, and exalted Rome to the empire of the world: this celebrated virtue, I say, must also be excluded; because it not only falls short of, but directly counteracts the extensive benevolence of this religion. A Christian is of no country, he is a citizen of the world; and his neighbours and countrymen are the inhabitants of the remotest regions, whenever their distresses demand his friendly assistance: Christianity commands us to love all man.

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\* The following very modern view of the duties of a patriot, I extracted from a public print at the commencement of the late sanguinary contest. The doctrine it teaches has not been always so fairly avowed, yet it may be regarded as describing the practical patriotism of our *Christian Courts, Camps and Corporations*.

"We lament that our own hopes are not so sanguine as most of our contemporaries', but our wishes are equally ardent, though we are not persuaded, to the same degree, of the justice, policy, or necessity of the war. However, it is the duty of every man, from the moment that his country is involved in hostilities, be the principle legitimate or unjust, to direct all his efforts, as well as his vows, to promote the honour and success of the national arms." *Public Ledger*, Monday, June 5, 1815.



kind, Patriotism to oppress all other countries to advance the imaginary prosperity of our own : Christianity enjoins us to imitate the universal benevolence of our Creator, who pours forth his blessings on every nation upon earth ; Patriotism to copy the mean partiality of an English parish officer, who thinks injustice and cruelty meritorious, whenever they promote the interests of his own considerable village. This has ever been a favourite virtue with mankind, because it conceals self-interest under the mask of public spirit, not only from others, but even from themselves, and gives a licence to inflict wrongs and injuries not only with impunity, but with applause ; but it is so diametrically opposite to the great characteristic of this institution, that it never could have been admitted into the list of Christian virtues." *View*. 3d ed. pp. 58—60.

The following Note addressed by Mr. Granville Sharp to my honoured father will shew how this passage had attracted their attention.

"Mr. Granville Sharp presents his compliments to Mr. Rutt, and begs his acceptance of the books sent herewith, which he mentioned to him this morning.

In the tract intituled, *The Law of Liberty*, in pages 10 to 18, Mr. Rutt will see that *Patriotism* is so far from being inconsistent with the gospel (as Mr. Jennings [*Jenyns*] has asserted) that it is, on the contrary, one of the first duties of the gospel; being founded, not only in the second great commandment respecting the love and *friendship* we owe to our neighbour, but also, in the highest degree, is promoted by the *Love we owe to God* (according to the first great commandment) which cannot be manifested in any way so effectually as in risking all things (life not excepted) for the good of mankind.

*Old Jewry, 18th Oct. 1776."*

The author of the *View* could not have desired a more satisfactory justification than is afforded by the passages in Mr. Sharp's *Law of Liberty*, and the whole tenor of his note, especially the close. Mr. S. was, indeed, like his correspondent, incapable of patriotism at the expense of philanthropy. They were both too much devoted to do good to all, as

they had opportunity, and to break every yoke of oppression.

Mr. Sharp was highly favoured with a long life, in which to exemplify the only patriotism he could indulge. It was unknown to Greece or Rome, except in the retired musing of some philosopher, or an occasional flight of eloquence,\* but in the view of that Christian philanthropist it proposed nothing less than *the good of mankind*. My father died within a year after the date of this note ; cut off, by an accident, in the prime of life, though he had happily attained the wise man's *honourable age*. He had been long acquainted with Mr. Sharp and his family, and they were now united by a mutual abhorrence of the war against American liberty, to avoid any participation in which, Mr. Sharp had resigned a place in the Office of Ordnance.

I remain, Sir, Yours, &c.  
J. T. RUTT.

SIR,  
I OBSERVE that the writer of the Obituary of Mr. Dendy (p. 656) represents him to have been in religious opinions '*a disciple of the old school*,' his opinions being '*the middle scheme*,' the sentiments, in short, of Mr. J. Evans and Mr. H. Worthington. Now, Sir, I have an impression that Dr. Lindsay, in his Funeral Sermon, praises Mr. Worthington for not urging his peculiar opinions upon his hearers, and indeed I know that it is to this moment a point of dispute at Salters' Hall whether Mr. Worthington believed in the Trinity. Mr. Worthington's name then does not explain '*the middle scheme*,' the doctrine of '*the old school*;' and the object of my letter is to ask Mr. Evans, whom I take to be the writer of the article referred to, where I may learn

\* Though it was the policy of Rome to sacrifice the happiness of the world to the glory of the *eternal city*, her language has supplied two philanthropic maxims which are too concise and comprehensive not to have become trite. Cicero somewhere describes mankind as one corporation, *Universus hic mundus una civitas communis hominum existimanda*; and Terence makes one of his characters thus devote himself to the service of the human race, *Homo sum, et humani à me nil alienum puto*.

his own sentiments, as the means of coming at the knowledge of 'the middle scheme' and 'the old school,' so much talked of and praised by some people. What would Mr. Berrington say of Mr. Evans's 'old school'? And as to 'the middle scheme,' it has sometimes occurred to me to inquire what is *the middle path between truth and error?*

I am  
A Young Scholar and no Middle-Man.

SIR, Oct. 27, 1815.  
THE following extract from the *British Plutarch*, article *Lowth*, may be an agreeable addition to the information communicated in your Review of Dr. Price's Life (p. 506).

"On Ash-Wednesday, 1779, Bishop Lowth preached at the Chapel Royal; and in a note to this sermon, which was afterwards printed, he attacked some of Dr. Price's sentiments, concerning government. In a postscript to one of his own sermons Dr. Price defended himself with great spirit; and Mr. Hayley, in *An Elegy on the Ancient Greek Model*, which he inscribed to Bishop Lowth, introduced in the following lines, a kind of expostulation with him for having, in some degree, deserted the interests of freedom.

O Lowth! we saw thy radiant name on high,  
Amidst the purest lights of learning's sky;  
And long, if true to Freedom's guiding voice,  
Long in that splendour shall that sphere rejoice;  
One passing vapour shall dissolve away,  
And leave thy glory's unobstructed ray.  
But while on Fame's high precipice you stand,  
Be nobly firm; nor bend the virtuous hand,  
Fill'd with rich sweets from Freedom's flow'ry mead,  
To pluck servility's oblivious weed!  
High, in the Court's rank soil that creeper winds  
And oft with dark embrace the crosier binds;  
While squeez'd from thence the subtle prelate flings  
Its luscious poison in the ear of Kings.  
(*Brit. Plut.* 4th ed. Dublin, 1793. ii. 237.)

The "passages" mentioned (p. 506) as quoted from "the learned

prelate," were I apprehend taken from his Sermon in 1758, at the Bishop's Visitation. Among other just sentiments it contains the following: "An opinion is not therefore false, because it contradicts received notions; but whether true or false, let it be submitted to a fair examination; truth must, in the end be a gainer by it, and appear with greater evidence." This sermon was reprinted about thirty years ago, and largely circulated by the friends of free inquiry, civil and religious.

OTIOSUS.

SIR, Oct. 18, 1815.  
THE correspondent from Lynn respectfully thanks Mr. Belsham for his explanatory thoughts on the Gift of Tongues, which have appeared at page 556 of your last number. They are for the most part sufficiently explicit; and they also seem more orthodox than many of the thoughts that have been sometimes entertained and promulgated by that gentleman. They have not, however, entirely satisfied your present correspondent, or removed from his mind the doubts and difficulties which used previously to present themselves. Not that he ever questioned the existence, in the apostolic age, of what is called the Gift of Tongues; but he has often felt himself unable to conceive what it precisely meant, or how to give of it a proper and adequate definition.

Supposing with Mr. B. that it consisted in "a power miraculously communicated to the apostles, and to many of the first converts, of speaking various languages, which they had never learned," still it would seem very odd, that no notice is taken of their ever availing themselves of that miraculous power, in countries whose languages were to them unknown.—And it would seem no less odd, when this communication, or gift, caused so much amazement, and appeared so unaccountable to the multitude, on the day of Pentecost, that Peter should refer them to a certain ancient prophecy, as then fulfilling, and as sufficient to unravel the whole mystery; which prophecy, at the same time, does not apparently contain the least hint, or intimation, of any thing like the miraculous power for which Mr. B. contends, and which he thinks ac-

tually constituted the gift in question. It is also not a little remarkable, that Paul, who so often mentions this gift, appears to have but a low idea of it, compared with some others; for he places it, not only much below that of prophecy, but even below all the other gifts, as what was of the least use or importance among them all; which he, surely, would not have done, had his idea of it corresponded with that of Mr. B. for, in that case, he must have deemed it of very great importance, especially towards disseminating the gospel, or spreading the knowledge of Christ among strange and distant nations. (See 1 Cor. xii. 28, and xiv. 5, 39.)

But whatever this gift of tongues really was; whether what Mr. B. imagines or not; and whether it stood high or low—was of superior, or of inferior importance, among those extraordinary gifts conferred on the primitive Christians, it must be allowed that the account given of it in the New Testament is very obscurely expressed;—so that men of the first character, in point of learning and intellectual sagacity, have entertained concerning it very different and contradictory opinions. This is particularly the case as to the first account of the communication of this miraculous gift, in the history of the occurrences of the Day of Pentecost. Some have conceived that the miracle was wrought on the *hearers*, and not on the *speakers*, and that the latter spoke only the Jewish language, which became Latin to the Roman hearers, Greek to the Grecians, Coptic to the Egyptians, Arabic to the Arabians, and Persic to the Parthians and Elamites, and so on. Others have imagined, that the speaking with tongues which then took place, was speaking the old Hebrew, (then a dead language, or understood and spoken only by the doctors,) instead of the vulgar tongue of Judea, or the dialect of Galilee.—Others again have understood that the speakers were miraculously empowered to speak all foreign languages, or, at least, the languages of all those foreign countries where any of the strangers who were then in Jerusalem had settled or resided.—It may be just added, that others have fancied, that speaking with tongues only means speaking in *tones*, or *musical notes*,—which, really, as Mr. B.

has intimated, does not seem a very tenable notion. But untenable as it appears, and difficult as it may be to defend and establish it, the difficulty, perhaps, would not be much less as to any one of the other opinions, when all the passages of scripture that relate to the case in question are fairly brought to bear upon it.—It is not, however, the wish of your correspondent to provoke a controversy upon this or any other subject. Nor is he inclined to lengthen the present communication. He thinks that he has said quite enough to induce Mr. B. or any of your other able correspondents to resume the discussion, if they can throw any additional light upon this dark and disputable question.

SIR,

Oct. 31, 1815.

**T**HOUGH several of your volumes contain valuable notices respecting *Servetus*, I am not aware that the following has appeared among them. I copy it from a pamphlet, entitled “Authentic Memoirs of the Life of Richard Mead, M. D. 1755,” which is a translation from the “Eloge du Docteur Richard Mead,” in the *Journal Britannique*, 1754. xiv. 215, by *Maty* the elder, who acknowledges his obligation respecting that article, to Dr. Birch.

“Mr. *De Boze*, for thirty-seven years Secretary of the Academy of Inscriptions and *Belles-Lettres*, kept up the strictest correspondence with the Doctor. He frequently received from him some valuable piece for the Cabinet of the King of France, and never failed of making him a return of the same kind. The scarce and perhaps the only copy of *Servetus's* last book, passed from the shelves of our English Worthy to those of his friend,\* in exchange for a thousand presents he had received from him.” P. 55.

The first notice of *Servetus* in *English*, after the translation of Calvin's Institutes, in 1634,† was probably in

\*“L'exemplaire rare et peut-être unique du dernier livre de Servet passa du cabinet de notre Anglois dans celui de son ami.” Journ. Brit. xiv. 244.

† It is remarkable that in the Index to this translation, there is only one reference to *Servetus*, and that incorrect. I find



a very small volume, now before me, published in 1652. It is entitled, "Two Discourses. 1. Of God and his Providence. 2. Of Christ, his Miracles and Doctrine, out of the illustrious Hugo Grotius,\* with An Appendix concerning his judgment in sundry points controverted. By the Translator of the same Author *de Imperio*." The translator was Clements Barksdale, who dates from *Hawling*. The Appendix consists of passages selected from the *Votum pro pace ecclesiastica contra Rivetum*, and classed under different heads, among which is the following :

" *Of Servetus.*

*Servetus's* books, by the diligence of *Calvin*, were burnt, not only at Geneva, but in other places. Yet I confess, in my life time, I have seen one copy of *Servetus's* book in *Latin*; wherein truly I found not those things which *Calvin* objects against him. *Michael Servetus*, by the procurement of *Calvin*, was burnt alive at Geneva, in the year 1553. What *Melancthon* wrote of *Servetus*, after that time, he had from *Calvin*. *Æcolompadius* seems to have known him in *Helvetia* before that; but he thought him fit to be exploded, not killed. But *Calvin* speaketh of himself, 'I willingly acknowledge and own it that the accuser came forth from me.' He adds, 'It is not only free for the magistrate to punish the corrupters of heavenly doctrine, but that which unskilful men will not allow to be lawful for them is commanded them by God.' And in an Epistle to *Farellus* touching the same *Servetus*, *I hope at least he will be sentenced to death.*"

From the translator's taste in his selection, preceding that I have quoted with *Grotius's* Apology for his *Letters to Socinians*, and following it with one, *Of Calvin's Impatience*, I suspect that Mr. Barksdale was not very orthodox.

N. L. T.

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by comparing the index, with the text, in an edition of the *Institutio*, printed at Geneva, 1602, that *Calvin* has named *Servetus*, a dozen times, at least, generally adding some reproachful epithet.

\* *De Veritate, &c.* On the Truth of the Christian Religion; the two first Books.

On Natural Religion.

(Concluded from p. 622.)

IT is objected, that the advocates of this system, *take of the things of the gospel*, and exhibit them to the world, *as parts of the religion of nature*. But, how does this appear? They do not, in this view, trench upon any of the *peculiarities* of Christianity: no sober writer of this class, ever thought of comparing natural, with revealed religion, *as a whole*; or Socrates with Jesus Christ, as a Divine Teacher; or the heathen moralists with the sacred writers; or the profoundest reasonings, with complete and absolute assurance. The *super-added authority* of revelation, independent of other circumstances, must ever turn the scale. Nor are we to consider *the actual state* of the heathen world in different periods, and especially at the time of our Saviour's advent; or the extravagant sects and opinions of some of the ancient philosophers, as solid arguments against the verity and importance of natural religion. Are there no extravagant sects among the professors of the gospel? No *reveries* among Christian philosophers and Christian divines? It is an old but important maxim—The abuse, or neglect of a rule, is no reason against the rule. The gospel is a *perfect law*; but, has it abolished private and public robbery; murder and adultery; bigotry and superstition; war and slavery? Human sacrifices, and the dereliction of diseased and mis-shapen children, from mistaken principles of piety and benevolence, were practised by some of the ancient heathens; and Christian Bishops and Inquisitors, have persecuted and destroyed the body for the good of the soul; and holy wars have been undertaken, professedly for the glory of God and the propagation of the true religion: but certainly, nature no more teaches the one, than the gospel the other. "The Romans," says Montesquieu, "deserved well of human nature, for making it a condition, in their treaty with the Carthaginians, that they should abstain in future, from offering their children to the Gods." Some of their writers have been supposed to justify suicide; but there are passages in Seneca against this opinion; and Epicetetus expressly condemns it: he com-

pares it to a sentinel quitting his post, without the order of his commander. Polytheism and idolatry were indeed prodigious evils ; and it was one principal design of the gospel to abolish them : yet, under this wild and fabulous system, (the corruption of natural religion,) were couched many important lessons and sublime truths, as it hath been well illustrated by Lord Bacon and other writers on the ancient Mythology. The grosser absurdities of the system, were however, obvious to every reflecting mind : their best writers ridiculed them in private, though, in public, they indolently gave way to the popular superstitions. Thus, the language of Plato respecting the Deity, is the same with that of the sacred writers: he calls him, *O Eins, The One*: and in general, the wiser heathens, though they appeared to coincide with the notion of inferior and subordinate divinities, held the existence of one supreme, original, infinite Mind, the great Ruler and Lord of all things, his Providence (Epicurus excepted,) and moral government, together with the doctrines of a Divine *afflatus*, or assistance to the virtuous, and of a future state of retribution to all mankind.\*

But it is happy for those who have no leisure or inclination to read the works of "those old, wise spirits, who preserved natural reason and religion in the midst of heathen darkness,"† that the sacred writers have ascertained these principles beyond all reasonable exception. In the 19th Psalm which needs no comment, David lays down this great principle, that the works of nature, lead us to the God of nature. "All people," says M. Henry, "may hear these natural, immortal preachers speak to them in their own tongue, the wonderful works of God." St. Paul, Rom. i. and ii., is more precise and determinate. He clearly distinguishes between the *actual state* of the heathen, and their *capabilities*, or, what they might and ought to have done. He represents them as "holding or discerning the truth, in unrighteousness: for that which may be known of God

is manifest in them," (*mind the words*) "for God hath shewed it unto them: for the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead," that is, the other essential perfections of his nature, especially his wisdom and goodness ; or if with the modern versions, we translate (*θεοτης*) his "Providence," it amounts to the same: for Providence implies wisdom and goodness as well as power: external power is the *first* principle that strikes us in contemplating the works of nature, then wisdom and goodness. "These," says the Apostle, "are clearly seen" by the attentive observer ; and that, from these abundant manifestations of the existence and leading attributes of the Deity, they might, by the due exercise of their rational faculties, have arrived to a further competent knowledge of his moral perfections and government, is evident, from the principles which the apostle lays down in the 2nd chapter respecting the "law in the mind, written in their hearts," and their "consciences excusing or accusing" by which, those that have not the "written law" are hereafter to be judged, and are now, "a law unto themselves." Besides these passages of scripture, many others might be cited, upon which it would be superfluous to enlarge. "Behold, all souls are mine," saith the Lord, by the prophet Ezekiel. David says, "God hath fashioned the hearts of men alike, and considereth all their works." Now, to what end doth he consider them, but to call them to account ? And, hath he thus determined, and yet given them no inward intimation of it ? Impossible. "The voice of conscience is the voice of God ; pointing out an hereafter, and intimating eternity to man ; for if there be a God, he must delight in virtue, and that which He delights in must (ultimately) be happy."‡ The book of Job furnishes a sublime specimen of the chief arguments for natural religion ; and it does not appear upon the face of the history that the hero of it was any thing more than a simple Theist.

The History of *Cornelius*, recorded

\* See Dryden's Pref. to Plutarch's Lives, and Swift's incomparable Letter to a young Clergyman.

† Bish. Taylor.

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‡ Addison.

in the 10th chapter of the Acts, is worth a hundred books of controversy upon this subject; and appears to be precise and determinate, as to *two* points;—the verity and acceptableness of natural religion, as far as it extends, and also, the obligation of the true Theist to embrace any further divine communications with which he may be favoured. Commentators suppose that he was what the Jews call, “a proselyte of the gate.” We read, only, that he was “A Roman Centurion, a devout man, fearing God, with all his house, giving much alms to the people, and praying to God alway.” By deep reflection and occasional converse with pious Jews, he had attained to the knowledge and worship of the true God; was favoured with a heavenly vision to assure him of his present interest in the Divine regard, and directed to an apostle, from whom he was to acquire further degrees of light and knowledge, in the way of truth and salvation. But, supposing Cornelius had *died*, before, or immediately after, this divine communication;—do you think that he would not have been *saved*? What—when he had been assured, that “his prayers and his alms had come up for a memorial before God?” The inference of the inspired apostle upon this occasion is very different: “Of a truth, I perceive, that God is no respecter of persons; but, in every nation, he that feareth God, and worketh righteousness, is accepted of him.” Whether we consider this passage as an abstract or general proposition, or limit it to the qualification and fitness of a virtuous heathen to become a Jewish proselyte, or a Christian disciple; in either case, the conclusion will be much the same. In the first, it establishes the verity and acceptableness of natural religion, wherever it exists; in the latter, it proves such a one a fit subject for revealed religion, whenever it shall be fairly proposed to him; and consequently, till then, (unless invincible ignorance be considered as a crime,) an immediate and proper object of the Divine favour. Accordingly, we find, that notwithstanding this general conclusion, Cornelius was to believe in Christ, and to be baptized. If it be said, that we cannot reason absolutely from the case of Cornelius, to that

of a person destitute of his previous advantages; the answer is, that we have allowed different degrees of natural advantages; but contend that every man, in the most imperfect state of nature, has advantages sufficient to lead him to the knowledge of God, to the practice of his duty, and to the belief, the fears and hopes of futurity: and the apostle, in the dismal picture which he draws of the state of Gentilism, in his epistle to the Romans, never vilifies the powers of human nature, or insinuates that their ignorance and depravity were natural and invincible; or that they had no *advantages*, but expressly assures us, that they *had*, and that for neglecting to improve them, they were “without excuse.”

In the case of Cornelius, says Dr. Cave,\* “Peter tell us, it was now plain and evident that the partition wall was broken down, that God had now no longer a particular kindness for nations or persons; that it was not the nation but the religion; not the outward quality but the inward temper, that recommends us to God. That the devout and pious, the righteous and good man, *wherever he be*, is equally dear to Heaven, and that the Deity has as much respect for a just and virtuous person in the wilds of Scythia, as upon Mount Zion!”

Some of the ancient philosophers, and some modern writers may have laid too much stress upon the idea of the *inherent immortality of the soul*: but this only proves, what we see every day, that men are apt to stretch a favourite topic beyond its due bounds: for though the death of the *body* does not necessarily infer the death of the *whole man*, yet two of the most learned and strenuous advocates of the separate state, Bishop Taylor and Dr. Watts, acknowledge, that “the souls of men are formed for union with their bodies,” and that therefore, their subsistence in this state must needs be imperfect. In a strict and proper sense, the Deity “only hath immortality.” The natural arguments for a future state, in respect of man, are chiefly *moral*, and not metaphysical.

It would not be just, in a discus-

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\* Life of St. Peter.



sion of this kind, to take no notice of some of those texts which have been urged against the system of natural religion. The apostle Paul, addressing his Ephesian converts, says of them, that they were formerly "Children of wrath, even as others, without hope, and without God in the world:" and, in his sublime illustration of the resurrection, speaking of Christians, themselves, he says, "If Christ be not risen, our preaching, and your faith are vain; they that have fallen asleep in Christ are perished, and ye are yet in your sins."

Now, though it would be a sufficient answer to these objections, to say, that the scripture cannot be inconsistent with itself, and that, when any point of importance is clearly ascertained, every thing supposed to be contrary thereto, must fall of course; yet we need be under no insuperable difficulty in explaining these passages. "The children of wrath," are evidently not *infants*, but men and women of bad characters, "Children of disobedience, fulfilling the desires of the flesh and of the mind." These, he says, are, "by nature," or "in nature" (*φύσει*) that is, in character and disposition, "children of wrath," or obnoxious to the Divine anger. So that the words have no reference to a supposed original *taint*, but are merely the statement of a fact. Or, he considers them, in their heathen state, as out of the pale of the visible church, and so, externally, or relatively unholy.\*—From this *evil cast*, or description of mankind, says the apostle, you Ephesians, by the instrumentality of the gospel, have been happily delivered. Ye were then, "afar off," some by actual transgression, all of you by an inferior dispensation: and this class, from which you have been emancipated, may be considered in a general view, on account of their extreme ignorance and depravity, as "without hope, and without God in the world." Here, we have a *Synechdoche*, or figure of speech—all, for a great many: similar to those passages in the Old Testament, where, in a corrupt state of society, mankind are represented as having "all gone out of the way, there is none that doeth good, no not one." This was never true, *literally*,

even at the time of the flood, the most vicious and corrupt period in the history of the world: yet Moses, not supposing any mistake in his readers, uses the same phraseology: "God looked upon the earth, and behold it was corrupt: for *all flesh* had corrupted his way upon the earth." These general expressions form no bar against the actual or possible attainments of *individuals*, in knowledge, wisdom and goodness: for though the apostle, speaking of the Gentiles in general, says, they were "without hope and without God," or Atheists, as in the original, yet that we are not to interpret this mode of expression absolutely, is evident, because in the passages formerly referred to, he clearly lays down the obligation which all are under to discern the existence and perfections of the Deity from his works; and the principle of conscience, the "law in the mind" "accusing, or excusing." Now, if an evil conscience accuses and anticipates punishment, a good conscience must approve and anticipate, or hope for reward: for we can no more separate hope from the one, than fear from the other; and both, in proportion to the respective degrees of virtue or demerit. A quotation from a heathen poet in the Spectator, says, "We may hope for every thing that is good, because there is nothing but what may be hoped for and nothing which the Gods are not able to give us." Some of the *Stoics* indeed may appear to have indulged extravagant ideas upon this head; and to represent their virtuous man, entering heaven, as it were, *as a matter of course*: but their expressions may have been misunderstood; or if not, we hear rant and extravagance every day; and even under the clear light of the gospel, not only from the imperfection of our own organs, but from the nature of the subjects themselves, "we still see many things through a glass, darkly, and not face to face."

As to the treatise on the resurrection, 1 Cor. xv. the apostle is addressing himself to some sceptical persons, who, notwithstanding all the light and evidence afforded them, denied this doctrine. This was a dangerous anomaly in the new dispensation; and it was necessary to shew its mischievous and fatal effects, and powerfully to enforce this additional,

\* See Locke and Taylor on the Romans.



sublime and important argument for the truth of the gospel, and for a future state of retribution, from the actual resurrection of its great Author and Head. Having, therefore, first stated *the fact*, partly, from his own experience, he proceeds to shew the absurd consequences of the contrary supposition. If we have indeed followed "cunningly devised fables," and have no real grounds for what we assert, if we have preached only an ideal Saviour, who was neither raised from the dead himself, nor had any power to raise his followers; if the gospel be nothing but a solemn imposition; then, in this case, you have hitherto been wretchedly deceived, "our preaching," *as the apostles of Christ*, "is vain, and your faith is also vain," and those who have been either baptized into the belief of a risen Christ, if he be indeed *finally dead*, or who are "fallen asleep in him," are baptized in vain; and have died, as far as their hope was *thus founded only*, in the possession of a vain and fruitless expectation. Further, you must consider us, in this view, as "false witnesses for God," contending with "wild beasts" (wicked men) and exposing ourselves to a daily death and continual persecution, to no manner of purpose: nay, the idea is little better than *atheistical*, and you may, in this case, almost adopt the maxim of the Sensualists, "let us eat and drink for to-morrow we die!" But, be assured, we have not preached an ideal Saviour, for now is he indeed "risen from the dead, and become the first fruits of them that slept." Perhaps, this may not be the exact sense of the apostle; but whatever it be, of one thing we may be assured, that if, as we contend, the gospel was not intended to set aside our natural notions of the Deity, but to exalt and confirm them; if, from things known and apprehended, we are to rise to the contemplation of things unknown, and partly incomprehensible; so it is impossible that the apostle could contradict his own reasonings, elsewhere, and that we must not wrest things "hard to be understood," to hasty or improper meanings, but interpret them by those which are plain and unequivocal, agreeably to the nature of things, and "the analogy of the faith." Words must ever bend to

things, and, speaking with reverence, even sacred terms to sacred doctrines, because words and terms may be mistaken, but *doctrines*, that is those which are obvious and truly fundamental, change not; though we arrive at the knowledge of them by different stages, and in different degrees.

Moreover, we may observe, that in this sublime illustration of the resurrection, the apostle does not appear to *glance* at the natural arguments for a future state, which stand upon their own proper ground; but merely shews the inconsistency of an external profession of the gospel, without a belief in this *grand fundamental*, the resurrection of Christ, and the consequent resurrection of his disciples, in their proper order, and then of the whole race of mankind: and he delicately insinuates, that their foolish doubts arose, not from want of sufficient evidence, but from bad company. "Be not deceived, evil communications corrupt good manners."

Furthermore, we may observe respecting this position, "No resurrection of the body, no future state," that, as the Almighty cannot be supposed to be limited to *means*, nor a separate state proved an impossibility, if the belief of an after life be a dictate of reason, and revelation assures us of a resurrection of the body, or of *a body*, which, by some law to us unknown, may be justly considered as springing from the ruins of the former one; if personal identity be nothing but a restoration to *the same consciousness*, in whatever vehicle that consciousness may reside; then, the doctrine of a future state, in every view, remains upon the most durable basis; we are, as just observed, to consider the resurrection of our Lord, as an additional fact, and most interesting assurance of this great event, and the general resurrection, as the grand and decisive means of its consummation.

We are to distinguish also between the doctrine of a future state, simply considered, and the doctrine of eternal life: and yet Dr. Balguy hath observed, that as the former "is morally certain from the light of nature, so is the perpetuity of it probable." And Dr. Duchal, that there can be only *three* reasons assigned why good men, if once put into the possession of a future life, should not continue there

for ever, in a progressive state of improvement: namely, "either that they should fall from their allegiance; or be annihilated by the Deity, when most conformed to his own image; or that there should not be room enough for them in the creation." The first is morally impossible; the second would represent the Deity in a capricious light; the last is manifestly absurd. Nevertheless, reason, though it may hope for, and expect a reward, can lay no claim to eternal life. An age or two of perfect happiness would be an ample compensation in the eye of reason for three-score years and ten, not of absolute misery; for that, blessed be God, is no man's portion; but of a mixed and changeable state. Accordingly, the New Testament exhibits the doctrine of futurity, with respect to the righteous in *two views*; first, as having the nature of a reward, according to their works, and the improvement of their talents; and secondly, as a free gift, through Jesus Christ, and the restoration to a forfeited inheritance. And this appears to be the sense of that passage of St. Paul to Timothy, where he says, that our Saviour hath "abolished death and brought life and immortality to light by the gospel." He did not present an object to the minds of men of which they were altogether ignorant; but he hath poured fresh light and evidence upon a solemn and important truth; exhibited it to their admiring view in the brightest and most indelible characters; confirmed it by the most stupendous miracles; ratified it in his own blood; proved it by his resurrection from the dead; and stamped it with immortality! "Thanks be unto God, for this unspeakable gift!"

As to the doctrine of *the full*, and the restoration by Christ, however Christians may interpret them, the disciple of nature being supposed ignorant of both, (any farther than as the present state of the moral world may lead him to some notion of the former;) can be influenced by neither. He is therefore left to the book of nature, and to the help of grace, that heavenly gift, proceeding from "the Father of Lights," which, except in its miraculous operations, is not confined to any particular dispensation; but enlighteneth every man that com-

eth into the world." Nor, (unless invincible ignorance be a crime) are such persons to be considered in the language of some, as only "in the state of malefactors condemned to death, looking for the day of execution;"\* but, on the contrary, as "prisoners of hope, with earnest expectation waiting for the manifestation of the sons of God, and that glorious liberty into which, from the present bondage of corruption, they shall hereafter be delivered." Rom. viii.

With respect to the Patriarchs and the Jews, though the law, considered as a particular covenant, was chiefly confined in its promises to temporal blessings, by which, among other things, it is distinguished from the gospel, which is established "upon better promises;" yet we find the belief of a future state, except as to a particular sect, general among them. We cannot reasonably suppose, that by their usual and favourite phrase, the "being gathered to their fathers" the ancient patriarchs meant only, that their *ashes* would be mingled together; they expected, no doubt, a happy meeting in a great assembly of departed souls, wherever, or whenever that might be! Certainly, independent of particular revelations and communion with superior beings, they could *reason*, at least as well as the Roman Orator, who in strains almost evangelical, hath left upon record his testimony to this solemn and important truth. "O præclarum diem! quum in illud animorum concilium, cœtumque, proficiscar; et quum ex hac turba, et colluvione discedam!" The history of the first transgressor, which they received by oral tradition, or by written evidence; and the mysterious promise then vouchsafed of a future recovery and restoration, would inspire them with hope and confidence, and assure them of the divine favour and protection, if not wanting to themselves; the translations of Enoch and Elijah, in different periods, would also be a standing evidence to their contemporaries and their successors, of the certainty of a future existence; we find frequent references to this doctrine in the Old Testament; and our Saviour hath determined the question beyond a doubt. "That the dead

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\* Hallett versus Grove, 1731.

are raised," (or shall be, which is all one in the eye of Deity) "even Moses shewed at the bush;" how? "When he calleth the Lord, the God of Abraham, and of Isaac, and of Jacob; for he is not a God of the dead," (between him, and the finally dead, there can be no relation) "but the God of the living; for all live to him." St. Paul, likewise, hath fully established this point, in the 11th chapter to the Hebrews.

To conclude, natural religion, is the sun under a cloud; the Jewish dispensation is the sun under a brighter cloud, with occasional manifestations of his radiant orb; the gospel is the sun in bright and unclouded splendour: but it is *the same sun* which enlightens us, under every dispensation, though with different degrees of glory. Or if you say the light of nature, compared with that of the gospel, is but as a twinkling taper, compared with that glorious luminary; still the light and heat of the former are of *the same nature and essence* with that of the latter.

"Nature, employed in her allotted place,  
Is handmaid to the purposes of grace."

COWPER.

It appears, therefore, that to defend Christianity at *the expense* of natural religion, is to run before we are called. It is to pull down with one hand, what we profess to build with the other; or to place ourselves somewhat in the condition of *Sisyphus*, whom the ancient poets represent, as continually labouring to force a prodigious stone up a steep hill, which ever revolves upon him with redoubled weight.

SIR, Walthamstow, Nov. 13, 1815.  
UPON reading the extracts from *Mr. Townsend's Armageddon* in your last, (pp. 649—652) I could not help conceiving a wish that its merit as a poem might recommend it to an extensive circulation, as it seems under the guise of poetic imagery to present a just view of the horrors and absurdities of a system, which is infinitely more absurd and horrible than any other extravagance which the human mind has yet conceived. The perusal of such a work may perhaps have the happy effect of terrifying into their senses some of those who have been terrified out of them, and

by presenting their creed before them in its true colours, may lead them to seek a refuge from its terrors in a diligent examination of the scriptures that they may learn "whether these things are so." It requires a mind of a certain temperament, such as that of Jonathan Edwards and Mr. Townsend, to dwell upon the views exhibited in "Armageddon" with a conviction of their truth, and not to sicken into anguish and despair. Hence I suspect that the generality of those who in the main think with Mr. Townsend will wish that, however his own fancy was delighted with such contemplations, he had not endeavoured to fix the fancy of his reader, on descriptions at which, I do not say reason stands aghast, (for that in theology is a trifle) but at which humanity shudders. How much more to be applauded is the caution of a writer in the Evangelical Magazine, who observes that though the doctrine of predestination is *beautiful in its place* (in what place, he has omitted to mention) it is not desirable that it should be dwelt upon too frequently. But leaving Mr. T. with whom, in truth, after the excellent remarks of your reviewer, I have very little to do, I proceed once more, with your permission, to make one or two remarks on that system of Theology which is usually termed Calvinistic. It is then a system which, to say the least, is no where laid down in form in the New Testament, but is collected by inference from detached passages of scripture, and is a *mere hypothesis* to account for a certain phraseology which is infinitely better accounted for without it. It is a system which no good man can *wish* to be true, and which no man can believe to be true, who suffers his mind to be impressed with the general representation of the divine character, and government which are given from Genesis to Revelation. It is a system which gives a hideous picture of the Deity, transforming love into blind partiality, and justice into insatiable vengeance. It is a system which were it true would render it a happiness for the human race, and by probable inference for the universe at large, could the theory of the Atheist be realised! It is a system which by representing human nature as radically depraved, and sin in itself an



infinite evil, leaves no room for degrees of criminality in human actions. It is system which, consistently enough with itself, but in direct defiance of the scripture doctrine of retribution, makes something altogether independent of moral rectitude the ground of salvation, and which can send one man triumphing to glory from the scaffold, and calmly leave another who has endeavoured to exemplify every Christian virtue (unless a change not of character, gentle reader, but of *views and reliance* should take place) to be

"whelm'd in stormy gulphs of rolling fire!!"

E. COGAN

SIR, Nov. 12, 1815.

THE communications from your Transatlantic correspondent. (p. 657) are highly gratifying. I trust there will be frequent occasion to repeat them, and that the land which afforded *Priestley* an assylum will be largely recompensed by the wide diffusion and happy influence of those scriptural principles, which animated the labours of his life, supported his mind under great afflictions and sustained him in the expectation of death. Give me leave, however, to plead with your correspondent for mercy, or rather justice to the memory of Calvin, whom, like many on this side the mighty water, he represents as a *murderer* (p. 658, c. 2) for having procured the death of *Servetus*.

We too justly describe war as murder, yet when the soldier,

Seeking the bubble reputation,  
Even in the cannon's mouth,

cuts down every thing human which stands in his way, we forbear to brand as a murderer either a leader or a follower in those bloody adventures. Thus persecution may be aptly defined murder, yet to the persecutor we cannot justly impute those motives of sordid interest or cruel re-

\* Ἄδῃ τινες ἀνοίγονται πύλαι βα-  
δειαι, καὶ ποταμοὶ πυρὸς ὁμοῦ καὶ  
συγὸς ἀπορρώγες ἀναπεταίνονται,  
καὶ σκοτὸς ἐφηπλῶται πολυφάντασ-  
τον, καὶ χασμάτα καὶ μυχροὶ, κακῶν  
μυρίων γεμοντές.

Plutarch de Superstitione.

venge, what the law terms *malice prepense*, which actuate the murderer. The persecutor is to be regarded as a dupe to that imposing sophistry which persuades him that the end will justify any means, and that he does God service by destroying his workmanship.

Calvin betrayed *Servetus* to the magistrates of Geneva, and gloried in having procured his death, for which an indelible stain attaches to his own name and memory. Yet he was not, I apprehend, the murderer of *Servetus*. "Else *Cranmer* was the murderer of *Joan Bocher*, and the *Assembly of Divines* the murderers, in purpose, of *Paul Best*, whom they delivered over to the Long Parliament, to be cut off by an *ex post facto* ordinance, and of *Biddle* for whose destruction they solicited the enactment of a sanguinary statute. *Socinus* too, must, in that case, be regarded as all but the murderer of *Davides*.

Allow me to add that we appear to make too much of Calvin's unaccountable objection to the term *Trinity*. He so uniformly describes God as *Three in One* that he cannot be seriously charged with inconsistency, merely because, for whatever reason, he disapproved the use of a word so convenient as *Trinity* to express that opinion.

ANGLUS.

Mare-Street, Hackney, Nov. 1, 1815.

SIR,

WITH submission to the superior mind of the Bishop of Lincoln, I must humbly yet firmly maintain, that those clergymen of his lordship's diocese, who have openly avowed their attachment to the British and Foreign Bible Society, deserve the thanks, rather than the censure, of their diocesan.

These worthy men subscribe to the 6th Article of the Established Church, "Holy scripture containeth all things necessary to salvation; so that whatsoever is not read therein, or may be proved thereby, is not to be required of any man, that it should be believed as an article of faith; or be thought requisite or necessary to salvation."

On this article the structure of the British and Foreign Bible Society rests; every clergyman, therefore, who promotes this institution, dis-

covers by his conduct, what he has *ex animo* subscribed, that he is a true son of the Church.

What would any reasonable man think of the correctness of his judgment, who should assert, that the general circulation of *Magna Charta* and the Bill of Rights, through the union of Tories and Whigs, would overthrow the British Constitution? And as little can be feared from the circulation of that book (on whose foundation the Church of England professes to be built) by the co-operation of Churchmen and Dissenters.

Is it not a subject rather of congratulation than grief, that Christians can unite in the common faith, and thus bless the world with that revelation which both Churchmen and Dissenters believe to be of divine inspiration?

Were these Bibles accompanied by commentaries inimical to the Church, then there might be just cause of complaint; but surely the holy scriptures, in merely passing through the hands of a Dissenter, collect no pestiferous materials to poison those who may unhappily thus receive a Bible. If the man who gives the Bible have "any creed, or no creed," this does not affect him to whom is given "words whereby he and his house may be saved."

Some dissenters are lay-rectors, and others are in the habit of bestowing benefices on clergymen; yet conscientious men are curates to the one, and men eminently devoted to the national establishment are indebted to the munificence of the other; and his lordship knows one living, at least, in his diocese, the presentation of which was from the hands of a Dissenter.

Some of the Dissenting yeomanry in the diocese of Lincoln would be much gratified, if his lordship could carry this system of exclusion into another department of the Church. They say, "if we are not to assist the Church in the circulation of the Bible, why not refuse our help altogether. Our Rectors and Vicars make no scruple to take their tythes; nor are they under any apprehension, that, by a regular and constant payment, we shall ruin the establishment. The gold goes pure and sterling into the coffers of the clergymen, uncontaminated by the heretics and schismatics who pay it; and if we did not know

the contrary, we should almost be suspicious, that the temporal prosperity of Rectors and Vicars was deemed more important than the circulation of that book which is called the religion of Protestants."

Pardon my presumption; but his lordship's scruples remind me of a conscientious old lady who refused to eat some grapes which grew on a vine that was nailed against a Presbyterian meeting-house: yet the grapes were ripe and nutritious; the sun deigned to shine upon them, and brought them to perfection; and God also will bless his own word, whether circulated by a Dissenter or a Churchman, a dissenter from the Church of Rome, or a dissenter from the Church of England.

I would ask what parallel can possibly be formed between a society built on the 6th Article of the Church of England, and a conspiracy against the Church; between Dissenters distributing Bibles, and rebels distributing arms? This parallel appears to me as apposite as the citation from Rom. xvi. 7, against those who cause divisions: "Salute Andronicus and Junia, my kinsmen and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me."

However, it is certain that his lordship can be supported by precedents, and from an infallible church too, who were decided enemies against the heretics and schismatics of the fourteenth and fifteenth centuries, the fathers and founders of the present Established Church. The selection of a few passages from those periods of ecclesiastical history, may not be inadmissible. "About four and twenty years (1408) after Dr. Wiclif's death, it was decreed by Archbishop Arundel, in a constitution published in a convocation of the clergy of his province assembled at Oxford, 'that no one should thereafter translate any text of holy scripture into English by way of a book, a little book, a tract, and that no book, &c. of this kind should be read that was composed lately, in the time of John Wiclif, or since his death.'"

The celebrated Erasmus also informs us, that when he published his Greek Testament, it met with great clamour and opposition. "One College in the University of Cambridge

absolutely forbid the use of it. They object to us the feigned authority of synods, and magnify the great peril of the Christian faith, and *the danger of the Church.*"

It is a subject deeply to be regretted, that, in past times, the ministers of religion have been the greatest enemies to the universal distribution of the scriptures; while Royal Dukes have formerly, as well as in the present day, advocated the principle upon which the British and Foreign Bible Society invariably acts. So offensive, it seems, was this translation of the Bible to those who were for taking away the key of knowledge, and means of better information, especially in matters of religion and eternal salvation, that a bill was brought into the House of Lords, 1390, 13th Rich. II. for the suppressing it. On which the Duke of Lancaster, the king's uncle, said to this effect: "We will not be the dregs of all, seeing other nations have the law of God, which is the law of our faith written in their own language. At the same time declaring, in a very solemn manner, that he would maintain our having this law in our tongue against those, whoever they should be, who first brought in the bill. The Duke was seconded by others, who said, "if the gospel, by its being translated into English, was the occasion of men's running into error, they might know that there were more heretics to be found among the Latins than among the people of any other language."

I cannot close this letter, Sir, without laying before you the opinion of our first reformer, on the suspicions of the Roman Catholic Clergy, relative to the circulation of the scriptures in our own tongue. "Herefore on gret byshop of Englelond, as men sayen, is yuel payed, that Godde's law is written in englysch to lewede men, and he persueth a prest for he wryteth this englysche, and sompneth hym, that hyt is harde to him to route. O men that be of Christe's halfe, helpe ye now agynes antechrist. For the perylouse tyme is comen that Crist and Poule tolden byfore. But on coumfort it is of Knyghtes that they saveren muche the gospel and have wylle to rede in Englysche the gospel of Criste's lyf. Crist helpe

hys church fro these feudes for they fryghten perylously."

Lewis in his History of the Translations of the Bible, says, "By one great Bishop of England is, I suppose, meant John Bokynham, at that time Bishop of Lincoln, in whose diocese Dr. Wiclif was promoted, and by whom it seems he was summoned and prosecuted for his translating the scriptures into English."

If these are dangerous principles, as the editor of the London Paper affirms, why not state them, and say in which rule of the Society they exist. To such a charge I would reply, in the words of Dr. Collyer, who, in repelling the insinuation that the members of the British and Foreign Bible Society had entered into a conspiracy against the Establishment and State, "a conspiracy, at the head of which," said he, "I find their Royal Highnesses the Dukes of York, of Kent, of Cumberland, of Sussex, and of Cambridge—a conspiracy in which I see combined the Right Reverend Prelates of Norwich, of St. David's, and many others—a conspiracy in which I see the Liberator of Africa and the Pacificator of America—a conspiracy in which the opposition and the ministry are agreed—a conspiracy never to be overthrown by that mode of attack which is employed against the Institution."

I am, Sir, Yours, &c.

CRITO.

Natural Theology. No. XI.

Of the Muscles.—Muscular Motion.

THE Muscles of the Trunk are divided principally into those which cover the breast—those which constitute the fore-part, and sides of the abdomen, and the great muscles that are spread over the back. These last are numerous and large: they arise from the whole length of the spine: and also, some portions from the back part of the skull; and from these different parts, they spread over and cover the back of the trunk, and proceed onward to be inserted, some into the base of the arm, others into the spine, at a distance from their origin, and the remainder into the ribs and back-part of the skull. They accordingly not only cover and protect the whole back-part of the body,



but serve to pull the head backwards, move the arms, assist in respiration by acting on the ribs, and to give us an erect posture by extending the spine.

The cavity of the abdomen is completed by a few broad and thin muscles, which constitute as it were walls for covering in and containing the viscera. These also assist respiration by helping to expel the air from the lungs, and they contribute to the movement of the body. The ribs are raised, and the cavity of the chest enlarged, during inspiration, by eleven double rows of small muscles on each side. They grow out from the lower edge of one rib, are inserted into the upper rim of the next. Of the *muscles within the body*, the principal one is called the diaphragm, which is a broad thin muscle, occupying partly a horizontal position, when the body is erect; but inclining downwards towards the back, and dividing the trunk of the body into two great cavities, the thorax and abdomen. It is the principal agent in respiration. The other muscles within the body arise from the sides of the lower end of the back-bone, and from the inner surface of the pelvis, and passing down to be inserted into the thigh-bone, a little below its head, they help to turn the toes outward, and also to bend the thigh: when the limb is fixed they assist in bending the body.

*Muscles of the superior extremities*: these are usually divided into those that are situated on the shoulder-blade—on the arm—the fore-arm, and on the hand. Those situated on the shoulder-blade are inserted into the bone of the arm to effect its movements. There are seven of these.

The fore-arm is moved by four muscles, which arise from the upper part of the arm bone, and, passing over the elbow joint, are inserted into the upper ends of the two bones of the fore-arm.

The hand is moved at the wrist by six muscles, of these three arise from the upper part of the fore-arm, and descending along its whole length are continued over the wrist, and are inserted into the hand close to this joint; they bend the hand, and are consequently called its flexors. Three others called extensors, because they

extend the hand, and bring it backwards, arise from the lower end of the arm bone, and are inserted into the back of the hand just beyond the wrist: all these muscles, before they reach the wrist, become slender tendons.

Besides these there are four short muscles which extend obliquely across from one bone of the fore-arm to the other, and roll the radius upon the ulna, carrying the wrist round in circles, hence we are enabled to turn the palm of the hand either upwards or downwards.

The fingers are principally moved by two flexors and one extensor. The former arise from the upper part of the fore-arm near the bend, and running down towards the wrist, send off four round tendons to each, which passing over the palm of the hand, are inserted into the several bones of the fingers: one set of tendons pass through slits in the other set, which assist in binding them down when the fingers are bent. The extensor muscle arises above the elbow, passes down the fore-arm, and is divided into four round tendons, which may be felt on the back of the hand, and which are inserted into all the bones of the four fingers for extending them. The motions of the fingers and those of the thumb are performed by muscles situated chiefly in the hand.

In speaking of the openings in one set of tendons to admit others to pass through them, Dr. Paley asks, "What contrivance can be more mechanical, a slit in one tendon to let another pass through it? This structure is found in the tendons which move the toes and fingers. The long tendon, as it is called, in the foot, which bends the first joint of the toe, passes through the short tendon which bends the second joint, which course allows to the sinew more liberty, and a more commodious action, than it would otherwise have been capable of exerting. There is nothing, I believe, in a silk or cotton mill, in the belts, or straps, or ropes, by which motion is communicated from one part of the machine to another, that is more artificial, or more evidently so, than this perforation."

It may be farther observed, that there is always an exact relation be-

tween the joint and the muscles which move it. That is, whatever kind of motion the joint, by its construction, is capable of performing, that motion the annexed muscles, by their position, are capable of producing. If there be, for instance, at the elbow, a hinge joint, capable of motion only in the same plane, the leaders as they are called, that is, the muscular tendons, are placed in directions parallel to the bone, so as, by the contraction or relaxation of the muscles to which they belong, to produce that motion and no other.

The celerity and precision of muscular motion may be well observed in the execution of many species of instrumental music, in which the changes produced by the hand of the musician are exceedingly rapid, are exactly measured, even when most minute, and display, on the part of the muscles, an obedience of action, alike wonderful for its quickness and its correctness. The same may be noticed in the hand of a person while in the act of writing: we may consider the number of muscles which are brought to bear on the pen, and how the joint and adjusted operation of several tendons is concerned in every stroke, yet that 500 such strokes may be drawn in a minute. Scarcely a single letter can be turned without several of these tendinous contractions, yet how currently does the work proceed; and when we look at it, how faithful have the muscles been to their duty, how true to the order which habit has inculcated. For while the hand-writing is the same, an exactitude of order is preserved, whether a person write well or ill. These instances of music and writing shew not only the quickness and precision of muscular action, but its docility.

Of the *muscles of the inferior extremities*, those which move the thigh arise from the pelvis, or the lower part of the trunk, descend over the hip joint and are inserted into the thigh-bone below its articulating head. The leg is moved by eleven muscles which arise partly from the pelvis, and partly from the upper end of the thigh-bone, and which passing over the knee-joint are inserted into the bones of the leg. The foot is moved by three extensors and four flexors. The extensors, at least two of them, arise from the lower end of the thigh-bone, near the bend of the knee, and

soon after unite into the great fleshy bellies, which, swelling out, form the calf of the leg, but decreasing where the leg begins to grow small, they each give off a broad thin tendon which uniting form the *tendo Achillis*, to be inserted into the extremity of the heel. These, which are very powerful muscles, extend the foot by bringing it backwards, and are principally engaged in running, walking, leaping, &c.

Of the four flexors, the two first arise from the upper part of the tibia, or principal bone of the leg, and continuing fleshy about half way down that limb, send off two round tendons, which pass under the inner ankle, and are inserted into the bones of the foot. The other two flexors arise from the upper part of the fibula or smaller bone of the leg, and send off two round tendons, which passing under the ankle, are inserted into the bones of the foot.

The toes have likewise their extensors and flexors, but on these we need not enlarge. We have seen that the muscles or flesh cover and spread over the whole frame of bones, connecting and securing its different divisions and parts; and not only producing all its movements, but also giving to it fulness, shape and beauty.

We have seen likewise that the action of the muscles is frequently wanted where their situation would be inconvenient, in which case the body of the muscle is placed in some commodious position at a distance, and made to communicate with the point of action by slender strings or tendons. "If the muscle," says Dr. Paley, "which move the fingers, had been placed in the palm or back of the hand, they would have swelled that part to an awkward and clumsy thickness. The beauty, the proportions of the part would have been destroyed. They are therefore disposed in the arm, even up to the elbow, and act by long tendons strapped down at the wrist, and passing under the ligament to the fingers, and to the joints of the fingers, which they severally move. In like manner, the muscles which move the toes, and many of the joints of the foot, are gracefully disposed in the calf of the leg, instead of forming an unweildly tumefaction in the foot itself. The observation may be repeated of the

muscle which draws the nictitating membrane over the eye. Its office is in the front of the eye; but its body is lodged in the back part of the globe, where it lies safe, and where it incumbers nothing."

It is a fixed law that the contraction of a muscle is towards its centre. Therefore the subject for mechanism on each occasion is, so to modify the figure and adjust the position of the muscle as to produce the motion required agreeably to this law. Hence different muscles have a different configuration suited to their several offices, and to their situation with respect to the work which they have to perform, on which account they are found under a multiplicity of forms and attitudes. The shape of the organ is susceptible of an incalculable variety, while the law and line of its contraction remain the same. In this, to refer again to the same writer, the muscular system may be said to bear a perfect resemblance to our works of art. An artist takes his materials as he finds them, and employs his skill and ingenuity in turning them to his account, by giving to the parts of his machine a form and relation, in which these properties may operate to the production of the effects intended.

The muscles, it is said, act in the limbs with what is called a mechanical disadvantage, yet this is conducive to animal conveniency. Mechanism has always in view one of these two purposes, either to move a great weight slowly, or a light one rapidly. For the former of these purposes, a different arrangement of the muscles might be better than the present, but for the latter, the present structure is the true one. It is of much more consequence to a man to be able to carry his hand to his head with due expedition, than it would be to have the power of raising from the ground a heavier load than he can at present lift. The last faculty may occasionally be desirable, but the other he wants and uses every day and hour.

*On Muscular Motion.* Muscular motions are of three kinds, viz. voluntary, involuntary and mixed. The voluntary motions of muscles are such as proceed from an immediate exertion of the active powers of the will: thus the mind directs the arm to be raised, the knee to be bent, the tongue to move, &c. The involun-

tary motions of the muscles are those which are performed by organs, seemingly of their own accord, and certainly without any attention of the mind, as the contraction and dilatation of the heart, arteries, veins, stomach, &c. The mixed motions are those which are in fact under the controul of the will, but which usually act without our being conscious that they do so, as in the muscles of respiration, the abdominal muscles and the diaphragm.

Motion, as has been observed, is produced by the muscle contracting both its ends towards the centre, and since one end is fixed, the other must be drawn towards the centre of motion, and with it the bone to which it is affixed, and thus by the co-operation of several muscles, the whole body is put into action. This is the case with all the muscles of voluntary motion; their fibres contract on the application of the nervous influence, and the whole muscle shortens itself: on the same principle the other muscles perform involuntary motion. The heart, for instance, contracts from the stimulating properties of the blood; the arteries do the same.

Motion in animals may be defined to be the contraction of the muscular fibre from the presence of some stimulating influence. But whence the muscular fibre derives this contractile power and what is its nature baffles all inquiry. Its properties are, however, known, and it is distinguished from those feelings or motions which result from the nerves.

*Irritability*, or the contractile force of the muscular fibre, is that power which belongs to muscles of shortening themselves, when in any way irritated, and is the source of motion and animal life.

The *nervous power* is that property by which, when a nerve is irritated by pressure or by puncture, the animal feels pain, and the muscles supplied by that nerve are brought into motion. This power is the cause of voluntary motion, and relates chiefly to the enjoyments and consciousness of life.

*Sensibility*, therefore, depends upon the nerves, but *motion* upon the muscles; both are equally admirable and inscrutable, the one conduces to all the enjoyments and all the sufferings of life, and to the intellectual faculties of



man: the other is the chief support of animal life, and the source of all the bodily powers. "And here," says a good writer on the subject, "we cannot help awfully contemplating this living power: the genius of man has invented pulleys and levers to accelerate motion: it has enabled him to anticipate all the mechanical helps which he has found in the mechanism of the human body. But compared to the lowest creature, animated with the living principle, the proudest works of his hands are but as dead matter. In the most perfect machines no new power is acquired; if there is any acquisition of force, there is a proportionate loss of time; but in muscular contraction, which is the immediate source of power in animals, there is a real increase of power without any loss of time."

London, Nov. 9, 1815.

SIR,  
THE argument in favour of the Deity of Christ, founded on the *Greek Article*, has been occasionally for four or five years, under my consideration. It is exceedingly vaunted, especially since Dr. Middleton has bestowed upon it so much labour, and supported it by a ponderous volume. His purpose has been answered, and he is rewarded by an Indian bishoprick.

I am prepared to shew that the argument is totally unfounded, and that all the learning called to its aid by Middleton, Wordsworth, &c. is altogether wasted. This attempt fails abortive like all former ones in the same cause, and comes in proof of the rottenness of the cause itself which it is meant to support; except so far as it has elevated to riches and honours its abortive supporters. As far as such a subject is capable of demonstration, I can *demonstrate* that the new doctrine of the *Greek Article* fails to prove the Divinity or Deity of Christ.

My recompense will, of course, be very different from that of those who have profited so largely by maintaining the other side of the question. Nothing can be expected on the road which I pursue but the pleasure derived from the defence of truth; and it is an astonishing phenomenon in the history of man that such a complete triumph has been obtained by

the friends of truth, opposed as they are by the whole power of Church and state, and countenanced only by the self-devotion which is supplied by the energy of virtue.

It is even probable that my work, which could soon be ready for the press, would leave no small loss to be sustained by its author. Our body is small, and the learned in it, who alone could be expected to be much interested, are still less numerous, and not rich. The orthodox would not be eager to give countenance to *naked truth*.

I wish to inquire, through the Repository, if the author might depend on sufficient support to shelter him from running any risk. He would cheerfully offer his labour on the altar of the God of truth. The price of the book would be from three to five shillings.

How it can be ascertained whether I can be so protected, it is not within my power to advise. You and your readers must be far more competent to judge. Mr. Hunter, bookseller, St. Paul's Church Yard, may be consulted, and is the proper person to whom any plan may be proposed, by such as can engage for its execution. For myself, I frankly confess, that I can contribute to our great cause no more than my labour, of which I have always given much without hope of reward. It is now left to the friends of pure Christianity to decide whether they will leave the boasted argument from the *Greek Article* to maintain its triumph unopposed. Nothing has yet been done with effect against it. Let shame fall on me, if after professing to *demonstrate* its nullity, I fail in the attempt.

CHARLES LLOYD.

Glasgow, Nov 7, 1815.

SIR,  
THE indulgent notice, which has been taken of my paper on the term *Unitarian* by several writers in your valuable Repository, induces me to send you a few lines for the purpose of explaining more fully my sentiments upon the application of the name *Socinian* to those Christians, who assert the simple humanity of Christ.

By the expressions, employed in my former letter, I intended, in the first place, to intimate my doubts

whether it is desirable that Christians of this description should be distinguished from the rest of their Unitarian brethren by any name at all. I imagined that a term, opposing them to the believers in our Saviour's pre-existence, might tend to divide into two sects those, who worship the same God, the benevolent and merciful Father of mankind; who avow the same principles respecting the use of the understanding in the investigation of sacred truth; who entertain similar views concerning the duties and prospects of the followers of Jesus; and who ought to be forever united in cordial endeavours to provoke one another to love and to good works. In the second place, I intended to say, that if any distinct appellation were requisite, the common and well-known term *Socinian* did not appear to me so objectionable as it has been sometimes represented; and I knew of no other word in the English language, which would be generally understood, and which therefore I could have substituted in its place. But as the body of Christians in question evidently disapprove of being called *Socinians*, and as some of them have proposed to call themselves *Humanitarians*, I would decide at once in favour of the latter choice. It is true that persons prone to cavil may object to this appellation as they have objected to the generic name, *Unitarian*. They may charge us anew with folly, injustice, and presumption in appropriating to ourselves a designation, which belongs to us no more than to them, as if forsooth we were the only men in the world who believe in the humanity of Christ. We know, however, that they, who would urge this objection, might object to any name whatsoever, and that the meaning of words does not depend so much upon their etymology as upon the established practice of those who employ them. After considering therefore the candid and judicious observations of your respected correspondents, I beg leave to retract my recommendation of the term *Socinian*, and to state that, although I had rather perhaps avoid the use of any term subordinate to *Unitarian*, yet I have no objection to adopt the name *Humanitarian*, not as the designation of a separate sect opposed to the Arians, but as a brief and con-

venient method of denoting the sentiments of those Christians, who maintain that our Saviour was a human being in his original nature.

Hoping that the ample discussion of this important subject in your Repository may prevent any further dispute upon the title of all believers in the supremacy of the Father to be called Unitarians, until the name *Unitarian* itself, shall be lost and absorbed in that of *Christian*,

I remain, Sir,

Yours respectfully,

JAMES YATES.

SIR,

MR. ASPLAND may be assured I have no feeling towards him but that of respect; and as to his reflections against me, I pass them with a smile of forgiveness. Perhaps he may one day find that I have no reluctance to affix my name to the sentiments I have recently written for your Repository.

I have been unfortunate in my expressions, or Mr. A. has been unfortunate in his apprehension of their meaning. I should have been chargeable with making a "strange complaint" indeed, if I had complained of the term Unitarian being used *at all*, by him or any other persons to whom it belongs. On the contrary, I have not written a word tending to put the term "under proscription." It is a very proper term, if used in a proper manner; and so is the word *Trinitarian*. But neither of them, in my opinion, ought to be selected as the distinguishing appellation of any particular class of Unitarians or Trinitarians. This opinion I shall endeavour to establish.

Mr. Aspland says of the term under consideration, "I use it as I do the terms *Christian* and *Protestant*, and am the better pleased with it, because like those terms it expresses a principle on which I am in a state of agreement with a respectable portion of my fellow-creatures." Very well. Here we exactly coincide, although Mr. A. most unaccountably says this "displeases" me. I am perfectly pleased with this representation, and it is precisely in this way that I would use the term myself, as expressing a principle on which several classes of Christians are *agreed*. But is it not a curious way of describing any par-

ticular sect, to employ for that purpose a word which expresses, not the peculiarities of such sect, but its "agreement" with others? One might suppose that Mr. A. is himself convinced of its impropriety, seeing he declares that he uses it as he does certain other terms which are never appropriated to any particular party, but applied alike to all parties who agree in the general principles they import.

It remains then to be seen whether Mr. A. is quite correct in this declaration, or whether the language he now uses is consistent with his general practice. If it be not, his language is to be imputed merely to inadvertence or mistake. But he will allow that mistakes ought to be corrected. Is it then at all common with that gentleman or any other persons, to use the terms Christian and Protestant in the same manner as he and his party use the term Unitarian? As *specimens* of that manner, I before cited the expressions "Unitarian Fund" and "Unitarian Chapel." These are cases in point. Mr. A. has conveniently passed the former in silence: and although the latter was brought forward in a "story," and met by him with the declaration that "story telling is not argument," yet I beg leave to say that the story related did, in my judgment, contain a *complete* argument, and one that bore directly on the point under discussion. Nor would twenty stories, such as Mr. A. says he could tell, in any degree invalidate it, because they do *not* strictly apply to that point.

But what is there objectionable in the use of the before cited expressions and other similar modes of appropriating the term Unitarian? Why, Sir, it reminds one of Joanna Southcott's inscription on her chapel "The House of God." In this there is an *insinuation*, not expressed but implied. And so there would if she had raised a public fund for the purposes of her party, and called it The Christian Fund—or The Protestant Fund. Would it have been correct, or seemly, thus to appropriate a general name to an object intended for particular purposes?—Now is it not precisely in this manner that the term Unitarian is commonly appropriated by a particular class? Do they not, for exam-

ple, apply it *by way of distinction to their Fund?* And does not that fund actively aid the propagation of opinions which are peculiarly and exclusively their own? Opinions in which other Unitarians, such for instance as *Chandler* and *Price* and *Towgood* and *Worthington* never could concur? And are not *their* chapels also, intended and used for the purpose of supporting an interpretation of the Christian scheme decidedly opposed to the faith of these celebrated Unitarians? It is true, Unitarianism lies at the foundation of their system. But so it might have been said of *Joanna*, before mentioned, (supposing her to have adopted the term *Christian* as the distinguishing appellation of her party) that Christianity lay at the foundation of her system. To this she added many fancies peculiarly her own, not included in Christianity; and in like manner *they* add many opinions peculiarly their own, not included in Unitarianism. She might be called a Christian, and they may be called Unitarians, but not by way of *distinction*. These are not the distinctive appellations of the respective parties, because, as Mr. Aspland will admit, they express nothing but what the parties hold in *agreement with others*.

Here then are two things which I am unable to reconcile; first, Mr. Aspland's professing to use the term in question as he does the term Christian and Protestant, which are *never selected by any particular party of Christians or Protestants as their distinctive appellation*. Secondly, his habitually and publicly concurring in the prevailing custom of his party of selecting this term whereby to distinguish themselves, their institutions, their chapels, their writings, &c. although it confessedly "expresses a principle on which they are in a state of *agreement* with a respectable portion of their fellow-creatures!"

If, Sir, this manner of using the term be justifiable, a similar use of the opposite term *Trinitarian* must be equally so. Let us therefore try the question on this ground. Suppose any one party of Trinitarians, the Wesleyan Methodists for instance, were to select it in the same way: we should then hear perpetually of the Trinitarian conference, the Tri-



nitarian preachers, chapels, &c. But would this manner of applying the term be at all consistent with accuracy or modesty? And yet if it were objected to, the Wesleyan would be taught by Mr. Aspland to reply, "If other Trinitarians wish to distinguish themselves from me, they are welcome to set up what distinction they please; only let that distinction mark their opinions and not mine"!!—Upon the same principle might they style themselves *Protestants* only, and distinguish their chapels or institutions, by the term *Protestant*, saying, "We are the better pleased with the term because it expresses a principle on which we are in a state of agreement with a respectable portion of our fellow-creatures!" To this, the proper and sufficient reply would be, as it is to Mr. Aspland, that this very "agreement" is the reason why the term which expresses it ought not to be selected as *your* appropriate appellation, for it is equally appropriate to others.

I am surprised that Mr. A. should dissent from my remark that the term Unitarian has "no allusion to his peculiar faith, or that which distinguishes his party from all other Christians." He declares, on the contrary, that it "refers *entirely* and *solely*" to their peculiar faith! In the name of common sense, how can that be their peculiar or distinguishing faith which is avowedly "a principle on which they are in a state of *agreement* with a respectable portion of their fellow-creatures?" That which distinguishes one sect from others, must be that on which they *differ*, not that on which they *agree*. When I read the productions or hear the discourses of Mr. Aspland's sect, I often find them insisting largely on their peculiarities; or those tenets which "distinguish them from all others." These relate to the official character and work of the Son of God; and also to his person, which they contend is that of *mere* humanity. If any thing be of importance to Christianity it must surely be the official character and work of its Founder, and the vital subject of redemption, with other points connected with it. It is *here*, Sir, that I find their "peculiar faith or that which distinguishes them from all other Christians." Unitarianism

does *not* so distinguish them, because, as Mr. A. says, it is what they hold in "agreement" with others, as they do their common *Christianity* and their *Protestantism*. Do these latter terms describe their peculiar and distinguishing faith? Certainly not, because these words express only general points on which they *agree* with others. The term Unitarian, according to Mr. A. himself, is like them in this respect, and therefore, has no allusion to that which distinguishes them from all other Christians.

Mr. Aspland calls upon me to explain the following expression, which he pronounces a "startling" one, "The difference between those called Socinians and Socinus, is far less than that which subsists between them and most other Unitarians." Really, Sir, I thought I had only expressed an obvious fact upon which there could not be two opinions. I cannot descend into minute explanations of what is so plain. Let the creed of Socinus be brought up point by point in comparison with Mr. Aspland's, and then let the latter be compared in the same way with that of either of the four celebrated Unitarians whom I have already named in this paper, and a child may see the truth of my assertion without being startled. I therefore said, and I think said truly, that this fact was sufficient to overturn the greater part of Mr. Aspland's quotation from his "Plea." For if it be improper to distinguish his sect by the word Socinian on account of some differences between them and Socinus, (which is the drift of Mr. A's argument,) it is *still more* improper to distinguish them by the word Unitarian, because the differences are *still greater* between them and other Unitarians.

With the most cordial respect for Mr. Aspland's character, whatever errors or mistakes I may impute to him, I beg leave to submit these observations to his serious consideration and that of your readers.

PASTOR.

Bromley, Nov. 19, 1815.

SIR,  
I WISH to inform your readers, who probably comprehend most of those whom such information will interest, that I entertain the design

of publishing the Theological Works of Dr. Priestley, on such a scale of expense, as may render them an easy purchase, considering their number and extent.

For some time I indulged the hope that a friend peculiarly suited by the nature of his own pursuits, and his present intimate and happy connexion with a society which was the last scene of Dr. Priestley's labours in England, would have undertaken the office of his Editor. My friend, however, assures me that his increasing engagements, which, from their importance, I know not how to regret, will render this impracticable, while he freely offers me every assistance in his power towards the accomplishment of such a design.

In the theological works of Dr. Priestley I include his papers, forming about a third part of the Theological Repository, and all his other publications, except the Scientific and those on Miscellaneous Literature. I propose to add occasional notes, concise, and chiefly employed to correct, or supply references, to remark any variation in the author's opinions, to preserve the original dates of his pieces, and to describe any important discussions which they occasioned. For these purposes I shall solicit, and have no doubt of obtaining the kind assistance of several friends to the memory of Dr. Priestley, whose own pursuits have made them much better acquainted with his writings and the circumstances attending their publication, than my general engagements have allowed me to become.

Adopting the *types* of Lardner's Works for the text and notes, the same fulness of page and average bulk of volumes, I apprehend that the theological works of Dr. Priestley, as I have described them, may possibly

reach but can scarcely exceed sixteen such volumes. For their publication I shall propose a subscription, with a sum paid on subscribing, moderate, compared with the extent of the undertaking, and such farther sum on the delivery of each volume, that the whole works may cost the subscribers considerably less than by any other mode of purchase.

On this plan of publication it would be unreasonable to ask the assistance of booksellers. I am therefore induced to request any of your readers, especially those residing in the centre of large districts, who may be disposed to promote the object, by receiving subscriptions, to favour me, *by an early post*, with their acquiescence, that I may mention their names in a Prospectus, designed for your next Number.

It would gratify me to have an opportunity of circulating *widely*, the theological works of Dr. Priestley, under the advantages of a connected form. Yet, should there appear, after a short experiment, only such a number of subscribers as will merely cover unavoidable expenses, I shall, notwithstanding, immediately proceed in the execution of the task I have undertaken; pleased thus to bear in lively recollection my too short personal acquaintance with Dr. Priestley, and to acknowledge what I owe, in common with thousands, to the valuable information of his writings and the edifying example of his life.

I remain, Sir,

Yours, &c.

J. T. RUTT.

P.S. I shall thank any of your readers, inclined to oblige me on this occasion, to direct to me, by post,—No. 39, Goswell Street, London.

## BIBLICAL CRITICISM.

*Essay on Luke xxiii. 43, by the late  
Rev. J. Simpson.*

*Rearsby, Oct. 19, 1815.*

SIR,  
**H**AVING found among my father's papers the following interpretation of Luke xxiii. 43, and conceiving that on account of its brevity, it is more suited to the pages of the Monthly Repository than to a separate publication, I take the liberty of requesting the insertion of a faithful copy of the original.

I am, Sir,

Yours most respectfully,  
J. W. SIMPSON.

Luke xxiii. 43, "Verily I say unto thee, to-day (*σημερον*) shalt thou be with me in paradise."

By *paradise*, here, is meant the state of the righteous dead, which the Jews imagined to be a state of conscious happiness. If *σημερον* be understood of the *time when* the event will take place, it must signify either the *real*, or the *apparent* time, either a specific, *fixed* period, or an *undetermined* period.

If *σημερον* be interpreted literally, that on the very day when Christ spake the words, the malefactor should be in a state of conscious happiness, this would not accord with the image under which our Lord represents death, namely, as being a state of sleep, out of which he says, that he shall awake mankind at the general resurrection. John v. 25, 28, 29. xi. 11—14. Luke viii. 52, 53. Nor would an assertion, that the man should on that very day be in a state of conscious happiness, correspond with his *being with Christ*, for the history mentions that Christ was alone in a sepulchre till the third day after this. Not the least intimation is given in it that he left the sepulchre during that time. Nor do either he or his apostles give any reason to suppose he did, though every thing they say upon the subject expresses, or seems evidently to imply, the contrary. Jesus himself says to Mary, soon after his resurrection, "I do not yet ascend to my Father, but go to my brethren, and say unto them, I ascend to my Father and your Father,

and my God and your God." John xx. 17. Further, as the apostles will not be with Christ till his second coming, we cannot suppose the malefactor will be with him till that time. See John xiv. 2, 3.

If *σημερον* be taken to denote only that it would *appear* to the man to be on the *same day*, because while sleeping in the grave he would not be conscious of a moment elapsing between his death and his resurrection to life; it may be objected, that the previous ideas of the malefactor would not lead him to understand it in this sense; for the Jews and the Gentiles, both thought that the state of the righteous dead was a condition of conscious happiness immediately after their departure from this life. And, in order to answer the purpose for which Jesus spake, the man must of course comprehend the meaning of his words.

As such great difficulties attend the interpretation of *σημερον* to express the *time when*, let us inquire for some other meaning of the word that accords with the context, and with Jewish phraseology.

Our Lord's discourses at different times, and upon different occasions, were all consistent with each other. Also, whatever he introduced with the word *verily*, was always distinct, pointed, just and important. We may conclude, then, that the sentence which we are considering, especially as it was a consolatory address to a man dying in agony, would be strictly true, and be clearly comprehended by him.

Now, in the prophetic style, future events are often represented as present, or as having actually taken place, in order to denote the certain accomplishment of a prediction. Thus Isaiah lx. 1, "Arise, be thou enlightened, for thy light is come: and the glory of Jehovah is risen upon thee." Isaiah ix. 2, "The people that walked in darkness, have seen a great light, they that dwelled in the land of the shadow of death, unto them hath the light shined." Ver. 9, "Unto us a child is born, unto us a son is given." Also lxxv. 17, lxxvi. 22, liii. 2—9, lv. 4, xlix. 7, l. 6, xl. 1, 2, 3, 9, and Isaiah's triumphal



song upon foreseeing the fall of the king of Babylon. xiv. 4—19.

The very term *σημερον*, also, as well as *ημερα* and *ωρα* are often used to signify, not the exact *time* when an event will come to pass, but only the *certainty* that it will take place. Instances of this occur in the following quotations.

#### Σημερον.

Deut. ix. 1, "O Israel, thou art to pass over Jordan *this day*." Comp. Josh. i. 1, 2, 10, 11, iii. 1 to 5.

1 Sam. xv. 28, "The Lord hath rent the kingdom of Israel from thee *this day*, and hath given it to a neighbour of thine." Compare ch. xxxi.

Psalm ii. 7, Acts xiii. 33, Heb. i. 5, v. 5, "Thou art my son, *this day* have I begotten thee."

Jerem. i. 9, 10, "The Lord said unto me, behold, I have put my words in thy mouth. See, I have *this day* set thee over the nations, and over the kingdoms, to root out, and to pull down," &c. Here, *this day*, is applied only to the period during which God imparted to Jeremiah an *ability to predict* future events.

#### Ημερα.

Gen. ii. 17, "In the *day* that thou eatest thereof thou shalt die." Comp. iii. 17 to 24, v. 3 to 5.

Deut. xxvii. 2 to 5, "In the *day* when thou shalt have passed over Jordan," &c. Comp. Josh. viii. 30 to 32.

1 Sam. xxviii. 18, "The Lord hath done this thing unto thee *this day*." Comp. verses 17 and 19, and on xv. 28, above; and Rev. xiv. 7.

Hosea vi. 2, "After *two days* will he revive us, in the *third day* he will raise us up, and we shall live in his sight." Comp. ver. 1, 3 to 5, &c.

Ezek. xxi. 25, "Thou prophane, wicked prince of Israel, whose *day is come*, in the time of the punishment of iniquity, in the end *thereof*." See also vii. 10, 12, with which comp. vers. 2, 6, 7, 8.

#### Ωρα.

John iv. 23, "The *hour cometh*, and *now is*, when the true worshipers will worship the Father in spirit and in truth."

v. 25, "The *hour cometh* and *now is*, when the dead shall hear the voice of the Son of God."

xii. 23, "The *hour is come* that the Son of man should be glorified." Comp. ver. 16 and xiii. 31, 32. xvi. 14, xvii. 1, 2, 5.

xvi. 32, "The *hour cometh*, yea *is now come*, that ye shall be scattered every man to his own (home) and shall leave me alone."

Rev. xviii. 10, "Alas, alas, O great city of Babylon, for in *one hour* thy judgment is come." Comp. xiv. 7, and Dan. vii. 26, and Dr. Woodhouse's note on Rev. xviii. 10.

*Fixed numbers*, also, are employed by the Hebrews to express an uncertain number.

*Two* is used to denote *a few*. 1 Kings xvii. 12.

*One* and *two* for *a few*, Isa. vii. 21. Jerem. iii. 14, &c. See Noldius, Note 1871.

From the specimens, then, which we have given of the language of prophecy it appears that our Lord, in Luke xxiii. 43, did not intend to particularize the exact *time* when the malefactor would be in a state of happiness, but only to assure him that his present anguish on the cross would *certainly* be succeeded by a happy condition of being in the next life. And Christ who manifested, during his ministry, that he well knew the characters of those with whom he conversed, could accurately discern the fitness of this man for such a state. This case is quite singular. No one therefore can fairly apply it now to any person. In the interpretation of scripture it is necessary to attend closely to the peculiar circumstances in which our Lord spake, in the particular instance under consideration.

## POETRY.

*Lines suggested by a visit to the Tomb of the late Rev. Samuel Cary, in the Burial Ground belonging to the Unitarian Church, Hackney.*

CARY! to bid thy native shores adieu,  
In distant lands, to find a mortal's  
doom:

The plaintive tale shall pity oft renew  
As, sad, she lingers near the stranger's  
tomb.

And oft the love that vainly strove to save  
A life so dear; by meddling memory led,  
Shall pass, in thought, the vast Atlantic  
wave,

While Fancy paints these dwellings of the  
dead.

Nor clos'd thy day by fondest cares un-  
blest,  
Nor meets thy corse the angry bigot's  
scorn;  
Midst scenes that Priestley lov'd thy ashes  
rest,  
And wait, in hope, the promis'd rising  
morn.  
Nov. 1, 1815. J. T. R.

*Address to the Deity.*

Author of All! whose conscious eye per-  
vades  
Alike the blaze of noon or midnight shades;  
By whom, upheld from day to day, we  
live,—  
Hear, heav'nly Parent! and my faults  
forgive.  
From chains of sloth and passion set me  
free;  
And teach my wav'ring thoughts to rest  
on Thee:  
Inspire the high resolve;—confirm the  
will;—  
Give me to love thy law, and loving, to  
fulfil!  
6th Nov. 1815. S.

*The Storms of Life.*

"Horrida tempestas cœlum contraxit, et  
imbres," &c.  
Lo! the black storm obscures the skies,  
The snow descends in feathery flakes  
Mingled with hail and rain, and swells the  
lakes  
O'er their contracted bounds; the billows  
rise,  
Rear'd by the northern Boreas' mighty  
pow'r  
That from the Thracian cloud-capp'd moun-  
tains shakes  
The leafy arms of aged trees that grow  
In forests vast and drear, while deep be-  
low  
The massive roots far spreading mock the  
scene!  
Man! breast the storm, when howling  
tempests blow,  
And toss thy bark o'er the rough sea of  
life,  
Peace in the conscience, virtue in the  
breast,  
And hope shall guide thee through the  
impassioned strife  
And land thee quickly on the shores of  
rest!  
Why then bewail to-day? Shall bootless  
sorrow

Whelm o'er thy mind, producing black  
despair  
(Like the mad whirlwind, which torments  
the air)?  
Prosperity's fair calm returns to morrow.

*The Robin.*

[From the Morn. Chron.]

The Summer's past—the Swallow's fled,  
The Linnet seeks her half-leaf'd shed,  
And mourns the sun's decline;  
But thou, my ROBIN! constant bird,  
With sweetly plaintive voice art heard,  
Though storms uproot the pine!  
November's blast no fears create,  
With Hope's soft strain thou cheer'st thy  
mate,  
Although no sun-beams shine;  
For in this season doubly rude,  
The humble song of gratitude,  
Sweet ROBIN, still is thine!

M. B. D.

*Latin verses by the Rev. M. Marron, Pre-  
sident of the Protestant Consistory,  
Paris, written on his late visit to En-  
gland.*

*Foxius.*

Hunc, toto quisquis Libertatem colis orbe,  
Servilis cui sunt vincula perosa jugi,  
Suspice! Libertas hoc sanctam pectore se-  
dem  
Fixerat, et digno sueverat ore loqui.  
Æmula virtutis tibi laus calcaria subdat:  
Vivit honoratâ Foxius effigie.

*Hollandus.*

Libertatis amor, decet ut sine labe Bri-  
tannum,  
Et patriæ, et sanctæ religionis amor,  
Ingenui et mores, cunctique scientia sacri,  
Eloquioque animos suada movere potens,  
Hollandi spirant bene junctæ in imagine  
dotes,  
Albion ô! meritum suspice rite virum.

*Andreas Bellus.*

O Britonum grata huic adsurge, adsurge  
juventus!  
Anglia, fer merito civica sertâ viro!  
Ille indefessus teneræ bona semina pubi  
Inserit, laud ullo deperitura die.  
Ille Deum et patriam sancto colere urget  
amore,  
Plebciosque animos non sinit esse rudes.  
Bellus honoratum ferat hinc per sæcula  
nomen,  
Ipsa in quo dentes fregerit Invidia.

# INTELLIGENCE.

## FOREIGN.

### *Persecution of the Protestants in France.*

No further back than the 17th October, a fresh persecution of the Protestants broke out at Nismes—seven of its most respectable inhabitants were on that day assassinated. TRESTAILLON, the leader of this Catholic band has since been taken into custody by the military force. This man had already been seized for similar outrages; but was set at liberty in consequence of threatening to discover his employers. *Morn. Chron.* Nov. 8.

We are concerned to learn, that among the innumerable victims who have sealed with their blood at Nismes, their faith in the pure doctrines of our holy religion, we have to enumerate the Rev. M. DESMONT, senior Protestant Minister of that city. This venerable clergyman had attained the 80th year of his age, and had passed his life in teaching the gospel to his flock, and in edifying them by his example. But his grey locks and unblemished life were no protection to him against the ruffians who now desolate the south of France in the name of the Bourbons. Inflamed by their bigoted priests, and misled by a speech attributed to the Duke of ANGOULEME, they have sworn the destruction of the Protestant Religion in France, and consider themselves as having rendered an acceptable service to their God and their King, when they have immolated a heretic or destroyed a meeting-house. It is a strange neglect, or rather a culpable indifference of our government, to view these scenes without interfering. Our arms have placed the Bourbons on that throne which they have already stained with the blood of our fellow Protestants. Our arms maintain them on it, in opposition to the wishes and opinions of their subjects. But if we are strong enough to smother the general voice of France, can we not employ the means which Providence has placed in our hands, to procure one act of justice for our Protestant brethren? *Morn. Chron.* Nov. 18.

### *Lausanne, Oct. 31.*

The letters from Nismes had been for some time satisfactory, but the most deplorable agitations have again disturbed its tranquillity. The 15th announced melancholy scenes. Detachments from Bouillargues and the neighbouring places had advanced to the gates of the town to second the factions. The Protestants were insulted, menacing and ferocious cries were heard about their houses. On the 16th these symptoms of insurrection became still more alarming. At last in the night of the 16th the explosion was dreadful. A certain Trestaillon commanded the brigands. Blood flowed in many houses in the city. Mr. LAFOND, father of the Colonel of that

name, a respectable old man, after having defended himself for above an hour, was basely murdered. The next day the assassins divided the fruits of their plunder. Several houses had been demolished; several victims had been sacrificed. However, the armed force put an end to these disorders. M. de ROCHEMONT at the head of it, distinguished himself by his zeal.

TRESTAILLON was taken just as he had fired on the Commandant of the place, and conducted under an escort to Montpellier, with three or four of his principal confidants.

On the 18th tranquillity was restored in the town, and it was hoped that it would be preserved.

*Versailles, Nov. 8.*—Credible persons arrived from Nismes confirm the accounts of the dreadful scenes which took place there in the night of the 17th ult. It seems that the unhappy Protestants are again persecuted with the greatest fury; these persons affirm that the tocsin was sounded at Nismes, and that the neighbouring peasantry, armed with sticks and spades, came in numbers with the horrible cry of "Vive le St. Barthelemy!" to join in the assassinations in the town. General La Garde, however, to whom the Protestants are under the greatest obligations, succeeded by his wisdom and firmness in restoring tranquillity. It is positively affirmed in Paris, that it has been resolved in the Council of the Ministers to bring to justice the notorious Trestaillon, who was arrested some months ago, but set at liberty again, and that orders to that effect are sent to Nismes.

*Lausanne, Nov. 7.*—The accounts from Toulouse state, that in the South people's minds are still excited; all those who were in place under Napoleon have been removed. The officers who have returned home cannot avoid the ill usage of the people, except by laying aside their uniform, and appearing as simple citizens.

The misfortunes of the Protestants in the South have not been listened to with indifference by the Allied Sovereigns. While the King of Prussia was at Paris, M. de Chateaubriand attempting to soften the picture in the eyes of that Sovereign, attributed these disorders to political opinions, rather than religious dogmas; "you are wrong, Sir," replied his Majesty, "these crimes cannot be covered—and if the Protestants have been friends of the revolution, it gave them rights which they scarcely had any idea of, and they perhaps saw but too clearly what they were threatened with by the fanaticism of some incendiaries."

*Nismes, Nov. 11.*—The national guards of St. Mamert, Tous Moulezan, and Montpezal, proceeded the 7th of this month in the road from Nismes to Lunel, to present



their homage to the Duke d' Angouleme. In traversing on their way the territory of Caloisson, they shouted *Vive le Roi ; A bas les Bonapartistes*. The inhabitants of Caloisson believing themselves insulted by these demonstrations of joy, shouted on their side, *A bas les Brigands*; this evening on your return we shall have more than 600. The national guards on their return in the evening, having demanded to be lodged at Caloisson, because it was night, and they could not return to their Communes; a tumult ensued, in which one of them, named Marcel, of Montpezal, was killed by a musket shot, and another national guard was dangerously wounded in the thigh. As soon as this event was known at Nismes, 200 men of the troops of the line, and a brigade of gendarmerie set out in the night between the 7th and 8th to put a stop to the disorder. Eight individuals who were pointed out as the principals in this affray, were arrested and conveyed to the prison of Nismes.—Some troops remain at Caloisson, both to maintain order, and to guarantee the inhabitants from the vengeance which the neighbouring Communes would otherwise take for the death of the Royalist who has been killed.

From a private source we have an account of another atrocious act of assassination committed at Nismes, on the person of General DE LA GARDE, the commanding officer there, who, in endeavouring to quiet the turbulence of a bigoted mob, was shot through the heart. This was a very few days after the Duke d'ANGOULEME had been there, who, as some of the French Journals would have us believe, endeavoured to allay the spirit of persecution, and whom policy would of course induce publicly to profess principles of liberality and moderation; but who originally instigated the abominable persecution of the Protestants. The sycophants of the ANGOULEME faction may prate about the instructions he gave, and the sorrow that he feels—but who let loose the fury of the bigots to whom he gave arms and the green-edged cockade—formed them into battalions—and denominated all Protestants to be Bonapartists? When Lord GEORGE GORDON roused the blind bigotry of the mob in St. George's Fields against the Catholics, he did not foresee that they would burn down London. Bigotry in all sects is the same, every where and at all times. We see, by the French Journals, in the article from Nismes, that the presence of the Duke was the signal for tumult and re-action, in which the lives of individuals were sacrificed, and what can be inferred from this, in spite of professions of moderation, but that such professions are at complete variance with secret instructions, or at least with private hints and insinuations. It is fitting that against persecution for religious opinions the feelings of mankind should be arrayed, and that bigots

should be taught that they cannot tyrannize over the minds of others with impunity. *Morn. Chron. Nov. 24.*

## DOMESTIC.

### RELIGIOUS.

*Messrs. Wright and Cooper's Missionary Tour in Cornwall.* [Extracted by order of the Unitarian Fund Committee, from R. Wright's Missionary Journal, from June to October, 1815.]

This I deem one of the most important missions I ever engaged in, and will, I trust, through the divine blessing, on which all our success must depend, be productive of happy effects. Though full of labour, the execution of it afforded me high pleasure, and I bless God, that, in the course of his providence, he hath called me to so good a work, and is pleased to enable me to perform it. What can afford greater satisfaction, or purer joy, than to witness the spread of divine truth, evangelical righteousness, and Christian charity, and to promote their progress?

In Cornwall I spent \* twenty-eight days, preached thirty-seven times, and in nineteen different towns, viz. the following.

#### 1. Falmouth.

In this town I found a respectable, though not numerous, Society of Unitarians. Most of them were formerly Methodists, and were excluded from the Methodist Society merely on account of their opinions. They meet regularly for public worship, and the ministration of the word, three times on the Lord's day. They have also a prayer meeting on the Lord's-day morning, at seven o'clock, and a week evening lecture. Considering the opposition they have met with, and still meet with, from other religious parties, the progress they have made as a society is considerable, and their meetings are respectably attended. They hold their meetings in a large room, which is very inconveniently situated. They retain the best part of Methodism, zeal, a high degree of the devotional spirit, and the habit of attending diligently to public worship and other religious exercises. They are

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\* We left Tavistock on Thursday, Aug. 17th, and during that and the two following days had no opportunity of preaching, owing to the rain, and other unfavourable circumstances. After leaving Truro, on our way back, Tuesday, Sept. 12th, no further opportunity of preaching offered till we reached Plymouth, Thursday, Sept. 14th: and, indeed, previous fatigue, and the heat of the weather, which rendered traveling on foot very laborious, rendered me unfit for preaching in the open air, which requires great exertion: consequently the days employed in preaching were twenty-three only.

intelligent, well-informed on religious subjects, and, so far as I could discover or learn, exemplary as Christians. Several of them have suffered loss in their trade, as well as reproach, by becoming Unitarians, which they have borne with Christian firmness. Mr. Philp, their minister, was formerly a preacher among the Methodists, is in trade, and is respectable both as to character and talents. There are several promising young people in this society. The religious intercourse I had with the brethren in Falmouth and its vicinity, greatly refreshed my spirit. I am the more particular in my account of them, because I judge, it will be interesting to the Friends of the cause at large, to be particularly informed of the state of an infant society in so remote a corner of the island, and because I wish to direct their attention to what I think a most important part of the Unitarian Vineyard.

In Falmouth I preached ten times, nine of them in the usual place of meeting, and once in the market-square. I also administered the Lord's Supper, and delivered a farewell address. My fellow-traveler, Mr. Cooper, preached three times in this town. Strangers came at different times to hear; among the rest two Jews, who are said to be men of considerable learning, especially one of them, who is from Morocco, and was in a Moorish dress. The audiences were always respectable, and closely attentive. That in the market-square was estimated at five hundred persons.

Every thing possible should be done to cherish and promote the Unitarian cause at Falmouth, as on its progress in that important town, will depend its success in several other places. The society should as soon as practicable have a meeting-house, in a better situation; this is under every view a matter of much consequence; the more so on account of Falmouth being visited by strangers from various parts of the world, who either come hither with the packets, or resort thither to sail with them.

## 2. *Flushing.*

This is a pleasant village on the eastern side of Falmouth harbour. There are several well-informed Unitarians in this place, especially my worthy friend Mr. Prout, who was the only decided and avowed Unitarian I found in Cornwall, when I visited it in the year 1811: and who has ably and judiciously answered Mr. Drew's \* pamphlets against the Unitarians. The Flushing friends meet with those at Falmouth; but it is desirable, and I earnestly recommend it to them, to hold a meeting in their own village, once on the Lord's day, say in the afternoon, as the public meetings at Falmouth are in the morning and even-

ing. Mr. Philp could preach at Flushing occasionally, and there are other friends capable of taking a part in conducting the meetings.

I preached at Flushing six times, twice in the open air, four times in a large room. We had always good and attentive audiences; the largest was estimated at four hundred persons.

## 3. *Penryn,*

A populous town, two or three miles from Falmouth. Here I preached three times, in the open air, the last time on a public green, when it was estimated we had five hundred hearers. There are several persons in this town favourable to Unitarianism; they came to hear me at Falmouth and Flushing, have begun to read Unitarian books, and I hope will attend regularly with, and become a part of the society at the former place: this I understood them to propose doing. They expressed a wish to have meetings occasionally at Penryn; it is hoped the friends who are capable of conducting public meetings, will assist them to carry their wishes in this respect into effect.

## 4. *St. Maw's,*

A few miles across the water to the south-east from Falmouth. I preached here in the middle of the day, on the public Quay, to about five hundred people, many of them fishermen. The middle of the day is the best time to get a congregation in many places on the Cornish coast, as the fishermen are then most at liberty.

## 5. *Helston,*

Twelve miles from Falmouth, to the westward. Here I preached in the public street, to, it was estimated, four hundred people. Some came to us afterwards, at our inn, and offered to receive books to distribute. The accounts we received from this town, of the effects of our exertions, before we left Cornwall, were pleasing, and led us to hope we had not laboured in vain.

## 6. *Marazion,*

Ten miles further west, near St. Michael's Mount, at the head of Mount's Bay. Two friends went round the town to call the inhabitants together. Within half an hour a large company came together, and I preached to them in the market-place.

## 7. *Penzance,*

Three miles from Marazion, to the westward. Here I preached in the green-market, to a large assembly. It was estimated that at the two last places we had one thousand hearers. After the service two gentlemen came to solicit me to preach the next morning at two fishing villages, further to the south-west, and undertook to circulate notices. With this request I of course complied. They also engaged to receive books and circulate them.

## 8. *Newlyn.\**

A fishing village on the western side of

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\* Mr. Drew is a Methodist preacher, and resides at St. Austel.

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\* On my arrival in this village an old

Mount's Bay. Here we had an assembly of about five hundred people on the sea side. It was a delightful morning, the scenery, including land and sea, was beautiful and grand, the congregation sat on the grass, the scattered rocks, and the sand. I preached to them on the parable of the prodigal son. Never did I see a congregation more deeply affected than this, while I was insisting on the free mercy of God, as the Father of his sinful creatures. This scene brought to my recollection how the word of life was first preached, by our great Master, and the fishermen of Galilee, on the sea side, or in any place where the people were disposed to listen to the glad tidings.

9. *Mousehole,*

Another fishing village, on the western side of Mount's Bay. A man had met us from this place at the former village, conducted us hither, guided us to a proper spot on the shore for holding a meeting, and went round and informed the inhabitants. About two hundred and fifty persons assembled, and listened very attentively to a discourse on the love of God. The majority of the hearers at this and the preceding place, were fishermen.

10. *St. Ives.*

This is a populous town, and gives its name to a spacious bay on the north side of Cornwall. Here the people were assembled on the sand, near the sea, and I preached to about one thousand persons. Though it rained during the service, none of the congregation left the spot, but others continued coming, and the whole were very attentive. A sailor, of whom I had no previous knowledge, held an umbrella over me. After the service, two gentlemen came to us at our inn, and offered a large boat-house, for the use of any Unitarian Missionary who may visit that part of Cornwall, at any future period: they also agreed to receive books to distribute.

11. *St. Earth.*

Passing through this small town from St. Ives, back to Falmouth, two friends walked round and informed the inhabitants that a meeting would be held immediately, a good company came together, I preached to them in the open air, and had a very attentive hearing.

12. *St. Day,*

Is situated in the principal mining district. Here I preached in the middle of the day, near the market-place, to a pretty large and attentive audience.

13. *Redruth.*

A populous town in the midst of the principal mining district. This was the centre of what is called the late revival among the Methodists, which appears, from what I heard, to have been a scene of great extravagance and absurdity. In this town I

man met me, and said, "I bless God that a preacher of your description is come to this part of the country."

preached twice, in the public street. The first congregation was estimated at five hundred, the second at one thousand persons.

14. *Camborne.*

A small market-town in the same district. Here I preached by the side of the market-place, to about two hundred people who were brought together by two friends calling at their houses to inform them of the meeting.

15. *Tuckingmill.*

A village in the same district. Here I preached to about a hundred people who were assembled in the street.

16. *Pool.*

Another Village in the same district. Here I preached to about three hundred persons, who were assembled at the front of the principal Inn.

Some persons followed us from town to town, from village to village, to hear the different discourses preached in the four or five last mentioned places.

17. *St. Agnes.*

A small market-town, on the north side of the country, surrounded by mines. Here I preached in the market-place to about one thousand people.

18. *Chase-Water.*

A village in a mining district. I preached to about one hundred people, in a public road.

19. *Truro.*

A large and well built town. Here I preached twice at the High Cross. The first congregation was estimated at more than one thousand, the second at one thousand five hundred or one thousand six hundred persons. The first evening after the public service we had some conversation and debate with Calvinists and others. It was agreed to renew the debate, at the time I had appointed to visit and preach at Truro again; but after the second preaching the Calvinists declined coming forward; though one of them told the people I was ten times worse than the devil. The second evening I preached in this town, after the public service, I had an interesting conversation and debate with a sensible Jew. We had also conversation with several other persons. The Unitarian cause is not without its friends in Truro.

During our journey in Cornwall, my fellow-traveler and myself, were much engaged in conversation with various persons, when not employed in regular and public services: sometimes with persons as we walked by the way, sometimes with those we visited at their houses, and occasionally with persons where we happened to call on the road. In one way or the other our time was fully occupied, and the great objects which called us so far westward, left us little leisure or interval of repose, till we had the pain of bidding farewell to our Cornish Friends.

[To be concluded in our next.]



*Opening of the New Unitarian Chapel, Cullompton, Devon.*

Some months since, on attempting to repair the Unitarian Chapel in this place, it was found to be so much decayed as to render farther assembling in it dangerous. The Society therefore determined to take the whole down and to erect another on the same ground, which being finished, was opened for public worship on Sunday, the 29th of October.

In the morning Dr. Carpenter preached from Mark viii. 38. The common duty of Christians openly to avow their principles was strongly enforced, to be deterred by worldly interest, by the unpopularity of their sentiments, by the favours or the frowns of men, or to be swayed by the indifference to Christian truth, too generally prevalent, was to deny Christ before men. In the afternoon Mr. Davis, who statedly officiates, delivered a discourse from John xv. 4—7, in which the nature of the union between Christ and his disciples, and the blessings resulting from it were illustrated, the duty of Christians to examine for themselves, and to make the Bible and the Bible only the rule of their faith and practice was also strongly insisted on. In the evening Dr. Carpenter again preached from 1 Peter iii. 15, 16. He began by stating the doctrines in which Unitarians agree with their Christian brethren of all denominations, next stated the doctrines concerning which they differed from the Church of England, the Calvinistic Dissenters, and the Wesleyan or Arminian Methodists, in doing which the particular doctrines referred to were quoted from the Creeds, Catechisms, and other writings of the different sects of Christians; by these it appeared impossible that Unitarians could conscientiously continue to be stated worshipers, with those who hold such opposite sentiments:—some of the doctrines held by Unitarians, it was observed, may no doubt shock many well-meaning Christians; on the other hand, it ought to be considered that these doctrines could not be more shocking to them than many which they believed and preached were to the Unitarians. The Doctor's exposition and defence of Unitarian principles, breathing throughout the spirit of Christian candour and benevolence, and evincing an ardent zeal in the cause of rational Christianity, were delivered in the most impressive manner, and being heard with the greatest attention, will, it is hoped, tend to the removal of those prejudices and to the promotion of that inquiry for which they were so eminently calculated. The audience was very respectable and numerous each part of the day—many friends from Honiton, Tiverton, and the neighbouring villages attended: in the evening the place was crowded; and it was a source of regret that many

who came to hear were obliged to return for want of room. The friends of the cause were highly delighted with the whole service; and it is believed that few, if any, were otherwise than pleased with the manner in which it had been conducted. Dr. Carpenter has been strongly solicited to publish this sermon, which he declines doing at present.

On this occasion a tribute of merited thanks was paid to the Christian liberality of the Wesleyan Methodists in Cullompton, for the voluntary offer of their chapel, in which the Unitarians assembled for public worship, once on each Lord's Day for some months past. May this Christian spirit gain ground among fellow-Christians of every denomination.

*Unitarian Chapel, New-church, Rossendale. (See Monthly Repository, Vol. x. pp. 313, 392, 458, 461, 527, 596, 660.)*

Donations in aid of liquidating the debt (£350.) upon this Chapel will be received by the Rev. Robert Aspland, Hackney Road; Rev. R. Astley, Halifax; Rev. W. Johns, Manchester; Mr. W. Walker, Rochdale; and Dr. Thomson, Halifax.

N.B. On the 13th ult. Dr. Thomson received a large parcel of Unitarian Tracts for the Rossendale brethren, from the Southern Unitarian Society and the Unitarian Fund.

	£	s.	d.
Amount advertised p. 660	208	0	0
Mrs. Astley, Chesterfield	-	1	0
Miss Wilkinson, ditto	-	1	1
Miss E. Wilkinson, ditto	-	1	1
John Wilkinson, Esq. ditto	-	2	2
Robert Malkin, Esq. ditto	-	1	1
Mr. Woodhead, ditto	-	0	5
Mr. Joseph Hall, ditto	-	0	5
Mr. James Croft, ditto	-	0	5
Mr. John Croft, ditto	-	0	4
Mr. Gill, ditto	-	0	3
Mrs. Thomas, Gateacre	-	3	0
S. W. Parker, Esq. Newcastle-upon-Tyne	-	1	1
Messrs. Reeders, ditto	-	0	10
Mr. John Davidson, ditto	-	0	10
Mr. Walter Smith, ditto	-	0	3
Mr. A. Ryle, ditto	-	0	3
Mr. Henry Atkinson, ditto	-	0	6
Miss Hogg, ditto	-	0	1
Mr. De Role, ditto	-	0	5
Mr. Edward Simpson, ditto	-	0	5
Mr. James Walton, ditto	-	0	5
Miss Cree, Mansfield	-	0	10
	222	7	6

*Errata in the former List from Newcastle.*

For James Hash, Esq. read Losh.

For Roger Barrard read Barrow.

For Joseph Armour read Armorer.

Halifax, Nov. 22, 1815.

*Unitarian Academy.*

Since the List of Subscribers, &c. was published with the Number for August, the following names and contributions have been received and are here inserted by desire of the Committee of Governors:—

Benefaction from an Unknown	l.	s.	d.
Friend, through the hands of Rev. T. Belsham - - - -	100	0	0
Two years' interest upon the same - - - - -	10	0	0
Senex Cornubiensis, a present of a good copy of Taylor's Hebrew Concordance, valued at - - - - -	10	10	0
Mr. Edward Corn, Birmingham - - - - -	5	0	0
Richard Cooke, Esq. Yeovil - - - - -	5	5	0
Mr. Richard Allchin, Maidstone - - - - -	1	1	0
Rev. Mr. Wright, Rochdale - - - - -	1	1	0
Mr. Heywood, Bolton - - - - -	1	1	0
T. B. W. Sanderson, Esq. Chewbent - - - - -	2	2	0

*Corrections of the published List:*

For Messrs. J. and J. S. Hancock, Liverpool, read Messrs. J. and J. S. Hancox, &c.

For Mr. Hounsell, Bridport, read Mr. Joseph Hounsell, &c.

*Proposed Unitarian Chapel, Greenock.  
Greenock, Nov. 14, 1815.*

SIR,

The Committee of the Greenock and Port Glasgow Unitarian Association Fund having seen with extreme pleasure in the last number of the Repository, [p. 660] a Subscription opened in England for the infant church at Greenock, are induced to think that the same may be promoted by laying before your readers a statement of what has been done here since their last communication.

The expense of erecting a chapel without any gallery, capable of containing 500 people, is estimated not to exceed 800*l.*; and towards this sum there have now been obtained in donations and subscriptions here and at Port-Glasgow, 298*l.* A few donations have also been made in Glasgow and Edinburgh, which may amount to 10*l.* more.

The course of Lectures formerly stated to have been commenced by Mr. Harris, were continued once a fortnight in the original place of meeting, until from a want of accommodation, the Committee procured the theatre where the two last lectures were delivered. At the first of these there was an audience of about 1000 people, while several hundreds could find no admission. At the lecture last Sunday evening the theatre was also filled and numbers went away.

The spirit of inquiry which was then mentioned to be generally prevalent, ap-

pears to have suffered no diminution, notwithstanding repeated attempts have been made to crush it on the part of the orthodox, and anathemas launched openly from the pulpit against such as attend our meetings. It is with a reference to the existence of this spirit amongst the inhabitants that Greenock is to be viewed as a situation highly favourable for diffusing primitive Christianity: and by the continued developement of this disposition the Committee feel themselves excited to strain every nerve, to raise on this spot "a temple to reason, to free inquiry, to individual judgment." They therefore hope to be forgiven for pressing into notice this important feature of the public mind in this place; and for again bringing forward the erection of a Chapel in Greenock to the worship of the One God through the One Mediator, as an object worthy of support.

The Committee cannot close this communication without publicly expressing the high sense they entertain of the value of Mr. Harris's labours. With a zeal truly apostolic, he travels fifty miles once a fortnight to visit us *without remuneration*, and in the midst of academical business composes discourses at once perspicuous and animated.

I am, Sir,

In the name of the Committee,  
Your most obedient Servant,  
SAMUEL GEMMILL, Secretary.

*Subscription to the Greenock Chapel.*

*By Mr. George Harris.*

A Friend to the Cause - - - 10*l.*

*Meetings on behalf of the French Protestants.*

We have great pleasure in laying before our readers the following extract from the Morning Chronicle of Nov. 23:

"The first public body which has espoused the cause of the plundered and slaughtered Protestants in France, held its meeting on Tuesday morning, and with equal pleasure and gratitude we inform our readers, that this signal service has been rendered to our suffering fellow-christians by the Dissenting Ministers of this metropolis. Inheriting the wisdom, the virtue, and the courage of their illustrious ancestors, they have lifted their voice in behalf of the victims of merciless persecution. We hope it will rouse the energies of the friends of religious freedom throughout this country, and penetrate the cities and the Courts of Europe, and that while it speaks consolation to the oppressed, it will intimidate the instigators of crimes which have appalled the benevolent and the good in every part of Christendom. We understand that the meeting was attended more numerously than has been known for many years past,

and that it was determined to apply to the government, and to adopt every measure which prudence, zeal and liberality can dictate."

Four of the ministers of the Body of the Three Denominations, viz. Mr. Morgan, the Secretary; Mr. Aspland, for the Presbyterians; Mr. Wilks, for the Independents; and Mr. Newman, for the Antipædobaptists, waited upon Lord Liverpool on Saturday, the 25th. inst. and received from him the most satisfactory assurances of the intentions of the government with respect to the sufferers.

Another meeting of the body of Dissenting Ministers is to be held on Tuesday the 28th instant, whose proceedings we shall record in our next.

It will be seen by the Wrapper that the *Protestant Society* have taken up the subject with their wonted alacrity and zeal; and we understand that the *Deputies* of the Dissenting Congregations are summoned to take the subject into consideration.

#### MISCELLANEOUS.

The second Anniversary of the Norfolk and Norwich Association in aid of the Church Missionary Society, was held in St. Andrew's Hall, on Wednesday last.—The Lord Bishop of the Diocese took the chair precisely at twelve o'clock, and opened the business with the following speech:

*Ladies and Gentlemen,*—On an occasion like the present, it is the duty of him who has the honour and happiness of being President of the Norfolk and Norwich Church Missionary Association, in the retrospect to state to you, in as clear and forcible a manner as he can, the transcendent importance of the object which the members of the society have in view, which is, in humble imitation of their Divine Master, to send chosen messengers to go into all the world, and preach the gospel to every creature. In the next place, to point out what are the best means of promoting the success of so glorious an object. With respect to the former, when we are told that the population of the globe which we inhabit falls little short of a thousand millions of persons, more than eight hundred millions of whom, like the people of Nineveh, mentioned in the prophet Jonah, are unable, as far as religion is concerned, to distinguish between their right hand and their left; it is impossible that a benevolent Christian should not feel anxious to convey the light of the Gospel to those who sit in such darkness, and in the darkness of the shadow of death: it is impossible that any sincere Christian can offer his prayers, and repeat day by day those impressive words, "thy kingdom come," without in some way or other endeavouring to accelerate the consummation of an event, so devoutly to be wished for.

And what can human prudence suggest, or human efforts carry into effect, more likely to succeed, than the establishment of Christian Missions; I say *Christian Missions*, because, though I am a sincere Member of the Church of England, and firmly attached to it, and consequently more particularly interested in the success of Church Missions, yet I shall never scruple, in any place, and at any time, to co-operate most cordially, and hold out the right hand of fellowship to any of my fellow-christians, of whatever denomination, whose noble, pure, and only aim it is, that the kingdoms of the earth shall become the kingdom of our Lord and of his Christ.—A member of our excellent ecclesiastical establishment, who resides in Norwich, has, within these few days, had the opportunity of hearing sermons from many distinguished clergymen round about me, in which this topic has been so ably insisted on, that it would be presumptuous in me to attempt to add anything to what they have said on this point. I shall content myself with simply observing, that HE to whose honour, and in whose service your present labour of love, is employed, will never fail, in his own good time, to crown your exertions with success.

His Lordship's address was received with the strongest marks of approbation; after which the Rev. W. Mitchell read the Report of the Committee, which is now in general circulation.

The Report having been read, the Right Hon. Lord Calthorp moved that it be adopted and circulated, which was seconded by the Rev. J. Pratt, who took an enlarged view of the various scenes of the Society's labours. The Hon. and Rev. G. T. Noel moved that the thanks of the meeting should be given to the various Officers of the Institution. The Rev. Mr. Edwards proposed the Officers of the ensuing year.—Mr. E. Bickersteth having moved that a separate fund be opened for a Missionary Ship to Western Africa, this was seconded by the Rev. C. D. Brereton. The Rev. Francis Cunningham, George Glover, and J. W. Cunningham also severally addressed the meeting. Lord Calthorp moved the thanks of the meeting to the Bishop, who concluded the business of the day by a short address, expressing the interest he had taken in what had passed, and his determination to continue his support to the Institution. G. S. Kett, Esq. of Brooke, was added to the list of Vice-Presidents. Of the various eloquent and impressive speeches we are at this time unable to give even a sketch.

The Sermons in the course of the week excited as much attention as in previous years, and we believe altogether about the sum of 140*l.* was collected at the different churches.

On Thursday last, the General Annual Meeting of the Norfolk and Norwich Auxili-



liary Bible Society was held in St. Andrew's Hall.

The Lord Bishop having taken the Chair, rose, and addressing himself to the numerous assemblage of Ladies and Gentlemen, by whom the upper part of the Hall was completely filled, observed, that to him, the presence of so truly respectable a meeting; called on such an occasion, appeared pre-eminently calculated to impress on every benevolent mind, sentiments of the most lively satisfaction, and of the deepest interest; and to inspire the humble hope that the Almighty would look down on their proceedings with approbation. It would be unnecessary, his Lordship said, on this the Fourth Anniversary of the Norfolk and Norwich Auxiliary Bible Society, for him to enter into a detailed statement of its nature and objects; he deemed it sufficient barely to remind his audience that the great principle on which the Association solely rested, was that of distributing the Holy Scriptures throughout every part of the British Empire, and of the known world. And surely there could be nothing more free from every reasonable objection, nothing more deserving of the public countenance and support, than this plan of rendering the conjoint efforts of every denomination of Christians instrumental to the accomplishment of so enlightened, so important a design. The superior excellence and divine authority of the Bible were acknowledged by all; and it was the duty, therefore, of every sincere believer in Christ's Religion to endeavour to diffuse the Knowledge of Salvation to the utmost extent in his power, by affectionately and earnestly uniting in an universal dissemination of the Sacred Volume.—The venerable Chairman then took occasion to advert to the Eleventh Report of the Parent Society, as affording the most gratifying as well as the most incontrovertible testimony to the truth of this assertion. His Lordship instanced, as particularly deserving the attention of his hearers, the Letter of the King of Persia to Sir Gore Ouseley, on the subject of the Society's labours, and the proceedings of the Russian Bible Society, instituted at St. Petersburg under the auspices of the Emperor, in which fraternal band were to be reckoned Patriarchs of the Greek, and Bishops of the Roman Catholic Church, besides a large proportion of the chief Nobility. And yet it was this British and Foreign Bible Society, the Bishop remarked, which had recently been made the subject of censure and reprobation, by a Prelate of the Church of England—of that Church, the very foundation stones of which were, *the sufficiency of the Scriptures for the Salvation of Mankind, and the invaluable and imprescriptible right of private judgment in matters of religion.* His Lordship expressed his reluctance to

disturb the unanimity of the truly Christian Assembly, which he had then the honour of addressing, by alluding to such attacks; adding, however, that the zeal which he had always felt, and ever should feel in the glorious cause of the Society, would not allow him silently to pass over any affront that was offered it, from whatever quarter it might proceed.—But it was no trifling source of consolation to the friends of the Institution to know, that the number of its adherents increased, whilst that of its opponents diminished; and that with such great and continued prosperity had their noble work of charity and benevolence been blessed, as to encourage the hope of sooner or later seeing every good man cordially joining to communicate the glad tidings of salvation to them that are near, and to them that are afar off.

Mr. J. J. Gurney then read the Report, of which the following is an outline:—

The Report of the Committee of the Norfolk and Norwich Auxiliary Bible Society, satisfactorily states, that the amount of donations and subscriptions, during the fourth year has been very considerable, exceeding that of the preceding by about 140% which have enabled them to remit to the Parent Society, since the last General Meeting, the sum of 1730*l.* 3*s.* 9*d.* and that the aggregate amount up to the present time, of remittances to the Parent Society is 9542*l.* 1*s.* 10*d.* The Branch Societies in Norfolk are now fourteen in number. During the last year there have been distributed, or sold to subscribers and to the Bible Associations 2383 Bibles, and 1320 Testaments; and the aggregate number issued by the Society, since its formation is 13,340 Bibles and 6228 Testaments. The general operations of the Parent Institution have been marked during the last year, with new interest and increasing prosperity. Numerous Bible Societies have been formed on the Continent, and the Holy Scriptures have been largely circulated both amongst Roman Catholics as well as Protestants. In India the proceedings have been again supported by very large donations from the British and Foreign Bible Society.—The British Missionaries at Serampore, have now extended their labours to twenty-five languages, and in twenty-one of these the Scriptures are in the press. In North America and Ireland the cause is supported with vigour and effect.—During the last year twenty-three new Auxiliary Societies have been formed in England and Scotland. The whole amount of the Parent Society's receipts during the year ending March 31, 1815, was 99,894*l.* and the expenditure 81,021*l.* besides very extensive engagements not yet executed. In the course of the year, 126,156 Bibles and 123,776 Testaments were issued from the Depository in London; and the whole

number of copies issued by the society, since its formation, is little less than 1,400,000—if to this vast amount, the Bibles and Testaments which have been distributed in Ireland, America, on the Continent of Europe, and in India, be added, the establishment of the British and Foreign Bible Society has already given rise to the distribution of about two millions of the sacred volume.

The Report having been gone through Lord Calthorp proposed, and the Hon. and Rev. T. G. Noel seconded a motion for its being adopted and circulated among the members. The Rev. Mr. Cunningham, Mr. Geldard, jun. Mr. J. J. Gurney, Rev. Mr. Edwards, Col. Bathurst, the Rev. Wm. Kinghorne, and Mr. Buxton, also severally addressed the meeting, the business of which concluded with an unanimous vote of thanks to the Lord Bishop.

It was announced at the meetings, that the Bishop would not again take the chair; but for no other reason than that which the late Bishop of Durham assigned for retiring from presiding at such public meetings, viz. that he had reached the age of three-score years and ten!

#### NOTICES.

*Southern Unitarian Society.*—We are desired to state that Mr. Fullagar, late Secretary to this Society, being about to remove to Palgrave, in Suffolk, in order to undertake the pastoral office in the Unitarian congregation there, all future communications to the Society are to be addressed to Mr. Thomas Cooke, Jun. Newport, Isle of Wight, who has accepted the office of Secretary, *pro tempore*.

The Rev. JOHN JONES has issued the Prospectus of a Greek and English Lexicon, intended for Schools or for Individuals learning the Greek tongue. It will comprehend all the words to be found in the writings of Xenophon, in the histories of Herodotus and Thucydides, and in the more popular pieces of Plato and Aristotle—in the Poems of Homer, Theocritus, Pindar, Anacreon, Bion, Moschus, Euripides, and Sophocles. The Work will consist of one Octavo Volume, containing from 800 to 1000 pages closely, but distinctly printed, three columns each page, and the price not to exceed One Guinea. Every word will be fully, yet concisely, explained; the primary sense will be first stated, and the secondary deduced from it by analogy; authorities for the meaning will in general be specified: the constituent parts of compound terms will be pointed out, and the roots of simple words, whenever it may be necessary towards ascertaining the primary sense, shall be traced to the Hebrew, Arabic, Persian, and Shanscreet. Finally, one or two synonyms will generally be selected from the Greek Lexicographers, and the opposite term in Greek specified, as the most effectual means of acquiring a precise notion of the explained term.

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## MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

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

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**T**HE miseries of our suffering brethren in the South of France have been felt in this country. The return of the Bourbons has renewed the atrocities perpetrated on the memorable day of St. Bartholemew, by the order of their ancestor, that horrible monster, Louis the Fourteenth. It is hardly credible, that persons could have been found capable of reviving such a religious cry, and making a difference of opinion on the tenets of Christianity, a cause for spoliation of goods, tortures and deprivation of life. Amongst the crimes imputed to Buonaparte, from this at least he is free. No one suffered under his reign on account of his religion: but, on the contrary, the road to honours and employments was equally open to all, whatever might be their religious persuasion. Indeed, so far was he from fomenting the spirit of persecution, that, wherever his eagles came, the gates of the Inquisition

were unbarred; and the priests lost their power till it was restored to them by those whom they falsely called heretics and doomed to everlasting perdition.

The wickedness perpetrated in France, has excited, as it might be expected, the Protestant Society for the protection of religious liberty. This excellent society, it will be recollected, was formed on an attempt made by Lord Sidmouth, adverse to the Protestants of England: for to the body of men of which this society is composed, this name peculiarly belongs. It is given indiscriminately in the present day to that class of nominal Christians which protests against the authority of the Church of Rome: but of what avail is it to protest against the authority of one church, if the Protesters assume an authority equally repugnant to religious liberty and to Christianity. Let it be impressed, and strongly impressed, by every

reader of this Retrospect upon his children, that it is in vain in any man or body of men to assume the name of Protestant or Christian, unless he discards from his breast the spirit of the Church of Rome, and embraces the spirit of love, the spirit of Christ, the true spirit of the gospel of peace. This will teach him, that any assumption to himself of civil privileges, in consequence of his belief of Christianity in any of its modes, is a violation of his duty to Christ, is a preference of the traditions of man to the commands of God, is countenancing in a degree tyranny and persecution.

The committee of the Protestant Society was summoned to a meeting called for the especial purpose of taking into consideration the case of their unhappy brethren in France, and it has published a series of resolutions, which ought to be read in every Protestant meeting of this kingdom. The principles of religious liberty are laid down with firmness and precision; the case of the French Protestants is commiserated as becomes Christians; the assistance of their brethren in this country is promised to them; the administration is called upon to exert itself in remonstrances with the French government upon this occasion; and copies of the resolutions are directed to be presented to the members of the cabinet, and to be circulated throughout Europe. They are not likely to gain admission into the French papers, where the press is held in a state of abject slavery: but there are others on the continent which are not completely devoted to the cause of tyranny and irreligion. It will be a consolation at least to our brethren in France to know, that they have advocates in this country. The impious cruelty of Louis the Fourteenth drove many of their ancestors to take an asylum in this country, readily granted by our ancestors. Indelible will be the disgrace of the Bourbons, if, forgetful that the best man of their family was a Protestant, they should imitate the wicked conduct of the worst man in it, and that having received an asylum for many years in a Protestant country, and having been restored to the throne solely by Protestant force (a very unhappy expression) they should prove themselves the decided enemies of Protestants and of religious toleration.

The Protestant Society is not the only one which has taken an interest in the cause of humanity and religion. The ministers of the Three Denominations of Dissenters in London and its vicinity, have also had a very numerous meeting, and it cannot be doubted, that every congregation of Protestants in this island will thus be made acquainted with the sufferings of their brethren in France; and the voice of humanity, thus raised in England, will

reach to the thrones of the allied powers, and produce an amelioration if not in the hearts at least in the conduct of the persecutors.

Indeed, a recent event will have excited an alarm in the cabinet of France. The Duke of Angouleme has been in the south of France, and in consequence of the petitions of the Protestants, leave was given for the opening of their chapels at Nismes. The very circumstance of leave being given for the opening of their chapels ought to lead into the inquiry, by whose authority and by what arts they had been kept shut. This inquiry, it is to be hoped, will be carried on with perseverance and integrity, and whatever may be the station or the rank of those who instigated the persecution, it is right that their names should be brought forward, and they should be subjected to the just indignation of every man of humanity. The populace, which had been stimulated to the preceding acts of violence, were not easily brought to the new change, and the General of the place called out his troops for the maintenance of public order. In the exercise of his duty, he was shot by an assassin, who probably thought that he was now doing equal service to that in which he had been employed in the massacre of the Protestants. The assassin has, however, been secured, and it will be seen, whether, if he is brought to trial, he may not make some important discoveries. This case will not pass unnoticed in France, as the public is now alive to the important subject, and even the papers in England, which have endeavoured as much as possible to conceal or palliate these enormities, begin now to express a kind of return to Protestant feeling. It would be unjust, however, not to withdraw from this censure the *Morning Chronicle*, which, from the beginning, has advocated the cause of the Protestants in France, and been the means, in great measure, of exciting the public attention. On this account, it has undergone the censure of another paper, conducted by a man of talents and education, whose only aim seems to be to stifle the principle of religion, liberty, honour and morals.

The cry of the legitimate right of the Bourbons to the crown of France has excited a re-action in that country, and in spite of the censors of the press, the question has been agitated by a very able pen. A judge had the impudence to assert, that kings reigned by the grace of God, and not by any constitution; thus destroying at once the legitimate right of the reigning family in this kingdom to the throne. But no throne in Europe is established on better principles than that of England. The Brunswick family was called to reign over us, by the then constitutional powers, the Queen, the Lords,



and the Commons: and let the Bourbons, if they can, produce as good a title. They have been placed on their throne by the bayonets of foreigners; and it is by no means clear that they will be able, without this aid, to maintain themselves upon it. Where is their legitimate right? On what is it founded? If they appeal to birth, then we come to a time when this plea will not avail them: for there was a reigning family before theirs which they superseded. If the grace of God means the actual possession of the crown, then the right of Buonaparte was as good as theirs, for it had the consent of the people, and the acknowledgment of the sovereigns of Europe, who afterwards leagued against him. But the French use a word as a party cry, which they do not understand, nor are they aware, perhaps, of the occasion on which the term was first introduced. We find the expression in Livy, who makes this remark on the death of Servius Tullius:—"Ceterum id quoque ad gloriam accessit, quod cum illo simul justa ac legitima regna occiderunt." His glory was increased by this circumstance, that with him perished just and legitimate government. On the accession of Tarquin to the throne, the same author observes:—"Neque enim ad jus regni quicquam præter vim habebat: ut qui neque populi jussu, neque auctoribus Patribus regnavit." He could claim no other right to the throne than that of force, for he was not called to it either by the order of the people or by the votes of the Senate. The advocates of the Bourbons tread on tender ground, when they talk of legitimate right: and it becomes Englishmen to understand their own constitution better than to permit a doctrine to pass unnoticed, which is a direct attack on the right which our sovereign has to his crown.

Treason is another subject that occupies the attention of the French, not considering that, by their own confession, they are a nation of traitors. Parties have succeeded each other so rapidly, that the bulk of the nation is in the list of traitors, according to the decision of their legitimate governments. Louis the Eighteenth was for a long time a proscribed person, as were the greater part of the people now around him; and the government which proscribed him was acknowledged to be legitimate by the powers around him. But this wretched nation is doomed to atone for its former vain boastings; to be degraded beyond measure; to drink to the very dregs of the cup of infamy. Infatuated men, instead of thanking God for a restoration to their country, are filled with ideas of vengeance; and they, whose misgovernment was the chief cause of the return of Buonaparte, insult reason and humanity by their opposition to the return of peace and social order. One of these

misguided men proposed the plan of an amnesty with certain exceptions: and these exceptions included about fifteen hundred thousand persons! All the despotism of Robespierre is restored, and at this moment, there are, probably, more persons under arrest and in prison, than were under confinement during the whole reign of Buonaparte. In what manner the prisoners are to be disposed of, time will shew: but every thing tends to the wretched prospect of Europe being a witness to more horrors in that country. Let us hope that the experience of the past will leave the tigers to worry and devour each other.

The trial of one of the marshals excites a great sensation. He was sent before a military tribunal, which after various examinations declared themselves to be incompetent to judge the cause. It remained for the peers to do this business for their brother peer, and they were addressed by one of the ministers upon this occasion in a speech, which would in our House of Lords, have been considered as an insult to every member. But these people do not seem to have the least idea of what belongs either to the deliberative or the judicial power. In their debates confusion reigns, they cannot enter into the views of a dignified opposition, they have no respect for each other. The trial of Ney will try their House of Peers. They are to sit in judgment on life and death, and we very much fear, that they have, like one of our newspapers, prejudged the case, and are incapable of listening to those arguments which in this country would be attended to from the meanest individual.

The articles of peace between France and this country are arrived, but not promulgated. The terms are generally surmised to be, the payment of a considerable sum to the allied powers, the surrender of a line of fortresses to be held by them till it is paid, and the payment of debts due to this country. But France is permitted to hold all the acquisitions made by the tyrant Louis the Fourteenth. The allied troops that remain, will, it is supposed, be under the command of the Duke of Wellington, but they who return to their own country will carry back with them new principles, that may render indispensable better conduct on the part of the governors. In America the French acquired those first ideas of liberty which they have so much abused. We shall see, whether the cabinets of Europe have been made wiser by the calamities of this last revolution: whether they have learned, that when supreme power is confided to any one, the abuse of it inevitably brings upon the tyrant or his descendants merited punishment.

The dispute between the king of Wirtemberg and his states is not settled. The

people there do not acquiesce in the doctrine, that princes reign by the grace of God and are superior to the constitution. They are firm in their resistance to the prince, and determined that he shall be limited by a constitution, and this constitution is to be framed by mutual consent. There is every reason to believe, that they will succeed, and that throughout Germany in general the condition of the people will be meliorated.

Spain continues to fill its prisons with the defenders of the country. It is said to have met with success in Peru, but the northern part of its provinces still remains in a state that promises the hope of their independence. The kingdom of Naples has witnessed the execution of its preced-

ing king, who was taken soon after his landing to resume his former dominion, and after a short trial before a military tribunal, was sentenced to be shot. Naples, it may be observed, was much indebted to this prince for a much better government than it ever enjoyed or is likely to enjoy under a Bourbon.

The account of the deposition of the king of Ceylon by our troops is arrived, and with it a history of the degrading condescension of the Englishmen in power walking in procession to an idolatrous temple, to which one of the abominations of that island was conveyed with great solemnity. Not to interfere with the religion of a country is one thing---to join in its idolatry is another.

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## CORRESPONDENCE.

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In our next Number, which will conclude the Volume, we hope to give a Memoir of the late Rev. S. Cary, of Boston; compiled chiefly from the Funeral Sermon preached at Essex Street by the Rev. T. Belsham, which has been kindly sent to us through the hands of Mrs. Cary.

The communications of *Credo* and *V. M. H.* on the state of man after death, of *E.* on the Marriage Ceremony, of *A. A.* on Mr. Gilchrist's Sermon, and of other correspondents, which are likely to provoke discussion, must be reserved for the next Volume.

The great press of Miscellaneous Communications has, we regret to find, made it impossible for the Printer to bring into this Number some articles promised in our last. In the next Number we hope to fulfil our promise and to make the Volume complete.

Some mistakes in the Unitarian Fund List of Subscribers will be corrected in our next.