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HISTORY AND BIOGRAPHY.

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SIR,

THE following early account of *the Moravian Brethren*, by Dr. Doddridge, so far as I can learn, has never been printed. It came into my possession among some old family papers, and must have been copied at least sixty years ago, probably much nearer the date of Dr. Doddridge's letters. These dates are omitted in the *extracts*, but from internal circumstances may be safely fixed at 1736 or 1737. It appears from Mr. La Trobe's English edition of Crantz's *History of the Brethren*, in German, (p. 213,) that Count Zinzendorf arrived in London, Jan. 20, 1737, and there received in August following a congratulatory letter from Potter, Archbishop of Canterbury, on his having become a Bishop of the Moravian Church. The Latin original and translation are preserved by Mr. La Trobe, in his preface, where he adds, that "Dr. Isaac Watts also gave a testimony to this church, under the patronage of that noble and excellent person, Count Zinzendorf, in a letter, dated Dec. 21, 1738." By a note (p. 240) it appears that this letter is preserved in the *Acta Fratrum*, App. 56, p. 42, and that Dr. Doddridge corresponded with the *Brethren* the same year.

It would be unjust to the memories of such men as Watts and Doddridge, and indeed of the persons mentioned in these extracts, to introduce them in connexion with such an equivocal character, to say the least, as Zinzendorf, without recollecting that the Count, at the date of these extracts, and, as I apprehend, for some years afterwards, was known in England, only as a very zealous and indefatigable Christian Propagandist. Watts and Doddridge were both deceased before Mr. Rimius, the historian of the *House of Brunswick*, published in 1753, his *Candid Narrative*

of the *Rise and Progress of the Herrnhuters*. Mr. Rimius was a German who had frequented their public religious meetings. In his Narrative he has given the German originals and translations of numerous passages from the Count's published Sermons and Hymns, which shew what shocking indecencies, at least in phraseology, he had connected with his theological system. Of these Dr. Maclaine has preserved quite sufficient, to surprise and disgust any reader, in his Translation of Mosheim, Ed. 2nd. (p. 85. Note s.) A larger account is in the Gen. Biog. Dict. 1784 (ix. 327).

In 1754, Mr. Rimius added *A Solemn Call on Count Zinzendorf*, and in 1755, *A Supplement to the Candid Narrative*. Count Zinzendorf, who lived till 1760, died and made no sign. He could not venture to examine the *Candid Narrative*. Nor has Crantz, who wrote in 1771, nor Mr. La Trobe his editor, in 1780, and whose sober-mindedness, like that of Mr. Gambold, tended to redeem the character of his sect, ever mentioned the name of Rimius or referred to his Charges against Zinzendorf; a sufficient proof of their inability to refute them, though no evidence of their candour, or even integrity as historians.

I have added a few notes to explain or confirm some passages in the *extracts*, and remain, Sir,

Yours,

J. T. RUTT.

Extracts of two Letters from the Rev. Mr. [Dr.] Doddridge, at Northampton, to the Rev. Mr. [Dr.] Isaac Watts.

Letter I.

SIR,

I am ashamed to think how long I have neglected to fulfil my promise of sending to you some account of those remarkable particulars, relating to the Moravian Brethren, which I promised you several months

ago. I had just then received an account from my reverend and worthy friend, Mr. Ingham, a Clergyman of the Church of England,* who having spent almost a twelvemonth at Savanna, in company with several of them, received the greatest part of his information from them, and especially, from the Rev. Mr. Spangenberg, Pastor, or as they call it, Bishop of the Moravian Church at Philadelphia.†

I need not tell you, Sir, how well the names of the Moravian and Bohemian Brethren were known, long before Luther's time, for I doubt not but you are much better acquainted than I with those singular footsteps of Divine Providence by which the beginning of a reformation was raised among them, as it had been long before among the Waldenses, from whom, nevertheless, I cannot find that doctrine or discipline was derived; though there was a great resemblance between them. These churches, throughout all the succeeding ages, have remained, in part at least, a distinct body, neither incorporated with the Lutherans; nor Calvinists, nor any other sect in Germany; and in consequence of that, together with the remarkable strictness of their discipline, though in doctrine they have indulged to a great latitude; they have been continually exposed to persecution not only from Papists but from Protestants too.

I think it now about fifteen years since five of them, flying from the violence to which they were exposed at home, took refuge in a wood at Herrnhut, which was a part of the celebrated Count Zinzendorf's estate. That pious nobleman, returning from the Court of Dresden, weary of their impieties and immoralities, and fearful of hazarding his salvation by a longer con-

tinuance there, happened to pass through that wood, and saw a little hut lately raised, and perceiving a smoke in it, had the curiosity to alight and go into it, where he found these five refugees who, in a very respectful manner, owned themselves trespassers on his ground, and discovering their religion and circumstances implored his protection. This he readily granted, and entering into some religious discourse with them, was so much impressed that he invited, and encouraged their frequent visits, and soon set up, first weekly, then daily preaching, exposition and prayer, in his family, to which any one that pleased to come was admitted.‡

The number of the congregation soon grew considerable, and one of the Moravians was dispatched to carry the agreeable news into his native country: but, either in his journey or return, he was seized by the Roman Catholics, whipt from town to town like a felon, frequently threatened with immediate death, all the intimations of which he received with the most heroic resolution, and at last died of their repeated ill usage.|| Nevertheless

‡ The five refugees from Moravia were brothers, named *Neisser*, who had joined *Christian David*, a carpenter. He began the settlement at *des Herrn Hut* or the *Watch of the Lord*, by striking his axe into a tree, and exclaiming, *Here hath the sparrow found an house, and the swallow a nest for herself; even thine altars O Lord of Hosts.* Count Zinzendorf "even in the 10th year of his age, had formed the resolution of being a preacher of the gospel," though in 1721, "in obedience to his grandmother he had accepted a post in the administration at Dresden." That year, however, he became acquainted with *Christian David*. Yet he does not appear to have been apprized of the settlement at Herrnhut till 1722, when he was returning from *Ebersdorf*, where he had married the Countess *Reuss*. "On the 21st of December, he was conducting his Lady to *Hennersdorf*; and having descried from the road a house in the wood, he signified his surprise, but also his satisfaction; went in to these Moravians, and, bidding them welcome, fell with them upon his knees and prayed. Soon after, he moved into his newly-erected mansion at *Bertholdsdorf*." *Id.* p. 94—101.

|| No account agreeing to this appears in *Cranke's History* or *La Trobe's Notes*. It appears that in 1723, "*Christian David* set out again for Moravia," where "his conversations occasioned a great emotion," and roused the zeal of *Melchior Nitschmann*, who was confined "a long time in prison, and was there treated most unmercifully; but was at length set free with derision." Another of the same name

* Benjamin Ingham, in the same ship with John and Charles Wesley, accompanied to Georgia in the spring of 1735, the third colony sent out by the Moravians, "Ingham, in conjunction with the Bohemian brother *Rosa* and his wife set up a school for the Indians, not far from an Indian village." In 1738, Mr. Ingham, with John Wesley, accompanied from England a "Moravian brother," into Germany, which Mr. I. appears soon to have left, and become a very popular preacher in Yorkshire. See *La Trobe's History*, pp. 194, 226, 228.

† Augustus Gottlieb Spangenberg, A.M. of the University of Halle. He united himself to Count Zinzendorf at Herrnhut in 1733, was in Georgia, and afterwards at Philadelphia in 1736, but not consecrated Bishop till 1744. He finally returned to Europe in 1762, and was commissioned in 1764 to write the Life of Zinzendorf. *Id.* pp. 192, 258, 316, 531, 564.

wheresoever he was carried, and even while they were lashing him, he preached the gospel with great success; and in consequence of his witness and sufferings crowds flocked into the Church at Herrnhut, in which there are, if I recollect right, about six hundred adult communicants, four hundred of whom, being under religious convictions, they call illuminated, and two hundred catechumens. They sent out missionaries to propagate the gospel in various parts, and particularly in Lapland, where I am told they met with considerable success.*

Though the Count, who, it seems, has taken orders, has devoted his whole estate, which is very considerable, to charitable uses; yet the number of exiles, flowing in upon them, has been greater than his liberality could support,† which joined with their zeal of propagating their religion has induced many of them to go over to Georgia as others have done to Pennsylvania. Friend Ingham had the pleasure of the pious company of fifteen in the ship which conveyed him and Mr. Wesley to Georgia, and I cannot forbear mentioning a little circumstance which I find in the journal now, by the favour of that fraternity, in my hands, which is, that a violent storm arising, in which the whole company expected to perish, immediately when the

English sailors were in the utmost consternation, the Moravians stood upon deck singing psalms, with all the marks of joy and composure in their countenances, imagining they were come to the period of all their trials and just entering upon glory. On which Mr. Wesley observes that he could not forbear representing to the sailors, in a short discourse, the singular happiness of the servants of God above all others.

I may, perhaps, communicate to you from their original papers the substance of a conference which these Englishmen had with Mr. Spangenberg. It will be sufficient to add that they soon entered into measures for a mission to the Indians of Georgia, with some remarkable success. Those poor creatures run seven or eight miles, after their day's work, and spend great part of the night in receiving religious instructions, though they are sure, at their return, in the morning, to be most severely scourged by their Christian masters, if their journey has been discovered.‡ I will, in my next, which you may very quickly expect, give you a particular account of some very remarkable providences with respect to these Moravians which, if they may be believed, on the credit of the gentleman mentioned, are worthy of notice, to which I shall add something further of Mr. Ingham.

LETTER II.

I resume the subject of my last, and mention two or three more remarkable circumstances, relating to the Moravians, which I had from my good friend, Mr. Ingham.

He tells me there is a most remarkable spirit of prayer amongst them, and especially for the propagating of religion in the world; to which end, that prayers may be made continually, there are a certain number of them formed into two little societies, one of men and the other of women, who do in their turns keep up prayers through all the hours both night and day.|| The

is said to have "ended his race on Maunday Thursday, 1729, in prison, after three years' confinement for the sake of the gospel, which he attempted to bring to his country people in Moravia." *Id.* pp. 103 and 107.

* In 1734 three of the *Brethren* offered to undertake a mission to Lapland. They traversed Swedish Lapland, but attempting a mission to Russian Lapland, they were arrested at Archangel, in 1738, as *Swedish Spies*, and after suffering great hardships, brought to Petersburg, where "their simplicity and uprightness helped them through. A certain great minister furnished them with a passport to Lubec, with these words: *Ye may go your way, good people; your service is not wanted here.*" *Id.* pp. 188, 189.

† The *Brethren* early "established a fund, called by them the *Lamb's*, or the *Saviour's Chest*, which became very considerable by the contributions of the proselytes of *Herrnhutism*. From the beginning two brethren were trusted with it, of whom one kept the chest and the other the key." The Countess is said to have "so well husbanded the scanty funds of the society that nothing was ever wanting, either in her family, or among the brotherhood, though there had been a necessity of furnishing from thence above one million of crowns for sundry undertakings." *Minutiae Cant. Nat.* p. 28.

‡ This is an exact description of the treatment negroes have often endured, but it appears from *Morse* that Negroes were not at this time employed in Georgia. It is difficult to understand who were these *Indians, Slaves to Christian Masters*, as the school mentioned in Note *, p. 66, was for the children of free Indians, the *Creeks*, and encouraged by their King *Tomo*. See *Morse. Georg.* 8vo. p. 453, &c. and *La Trobe, Hist.* pp. 194 and 280.

|| "At all hours, whether day or night, some persons of both sexes are appointed by rotation, to pray for the society. These people, without call, clock, or watch, are acquainted by an inward feeling when their hour comes, in which they are to perform

children of those who are members of the church are, as they were amongst the Lacedemonians, looked upon as the property, rather of the public, than their own parents, from whom they are taken when a year old, and put to a school, where the first lesson taught them is simple obedience and quietness.* They have several elders whose business is to give the Bishop, or Pastor, who, by the way, is a mechanic, the most exact information they can relating to the religious state of the whole community.† They suspend each other from communion, or withdraw themselves from it, not only from any scandalous offence, which seldom happens among them, but on account of any little misdemeanor, which seems contrary to the honour of the gospel. Count Zinzendorf was once suspended for being in a passion with one of his servants, and was obliged to acknowledge his fault, and to ask pardon publicly before he was restored.

They tell one remarkable story concerning a person who was a member with them, but something offended at the strictness of their discipline. He did not submit to fraternal correction, as they call it. They therefore proceeded to admonish him, at which he was greatly exasperated. Being a person of eminent rank, he then set them at open defiance, and insulted them in a very audacious manner. Upon which they excommunicated him, very solemnly. He was then seized with violent agonies, both of body and mind; and when he had for several weeks tried most noted physicians, and every method of amusement and comfort he could think of, to no purpose, he at last sent for the elders, and desired them to pray for him. But they insisted on his being brought, I think, on his couch, to their public assembly, where he made an open confession of his sin. It is a very melancholy incident they tell of another of their number who having made a very florid profession, not without some

mixture of ostentation, one day, receiving the sacrament amongst them, was taken with convulsive pains and died in the assembly, crying with his last breath, and with the greatest horror, *Spiritual Pride! Spiritual Pride!*

These people were misrepresented to the late King of Poland, so that he sent an order against them, which would probably have ended in extirpation; but it was very remarkable that a few days before it was to be executed he got that accidental hurt in his toe, which mortified and proved the occasion of his death. The present King sent a commission to inquire after them, but received a report so much in their favour that he secretly protected them.

Mr. Ingham assures me that he has seen amongst them such extraordinary answers of prayer as has thrown him into great amazement.‡ Persons have been recovered from dangerous and desperate illness, as it seems, by this means; and he added a little story, for the truth of which he undertakes to answer, upon his own knowledge. One of the brethren, who is an Elder, was bathing in a river, a little above Savanna, when an alligator darted directly at him. The Moravian did not attempt to fly, but finding himself inwardly supported, as he afterwards declared, with a full assurance of being delivered, he swam directly towards the alligator, and laid his hands on the head of that voracious creature, without the least degree of fear upon him. Upon which the alligator sunk down like a stone, to the bottom of the river, and made no other attempt upon him. He says that several of the inhabitants were at that time within sight, and it was as a sort of a standing saying among some sort of the English, that the little man had beat the alligator.

I might have added, that in dubious cases their Church has often recourse to the determination of lots,|| and Mr. In-

their duty." *Le Long*, a Moravian Author, in *Rimius*, p. 10.

* "They pay an uncommon attention to the instruction of youth. There are assemblies held of little children that are not yet in a condition to walk. They are carried thither. Hymns are sung in these meetings and prayers made; even sermons are preached to them, suitable to the capacities of these infant hearers." *Rimius*, p. 9.

† "Every member is daily visited by one of his class, who gives him exhortations, and takes notice of the actual state of his soul, whereof he makes a report to the Elders. The Elders have the sole right of making matches. No promise of marriage is of any validity, without their consent." *Rimius*, pp. 8 and 11.

‡ Dr. Doddridge himself, as Dr. Kippis, his biographer, who knew him well, has observed, carried his notions on this subject "somewhat farther than reason and truth will warrant," so as to ascribe to prayer "such an immediate influence upon the Supreme Mind, and to expect from it such interpositions as are scarcely consistent with the regular order of Providence, and the stated course of events in the world." Dr. K. considers Dr. Price and Dr. Ogden as having also exceeded, on this point. *B. Britt.*, v. 305.

|| This mode of determination was adopted on a remarkable occasion by the Congregation-Church. In 1731, "The Count having endeavoured to evince the utility of a total conformity with the Lutheran Church, it was resolved that we

gham passed his last voyage upon that issue. The Moravian Church was called together upon the occasion, at least, the elders of it, and after several hours spent in prayer, one of them threw a lot which determined him to return to England. Nevertheless the good man, in whom, I must say, there is as much of the Christian apostolic spirit as I ever saw on so little acquaintance in any person living; is

fully determined to return, as soon as Providence gives him an opportunity. He speaks of the four months he spent amongst the Indians, as the most delightful part of his life, though he was but beginning to understand their language, and had no accommodations of life about him but such as they use, his English dress being excepted.

MISCELLANEOUS COMMUNICATIONS.

SIR, Jan. 12, 1816.
THE following character of Mr. Fox, as a parliamentary orator, at the age of twenty-eight, may suitably follow the interesting extracts from his speeches, which have appeared in your last volume.

"Mr. Fox is certainly one of the first native orators in the House, but he is extremely negligent. His discourses are frequently finished pieces of argumentation, abounding in the best pointed observations, and the justest conclusions; and supported by a weight of reasoning, a manly boldness and energy of expression, almost unequalled; and never, within the course of our knowledge or experience, surpassed. His extemporary speeches on facts, arguments and details, not immediately arising from nor connected with the proper subject of debate, at least not foreseen, are truly admirable. They bear every appearance of the most studied and laboured harangues, in every thing but the delivery, which, however rapid, is not able to keep pace with the crowded conceptions of the speaker. His ideas are inexhaustible, and are ever ready at his command; but even if

this were all, we could account for it easily; but we must listen in silent astonishment, when we observe him rise upon some sudden unexpected incident, and discuss perhaps a deep intricate subject for an hour, with an ability, perspicuity and precision, that would induce such as are unacquainted with his habits, or are ignorant of his talents, to be persuaded that he came to the House previously prepared and informed, in order to deliver his opinion. With these almost unrivalled gifts which nature has bestowed, Mr. Fox is far from being a pleasing or persuasive orator. His utterance is rapid, disagreeable, and sometimes scarcely intelligible. He speaks always as if he was in a passion, and the arguments of passionate people do not come well recommended. He sometimes descends to personal attacks, to anecdotes and puerilities, much beneath the dignity of a British Senator, particularly a man of his consummate talents."

I copy this passage from P. iii. of "Characters: containing an Impartial Review of the Public Conduct and Abilities of the most Eminent Personages in the Parliament of Great Britain;" published at *Dublin* in 1777. Those *Prime Actors* in the political Drama of their day, have all quitted the stage; *their love and their hatred and their envy is now perished*. They were nineteen in number, of whom the Duke of Grafton was, I believe, the last survivor.

N. L. T.

Bath, January 3, 1816.

should resign ourselves to the entire will of our Saviour. Therefore the two following lots [texts] were written, and with fervent prayer, one of them was drawn by a child of four years old:

1. *To them that are without law, &c.*
1 Cor. ix. 21.

2. *Therefore brethren, stand fast, &c.*
2 Thess. ii. 15.

The last was drawn. We entered from that day, into a covenant with each other, to remain upon this footing, and in this constitution to carry on the work of the Lord, and to preach his gospel in all the world and among all nations, whithersoever he should be pleased to send and scatter us abroad, and sang,

Guard thou us, in thy affair,
With the holy watcher's care."

or read by La Trobe Hist. p. 137.

SIR,
YOU will give me leave to introduce to the notice of your readers one uncommon sentiment of Dr. Chauncey, which was, that the righteous, in successive ages, would pass through many deaths, or states of oblivion. As they must die in the present world before they can enter

into heaven, and as they to endless ages, ~~are~~ to be exalted from one state of glory to a greater, he presumed that they were destined to die again, for some short interval, on every promotion to still greater degrees of felicity.

But my present design is to give you his paraphrase upon Romans v. 12, to the end of the chapter. This will exercise your ingenious correspondents, from whose united labours we may hope to learn the true meaning of the original.

“ For this cause or reason, we have received reconciliation by Jesus Christ, namely, as sin entered into the world by the one man, Adam, and death by his sin in eating the forbidden fruit, and thus by this sin of his, death hath come upon all men, whereupon, in consequence of which, they have all sinned; and yet that death passed upon all by means of the sin of the one man, Adam, as I observed in the foregoing verse, and would briefly prove before I proceed to finish the comparison I there began, is exceeding evident: for all along from the time of Adam's lapse to the giving the law by Moses, sin was in the world. But whatever sin may, in its own nature, be supposed to deserve, it is not reasonable to suppose, that it should be universally reckoned to both, when no law is in being that makes death the special penalty of transgression: and yet death reigned thus universally through the whole period of time between Adam and Moses, and over those too who did not violate, as they might have done, a positive command of God, “ after the similitude of Adam's transgression;” between whom and him that was to come, namely, the Messiah, there is a likeness as to the damage occasioned by the one, and the gift bestowed through the other: not that the damage occasioned by the lapse of the one man, Adam, and the advantage arising from the free gift through the one man, Jesus Christ, exactly correspond to each other; for if the many, that is, all men, are subjected to death, through the lapse of the one man, Adam, the grace of God, and the gift by this grace of his, which grace is bestowed through the one man, Jesus Christ, hath more abounded unto the same many, or, all men. And, not as the damage, to repeat

what I observed in the beginning of the former verse, that I may be more explicit in opening myself upon a matter of such importance; I say, not as the damage through the one man that sinned, that is, in the one instance in which he was tried, so is the gift through the one man, Jesus Christ, for the judicial sentence took rise from the lapse of the one man, Adam, and proceeded to condemnation, condemnation subjecting mankind to mortality, and thereupon to sin also; but the gift takes rise from the many sins which men commit in the course of their lives, and proceeds in opposition to the power and demerit of them all, so as finally to terminate in justification, justification including in it their deliverance from sin as well as death, their being made righteous as well as reigning in life: and it is quite reasonable to think thus of the matter; for if by the lapse of the one man death in all its consequences reigned through this one man over all men; much more shall these all men, who are the recipients of the abounding of the grace of God, and of the gift that shall make them righteous, finally reign in life through the one man Jesus Christ. I say, therefore, to return now and pursue the comparison, I began in the twelfth verse, as it was by the lapse of the one man, Adam, that the judicial act, “ dust thou art and unto dust shalt thou return,” came upon all men, subjecting them to death; even so, by the righteousness of the one man, Jesus Christ, the opposite advantageous gift is come upon the same all men, which delivers them from death to reign in life for ever; and this may be admitted without difficulty: for to proceed in the comparison, as by the disobedience of the one man, Adam, the many, or all men, by a divine constitution, subjecting them to a frail mortal state, occasioned by this disobedience of his, became sinners; even so, by the disobedience of the one man, Jesus Christ, the same many, or all men, in consequence of an opposite constitution, grounded on this obedience of his, shall become righteous persons, and as such be subjectively qualified for the justification of life, or what means the same thing, an eternal reign in happy life. Now the introduction of the law among the Jews is so far from being an ob-

jection, as some persons may be ready to think, against what I have been saying, in the above verses, that it perfectly coincides with the design of it: to which purpose let it be observed, the law was introduced among the Jews, a small part of mankind, that sin, upon supposition of its being committed, might abound, be increased, heightened in its malignity or guilt, by means of the law: insomuch that it may be concluded and fairly said, as sin has universally reigned by death, so shall 'grace reign as universally and triumphantly through righteousness unto eternal life, by Jesus Christ, our Lord.' "

W. H.

SIR,

THE sentiment of your readers coinciding with your own wishes, they are very sorry that you cannot favour them with an exact portrait of the late Mr. Francis Webb. If his cousin, Dr. Jefferies, had been living, he could have particularly described him from his cradle to his grave. Others are still existing in our world, who can do much to this purpose. But, I can do little more than say, that he was uniformly a strenuous advocate for pure liberty, and that according to his favourite maxim, "The love of money is the root of all evil," he was never influenced by a regard to pelf. Above fifty years ago he married an amiable lady, a Miss Milner. At this time he took a house, the rent of which exceeded his income. Some years after, he accepted the place of deputy searcher at Gravesend, which was accompanied with 500*l.* a year. Whether the occupation was injurious to his feelings or not, I cannot positively say, but he resigned this lucrative situation, after holding it seven or eight years. Being at a distance from him after this, I cannot be his historian any further. But, I presume, that he never lost sight of liberty. In conversation he was peculiarly eloquent and entertaining. He published two volumes of sermons, when he was a young man, which made all who read them wish for more. I conclude with hoping that you will be able soon to furnish us with many more particulars.

Y. Z.

Analysis of a Work by a Jewish Author, Mr. Bennet, on Sacrifices.

SIR,

A PRUSSIAN Jew, of respectable character, who is, I am informed, a portrait painter in London, moved with indignation against what he calls the Christian Doctors, and especially against Dr. Adam Clarke, who has had the effrontery to declare that there is not a Jew in the present day that knows the Hebrew language and the literature of that people, has published a small pamphlet on the subject of the Sacrifices of the Levitical Law; and as this subject has much engaged your readers of late, you may not be unwilling to lay an analysis of his little work before them. I confess there seems to me an antecedent probability that the Jewish people are acquainted with the laws of their forefathers: but even if they were not, since Mr. Bennett does not affect to establish his proof upon any other ground than the Scriptures, it is in our power to ascertain whether his argument is conclusive.

I am, Sir, yours,

J. W.

"The great body of Christians maintain that all the laws which regard sacrifices were *absolute laws*, that no remission could be expected but by the shedding of *animal blood*; and then they conclude that, to cleanse the spiritual leper, the *Lamb of God must be slain*, the sprinkling of his blood must be applied: and without the shedding of his blood there can be no remission; and, if this hypothesis be well founded, that the House of Israel in their present state of dispersion, being without animal sacrifices, and without the salvation of the great sacrifice, i. e. the Lamb of God, must remain without any salvation whatever, and no quarter can be given to the ancient house of Israel." He then proceeds:—

1. "If we adhere to the instructions of the Mosaic code, we shall find that the primitive sacrifices, either animal, vegetable, or libations, were not instituted for trespasses and remission of sins. In the history of the Patriarchs we meet with quite different notions on this subject; for in all the accounts of the patriarchal sacrifices, those of Cain, Abel, Noah, Abraham, &c. they were neither absolute nor

for the remission of sin. They were all voluntary gifts and free donations, as tokens of gratitude and obedience to the Universal Benefactor: but in process of time, when mankind became more numerous, the practice deviated from its primitive simplicity; it became an inheritance to the priests, and the servants of the temple: and in consequence they were varied and multiplied; they became moreover absolute, and were insisted upon as of indispensable obligation.*

“Profane history informs us that the heathen sacrifices did not only extend to thanksgivings and sin-offerings, but that they were also augurial and sooth-saying—employed for inquiries respecting events to come, and discoveries either of political and public concerns or of private interest. These were regulated according to the fancies of the augurial priests; and a most productive system it certainly was to them.

“At the exit from Egypt, when the Commonwealth of Israel was formed, this practice of sacrifices was so generally spread that it could not altogether be dispensed with. The divine wisdom, which wrought miracles in the firmament and the elements of nature, never wrought a miracle on the human character. Any super-natural change in the human mind would militate against the emphatical charge in Deut. xxx. 19, “I testify unto you this day, I have set before you life and death, a blessing and a curse—*Choose life.*” To change the manners and customs from one extreme to another would have been a violence done to the choice of the mind: therefore the divine Legislator thought proper not to abolish the general practice of sacrifices, but only to reduce them to a more limited system. Generally speaking they were reduced to two classes; the one free-will offerings, thank and peace-offerings; the other, duty-offerings, for sin and guilt. The sacrifices of both classes were also ordained according

to the fortune of the donor or the transgressor, and were either animal or vegetable according to ability: they were to be offered to the Supreme Power alone, in Jerusalem only, and by the hands of the tribe of Levi.” We are lead to believe upon reading the history of Moses, that it was the original design of the Lawgiver not to burden the Israelites with many ceremonies; the first institution was extremely simple, and it would probably have continued so, had not the Jews discovered such an absolute determination to attach themselves to rites and ceremonies which all the other nations were fond of, that it was found necessary to load them with burdens, in order to keep down their rebellious spirits—truly does it appear, upon tracing onwards their history, that the prophet spoke truth when he said, ‘My people will have it so.’

“2. When we examine the order of sacrifices as it is described in Leviticus, we find that the shedding of blood was not at all necessary for the remission of sins. Thus Leviticus, 1st and 2nd chapters, there is an order for meat-offerings of flour with oil and incense. But, still more to the purpose, in xi. xiv. ‘But if he be not able to bring two turtle doves, then he that sinned shall bring a tenth part of an ephod of fine flour for a sin-offering. He shall put no oil therein.’ Nothing can be more distinctly intended here, than that the shedding of animal blood, according to the Mosaic dispensation, was not *essential* for trespasses and sin-offerings at large; but was purely ceremonial and circumstantial.

“3. If we examine the prophetic books at large, we shall find that they all confirm what I have advanced—that the whole system of sacrifices was neither essential to salvation nor of absolute commandment. Thus in Samuel, ‘Hath God as great delight in burnt-offering and sacrifice as in obeying the word of God? Behold to obey is preferable to offering sacrifice, and to hearken is more acceptable than the fat of lambs.’ King David said, ‘Sacrifice and offering thou didst not require; ears hast thou opened in me.’ (Meaning that men ought to listen to absolute rational commandments applicable to human welfare). See also xvth Psalm at large,

* Does not this account of the tricks of Priests in the most ancient times correspond with what may clearly be traced out in the history of the Christian Church, of the revenues, obtained by priests, and the various means they gradually brought about of obtaining money from the believers?

in which, amongst the grounds of human salvation, the psalmist does not mention one word about sacrifices. King Solomon declared, that "To do justice and judgment is more acceptable to God than sacrifice." Isaiah, "To what purpose is the multitude of your sacrifices unto me, saith the Lord, &c. ; Am I to be served with burnt-offerings of rams and the fat of fed beasts, or with the blood of bullocks, of lambs and of he-goats—things of which I have no desire?" See also Isaiah viii. at large, where moral and philosophical principles are laid down, and no mention whatever is made of sacrifices. He also quotes Jer. vii. 22, Hosea vi. 6, Micah vi. 6, and alludes to many other prophetic passages pointing to the same object.

From these prophetic declarations, he adds, "we obtain in the plainest language the validity of my third assertion, that the whole of the commandments of sacrifices were neither absolute ones, nor essential to human salvation ; for how could the prophets be in unison in exclaiming against absolute laws, enacted by a divine legislator as essential to salvation, and in declaring them null and void ? Either the declaration of the first prophets or of the latter ones must then be absolutely false. But it appears from what has been proved, that the primitive institution of sacrifices was not established as essential to the remission of sin, and that the shedding of animal blood was not in any wise indispensable to salvation—that the institution of them was not absolute, but merely ceremonial and temporal ; and therefore the prophets did, with a truly philosophic air, justly exclaim against the infatuation of the vulgar practices and forms of false devotion, which sought to appease an offended Deity by a fat ram, a roasted bullock or a vessel of good wine, while the heart was corrupted and depraved, and destitute of all divine and moral principles.* Throughout the Penta-

teuch we observe, that in the trespasses between man and man the first and chief thing required was retribution ; the sacrifice was but an inferior matter—and so with a transgression of a civil or moral nature, which was an offence against God."

Mr. Bennett then proceeds to produce some authorities from the most ancient rabbies, whom he calls the Links of Tradition ; from whom he makes it appear that all commandments which relate to the productions of the land were applicable only to the land of Israel ; that tithes, agricultural donations, sacrifices, &c. being land productions, were not obligatory nor ever esteemed so, without the boundaries of Palestine. And he quotes a case, in which many of the dispersed Jews of Babylon, Mesopotamia, Syria, &c. countries adjoining Palestine, brought sacrifices to Jerusalem ; and that the Doctors of the Temple would not accept them on this very ground that, *They might not encourage the belief that the law of sacrifices was an absolute law ;* from which we obtain the assurance that they were *local, temporary and ceremonial*, by no means *absolute and not essential to human salvation*.

Another argument he adduces appears to be conclusive, that while all the other commandments of the Pentateuch, both of jurisprudence, criminal, conjugal, inheritant, &c. as well as the rites of the sabbath, public festivals, impure animals, circumcision, &c. were general and universal, given to the nation at large for all times and all places, of abode, the laws relative to sacrifices have these peculiar exceptions,—they were limited to a class, the tribe of Levi ; to place, the temple of Jerusalem ; to time, while the commonwealth of Israel was in possession of their patriarchal inheritance (Palestine). Is it consistent with reason, and still more with divine justice, that sacrifices should be essential to human salvation, and yet that their observance should be conditional and confined to three things—class, place and time?†

* It is surprising that our Calvinistic friends do not see the striking analogy between the effect produced by the Jewish system of sacrifices, and their system of salvation through the atoning blood of Christ. With many of them, as we are persuaded with many ancient Jews, their "Better Nature" opposes the influence of their system, and leads them to virtue.

Not so, alas ! the mobile vulgus that follow their faith !

† One cannot help being struck with the uncommon resemblance between the corruptions of Judaism and those of Christianity ; nor are we surprised to find that

It also deserves our notice, that all the prophets who censure the misconduct of their nation held the subject of sacrifices as the point in question, and never referred to the abuse of any other rite.

He concludes with summing up his argument thus :

I. The institution of sacrifices was not invented for the remission of sins.

II. Neither was the shedding of blood essential as an atonement ; for pancakes served also as a pacification to cleanse the sinner.

III. That, generally speaking, sacrifices were not at all essential to human salvation, and accordingly they were ceremonial, local and temporary by law, but by no means absolute.

On the Divine Government.

THERE are only two schemes of the divine government, either consistent in themselves, that I know of, or which have any pretensions to reason or the common apprehensions of mankind. The first is, that at the creation, the Divine Being, subjected all that he had made to fixed and invariable laws, that both matter and mind, whatever they be, are governed by such laws, that consequently every thing happens, as he has appointed it, every thing was to him foreseen and determined, all is an universal settled scheme of Providence ; prophecies are possible, because nothing is contingent ; and miracles are also possible, as they might be included in the first and general plan of the divine economy. Every being performs his part, and the final dispensations of Deity will follow his pleasure concerning all creatures.

The second scheme is, that God at the creation subjected matter to fixed laws, but gave a power to mind, of self-determination, so that man, the previous circumstances being the same, can perform the action A. and its contrary B. This scheme supposes, that whatever depends upon the determination of the human mind, was left loose, and could not be foreseen by the Creator, yet that pleasure and pain were fixed within

the advocates of the latter are eagerly catching at every twig which falls from the decayed tree of the former to support their equally corrupt, and, we trust, devoted cause.

certain limits, and that the divine Being will so regulate his final dispensations, that rewards and punishments shall be adapted to the actions done, and man's final state be determined according to his merit. Prophecies foretelling events dependent on the determinations of the mind of man, are impossible under this scheme as they involve a contradiction. And it is dangerous to say, that human reason is so weak, that that may yet be possible which implies a contradiction ; because according to this mode of reasoning, all our conclusions concerning religion would be equally uncertain, nor could we deduce the being of a God from any apparent contradiction that the supposition that there is no such being involves. Miracles according to this scheme are possible, as well as in the former scheme.

That God has given to the human mind such a power as this second scheme supposes, appears to be agreeable to the common apprehensions of mankind, who seem generally to imagine that at any given time of action, they had it in their power to do this or its contrary. Both schemes seem to provide for the divine government ; for although the latter admits, that when God created man he knew nothing what, in this world, would be the result of his conduct ; yet having, by the fixed laws of matter, limited the power of mischief, his ultimate dispensations can adjudicate all things according to perfect equity.

I know of no other scheme of the divine government consistent with itself ; and if any of your correspondents choose to advert to them, it will gratify your humble servant.

AN INQUIRER.

*Leigh Street, Red Lion Square,
Jan. 16, 1816.*

SIR,
YOUR correspondent, Mr. Prout, in a letter to you, which you have put into my hand, after referring to my papers in reply to Mr. Belsham, on the pre-existence of Jesus Christ, published in the third volume of the *Monthly Repository*, pp. 379—382, 470—475, 551—558, 653—659, and 718—723, says, “ I confess that I am rather surprised at his (Mr. Marsom's) *almost instantaneous conversion to the Unitarian faith so late in*

life. I hope," he adds, "I shall not give offence by requesting your highly respected friend to point out the path in which he has *recently* trodden in order to attain his present view of things." And further, he requests that he would favour the readers of your interesting Miscellany with an illustration of certain passages of scripture which he particularly mentions.

The circumstances of the case, I admit, sufficiently warrant such a request. I have appeared in the above mentioned volume as the advocate of the doctrine alluded to by your correspondent, and it was natural for one who "candidly acknowledges that he felt the force of my reasoning," to wish to be informed of the means by which I was led to renounce a sentiment which I had so strenuously laboured to defend; and it is but right that I should endeavour to shew, that I have not adopted my present views without such reasons as were fully sufficient to carry conviction to my mind. I cannot, however, admit that I have been either *recently* or *instantaneously* converted to the *Unitarian faith*; because I have been an Unitarian, (in the proper sense of that term, as much so as I am at present) more than fifty years, nor have my views undergone any material alteration either respecting the unity of God, or the nature of the person of Christ during that period. My recent change of sentiment has no relation to the nature of Jesus Christ, but simply to the time when he began to exist: whether that existence commenced when he came in the flesh, or whether he existed from the foundation of the world.

As to the "almost instantaneous" nature of my conversion, your correspondent should recollect that it is now seven years since my replies to Mr. Belsham appeared in the Repository. There is a certain process which takes place in the mind in order to a conviction of the truth or falsehood of any doctrine; that process may be long or short; it may be attended with many difficulties and struggles arising from a variety of causes; but a change of sentiment, the result of that process by which the mind is made up upon the subject, is probably almost always instantaneous. But what adds to the surprise of your correspondent is, that such a change

should have taken place "so late in life." I reply that I never made any pretensions to infallibility; I have often changed my opinions, and I dare not say that I am now in possession of all truth, or that I shall not undergo some future change of mind with respect to religious truth: I hope I shall never be too old to learn, or unwilling to attend to any evidence that shall be presented to me.

Before I proceed to give an account of the steps that led to my recent change of sentiment it may be proper to state what were my former views. In defending the pre-existence of Jesus Christ I never supposed that in his pre-existent state, or in any stage of his existence he was any more than a man. That he was a divine person truly and properly God, and became man; that he was a super-angelic being and took upon him human nature; or that he pre-existed as a human soul or spirit which in the fulness of time assumed a human body in the womb of the virgin, and so became a proper man; neither of these ideas formed any part of my creed; I considered them all as unscriptural and indefensible. In my letters in reply to Mr. Belsham I have not, in any instance, adverted to the nature of Christ's pre-existence, to what he was in that state, or to the nature of the change which took place in him in his humiliation; but have confined myself to the plain matter of fact, whether or not the pre-existence of Jesus Christ is a doctrine contained in the scriptures. Those who wish to see what my views were on those subjects may see them fully stated in the third volume of the Protestant Dissenters' Magazine for 1796, pp. 130—135, and 172—177. With respect to the steps that have led to my present views, I observe,

First, that Mr. Belsham's arguments, in his Letters to Mr. Carpenter, on my first perusal, appeared to me to possess considerable weight, and for some time made a deep impression on my mind, which led me to re-consider them with close attention; upon doing so, I discovered (at least I thought I discovered) that in some instances he had made use of declamation instead of argument; that in other instances his arguments were inconclusive; that he had laid himself open to considerable animadversion,

and that much of his declamation and argument derived their whole force from the supposition that the doctrine of the pre-existence of Jesus Christ necessarily included in it that of his possessing a super-human or super-angelic nature; that he was a being of extraordinary powers, a subordinate Jehovah, a delegated Creator, under God the maker and upholder of all things. Upon the discovery of such "amazing facts," "Would not the mind of a Jew," exclaims Mr. Belsham, "who had never heard of *delegated Creators* and *subordinate Jehovahs*, have been overwhelmed with astonishment when this new and strange doctrine was first discovered to him?" These ideas opened to him a wide field for declamation, but to me, believing they had no foundation in scripture or any connexion with the pre-existence of Jesus Christ, they furnished strong objections to his hypothesis, and laid him open to much animadversion, and this gave rise to the following interrogations in my first letter, M. Rep. Vol. iii. p. 381:—"Is not Mr. B. guilty of the same fault which he would be ready enough to charge on the opposers of Christianity, that they attack its corruptions and not Christianity itself as left in the New Testament? Will he say in reply, that he finds this new and strange doctrine maintained as a doctrine of scripture by his learned friend to whom he is writing? So may they say, that these corruptions, as we call them, are maintained as Christianity by its advocates."

These considerations determined me, by a reply to Mr. Belsham, to bring the subject before the public in order to obtain some further light upon it, and to settle my own mind which had been in a measure unsettled by Mr. B.'s Letters.

Mr. Belsham, however, for reasons best known to himself, did not think proper to take any notice of my arguments in reply to him, leaving me in possession of the field. He probably thought my arguments too contemptible to merit any notice, and his own so perfectly clear, conclusive and convincing as to stand in no need of correction, explanation or defence.

Secondly. I considered the doctrine of Christ's pre-existence as necessarily involving in it that of his

miraculous conception, although his miraculous conception does not necessarily imply his pre-existence; because had he pre-existed his conception must have been preternatural; but it might have been preternatural if he had not existed before; as was the case respecting Isaac and Samuel. If then it should appear that his conception was not miraculous, I was fully convinced that the doctrine of his pre-existence must necessarily be given up. Under these impressions a work published in 1813,* fell into my hands, in which, I think, the author has proved that the accounts of the miraculous conception, as they now stand in the beginning of Matthew and Luke, are spurious; and he has stated some facts as taking place, not at Bethlehem, but at Rome, from which the stories, recorded in the two first chapters of Matthew and Luke, probably originated. These circumstances, together with the improbability of their truth which appears upon the face of the accounts themselves, led me to conclude that they were not the genuine productions of those Evangelists to whom they are ascribed.

Thirdly. The inconsistency of those accounts with each other—with historical fact—and with the current language of the New Testament, furnish additional evidence that those accounts were not written by Matthew and Luke. With respect to their inconsistency I shall mention but one circumstance. The flight into Egypt recorded by Matthew, is not only unnoticed by Luke, but his account evidently, as I conceive, contradicts it. He tells us, ch. ii. 22, that, "When the days of her (i. e. Mary's) purification according to the law of Moses, were accomplished (that is when Jesus was forty days old) they brought him to Jerusalem, to present him to the Lord." And after relating what passed in the temple, he says, 39th and following verses, "And when they had performed all things according to the law of the Lord, *they returned into Galilee to their own city,*" not Bethlehem, but "*Nazareth.*" And the child grew and waxed strong in spirit, filled with wisdom and the grace of God, was upon him. Now

* Jones's Sequel to his Ecclesiastical Researches.

his parents went to Jerusalem every year at the feast of the passover; and when he was twelve years old they went up to Jerusalem, after the custom of the feast." The writer here represents Jesus when he was forty days old as being carried by his parents from *Nazareth, their own city*, up to Jerusalem, and returning to *Nazareth*, and from thence, annually, for twelve successive years, going up to Jerusalem to the passover; and in chap. iv. 14, 16, Luke tells us that Jesus returned from the wilderness into Galilee, "and he came to *Nazareth, where he had been brought up*." We have here therefore, the whole of the life of Jesus, for the first twelve years, accounted for as spent with his parents at Nazareth, leaving no possible period for the flight into Egypt; whereas the writer of the story in Matthew states, that he was *born at Bethlehem*, that *from thence* they went into Egypt, and continued there till after the death of Herod, who sought his life. Now two stories, so inconsistent with each other, cannot possibly be, both of them, true.

I might add, that if the massacre of the children of Bethlehem by the direction of Herod had been a fact, it is extremely improbable that neither Josephus, who wrote the Life of Herod, nor any other contemporary writer should mention so remarkable a circumstance.

With respect to historic fact. If it be sufficiently ascertained, as I think it is, by incontrovertible testimony, that Jesus was not born till after the death of Herod, then the whole of the stories related in the two first chapters of Matthew must be false and spurious.

Again, the birth of Jesus with the circumstances attending it, as recorded in the beginning of Matthew's Gospel, are inconsistent with the language of the New Testament, which represents Jesus as being of *Nazareth*, but never of *Bethlehem*. He is called *Jesus of Nazareth* about twenty times in the New Testament. Peter on the day of Pentecost, speaking as the Holy Spirit gave him utterance, calls him *Jesus of Nazareth*. The angels at his sepulchre call him *Jesus of Nazareth*. He calls himself so when he appeared to Paul as he was going to Damascus; and his apostles wrought their miracles in the name of *Jesus of*

Nazareth. Had Jesus been indeed born at Bethlehem is it possible that the sacred writers should so invariably speak of him as being of Nazareth? From any thing recorded in the New Testament it does not appear that Jesus himself, his apostles, or his historians knew any thing of his miraculous conception and birth at Bethlehem; there is not any where in the preaching or letters of the apostles the most distant allusion to them; and this is the more extraordinary if they were attended with such singular circumstances, and were the fulfilment of prophecies respecting him, as they are said to be by the writer of the two first chapters of Matthew's Gospel.

It is true, the Jews seem to have had a tradition amongst them, that the Christ was to come out of Bethlehem, and his enemies, who disputed his claims, are represented as saying, John vii. 41, 42, "Shall Christ come out of Galilee? Hath not the scripture said, 'That Christ cometh of the seed of David, and out of the town of Bethlehem where David was?'" And in another place, "Out of Galilee ariseth no prophet—Can any good thing come out of Nazareth?" Is it not strange, if Jesus and his historians knew that he was born at Bethlehem, that they should in no instance have corrected this mistaken idea, that he was a Galilean, and refuted the argument founded on it to prove that he could not be the Christ, by stating, that in fact he was not of Nazareth in Galilee; but that he did indeed *come out of Bethlehem*? On the contrary, they every where assert, that *he was of Nazareth*.

The above passage, I believe, is the only one in the New Testament in which Bethlehem is so much as mentioned, excepting those in the beginning of Matthew and Luke where it repeatedly occurs. But

Fourthly. This matter is put beyond all possible doubt, if Mr. Jones is right (as I think he is), in his translation of Luke iii. 23,—“And Jesus himself began to be about thirty years of age, being (really) as he was thought to be, the son of Joseph.” I shall not transcribe his criticisms on the construction of the Greek of this passage, but only the conclusion he draws from them. “It is therefore a

fact," says he, "beyond reasonable contradiction, that Luke here asserts, that Jesus was *thought* to be the son of Joseph, and was so in truth; and thus by one single unequivocal expression, he has set aside the story of his miraculous birth as false, and the two disputed chapters as a forgery of a subsequent period." See Sequel, p. 241. Note.

Thus, Sir, I have laid before you the steps by which I have arrived at my present views, and hope they will be as satisfactory to your correspondent as they are to myself.

I am, Sir,
Yours, &c.
JOHN MARSON.

St. Ardleon, Oct. 30, 1815.

SIR,
THE following lines, in Prior's *Solomon*, (B. iii.) have, I believe, been much oftener admired than examined, as to the justness of the sentiments they express:—

Happy the mortal man, who now at last
Has through this doleful vale of mis'ry
past,
Who to his destin'd stage has carried on
The tedious load, and laid his burden
down;
Whom the cut brass and wounded marble
shows
Victor o'er life and all her train of woes.
He happier yet who privileg'd by fate
To shorter labour and a lighter weight,
Receiv'd but yesterday the gift of breath,
Order'd to-morrow to return to death.
But O! beyond description happiest he,
Who ne'er must roll on life's tempestuous
sea;
Who with blest freedom from the gene-
ral doom
Exempt, must never force the teeming
womb,
Nor see the sun, nor sink into the tomb.
Who breathes must suffer, and who thinks
must mourn:
And he alone is blest who ne'er was born.

I am not aware that the Pagan origin of these lines has ever been conjectured. Prior appears to have had in his recollection not so much the passage in *Ecclesiastes* (iv. 2, 3) as the following verse of Sophocles in his *Œdipus Coloneus*:—

Μὴ φῦναι τὸν ἅπαντα νι-
κᾶ λόγον· τὸ δ' ἐπεὶ φανῇ,
Βῆναι κεῖθεν ὅθεν περ ἦκει,
Πολὺ δεύτερον, ὥς τάχιστα.

which Franklin translates,

The happiest fate of man is not to be;
And next in bliss is he who soon as born,
From the vain world and all its sorrows
free,
Shall whence he came with speediest foot
return.

With which may be compared Pötter's version:—

Not to be born is Heav'n's first grace,
If born, extinguish'd soon the vital flame;
Back to return from whence it came,
Is heav'n's next blessing to man's wretch-
ed race.

I am here reminded of a note in Wakefield's *Matthew*, 4to. p. 367, on the Case of Judas (xxv. 24). That scriptural critic, who brought his various learning, as a glad offering to the Sanctuary of Religion, remarks on the expression *had not been born*, that it is "a proverbial sentence, meaning in general that this action would be attended by very calamitous consequences to the criminal." He adds, citing a couplet from the Greek Epigrams, that "it is common for unhappy people to wish that they had never been born;" and subjoins from Maimonides (*Mor. Nev. i. 32, Buxtorf*) this *Jewish sentence*, "Whoever does not spare the glory of his Creator, it were better for him not to have come into the world."

It is remarkable that Mr. Wakefield, who has here qualified the force of the phrase, *had not been born*, appears to have forgotten that at p. 361, of the same work, (on Matt. xxv. 46) he had taken it strictly as an argument against the *hypothesis* of the *final happiness* of the wicked," which he, with evident reluctance, concludes to be "*unscriptural*, because then, in no instance, can it be better for a man *never to have been born*: a case, which the N. T. not only supposes, but exemplifies"—*aliquando bonus dormitat*. Gilbert Wakefield (of whom I had some knowledge) had considered the divine attributes and the perfectability of man with too much attention to have easily become a consistent advocate for the dreary doctrine of human destruction.

R. B.

American Proclamation of a Fast-Day.

[It is perhaps to be regretted that in any country, Religion should be associated with War, which is seldom

on any side justifiable. The different manner, however, in which governments appeal, in their quarrels, to the Lord of Hosts, is characteristic of the spirit of their institutions. In this view, we have been considerably impressed with the following Proclamation of a Day of Humiliation by the President of the United States, during the late unhappy contest with this country; and venture to insert it in our Repository, wishing it to be read, as it surely may, now that the two countries are at peace, not as a political manifesto, but as a *State Curiosity*. Ed.]

WHEREAS the Congress of the United States, by a joint resolution of the two houses, have signified a request that a day may be recommended, to be observed by the people of the United States with religious solemnity, as a day of *Public Humiliation and Prayer*; and whereas in times of public calamity, such as that of the war, brought on the United States by the injustice of a foreign government, it is especially becoming, that the hearts of all should be touched with the same, and the eyes of all be turned to that Almighty Power, in whose hand are the welfare and destiny of nations: I do, therefore, issue this my proclamation, recommending to all who shall be piously disposed, to unite their hearts and voices in addressing, at one and the same time, their vows and adorations to the great Parent and Sovereign of the Universe, that they assemble on the second Thursday of September next, in their respective religious congregations, to render him thanks for the many blessings he has bestowed on the people of the United States; that he has blessed them with a land capable of yielding all the necessities and requisites of human life, with ample means for convenient exchanges with foreign countries; that he has blessed the labours employed in its cultivation and improvement; that he is now blessing the exertions to extend and establish the arts and manufactures, which will secure within ourselves supplies too important to remain dependent on the precarious policy, or the peaceable dispositions of other nations; and particularly that he has blessed the United States with a political constitution, founded on

the will and authority of the whole people, and guaranteeing to each individual security, not only of his person and his property, but of those sacred rights of conscience, so essential to his present happiness and so dear to his future hopes:—that with those expressions of devout thankfulness be joined supplications to the same Almighty Power, that he would look down with compassion on our infirmities, that he would pardon our manifold transgressions, and awaken and strengthen in all the wholesome purposes of repentance and amendment; that in this season of trial and calamity, he would preside in a particular manner over our public councils, and inspire all citizens with a love of their country, and with those fraternal affections, and that mutual confidence, which have so happy a tendency to make us safe at home and respected abroad; and that, as he was graciously pleased, heretofore, to smile on our struggles against the attempts of the government of the empire of which these states then made a part, to wrest from them the rights and privileges to which they were entitled in common with every other part, and to raise them to the station of an independent and sovereign people; so he would now be pleased, in like manner, to bestow his blessing on our arms in resisting the hostile and persevering efforts of the same power to degrade us on the ocean, the common inheritance of all, from rights and immunities, belonging and essential to the American people, as a co-equal member of the great community of independent nations; and that, inspiring our enemies with moderation, with justice, and with that spirit of reasonable accommodation, which our country has continued to manifest, we may be enabled to beat our swords into ploughshares, and to enjoy in peace, every man, the fruits of his honest industry and the rewards of his lawful enterprise. If the public homage of a people can ever be worthy the favourable regard of the holy and omniscient Being to whom it is addressed, it must be that in which those who join in it are guided only by their free choice, by the impulse of their hearts and the dictates of their consciences, and such a spectacle must be interesting to all Christian nations;

as proving that religion, that gift of heaven for the good of man, freed from all coercive edicts, from that unhallowed connexion with the powers of this world, which corrupts religion into an instrument or an usurper of the policy of the State, and making no appeal but to reason, to the heart and to the conscience, can spread its benign influence every where, and can attract to the Divine Altar those free-will offerings of humble supplication, thanksgiving and praise, which alone can be acceptable to Him, whom no hypocrisy can deceive and no forced sacrifices propitiate.

Upon these principles, and with these views, the good people of the United States are invited, in conformity with the resolution aforesaid, to dedicate the day above-named to the religious solemnities therein recommended.

Given at Washington this twenty-third day of July, in the year of our Lord 1813.

J. MADISON.

York, Jan. 4th, 1816.

SIR,

IN a former paper I endeavoured to state to you some thoughts which had occurred to me with increased emphasis, after reading the enlightened and consolatory treatise of Dr. Coggin, in farther illustration of the strong presumptive evidence which arises from a careful examination of the known phenomena of the human mind, compared with the leading objects of divine revelation, that both have the same great Being for their Author: and I now beg leave to occupy a few of your pages by the insertion of some additional reflections tending to corroborate the still more important truth, closely connected indeed with the former, that the great and benevolent object of both, is the ultimate perfection and happiness of the whole human race. We would even presume to go further, and add, if creatures so ignorant and liable to error might indulge in a speculation so vast and magnificent, that all things not only in this world but throughout the boundless Universe, "are working together for good," for the production of the greatest general perfection and happiness, so that every rational being, from the highest to the lowest

will finally rejoice "in hope of the glory of God."

There is every reason to believe, quite independent of any intimation we might receive on the subject from our own observation or from revelation, that, as there are no chasms or breaks in the chain of being from man down to the lowest reptile, so in like manner a similar enlargement of intellect may gradually take place in the various orders of beings that rank above him, up to the highest excellence that created Intelligences can ever attain. Infinite benevolence, united with infinite power, seems to require that which appears actually to take place; namely, that sentient beings capable of some degree of happiness should pervade and fill every part of habitable space: and if this be the fact, there must have been in the intermediate gradation between the creatures governed by mere instinct and those next above them, to whom the power of reason is super-added, a creature such as man; *—a creature at first, impotent, and wholly governed by present objects, subject during a series of years, if not through the whole of his probationary state to innumerable errors and follies, but capable, if he gain the victory over them, of attaining to very high de-

* The writer is tempted to subjoin the following passage on this subject from a volume of Discourses chiefly on practical subjects, recently published. P. 8, "When we reflect," says the author, "that the springing grass, the opening flower, the spreading tree, are each of them the habitation of innumerable living things, all of them enjoying the utmost perfection of their natures, rejoicing in the liberality of an unknown God; when, from these minute and invisible objects of his bounty, we raise our eyes and indulge our memory and imagination, and extend our view more widely through all the regions of the earth, the waters and the air; of the stagnant lake, the flowing river and the restless ocean, on every climate, under every sky; on the lonely forest, the barren hills and uncultivated vales; when we find them all inhabited by their proper people; every element replete with life; not a corner of the world, scarce an atom of his creation but where some happy being is rejoicing in his goodness; our souls are elevated with diviner transports, we seem to sympathize with the whole creation of God, and in some measure to enjoy the happiness of the world!"

gress of mental and moral excellence, and eventually of being fitted for a very exalted place, when this life shall be over, in those celestial abodes, where dwelleth everlasting uprightness.

Now it is clear, that in addition to the faculty of reason, he who forms this link in the immeasurable chain, must possess the power of deliberating and choosing between two contrary modes of action, (call it free-will, or being influenced by motives, or by whatever other name you please) for otherwise he could not be deemed an accountable creature, or gain those permanent habits by a long series of conscientious self-government and virtuous exertion, which are requisite for the formation of a finished character, and essential to his being fitted for heavenly happiness.

If it should be inquired, why man was not originally endowed with such superior faculties as should have effectually preserved him from every sinful deviation ;—with views so just and extended of his duty to God and his own happiness, as should have led him unerringly forward in the plain tranquil paths of piety and virtue ? it is obvious to reply, that this in fact would be to inquire why such a creature as man should ever have been formed. Besides, had he been created impeccable, without the possibility of transgressing, or even had he been placed in a situation where the temptations to transgress were less frequent and less powerful, he might indeed have remained innocent, but could hardly have been called virtuous ; and although his existence might still have been a blessing, yet surely not a blessing compared with his, who “by patient continuance in well doing,” has at length formed a character which may in some measure be deemed his own ; and who has thereby become fitted, through the infinite mercy of God, for “honour, glory and immortality.” How do we know that the previous discipline arising from great imperfection within, and multiplied temptations from without, may not have been indispensable to the attainment of that firmness and stability of virtue, which the future exalted stations to which such happy persons will be promoted, may absolutely require ? We know who it was that was made perfect

through suffering. And it may be true, for any thing we know to the contrary, that every order of created being from feeble man to the glorious Archangel that stands before the throne of the Most High ; may all of them have previously passed through a scene of probation ; or, in other words, may from very small beginnings have made continual advances from one degree of perfection to another.

But be this as it may, in respect to ourselves at least, that this is actually the fact, is suggested by reason, and amply confirmed by revelation. If the amiable, diligent child will eventually become the intelligent, virtuous man, is it probable, is it at all analogous to what we certainly do or may know of the power, the wisdom, and the goodness of God, that when the man thus disciplined and prepared, shall have fully attained to all the wisdom and all the knowledge of which in this mortal state he is capable ; when the great object of his life, it may be for a series of succeeding years, shall have been to devote himself faithfully to the service of God and the good of his fellow-creatures ; that, at the very moment when these rare endowments, obtained with so much labour, and fostered with so much care, appear to have formed a complete habit, that they should then in an instant be for ever extinguished ; lost and eternally buried in the silence of the tomb ?—Most happily, however, for the sincere believer in the gospel of Christ, what reason intimates and piety most fervently desires, revelation demonstratively confirms. There we are fully apprized that the present life is but the seed-time of human being, that “whatever a man sows, that shall he also reap,” and that those who overcome the temptations to sin, shall finally attain “the prize of the high calling in Christ Jesus our Lord.”

But the interesting, important question will be asked, If those only who are Christians in deed, as well as in name, shall attain to this blessedness, what must be the portion, not alone of the incorrigibly wicked, but of the myriads on myriads in every age and in every country who unhappily fall far below this Christian standard ; and this, through all the various stages of imperfection from mere harmlessness,

of character to the sad extremes of profligacy and vice? Alas, shall they all perish for ever? Or where and how must the line of demarcation be drawn? On this subject, reason has but little to depose, and the page of revelation is not explicit. Of this, however, we may rest assured, though it is not for us to know the times and the seasons, that the judge of all the earth will do right. But if we have no data from which to reason accurately, and no explicit declaration from scripture, perhaps from analogy some little information may be derived on this perplexing subject, remembering, however, that in the region of conjecture, even when aided by this borrowed light, we ought always to proceed, if not with timid, yet with wary, cautious steps.

If then it is highly probable, as we have seen, that in the various orders of beings superior to man, the ascent above him should be regular and gradual, in like manner as we see the descent below him, and especially if it be requisite that all must equally pass through a state of probation before they are fitted for durable, complete happiness; may it not be, that those who have not duly improved the opportunities of the present state, may be destined to occupy some of those intermediate stages in a future life in which greater and more severe discipline may be employed to remove the deep stains of guilt; contracted, not merely by ignorance and folly, but by pride, sensuality, ambition, cruelty and revenge?

In corroboration of this suggestion it may be observed, that every thing we see or witness around us, whether in the material, the vegetable, the animal, or the intellectual creation, are parts of one great whole, evidently subservient to each other, and working together (as we continually more clearly perceive in proportion to our advancement in knowledge) for the greater good of all. In this world nothing is of itself complete; and from analogy may we not conclude that, as the whole universe is equally dependent upon the great Creator and Sovereign Lord of all, the same general law extends to other systems and other worlds, and that all have a mutual relation to, and act and react upon each other? In fact, we are certain, that in respect of the general

laws of which we have any knowledge, this mutual subserviency does actually take place. We know that the same sun which gives light and heat and animates the principle of vegetation in our little planet, dispenses in like manner similar advantages and blessings to other planetary worlds, which like our own, move around him; that the ebbing and flowing tides of the ever-changing ocean are regulated by the immediate influence of the friendly satellite, which monthly completes her revolution around its shores, and which may probably in her turn be curiously connected with and dependent upon our globe for multiplied phenomena essential to her welfare, of which we have no knowledge. We perceive likewise that even the fixed stars which illuminate immeasurable space, and are probably so many suns that like our own dispense light and heat to systems of revolving worlds, do not refuse their friendly assistance, notwithstanding their inconceivable distance, to the bewildered mariner, who, without their aid, would infallibly perish.

What then is God? How transcendantly glorious is the small glimpse we thus transiently obtain of Him, "in whom, and through whom and to whom are all things!" Well might the pious psalmist of antiquity exclaim, "Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up to heaven thou art there, if I make my bed in hades behold thou art there! If I take the wings of the morning and remain in the uttermost parts of the sea, even there shall thine hand lead me, and thy right hand shall hold me!" Of what infinite importance it is that we should desire above all things to impress this great truth upon our minds, and should make it our most ardent endeavour to live always as in his sight!

If it be indeed true, that God is every where, at all times present, what a subject of alarm to the impenitently wicked! What a source of trust and confidence and consolation and triumph, to the godly and upright! Surely, Mr. Editor, Unitarians beyond all others, they who profess a purer Christianity, should especially labour to cultivate this devotional spirit; they, whose belief is so simple and sublime; so perfectly

consonant to all the grand and striking phenomena they see around them; so, wholly unmixed with metaphysical subtleties and scholastic contradictions, should be anxiously solicitous, in humble obedience to the solemn injunctions of their divine Master, "to let their light so shine before men," that others seeing their incorruptible integrity, their exemplary piety, their courage in refusing to be conformed to this world, its delusive maxims and its unhallowed, dissipated pursuits,—their unbounded Christian benevolence, ever ready to join in every good work and labour of love, should thence be more powerfully stimulated "to glorify their father who is in heaven!"

May we indeed hope to see the happy day when the superior excellence of Unitarian practice shall perfectly harmonize with the superior purity of Unitarian faith? And that the Monthly Repository may have the distinguished honour of contributing towards this glorious result, is the ardent wish of a sincere friend, and constant reader,

C. C.

SIR,

Oct. 22, 1815.

IT appears suitable to your design of connecting Theology and Literature, to notice in works, where they might not have been expected, any hints of a theological complexion. With this view I offer you the following passages:

Mr. Rymer, Historiographer to King William, who appears to have been well versed in polite literature, but is now chiefly known by his great Collection of the *Fœdera*, wrote on "the Antiquity, Power and Decay of Parliaments," in the form of a Letter, published in 1714, a few months after the author's decease. Having described an "artificial mixed sort of government that always has obtained in Europe, and that which all, in some manner or other, with more or less success and perfection, have tended to as the centre and only place of rest," he says, p. 9,

"The first writers among us had their imaginations so overborne with the excellency of kingly government, that they fancied in heaven Jupiter to be the King of the Gods. And yet they thought the Common Council so necessary and essential, that

Homer represents even Jupiter, upon a great occasion, calling his θεῶν ἄγορην, his *Parliament of the Gods*." The author then adds the passage for which I have quoted him:

"I have heard Divines observe something of this kind, as figured of God Almighty from those words, *Let us make man*. Those words, in the plural number, to them seemed to import, *as if God summoned a Parliament of the Trinity*, to consult upon that arduous affair. Our Christian Poets have taken the same liberty, and fancied this, as an image of greatness, where could be no accession to the Wisdom and Omnipotence."

Mr. Rymer has at least insinuated his doubts of the popular Theology, on a very important point, by this manner of referring to it. He might, I apprehend, have quoted several *Christian Poets*, who had thus indulged in *theological* as well as poetical licence. I conjectured at first, that *Milton* was in his thoughts. Yet on refreshing my recollection, by a reference to *Paradise Lost*, I find the author, to be no Trinitarian, but what, for distinction, has been denominated a *high Arian*.

I am not aware that throughout that Poem there is any acknowledgment of what has been called the distinct personality of a Holy Spirit, or any thing beyond a subordinate Deity attributed to the Son, *the filial Godhead*, who goes forth to the work of creation (B. vii.) *in paternal glory*. On the creation of man the poet, instead of introducing a Trinity, sings how

—————th' Omnipotent
Eternal Father (for where is not he
Present?) thus to his Son audibly spake,
Let us now make Man in our own image,
man
In our similitude.

It is a later poet, *Young*, who, somewhere in his prose works, infers the dignity of man from the whole Trinity having been employed in his creation. *Young's* theological ideas were indeed so gross, that in the *Night Thoughts* he describes the *Crucifixion* as

Expended Deity, on human weal;
and ranks this as principal among
——the great truths, which burst the
tenfold night
Of Heathen error, with a golden flood
Of endless day.

As if a dying God or, as he quaintly sings, an *expended Deity* had been a novelty to *Heathens*, who could have referred the *Christian* poet to their *Jupiter's* tomb.

Well might a theologian of such a *wide swallow* complain, as Young does at the commencement of the *Centaur*, that "Socinus, like our infidels, was one of a narrow throat;" thus also discovering the ignorance or injustice too common with the reputed Orthodox, on such subjects. Yet could Young be really ignorant that a Bishop of St. David's, not a *Burgess*, had recommended, in a Charge to his Clergy, the work of Socinus, *de auctoritate sacræ scripturæ*, as a *valuable performance*, and that a Clergyman had published a translation of the work, dedicated to Queen Caroline, under the title of a *Demonstration of the Truth of the Christian Religion*. I have now before me the 2nd edition, 1732.

IGNOTUS.

SIR,
 AMONG the *Say Papers*, in your Vol. iv. p. 483, is an account in one of Mrs. Shepherd's letters, of a *Jubilee* celebrated at Stockholm in 1717, on the 2nd Centenary of the *Reformation*, which was considered as commenced by Luther, when "on the eve of *All Saints*, in 1517, he affixed on the Church adjoining the Castle of Wittemberg his Thesis containing thirty-five Propositions against *Indulgencies*, challenging any one to oppose them either by writing or public disputation." That this Jubilee was, at least partially, observed in England, appears from a published Sermon, entitled,

"*The Duty of Reformation*. Set forth in a Sermon, preached at St. James's, in the Chapel of his late Royal Highness Prince George of Denmark, on the nineteenth Sunday after Trinity, 1717. On occasion of the *Jubilee*, kept about this time, by some Protestant Churches, in remembrance of the Reformation begun two hundred years ago. By Anthony William Boehm, Chaplain to his late Royal Highness. London. 1718."

The name *Jubilee* has been rendered almost contemptible, in this country, by the servile purposes of courtly adulation, to which, not many years ago, it was applied. Otherwise a re-

ligious Jubilee may be not unworthily celebrated by those who shall survive to the now approaching third Centenary of the *Reformation*, an event, to be valued not so much for the state of things it immediately produced, as for that which it has occasioned.

The door, opened by Luther, to free inquiry in religion, can now no more be shut than the gates of the poet which barred the passage out of Chaos. Notwithstanding a transient obscurity the light will surely shine *unto the perfect day*. Nor can I forbear to apostrophize the persecutor in the sublime language of the *Bard*,
 Fond impious man think'st thou yon sanguine cloud,
 Rais'd by thy breath, has quench'd the orb of day?

To-morrow he repairs the golden flood
 And warms the nations with redoubled ray.

It will probably be the admiration of posterity that modern statesmen should have given themselves credit for having secured the repose of Europe while they have united *Tros Rutulusve*—Papist, Protestant, and Greek; to restore that spiritual domination which had sunk into insignificance under the genius of Napoleon, but which for ages before had continually embroiled the world. *Dagon* is indeed again set on his pedestal, yet, I trust, his mutilations can never be repaired.

OTIOSUS.

SIR,
 AMONG the many laudable efforts now making to decrease what I must take the liberty of calling idolatry, and to increase the number of Unitarian Christians, I have sometimes been a little surprised, that it has not hitherto been thought of sufficient importance to make the road more generally easy for the members of the Established Church. It is well known that great numbers of them are highly dissatisfied with much of what they there meet with—with the Trinity—with their creeds—with the length of their services—and with the frequent repetitions in the same service. Notwithstanding all these solid objections, however, it is equally well known, that but few of them can be prevailed upon to quit "the Church" for "the Meeting-house," where the minister prays, not in a

form agreed upon by his congregation, but according to his own good pleasure, which sometimes introduces a little politics into his religion.

Most sincerely therefore do I wish that Unitarians would adopt the liturgic form of prayer, as a mean the most probable of inducing the members of the establishment to join them. In a Liturgy, consisting of as many services as you please, the Trinitarian would see—that you had kept clear of all his objections—all the world would have the clearest evidence that Unitarians are not the atheistical or deistical persons they are too generally supposed to be—and, to name no further advantage, in the event of the minister's absence or illness the devotional part of the service need never be omitted. This I am sorry to see, by the last number of the *Christian Reformer*, has been the case lately at such a place at Norwich; and, in the present dearth of ministers, is too frequently the case elsewhere.

In fine, Mr. Editor, I beg leave very respectfully to propose, that the term Meeting-house be entirely discarded, and that of Unitarian Church be substituted throughout the country—that a Liturgy of two or more services be universally adopted—that the churches every where be kept in the best possible condition, and comfortably warmed in cold weather—and, the road being thus made both straight and pleasant, I am satisfied we should much more frequently see the serious and respectable members of the establishment in our churches than we have hitherto done, or are at all likely to do under the present system; the gulph between the Church and the Meeting-house being so great, that few there be who attempt to pass it.

L.

P. S. Although we have lately heard nothing of the plan for forming Unitarians into a more compact body, so important an object is, I trust, in progress.

Royston, Dec. 10, 1815.

SIR,

I SHOULD not have sent this letter to your Repository if I had not known, that your readers are generally reckoned among the thinking part of the religious world. The subject is the Lord's Supper. My at-

tention was excited to this subject, by a remark in Hall's publication on "Terms of Communion," page 129, where it is said that, "the Lord's Supper is a *positive* and *arbitrary* institution, in consequence of which the right to it, is not to be judged of by moral considerations and general reasoning, but by *express prescription* and command." Now then, I wish to know from honest men and Christians, how it happens, that the *modern* disciples of Christ, eat *leavened* bread, contrary to express prescription and the example of their Master? Who can claim a right to *alter* a title of a *positive* and *arbitrary* institution? This is Antichrist in the only true sense of that word; and he who can claim a right to alter *one* part of a positive institution, has the same right to alter any other part, or to alter the whole. A *few* words are sufficient for the wise, and the thinking part of mankind.

Yours, &c.

F.

Birmingham, Jan. 2, 1816.

SIR,

I CONGRATULATE you and the friends of uncorrupted Christianity on the proposal for publishing a uniform and complete edition of *Dr. Priestley's Theological Works*. The editor (our much-respected friend, Mr. Rutt) is richly entitled to the thanks of the Unitarian public. It is evident, from the proposed mode of publication,* that the only objects he can have in view in entering upon so laborious an undertaking are the promotion of the great cause of rational Christianity, and of erecting an honourable and lasting monument to the memory of one of the best Christians and greatest philosophers of the age.

Looking forward to this publication with much pleasure (though, I confess, not altogether unmixed with anxiety, lest the expense of the undertaking should prevent many warm friends to the cause from giving it their support) I beg leave particularly

* A friend of mine, conversant with the expenses of publishing, tells me that a volume of the same bulk with that proposed for the *Works* (which will cost the subscribers about 13s. 6d.) could not be sold to the public by a bookseller for less than 18s.

to recommend it to the managers of our different *Congregational Libraries*, which are now pretty generally scattered throughout the kingdom; and as three or four hundred subscribers will, I conceive, be sufficient to ensure the appearance of the *Works*, these Libraries would certainly go a great way in making up that number.

It would be too much to expect that, in addition to the gratuitous labour of such an undertaking, the worthy Editor should also be subject to loss; it is therefore highly desirable that those friends, who are able and willing to countenance the publication should do so *without delay*, as the carrying so large a work through the press must necessarily occupy a considerable portion of time.

I am, Sir,

Yours, &c.

A SUBSCRIBER.

Bromley, Feb. 12, 1816.

SIR,

I SHALL thank you to give a place in the Repository to my Proposals for publishing Dr. Priestley's Theological Works. I am, of course, unable to ascertain, at present, whether the projected edition will be sufficiently encouraged by subscriptions. I wish, however, whatever may be the result, to leave recorded among your pages an account of the nature and extent of the design. I remain, Sir,

Yours, &c.

J. T. R.

Proposals for publishing by Subscription, in Medium, 8vo., Dr. Priestley's Theological Works. To be edited by J. T. Rutt.

It may be fairly presumed that many persons, disposed to religious inquiry, especially amongst the now increasing number of Unitarians, will be inclined to encourage an edition of Dr. Priestley's Theological Works, on an economical plan.

To accommodate such persons, it is proposed, (under the general title of Theological Works,) to reprint such of Dr. Priestley's publications as are classed, in the Catalogue annexed to his Memoirs, under the following heads:—*Metaphysics*—*Religious Liberty*—*Ecclesiastical History*—*Evidences of the Christian Revelation*—*Defences of Unitarianism* and *Miscellaneous Theology*; including his Papers in the Theological Repository, and the Prefaces to his Scientific and

Miscellaneous Works, or any incidental passages in them, where he has declared or defended his theological opinions. This enumeration cannot fail to comprehend several repetitions of subjects, first hastily sketched, and afterwards more elaborately detailed. The proposed Editor is, however, desirous of ascertaining whether persons may not be found, to encourage the projected edition, who may wish to possess all these Works of Dr. Priestley, to observe, for themselves, the progress of such a mind, and to discover the first hints of those opinions which subjected their author to so much evil as well as good report.

It is designed to accompany the edition with Notes, some of which appear to be required from the lapse of years since Dr. Priestley became known as a theological writer. These notes to be as concise, as the purpose of conveying useful information will permit; and generally employed to notice such inconsistencies or variations of opinion as could scarcely have been avoided in publications which extended through nearly forty years—to correct any errors which may be discovered in dates or references, such as the considerate will readily excuse in a writer who was so often urged by the ardour of his mind and an impulse of incumbent duty to a rapid employment of his ready pen—to supply additional authorities, where such can be discovered, and especially to quote the passages from authors whose works have become less accessible than when Dr. Priestley alluded to their opinions. By these notes it is also intended to form a connexion between the author's works, to remark what strictures they at first excited, or the more extended controversies to which they gave occasion.

In the arrangement of such an edition, it is proposed to make the contents of each volume succeed in the order of time as nearly as a proper connexion of subjects will allow. The first volume is intended to include the *Institutes*, which will be preceded by a Life of the Author, compiled, with a particular reference to the projected edition, chiefly on the authorities of his own Memoirs, incidental notices in his Works, the Continuation by Mr. Priestley, and the Memoirs of Mr. Lindsey by the Rev. T. Belsham, on whose approbation and concurrence the proposed Editor is happy

to be allowed to rely. Should any friends to the memory of Dr. Priestley, and to this design, be in possession of unpublished letters or papers, which they would commit to the Editor's discretion, he would be much obliged by such communications. He begs leave, also, generally to solicit the readers of Dr. Priestley's works, to give him any information, through the medium of the Monthly Repository, or otherwise, which may assist him in rendering the projected edition a tribute, not altogether unworthy of the well-earned reputation of the author, whose memory will be always cherished by the friends of civil and religious liberty, of free inquiry and of evangelical simplicity and truth.

In the edition now proposed the types of the text and notes are intended to be the same as those of Lardner's Works, in the late Mr. Johnson's octavo edition, with an equally full page, which will contain more than two of the usual octavo pages. The typographical execution, especially as to correctness, will be, deservedly, an object of peculiar attention.

It is expected that sixteen volumes, each containing from 500 to 600 pages, will complete the intended publication, or at most eighteen such volumes, should the proposed notes extend further than at present apprehended. These volumes will include, under the general title of Dr. Priestley's Theological Works, what are now extended into nearly forty octavo volumes, and more than fifty pamphlets of various sizes.

To accomplish this design, a subscription of *Two Guineas* is proposed to be paid on subscribers giving their names, and *Half a Guinea* on the delivery of each volume. Only a small number of copies, beyond those subscribed for, to be printed.

The following friends to the proposed undertaking have obligingly offered to promote its success by receiving subscriptions:

London—Rev. *R. Aspland*, Durham House, Hackney Road; Mr. *R. Hunter*, Bookseller, St. Paul's Church Yard; Mr. *D. Eaton*, Bookseller, No. 187, High Holborn; and Messrs. *Stower and Smallfield*, Printers, Hackney.
Bath—Rev. *Joseph Hunter*.
Bilston—Mr. *S. Bassford*, Bookseller.

Birmingham—Rev. *J. Kentish*; Mr. *J. B. Toulmin*.
Bristol—Rev. *Dr. Estlin*.
Chichester—Rev. *W. J. Fox*.
Cranbrook—Mr. *S. Dobell*.
Crewkerne—Rev. *W. Blake*.
Derby Row—Rev. — *Higginson*.
Dorchester—Rev. *B. Treleaven*.
Exeter—Rev. *Dr. Carpenter*.
Glasgow—Rev. *James Yates*; Mr. *George Harris*, College.
Kidderminster—Rev. *R. Fry*.
Leeds—Rev. *T. Jervis*.
Lewes—Mr. *Ebenezer Johnston*.
Lincoln—Rev. — *Hawkes*.
Liverpool—Rev. *John Yates*; Mr. *F. B. Wright*, Printer.
Manchester—Rev. *J. Grundy*.
Newcastle—Rev. *W. Turner*.
Norwich—Rev. *T. Madge*.
Nottingham—Rev. *James Tayler*; Mr. *E. B. Robinson*, Bookseller.
Portsmouth—Rev. *R. Scott*.
Southampton—Mr. *B. Travers*.
Stockport—Rev. *Samuel Parker*.
Warrington—Rev. *W. Broadbent*.
Wisbeach—Rev. *R. Wright*.
Wolverhampton—Mr. *Joseph Pearson*.
Yarmouth—Mr. *W. Alexander*, Bookseller.
York—Rev. *C. Wellbeloved*.

The friends to this undertaking who design to encourage it by their subscriptions are requested to give their names immediately, as the first volume will be prepared for the press, as soon as the number of subscribers appears sufficient to defray the mere expenses of publication. One volume will be delivered, if possible, every three months.

Should it unexpectedly appear, after a fair experiment, that this design has failed for want of even a moderate encouragement, the sums subscribed shall be punctually returned to the subscribers.

Bromley, Middlesex, Dec. 27, 1815.

SIR,

Nov. 27, 1815.

ONE of the four Poets whom Johnson specially recommended for insertion in his Collection, was Dr. Yalden. I lately discovered a powerful reason for the choice of Yalden, who, in the following lines, anticipated the malignity of the Biographer towards the principles and character of Milton.

On the re-printing Milton's Prose Works, 1698. Written in his Paradise Lost.
These sacred lines with wonder we peruse,
And praise the flights of a seraphic Muse,

Till thy seditious prose provokes our rage,
And soils the beauties of thy brightest
page.

Thus here we see transporting scenes arise,
Heav'n's radiant host, and opening para-
dise ;

Then trembling view the dread abyss be-
neath,
Hell's horrid mansions, and the realms of
death.

Whilst here thy bold majestic numbers
rise,
And range th' embattled legions of the
skies,

With armies fill the azure plains of light,
And paint the lively terrors of the fight,
We own the poet worthy to rehearse
Heav'n's lasting triumphs in immortal
verse :

But when thy impious mercenary pen
Insults the best of princes, best of men,
Our admiration turns to just disdain,
And we revoke the fond applause again.

Like the fall'n angels in their happy
state,
Thou shar'dst their nature, insolence and
fate :

To harps divine, immortal hymns they
sung,
As sweet thy voice, as sweet thy lyre was
strung.

As they did rebels to th' Almighty grow,
So thou prophan'st his image here below.
Apostate bard ! may not thy guilty ghost,
Discover to its own eternal cost,
That as they heaven, thou paradise hast
lost !

The "impious and mercenary pen" of Milton, and Charles, "the best of princes, best of men," are poetic fancies, equally amusing. Yalden, who died in 1736, aged 65, had been a contemporary, at Magdalen College, Oxford, with Addison and Sacheverell, adhering to the political principles of the latter. In the heaven of Court-Divines and Poets, Kings, or Protectors, when Kings could not be found, have always shone as stars of the first magnitude. Thus Sprat, who, as a young collegian, in 1658, while hopeless of the return of royalty, chaunted the praises of the deceased Cromwell, "the subject of the noblest pens and most divine phansies," was ready, as a grateful Bishop, to celebrate, in a mournful Pastoral, the Apotheosis of Charles II. How different a place was discovered by the uncourtly Quevedo, in one of his Visions, for "all the Kings that ever reigned." Grotius too, in his *Votum pro pace*, as translated in 1652, quotes for a "true saying," that "all good

Princes may have their names easily inscribed within the compass of one ring." He, however, advises the people "to desire the best, and give God thanks for the middle sort, and bear with the worst, for the doctrine and example of Christ."

PLEBEIUS.

Bromley, Feb. 4, 1816.

SIR,

IN the number for Feb. 1813, Vol. viii. p. 110, a curious "Quaker Creed" is given with some judicious remarks on it by "N. C.," in order to shew your readers "what sort of a Trinity it is, which at least some highly accredited members of this Society profess to believe." He was furnished with it "by a Friend," who had, it seems, questioned his right to consider himself a Christian, "because he was understood not to believe in the Divinity of Christ."

Your correspondent replied, "that if by divinity was meant, divine commission and authority, he believed it as firmly as any person"—but that if this term meant, "essential Deity, equality with the Father," he did not conceive "that any person could prove such a doctrine from the scriptures." The friend "declined entering into any explanations," observing, "that it was not the practice of their Society to engage in theological controversy." But in return for Dr. Priestley's Appeal, and Elwall's Trial, he furnished "N. C." with the said "Quaker Creed," which the latter sent for insertion in your Journal. It does not, as he remarked, even hold the doctrine of "a mere modal Trinity," explicitly disavowing the idea of "three persons, or essences," in the Deity. That in short, like other modifications of the Sabellian scheme it only supplies "a pretence for the [partial] use of orthodox language, while the real doctrine is strictly Unitarian."

Yet has this Creed been lately republished, verbatim, by an accredited Elder in the Society of Friends, William Alexander, of York, in his "Annual Monitor, for the year 1816," with this commentary preface: THE following explanation of the Unity of the Divine Being was found in MS. a few years ago, bearing the marks of not being a very modern production; but without any clue by which to disco-

ver the author. Its coincidence with the sentiments of the Editor induced him to request a copy of the individual among whose papers it was found, and he trusts it will not be less pleasing to many of his readers.

"The words, in the general, are placed in brackets, being an addition which he has ventured to insert; as he does not conceive by the *tenure* [tenor] of the whole piece, that the author intended so unqualified a restriction of the several appellations as his words may otherwise possibly imply."

To enable your readers to judge of this singular piece of conjectural criticism, I will subjoin the paragraph to which it relates, with the intended amendment, viz. "The different appellations of Father, Son, and Holy Spirit are, nevertheless, not to be used indifferently or indiscriminately one for another, because [in the general] they are properly and consistently used *only*, as this one Supreme, Self-existing Essence is considered in different points of view."

I have put the above word *only* in italics, as Wm. Alexander seems to have overlooked its import, and because the passage is absolutely incompatible with the construction he would put upon it. His criticism reminds me of the groundless and fanciful notion of a worthy man, and a reputedly orthodox divine, who being closely pressed with scriptural proofs, that prayer should only be offered to *God the Father*, admitted that *in the general*, such was the duty, and had always been the practice of Christians; but nevertheless contended for the propriety of *sometimes* addressing prayer to *Christ* in cases of *peculiar emergency*!

The above and every other modification of the Sabellian hypothesis, that I have seen, asserts that there is "but one true God," as all Christians agree, and also that this Supreme Being does not consist, as all Trinitarians affirm, of "three distinct persons," and is so far sound and scriptural. As it is also, in representing this one true God, as the "first Cause of all things, from whence the whole universe derives its origin and existence," the proper Author of all temporal and spiritual blessings.

When, however, it declares that "the different appellations of Father,

Son, and Holy Spirit," are essentially and identically *one* and *the same*, each signifying *the true God*, my reverence for the authentic records of the Christian Revelation induces me to withhold my assent. I cannot find that they contain any such doctrine.

And although the author of this Creed, like other Sabellians, uses such very incorrect language, it is obvious he felt the necessity of distinguishing those "different appellations" from each other, and that he exclusively ascribed the creation and existence of all things both animate and inanimate "to God the Father."

The first part of this Creed is purely Sabellian. If the second part concerning the Son is pure Quakerism, N. C.'s correct observation that not a word is used under this head "that can be supposed to have the remotest reference to the history, doctrine, death or resurrection of the Lord Jesus Christ," is well worthy the serious attention of its members, and especially of Wm. Alexander, the publisher and patron of this Creed. Recommending it to their notice,

I am, sincerely yours,
THOMAS FOSTER.

Newington Green, Feb. 6, 1816.

SIR,

YOUR last number (p. 16,) contains animadversions on a Sermon of mine, to which I deem some reply necessary. Such animadversions may not be unprecedented, but they are rather unusual, and I conceive hardly justifiable. Is it not enough that authors be subjected to the judgments and decisions of anonymous reviewers without the privilege of appeal or reply? Must they also be exposed to the attacks of anonymous letter-writers?

There are several circumstances connected with the indictment in question not very creditable to him who drew it up. He is an officious accuser. For the same reason that he writes reprehensively of me or of my publications a thousand others might do so; but I do not suppose that he has an ex-officio commission to put himself forward as accuser-general. He says that "there can be but one opinion" respecting my Sermon; but for that very reason the publishing of his opinion was uncalled for and unnecessary. I would

not hastily suspect or impute bad motives ; but I must be permitted to say that there is some appearance of envy about his strictures. He indirectly confesses it was the character given of the sermon as "acute, able and eloquent," that provoked his reproaches ; and without considering the abatement made in the concluding remarks of the Review, he reluctantly and grudgingly admits of any excellence by saying, "whatever may be thought of the argument which, though clear and simple, does not strike me as peculiarly ingenious or novel." If this be not the language of envy it is so very like it as to be in danger of misleading common understandings. I have a higher opinion of the talents of the writer than to suppose he cannot rise to honourable distinction by the native buoyancy of his own genius ; or that he must attempt to pull down the reputation of surrounding talents lest his own should be overshadowed and concealed. But why does he not abstain from the very appearance of ignoble motives ? He complains loudly and bitterly of uncourteousness and uncharitableness ; yet he can be very uncourteous and uncharitable in his turn ; which is something like (to use an old vulgar saying) Satan reproving sin. In the small space of a short letter the reader will find a great many hard words (though the arguments be soft and slippery) well barbed with personal reflections. In this respect, at least, the accuser has outdone the accused ; and I hope to convince him that however hot and violent I may be when I have no one human being in view, I can use the gentlest words in the English vocabulary when repelling a personal attack. I do not object to the words applied to me or to my sermon : they are as truly respectable as the hypocritical misnomers and slavish inuendos rendered to the arbitrary laws and despotic fashions of modern etiquette are mean and contemptible. But I have a right to meet people on the ground which themselves have chosen, and to demand consistency between their professions and their practice. I am sorry to speak unhandsomely of one, who gives himself the airs of a gentleman ; but I must tell the unprovoked assailant in question, that he does not come forward as an honourable chal-

lenger, but rather attacks in the manner of one whom I shall not name, lest I should be uncharitable enough to shock his ears and hurt his delicacy ; for he need not be told what class of men wear a mask and shoot from ambush. There is a sort of wild justice and generosity to be met with at times even among them ; but was it just or fair in your correspondent to pretend he was criticising my sermon when he was only quoting from the *notes* appended to it ?

I am unwilling to consider his ingenious, original and classical allusion of the philosopher's *tub* in the light of splendid poverty. It is always easier to repeat than to invent ; but he is surely not necessitated after such a wide range of reading to bedeck his compositions with the worn-out finery of fabulous traditions. Does he really believe in the Tale of a Tub ? Did it never occur to him that Diogenes was calumniated like our own Hobbes ; and that merely because he had sagacity to discern and courage to ridicule the nonsense of such popular philosophers as Socrates, Plato and Aristotle, the holy trinity of classical idolatry ?

But these are only circumstances—let us come to the matter of the indictment. It may be resolved into uncourteousness, uncharitableness and contemptuousness. The ears of your correspondent have been long accustomed to the language of scripture, else they would be shocked with the specimens of Christian courtesy which might be selected from the speeches of Christ and his apostles. I intend no reproach to his understanding by remarking that, it is of great importance to reflect carefully on the nature of things and meaning of words ; especially on such words as are ever sounding in our ears ; for without much attention, our roting begets a silly habit of repeating after repeaters as the jay chattereth English. Charity (as I understand the term) means benevolence ; and therefore to the charge of uncharitableness I plead not guilty ; for I sincerely wish those whose opinions differ from mine all the blessings of the life that now is, and of that which is to come. But, if, as I suspect, your correspondent means by charity, what the French (from whom we borrowed it) call *the art of pleasing* and *the art of liv-*

ing, I glory in being uncharitable ; and in setting all the petty ordinances of the modern idol at defiance. If your correspondent wishes to go into the merits of *bienséance* and *courtesy* (of the same origin with *courtesan*) I am prepared to give my reasons for verging towards the opposite extreme from that of the fashion ; and what will probably have more weight with his judgment, I am prepared to back those reasons with high authorities ; for though I do not borrow my opinions they are not quite so singular as some readers may suppose.

Your correspondent ought to have sagacity enough to discern that the objectionable matter in the *notes* added to my sermon, is a literary rather than a theological question. Whether he perceived this and did not think proper to notice it, but chose rather to speak of the *odium theologicum*, is not for me to determine. As, however, he glories in belonging to the dwarfish age of smooth, courtly *petits maitres*, he might have been expected to repel the violent attack made upon its tender delicacy and accomplished refinement. But I am contemptuous. Towards whom am I contemptuous ? The only living author named by me is Robert Hall ; but so far from contempt, I have the highest admiration of his splendid talents and pre-eminent genius ; and would rather read a volume of his writings than a page of the dull censors' of faults which they have not talent enough to commit. Your correspondent will not assert that I have expressed any contempt for the other names introduced ; and to these I could add, if not a multitude, at least a goodly number of authors for whom I have the greatest esteem and affection. I am not conscious of expressing contempt towards that numerous and respectable body of the people who are of the orthodox faith. I am persuaded that there is as much intellectual dignity and moral worth among them as in the *Catholic church of Orthodox Unitarians*.

The question then returns—towards whom am I contemptuous ? I will tell your correspondent—sciolists, witlings and pretenders of all descriptions, who have the vanity and presumption to write on subjects while they know not what they say nor whereof they affirm. Whatever sub-

ject I may have to treat of, I shall certainly not spare the insect generation of scribblers ; for I would rather bear the marks of their displeasure than have the hum of their approbation. There are many Trinitarian believers for whose understanding as well as character I have the greatest respect ; but none who know how to argue would attempt to support the doctrine of the Trinity by argument. Bacon was of opinion that reason ought not to be employed about the *mysteries* of the church ; and one of the ablest reasoners and most eloquent writers among the orthodox in the present time has been frequently heard to say, that the doctrine of the Trinity cannot be supported by argument. It is highly improbable that ever I shall write or publish on that subject again ; and whatever your correspondent may say about disgusting affectation, or ridiculous vanity, I can once more declare that I do think it a degrading task to have to reason with third-rate mystical declaimers. I have already wasted more time than the occasion called for ; and shall conclude with a remark or two on the *object* of your correspondent's letter.

He must have intended to correct the offender—or simply to punish him—or thirdly, to proclaim to the Catholic church of orthodox Trinitarians, that though the Catholic church of orthodox Unitarians, might through the laxness of her discipline harbour such a daring heretic, yet that he was rather tolerated than approved. As to the first purpose, your correspondent has written very unhappily and unsuccessfully ; and though he says something about *conciliating* and *pleasing*, I fear he will be an unsuccessful candidate for the reward promised by his supreme holiness in the Vatican to the best prize-essay on that important subject. But perhaps he did not wish to conciliate but to irritate ; and despairing of correcting, hoped simply to punish. Being a gentleman of exquisite delicacy and courtly accomplishments he thought, perhaps, that dull admonition and pointless satire are the most effectual means of refined torture ; for the blunter the instrument the longer it is of dispatching the victim. I confess my pride is deeply wounded to think that your correspondent should suppose me unworthy of acute pains and costly ce-

remonies; or that such musty, murdered metaphors as *abortions of genius*, *red-hot ashes*, and old *philosophers' tubs* were good enough for me. I thought I had written better than to deserve such scornful treatment; and though I have not seen the Sermon in question since the last proof-sheet passed through my hands, I begin to think it deserves to be committed to the flames. But finally—if it was the holy, catholic purpose of your worthy correspondent to inform the church of orthodox Trinitarians that the church of orthodox Unitarians does not approve of my sermon—he might have surely saved himself the trouble of writing a letter. I was conscious of peculiarity and singularity in my style; and took care to inform the public that I was not the organ of the Unitarian Church, and that all the faults of manner and spirit in my composition were ascribable and chargeable to me alone. Your correspondent is no doubt a most charitable Christian and refined gentleman; but perhaps some of your readers will think his sense of honour is not very high-mettled which suffered him to make an attack upon the manner and spirit of a sermon after the above declaration from the author.

JAMES GILCHRIST.

Moreton Hampstead, Feb. 8, 1816.

SIR,

IT seems to me, that it was not necessary for your correspondent J. P., p. 14, of your number for January last, to make a profession of his faith, however correct it may be, in seeking information on the subject of *Sunday Tolls*. Our highway acts have nothing to do with the *faith*, but only the passing of travellers: and to know who is to pay, and who is exempted, on Sundays, he must consult the local Act under which the gate has been erected, at which toll is demanded of him, or the table, which is, or ought to be, hung at the gate, containing the tolls and exemptions. The Act, under which the road which passes by my door has been made says, in the clause of exemptions,—“No toll shall be demanded, of or from any person or persons going to or returning from his, her or their proper parochial

church or chapel, or other place of religious worship on Sundays, or any other day on which divine service is ordered by authority to be celebrated, or going to or returning from attending the funeral of any person who shall die and be buried in any of the parishes in which the said road lies, &c.”

But all other persons, travelling on the said road on Sundays, are obliged to pay double toll, even though they attend public worship in the church of the parish where the gate stands, if it be not their proper and usual place of attending the said worship. So that a person in a chaise and pair, passing to attend in our church, or any Dissenting place of worship in this or any other town (for we make no invidious distinctions of denominations) from or into a parish in which our road does not lie, must pay a toll of *two* shillings, though on other days he passes for *one* shilling. This double toll has been provided because it was thought that such as travel for amusement on the Lord's Day can afford such payment for the benefit of the road. The regulations of other local Acts may be different, and therefore reference should be had, as before observed, to the Act under which the gate alluded to by J. P. was erected.

Were all Acts worded as the clause above extracted, I should hope no person would think of demanding from a Dissenter a toll to which a Churchman is not liable. And if there be any Act which exempts the latter and not the former, it must be owing, I should think, to the neglect of Dissenters at the time of passing it; and they must bear it with patience until the next time of renewal, which cannot be obtained without their knowledge, unless it be again their own fault. At the meeting of the trustees which is called to prepare for such renewal, they should appear, and make their claim to the same exemption as others, and without doubt they will prevail: but if they should not, they should by their counsel in parliament, petition for it, or against the renewal of the act,—and surely they cannot fail of full redress.

J. J.

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

No. CCXLIII.

Death of Truth in order to a Revival.

The Great Mr. Howe, in his Funeral Sermon for the *silver-tongued* Dr. Bates, has the singular supposition of Truth being destined to die and then to experience a resurrection. His text, which he judiciously explains and happily applies, is John xi. 16, "Let us also go that we may die with him:" referring to Dr. Bates, he says, in conclusion,

"But be it far from us to say, 'Let us die with him,' as despairing of our cause. If our cause be not that of any self-distinguished party, but truly that common Christian cause, of which you have heard. While it is the divine pleasure to continue us here, let us be content and submit, to live and own it, to live and serve it to our uttermost. If ever God design good days to the Christian church on earth, this is the cause that must prevail, and triumph in a glorious conquest over death.

"But I must freely tell you my apprehensions, which I have often hinted, that I fear it must die first; I mean a temporary death; I fear it, for it hath been long gradually dying already: and spiritual diseases which have this tendency are both sinful and penal. Lazarus's death and resurrection, I think to have been meant, not only for a sort of prolusion to the death and resurrection of Christ, both personal, but mystical. I only say this for illustration, not for proof.

"That sickness and death of his was not in order to a permanent death but *for the glory of God*, that when the case was deplorable and hopeless, and he four days buried, he might surprisingly spring up again alive.

"I know not but the sickness and death of this our incomparably worthy friend and (for ought I know of many more of us) may be appointed the same way to be for the *glory of God*; that is, as tending to introduce that death which is to pass upon our common cause; which such men help to keep alive, by their earnest strugglings, though in a languishing, fainting condition every hour.

"Think me not so vain as to reckon exclusively the cause of Dissenters,

the cause I now speak of: No, no; I speak of the common cause of all serious, sober-minded Christians, within the common rule or without it. I neither think any one party to include all sobriety of mind or to exclude all insobriety.

"But though it should seem generally to have expired, let us believe it shall revive. When our confidences and vain boasts cease, *The Temple of the Lord! The Temple of the Lord! Lo, here is Christ, and there is Christ!* And one sort ceases to magnify this Church, and another that, and an universal death is come upon us, then (and I am afraid, not till then) is to be expected a glorious resurrection, not of this or that party; for living, powerful religion, when it recovers, will disdain the limits of a party. Nor is it to be thought that religion, modified by the devised distinctions of this or that party, will ever be the religion of the world. But the same power that makes us return into a state of life, will bring us into a state of unity, in divine light and love. Then will all the scandalous marks and means of division among Christians vanish; and nothing remain as a test or boundary of Christian communion, but what hath its foundation as such, in plain reason or express revelation.

"Then as there is *one body and one Spirit*, will that *Almighty Spirit* so animate and form this body, as to make it every where amiable, self-recommending and capable of spreading and propagating itself, and to 'increase with the increase of God.' 'Then shall the Lord be One, and his name One, in all the earth.' "

Howe's Works. (2 Vols. Fo. 1724.) II. 458, 9.

No. CCXLIV.

Demoralizing effect of War.

Ten or twelve generations of the world must go to the making up of one wise man or one excellent art: and in the succession of those ages there happen so many changes and interruptions, so many wars and violences, that *seven years' fighting sets a whole kingdom back in learning and virtue, to which they were creeping, it may be a whole age.*

Jere. Taylor. H. Dying.

REVIEW.

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

ART. I.—*Almanach Imperial, pour l'Année M.DCCC.XIII.* Présenté à S. M. L'Empereur et Roi, par Testu. A Paris chez Testu et Co. De L'Imprimerie de Testu, Imprimeur De L'Empereur. The Imperial Almanack for the year 1813, presented to his Majesty the Emperor and King, by Testu. Paris. Sold by Testu and Co. From the Press of Testu, Printer to the Emperor. Pp. 978.

ART. II.—*Almanach Royal pour les Années M.DCCC.XIV. et M.DCCC.XV.* Présenté à Sa Majesté, par Testu. A Paris. Chez Testu et Co. Testu, Imprimeur de LL. AA. SS. M^{gr}. Le Duc D'Orleans et M^{gr}. Le Prince De Condé. The Royal Almanack for the Years 1814 and 1815. Presented to his Majesty, by Testu. Paris. Sold by Testu and Co. Testu, Printer to their Most Serene Highnesses, the Duke of Orleans and the Prince of Conde. Pp. 830.

WE have here presented, in a striking contrast, the Imperial Eagle and the Royal Lily, each forming a vignette to its appropriate title-page.

In our Sixth volume (p. 615,) some account was given of “ the Imperial Almanack for the year 1811,” chiefly with a view of noticing the Chapter entitled, “ Organization des Cultes,” as a part most likely to interest our readers. This chapter is the seventh in the Imperial Almanack for 1813. The Catholic Religion, *Culte Catholique*, occupies the first section, with no other mark of distinction, than priority, or as *primus inter pares*. *Cultes Protestans*, fill the second section, while the third is devoted to the disciples of Moses, under the title of *Culte des Juifs*. This is probably the last time that *Culte Catholique* will be constrained to associate with Protestants or Jews, unless France should unexpectedly again possess a government, enlightened to understand the benefits of impartial toleration, and courageous enough to pursue them.

Under these circumstances we cannot be satisfied to lay aside this last Imperial Almanack without further describing the ecclesiastical state of France and its dependencies, as modelled by the tolerating policy of the Emperor and King.

The first Section of Chapter 7th (p. 256,) is devoted to the Archbishops and Bishops of the Church of *Imperial France*. Fifteen Archbishoprics, including their Suffragan Sees, are thus arranged: Paris, Malines, Besançon, Lyon, Aix, Toulouse, Bordeaux, Bourges, Tours, Rouen, Turin, Genoa, Florence, Pisa, Sienna. The Bishoprics appear to be ninety-eight. The list is closed (p. 266,) with Osnaburgh, a name familiar to an English ear, as having been once under the ghostly care of our Duke of York, who, from his infancy till the French irruption was Prince Bishop of that See! It is remarkable that, excepting two or three Italian Prelates, none of the bishops in this list were appointed before 1802.

The Second Section, appropriated to *Cultes Protestans* commences with the Protestants of the Confession of Augsburg, or Lutherans. Their order and connexion with the government are thus described:

The churches of the Confession of Augsburg have Pastors, Consistories, Inspections and General Consistories.

The Consistories superintend the discipline, and the management of the property of the church, and of the interest accruing from charitable contributions.

The Inspections are composed of a pastor and one elder of each of the five Consistorial Churches. Every Inspection elects from its own body, two laymen and one ecclesiastic, who are called inspectors. The inspector superintends the ministers or pastors, and maintains order in the Consistorial Churches. The Inspection cannot hold its sittings, without the authority of the government.

The General Consistories form the superior administration of all the Consistorial Churches and the Inspections.

Besides the General Consistory, and in the interval of their sittings, there is a Directory composed of a president who is eldest of the ecclesiastical inspectors and of three laymen, one nominated by the

Emperor; the other two chosen by the General Consistory. (P. 267.)

Excepting two ministers at Paris, (p. 854,) a General Consistory at Mentz, and one for the departments of the Rhine and Moselle, in which no churches are named, the Lutherans appear to be all included in the General Consistory of the Departments of the Upper and Lower Rhine, established at Strasburgh. There they have two churches, and one at each of the following places: Petite-Pierre, Wissembourg, Bouxviller, Colmar, Montbehard.

The Protestants of the Confession of Augsburg have an academy or seminary, at Strasburg, for the instruction of ministers.

They *profess* there theology, philosophy, belles-lettres, and the ancient, modern, and oriental languages.

A *Gymnasium*, or College, forming a school of primary instruction, is attached and subordinate to the academy. (P. 268.)

The next division is occupied by the Reformed Protestants or Calvinists.

The Reformed Protestants have pastors, consistories and synods.

The consistories of every reformed church are composed of one of the pastors attached to each church, and of elders or eminent laymen, (*notables*) chosen from the citizens who are rated the highest in direct contributions.

The consistories maintain discipline, and take charge of the property of the church and of the interest accruing from charitable donations.

One half of the elders are replaced by new elections, once in two years.

The elections of the pastors are made by the consistories and confirmed by the Emperor.

The synods have the charge of superintending all that concerns the celebration of worship, the doctrine taught (*l'enseignement de la doctrine*) and the conduct of ecclesiastical affairs.

Their decisions are submitted to the Emperor's approbation.

Five consistorial churches form the circuit of a synod. Each synod is composed of one pastor and one elder, or eminent person, (*notable*) of each consistorial church, and cannot assemble without permission of the government, nor continue its sitting more than six days. (P. 269.)

It thus appears that the French Protestant Churches as to the controul of government, over their internal regulations, and the absence or limitation of a popular voice, assim-

lated to the Established Church of Scotland, and even of England, rather than to the Churches of the English Nonconformists, who, however denominated, are all, in practice, Independents. Thus their late commendable zeal against persecution could not be excited by sectarian similarity. They felt, we trust, that far nobler motive, with which Tillotson would have inspired a rigid doctor in his day, even the commanding influence of *Charity*, which is *above Rubrics*.

Excepting Paris, there appear to have been 140 Churches of the Calvinists in *Imperial France*, divided among 46 departments, here arranged alphabetically. As an historical document not easily procured from any other quarter, we subjoin the catalogue of names.

Aisne, Seine and Marne, Moineaux near Château-Thierry. *Higher Alps, Gap.* *Ardèche, Lamastre, Privas, Vernoux, Lavoute, Saint Pierre Ville.* *Ardenne, Sedan.* *Ariege, Maz-d'Azil.* *Aveiron, Saint Afrique.* *Calvados, Caen.* *Charente, Jarnac.* *Lower Charente, Saintes, Rochelle, la Tremblade.* *Cher, Sancerre.* *Dordogne, Bergerac, Montcarret.* *Doubs, Besançon.* *Drôme, Crest, Die, Lamotte, Dieu-le-Fit, Valence.* *Dyle, Brussels.* *Scheld, Sluys, Isendike, Axel.* *Gard, Alais, Saint-Am-broise, Vezénobre, Saint-Jean-du-Gard, Anduze, Uzès, Ste-Chaptes, Nismes, Vauvert, Aigues-Vives, Calvisson, Sommieres, Vallerauque, Vigan, St. Hyppolyte, la Salle, Sauve.* *Upper Garonne, Calmont, for Toulouse.* *Gers, Mauvesin.* *Gironde, Chartrons, F. B. de Bordeaux, Sainte-Foy, Gensac.* *Herault, Latt, F. B. de Montpellier, Montagnac, Massilargues, Ganges.* *Isere, Mens.* *Leman, Geneva, Carouge and Ferney.* *Upper Loire, Saint-Voy.* *Lower Loire et Vendée, Nantes.* *Loiret, Orleans, Chatillon.* *Lot et Garonne, Tonnins, Clairac, Castelmoron, Lafite, Nérac.* *Lozere, Florac, Meyrueis, la Barre, St.-Germain-de-Colberthe, Vialas.* *Mearthe, Oberstenzel, Nancy, Lixheim.* *Lower Meuse, Maëstricht.* *Mont-Tonnere, Obeingelheim, Sprundlingen, Alzey, Oppenheim, Osthosén, Hippenheim, or the vicinity (auprés), Freinsheim, Frankenthal, Spire, Edenkauben, Neustadt, Kaiserslautern, Rokenhausen, Obermoschel, Hombourg, Menbach, Deux-Ponts, Annweiler.* *Moselle, Metz.* *Nord, Lille, Quesnoy.* *Pô, la Tour, Prarostino, Ville-Sèche.* *Lower Pyrennees, Orthés.* *Lower Rhine, Stras-bourg, Bischweiler, Bergzabern, Billigheim, Landau.* *Upper Rhine, Bienne, Saint-Imier, Corgemont, Bevilard, Muthausen.* *Rhine et Moselle, Creutznach,*

Sobernheim, Stromberg, Simmern, Kirchberg. Roer, Stolberg, Crevelt, Odenkirchen, Meurs, Cleves. *Rhone*, la Croix-Rousse, Suburb of Lyons. *Mouths of the Rhone*, Sainte-Margueritte, Suburb of Marseilles. *Sarre*, Sarrebruch, Coussel, Meisenheim. *Lower-Seine*, Bolbec for Havre, Bonsecours for Rouen. *Two Seures*, S. Gelais, Suburb of Niort, Chalons, Suburb of S. Maixent, la Barriere, Suburb de la Motte S. Heraie, Bretagne, Suburb of Melle, Lezay. *Tarn*, Castres, Mazamet, Vabre, la Caune. *Tarn et Garonne*, Montauban, Negrepelisse. *Vaucluse*, Lourmarin. *Vienne*, Rouillé.

To each of these churches is annexed the name of the minister, whether *Pasteur* or *President*. At Paris the proportion of Protestants must be very inconsiderable. Besides two Lutheran ministers, before mentioned, there are only three ministers of the Calvinists, M. Marron, President, and Messieurs Rabaut Pomier and Monod (p. 854). There is no account of any collegiate institution belonging to the Calvinists, except that the minister of Montauban, M. Froissard is described as "President and Dean of the Faculty of Theology" in that city.

From the third Section, which places Jews on the same level of toleration with Christians, we learn that

A central Consistory is established at Paris, and twenty-two Synagogues in the Empire. (P. 271.)

The places where these synagogues are formed then follow, with the names of the Grand Rabbins and Lay-Members.

Such was the example of religious forbearance proposed to *Imperial* France in this seventh Chapter, which brought together, equally controuled indeed, yet equally protected by the government,

Men of all climes that never met before
And all persuasions too :

a chapter, as little likely to be imitated as that France should become again *Imperial*.

Before we finally quit this last Almanack, presented to the Emperor and King, we cannot help noticing a short passage which now only serves to display the vanity of human expectation. At p. 852, we are informed that "Par Décret du 20 Février 1806, l'église de Saint Denis est consacrée à la sépulture des Empereurs." By a decree of the 20th Feb.

1806, the Church of St. Denis is reserved for the burial-place of the Emperors. Alas! the Imperial burial-place will now, to all human appearance, be found on that remote rock which British magnanimity has assigned for Napoleon's prison, where he who gave law to Kings and Emperors, in their capitals, must be content to receive the accommodations of existence, as a princely boon

Till all Atrides be an empty shade!

We never offered the homage of unqualified applause to the late Emperor while he was seen to "ride on the high places of the earth," nor will we join the vulgar herd, in court or city, who "watch the sign to hate," and would insult over his fall. Those who have been accustomed to

—drop the man in their account
And vote the mantle into majesty,

cannot fail to maintain an unappeasable quarrel with an *upstart*, "ennobled by himself," *un homme de rien*, as Father Orleans styled *Buchanan*, though obliged to confess *qu'il étoit homme d'esprit*.

"There is no person more odious than the man who makes himself greatly eminent. It is a sort of tacit reproach on the rest of the species: and every one feels his own meanness the more sensibly, when he looks towards those exalted geniuses, who have gained a superiority over the rest of mankind." (*Spense on Od. Pref.*) The future historian of these eventful times, free from the passions of a contemporary, and possessed of documents now inaccessible, will best decide how far that *odium*, so justly felt by regular governments, contributed to form and cement a confederacy, the result of which has closed the public life of Napoleon, probably for ever. That extraordinary man such an historian will scarcely fail to represent as an instance, not more remarkable, of unstable fortune, than of human inconsistency ;

a Genius bright and base,
Of tow'ring talents and terrestrial aims.

Yet, amidst the inexpressible miseries, felt or feared, during the last twenty years, under the pitiless dominion of the sword, it became the friends of virtue and of human bliss to rejoice that the ambition of a military Chieftain had, on some very important points, a reforming tendency. Espe-

cially that the *spiritual wickedness in high places*, against which our fathers prayed and argued, and the far distant prospect of whose fall they hailed with grateful rapture—that this *man of sin* was suddenly brought to desolation, or at least despoiled of his baneful influence wherever the genius of Napoleon prevailed.

He is no sooner fallen than the Pope re-ascends the throne of St. Peter and calls around him his Jesuits. The *beloved* Ferdinand again invigorates the Holy office, while the Restoration of the Bourbons is speedily followed by a persecution of French Protestants. This persecution Louis appears, publicly, to disavow. Whether the king or his family took any measures to prevent such a catastrophe, or whether the orders or neglects of his government were calculated to encourage the persecution are questions of a serious import. But we must return to M. Testu and notice his Royal Almanack.

M. Testu is one of *the children of this world, wise in his generation*, and equally prepared to become an *Imperial*, or a *Royal* Editor, a *Vicar of Bray—whatever King shall reign*. This Almanack for 1813, like the former, had been specially recommended and patronized by the Emperor, but M. Testu had no inclination

To fall uncourtly with a falling Court.

He thus worships the rising sun in an *Avis des Editeurs* :

“The Almanack for the year 1814 was ready for publication when an ever-memorable Revolution restored to France her lawful sovereign. All our labour became useless, and the expense incurred a total loss. We sustained a considerable injury but we were consoled by the hope of happiness to come. That hope indulged by all good Frenchmen, is every day realizing under the paternal government of Louis XVIIIth. Let us be permitted here to render the homage of our fidelity, our affection and our profound gratitude towards the August Monarch who has granted to us a signal proof of his justice and benevolence by securing to us, for twenty years, the exclusive right to the publication and sale of the Royal Almanack.” P. 2.

After some details respecting the arrangement of the work, the *Avis* closes with the following significant declaration: “Nous nous sommes conformés, pour sa rédaction, aux ordres supérieurs que nous avons reçus.” We

have been regulated, in forming this compilation by the commands we have received.

Under such well-understood *ordres supérieurs* these editors introduce indeed the Protestants in the Section of *Administration Générale des Cultes*, under the head of a public office for the affairs of *Cultes non Catholiques*; but appear, in a very marked manner to separate them from the Catholic Clergy, to whom they assign a station immediately after the Foreign Ambassadors and before the Royal Household, under the head of “*Clergé de France*.” This *Deuxieme Partie* occupies only one page, and that contains nothing but the following Note: “Le travail relatif à la nouvelle organization du Clergé n'étant pas terminé, nous n'avons pas cru devoir donner de détails sur cette partie.” The arrangements for a new Organization of the Clergy not being completed, we have thought it our duty to omit any details on this Part. (P. 38.) Thus the editors, by securing a new and more dignified station, for *Clergé de France* provide easily for the entire omission of that Chapter in the Imperial Almanack, entitled, *Organization des Cultes*, in which the Protestants ranked in company with the Catholics, as *equally* recognized and respected by the government. What must France understand by this omission but that the *eldest son of the Church* forbade the further profanation of *Culte Catholique* by such an association; and at the same time refused to sanction *heresy* by describing the Clergy and Colleges of the Protestants in a *Royal Almanack*?

It is well known that many of the Protestants in France, whatever might be their political attachments, became alarmed for their *toleration* soon after the first return of Louis. They considered themselves as secured by the success of Napoleon's enterprise from Elba, and again exposed to danger by his defeat at Waterloo. Had Louis, indeed, returned in 1814 with sentiments of toleration, like those of his Imperial predecessor, would he have directed, or even suffered, the names of the Protestant Ministers and an account of their churches and institutions to have been excluded from a Royal Almanack, published at such a critical juncture; while the admission of them could not possibly injure the Catho-

lics, to whose interests the King's devotion was sufficiently apparent. But what display of religious tolerance or enlightened civil policy could be expected from one, surrounded, during his exile, by emigrant *noblesse*, martyrs to the ancient *Régime*, and a crowd of priests, whom nothing less than the grossest form of popery could satisfy? With too much truth was it observed that, in twenty years, the Bourbons had forgotten nothing and had learned nothing. Will France never deserve a better order of things than such a *paternal* government?

R.

ART. III.—*A Candid and Impartial Inquiry into the Present State of the Methodist Societies in Ireland:* wherein several important points relative to their doctrines and discipline are discussed. By a Member of the Society, 8vo. pp. 512. Belfast, printed; sold by Commins, Lincoln's Inn, London, 1814.

THIS work contains much important information respecting the state of opinions on some of the most leading points in theology among the Methodists in Ireland. The author regards as an evil, the want of uniformity in religious doctrine, which his statements prove to exist, and to shew itself publicly, among the ministers of his denomination, as well as among the people. The object of his book appears to be, to stir up his brethren to provide a remedy for this imagined evil, by forming "an official compendium" of the doctrines of the Methodists, "compiled from the voluminous writings wherein they now lie scattered, and bearing the stamp of legitimate authority." P. 348.

That among so numerous a body of Christians as the Methodists now are, a diversity of opinion on a variety of subjects should exist, might naturally be expected; but we were not aware that inquiry had extended itself so far, or that what is called *heterodoxy* existed to such a degree, as this writer shews to be the case among the societies in Ireland: not a few of his pages are filled with the proofs of this supposed departure from the truth, and the discussion of the controverted points. A statement of the subjects on which the Methodists in Ireland are divided in their opinions will not be uninteresting to our readers, and it

will enable them to judge of the grounds, on which the writer thinks "an official compendium of doctrines," in other words, a creed, necessary for the preservation of methodism. They are, Original Sin, Imputed Righteousness, Justification, Faith, and Regeneration.

After stating, p. 69, that "*Original Sin*, implying the actual propagation of a nature morally corrupt and positively evil, comprehending complete alienation from God, a prevailing bias and propensity to sin, a direct enmity to the nature of holiness, and an inward association with the powers of darkness, if not an actual participation in a diabolical nature" is contended for as a first principle by the Methodists, he adds

"But although this doctrine is generally received in the Methodist connexion, yet it is important to know that this is not universally the case. There are, both among preachers and people, those who cannot reconcile the popular opinions respecting this point, to their notions, either of the wisdom, the goodness, the justice, or the truth of God. For denying the necessity of the continuance of a corrupt nature, transmitted through the ordinary course of generation, as a foundation of redemption, they contend that this redemption should operate to the extirpation of the principle of evil from our nature in its initial state, and thereby prove its claim to the glorious title it sustains, and exhibit in infants the full accomplishment of the important objects it is intended to attain. And under these impressions, the opposers of the doctrine as above delineated say, it is incompatible with the divine wisdom, to permit the actual propagation of sin; for, say they, if God really wills the salvation of all men, and if holiness be essential to that salvation, can the propagation of a nature positively and actually unholy in the extreme, have any tendency to promote that glorious end? Certainly not. On the contrary, it would be a radical, and in most cases, an effectual opponent to the hopes of salvation." P. 70.

The author states in the following pages, the reasoning of his brethren who reject the doctrine of Original Sin, assert its inconsistency with the goodness and truth of God, and maintain that neither sin nor holiness are susceptible of propagation. But though the arguments, many of which are strong and pointed, are given as the language of others, he himself seems to take the *heterodox* side on this subject. He says,

"As our object is not to foster preju-

dice, but to ascertain and vindicate truth, it is highly necessary in the investigation of any point of doctrine, to turn it on every side, to look at it in all its bearings, and with patience and candour to appreciate its real merit by the acknowledged criterions of orthodoxy. With this view let us put to ourselves the questions which follow.—If, as is generally supposed, Original Sin, propagated as an active principle in the soul, be the efficient cause of the universal prevalence of evil, will not this exonerate mankind from much of the responsibility which would otherwise attach to their dispositions and actions, as moral agents in a state of probation? For really if our nature be radically evil, or if evil be so closely interwoven with its fabric as is generally believed, it would appear unreasonable to expect any good fruit from so corrupt a tree. Yet we find God both expects and demands it." (See Jer. ii. 2.—Isa. v. 4.) P. 185.
Note.

Imputed Righteousness. "Upon this interesting subject also," says the author, "there is a considerable diversity of opinion in the Methodist connexion." P. 95. He acknowledges "the popular feeling appears to be rather against it;" and though he labours to prove it by quotations from the writings of Mr. Wesley, he is compelled to admit that the founder of the Methodist connexion, if in the early part of his ministry he maintained, afterwards rejected, and openly opposed the views of the subject for which he contends. He quotes a passage from Mr. Wesley, which it is impossible to reconcile with the notion that Christ's righteousness and merits are imputed to the sinner.

"Again; Mr. Wesley proceeds, least of all does justification imply that God is deceived in those whom he justifies; that he thinks them to be in fact what they are not, that he accounts them to be otherwise than they are. It does by no means imply, that God judges concerning us, contrary to the real nature of things; that he esteems us better than we are, or believes us righteous when we are unrighteous. Surely no. The judgment of the all-wise God is always according to truth; neither can it ever consist with his unerring wisdom to think that I am innocent, to judge that I am righteous or holy, because another is so. He can no more in this manner confound me with Christ, than with David or Abraham." P. 168.

The author lays the greatest stress on the doctrine of Imputed Righteousness, and laments the opposition it meets, with amongst the Methodists.

Sentiments respecting the death of Christ, which alarm him, are entertained by some of the preachers.

"The author has heard from a Methodist pulpit, the doctrine inculcated that the death of Christ was not essential to the salvation of mankind, but that God made choice of that as the most eligible and advantageous mode of reconciling the world to himself. And he has been told by another preacher, and one of very distinguished rank and eminence in the connexion, that the death of Christ was not a meritorious sacrifice for the sins of the world, which was a Calvinistic notion; that God chose indeed to manifest his grace and extend his mercy to men through that medium; but that if it had so pleased him, he might have done the same through the death of a bullock or any similar medium." P. 355.

Note.

We are informed, p. 138. "The most general sentiment in the Methodist connexion concerning" Justification "is, that it is perfectly synonymous with the forgiveness of sins; the removal of guilt, and of the liability to punishment which we incur thereby; a mere exoneration from the penalties to which a breach of the divine law subjects every transgressor." To this the author objects, though it appears from his own account, that it was the sentiment of the founder of the Methodist societies, and has been from the first the sentiment most generally maintained in those societies.

He makes great complaint of the increase of legality among the Methodists, because they do not insist on some popular doctrines which are generally termed *evangelical*, but continually enforce reformation and good works, without directing their hearers to depend on the personal righteousness of Christ imputed to them for their justification, pp. 130—134; and with all his veneration for Mr. Wesley he hardly acquits him of being too legal. He says, p. 278, "Mr. Wesley's zeal for God, and for the honour of the divine law, carried him with a full tide into the bosom of the strongest Arminianism." And adds, in a note, "We may here notice an instance of Mr. Wesley's having about that time lost all dread of danger from the introduction of *legality* into his system of divinity. In a letter to Miss Bishop, of Bath, dated November 5, 1770, he observes:—"I cannot find in my Bible any such sin as legality. Truly, we have been often afraid where no fear

was. I am not half legal enough, not enough under the law of love." And again, in a subsequent letter to the same lady, February 16, 1771, he says; "Legality, with most who use that term, really means tenderness of conscience." The Methodists have already done much good, and we have no fear of their usefulness being diminished by their preaching becoming more practical.

We are glad to find that rational ideas respecting the nature of faith, are making progress among the Methodists in Ireland; for which they are censured by this writer. Complaining of the pharisaism of some of the preachers, he says, p. 130, "faith according to them, being only a *rational conviction* of the great truths of revelation, and its only use to act as a spur to our endeavours to fulfil the righteousness of the law, which is to be our chief passport to heaven." Again,

"The advocates for this doctrine (and they are numerous in the Methodist connexion,) contend that the faith which is ordained of God to be the instrument of our salvation, is essentially the same with that reliance which we repose upon the testimony of a man, in whose integrity we can place implicit confidence; the distinction between these consisting only in the diversity of the objects which they embrace. And accommodating their language to their principles, they divide faith into human and divine: human faith is, according to them, the assent which we give to human testimony; and divine faith the assent which we give to divine testimony. And they insinuate, that the one is as much the spontaneous act of the natural powers of the human mind as the other.

"The evidence upon which this 'divine faith' is required and supposed to rest, is that which is contained in the oracles of inspiration. But little or nothing is either said or admitted respecting the particular influence of the spirit of God, in applying the truths of scripture to the conscience, or inspiring a conviction of their reality and importance." P. 224.

The following is the view of Regeneration, which this author states as entertained by some of his brethren the Methodists, and to be rapidly gaining ground among them. "They appear to believe that every man possesses what may properly be termed a *natural power* to obey the divine commandments, to repent of his sins, and believe the gospel at his pleasure;

the spirit of God being always ready (so far as his influence may be necessary,) to co-operate with the sinner, and assist him in the work of conversion. But it would appear, from this system of doctrine, that by far the greater part of the work rests with the sinner himself, who, it seems, has it completely in his power to become a saint whenever he pleases; only in consideration of the foolish and sinful habits he has long indulged, it will necessarily be a work of some time and labour to get his heart thoroughly converted to the ways of truth and holiness. No extraordinary degree of divine influence, however, is to be expected, or is indeed supposed to be requisite to effect the great work of conversion; and accordingly it is a principle held by the favourers of this doctrine, 'That God, prompted by his own goodness, hath already done all that he possibly can do, consistently with his own glory, for the present happiness and final salvation of every human creature upon earth; and that consequently no farther interference of divine power or influence need be expected to effect the conversion of any individual; although, as the divine spirit is omnipresent, and is in fact the *primum mobile* of all physical, intellectual, and moral power in the universe, his aid in a general way cannot be excluded, particularly as it is admitted, that 'God is loving to every man, and his tender mercy is over all his works.'" Pp. 177—178.

Though this writer asserts, p. 287, that "the Methodist societies are well grounded in the fundamental and important doctrine of a trinity of persons in the Godhead;" it appears from his account at large that a dissonance of language is found among them respecting the divinity of Christ, and that a complete uniformity of opinion on the subject does not exist in their societies. He says, p. 288. "The generality both of preachers and people seem content with a general, but often very confused idea of the divinity of Christ." In a note, he adds, "A preacher, who certainly has no mean opinion of his own talents and orthodoxy, was delivering a discourse from Col. i. 12—18. He admitted that the terms Jesus Christ applied only to the manhood of our Lord, and were descriptive of his vicarious character, as the Saviour of the world, and the only

mediator between God and man. And he contended strenuously that his person and character had no kind of existence until the formation of the former in the womb of the virgin mother, and the subsequent developement of the latter in the life and death of Christ." Even some of the writer's own expressions will be found difficult to reconcile with the proper doctrine of the trinity, of which he declares "Athanasius the great oracle." P. 295. He represents the notion that God died, as the greatest of absurdities.

"But is any one among us weak enough to conclude from this figurative expression, (Acts 20.—28.) that the eternal God literally shed his blood for us? This preposterous notion would be incomparably more grossly absurd than the Popish doctrine of transubstantiation. The idea of a suffering and expiring Deity is so repugnant to our enlightened reason, so degrading to the divine character, so much at variance with the principles of all theology, and so subversive of every attribute of the Godhead, that it is beyond measure astonishing how such a notion could ever find its way into the doctrines of Christianity; or that any figurative expression of scripture could, by men of sense, be ever tortured into the support of a doctrine so full of absurdity and contradiction. It is deifying the material body of the blessed Jesus, and laying the foundation of the grossest idolatry, in the very person of the immaculate Son of God. Doubtless the idolatry of the mass originally sprang out of this absurd notion of a corporeal Deity: whereas we know that 'God is a spirit, whom no man hath seen nor can see:' and they that worship him acceptably must do it in spirit and in truth." P. 297.

Again, he says,

"It is very commonly supposed that the vengeance of God, which was satiated by the blood of Christ, was infinite in its extent, and boundless in its demands; and hence it has been concluded that the Deity himself must have participated in the suffering, and have given merit to the atonement, which otherwise could not have been adequate to the purposes of reconciliation upon legal principles. The accuracy of these sentiments may be justly questioned; they appear to be the offspring of a fallacious mode of reasoning, unsupported by divine authority, and instituted for the purpose of accommodating a pre-conceived opinion of an excessive rigour in the divine economy, which even transcends the boundaries of strict justice, and which induced God to require an infinite satisfaction for a finite offence. We call it a finite offence,

because although committed against a being infinite in his perfections, yet it was the transgression of a finite creature who was incapable of performing an infinite act, and it was also the violation of a law instituted for the regulation of the conduct of that finite creature; consequently its terms were suited to the limited capacity of that being, or those beings who were to be its subjects. Now we argue, that if the fulfilment of that law did not demand the exertion of infinite powers, so neither could its violation require an infinite atonement." P. 299.

He justly censures the following lines in the Methodist hymns, which he says, "carry their own condemnation on their face."

"The immortal God for me hath died!"

And—

"I thirst for a life-giving God,
"A God that on Calvary died!"

It will be difficult for the author to reconcile the above passages with his ascribing to the Son of God all the essential attributes of Deity, p. 287, for if, as he justly asserts, God could neither suffer nor die, it follows that he who actually suffered and died was not God: but Paul declared, "It is Christ that died," and that he was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Could the author induce the Methodists to form a creed, under the name of "An Official Compendium" of Doctrines, it is not at all likely it would produce uniformity, though it might dissimulation and hypocrisy. If creeds when enforced by the civil power, and fenced by all the terrors of persecution, never produced uniformity of opinion, how can it be thought that one unsupported by the state and not so fenced would do it? The most probable effect of such a measure would be, that no longer permitted to exercise freedom of opinion in the methodist connexion multitudes would leave it, and form separate societies where they could freely think for themselves, and openly declare their views of divine truth. We trust the Methodists are too sensible of the value of religious liberty, ever to submit to the yoke of bondage this writer wishes to see imposed upon them. Is it not enough that the societies are denied the liberty of choosing their own ministers; must the preachers also be put in fetters by their "per-

fect coincidence in their public capacities, with the essential doctrines therein contained:" that is, in the proposed compendium? The adoption of the author's plan would be a direct violation of the rights of conscience, and a gross departure from the principles of liberty, which he states as asserted and acted upon by the founder of the Methodist connexion. The following note deserves the attention of every person in that connexion, and should the plan recommended by this writer, ever be proposed at Conference, it is hoped some of its members will move that this note be read.

"It is both interesting and important here to refer to the minutes of the First Conference, held in June 1744, where we find the ground of private judgment distinctly laid down as the unalienable privilege of every Christian; and, at the same time, the boundaries are ascertained at which a surrender of that judgment is required of a Methodist preacher. These fundamental principles being coeval with the preacher's character as a Christian, and his admission as a minister of the gospel in the Methodist connexion, are in full force at the present day, and must continue so to the end of time. These therefore must form the basis of all future regulations, respecting the belief and propagation of doctrines in the Methodist societies. They run thus:—

"Question. How far does each of us agree to submit to the judgment of the majority?—Answer. In speculative things each can only submit so far as his judgment shall be convinced. In every practical point, each will submit so far as he can without wounding his conscience.

"Question. Can a Christian submit any farther than this to any man, or number of men upon earth?—Answer. It is undeniably certain he cannot, either to Bishop, Convocation, or General Council. And this is that grand principle of private judgment on which all the reformers proceeded, 'Every man must judge for himself, because every man must give an account of himself to God.' It is impossible to read this without admiring it; let it never be forgotten that these principles formed the basis of the Methodist Conference." P. 336.

After reading the above, we were ready to ask, can this writer be in earnest in wishing to have the religious opinions of the whole body of the Methodists fixed by "An Official Compendium?" Most inconsistently with the plan he recommends, speaking of John and Charles Wesley, he says,

"But neither of these eminent men, nor all the conferences at which they assisted or presided, had any power to enact laws, to establish principles, or institute regulations, binding upon their successors or their posterity. Our acquiescence in these is a matter of choice, and not compulsion; and we possess the unquestionable power of revising, altering, or abolishing any part of our religious establishment." P. 340.

The length to which this article is already extended, compels us to pass over several things we had intended noticing; we conclude our extracts with the following note, p. 231. It is quoted by the author from the *Belfast Monthly Magazine*, for March, 1813.*

"AN EXAMPLE TO MODERN METHODISTS.—The Rev John Wesley himself has asserted in his writings, not only that an Anti-trinitarian may manifest a desire of escaping future misery, but that he may be a truly good man. In one of the numbers of the *Arminian Magazine*, published a few years before his death, he inserted an extract of the memoir of the life of that eminent Unitarian, Thomas Firmin. In introducing this extract, he observed, that 'he had been formerly inclined to think, that a person who was unsound with respect to the doctrine of the Trinity, could not be a converted or good man. But that now he thought differently, since the subject of the memoir was undoubtedly a pious man, though erroneous in the doctrine of the Trinity, and that there was no arguing against facts.'"

ART. IV.—*Discourses chiefly on practical Subjects*, by the late Rev. Newcome Cappe. Edited by Catharine Cappe, 8vo. pp. 492. York printed, sold by Longman & Co. 12s. 1815.

TO such of our readers, and we believe they are many, who are ac-

* The extract which follows was taken by the editor of the *Belfast Magazine*, from our number for January, 1813, Vol. VIII. From the *Belfast Magazine* it has been copied into the "Inquiry," and copied back by our reviewer into the *Monthly Repository*. A striking proof, that when facts and truths are put into print, it is impossible to guess how widely, and by what means they may be made known to the public. The statement concerning John Wesley, which was the original of these several publications, was made in a letter to us "On the Methodist Excommunication at Flushing," under the signature of *Sabrinus*, adopted in the former volumes of this work, by the late much-respected Rev. W. Severn, of Hull. Ed.

acquainted with the former volume of sermons, [M. Repos. I. 31 & 93.] by this truly Christian preacher, we should think it unnecessary to do more than announce the present publication. They know what to expect, and they will not be disappointed.—Simplicity and godly sincerity, unaffected earnestness in the cause of religion and virtue, benignity and zeal in happy union, speak in their proper language through the whole volume. The name of Baxter has often occurred to us in the perusal of it; for like the works of that very impressive preacher, it abounds in affectionate, practical appeals, ardent expostulations, and that persuasiveness of address which is suggested, and therefore recognised by the heart. We nowhere detect an endeavour to win admiration or extort applause by ornament or artifice or labour. The author appears to have lost sight of himself, his thoughts and feelings wholly occupied by the grandeur and importance of his subjects; and the serious reader can scarcely fail to lose sight of him too, attending solely to the matter and objects of his address.

For the sake of such of our readers as may not be acquainted with the preacher's manner, we insert the following specimens of his devout oratory. In one of the sermons on the final Consequence of our present Conduct, he thus pours forth his convictions:

“Could I make you privy to the good man's thoughts, to the best man's feelings in his happiest hours, when, musing on the works and providence of God, or meditating on the glorious discoveries of his gospel, his soul, dilated into the noblest sentiments of charity, and elevated into the sublimest transports of devotion, triumphs in the government of God, and with all the ardour of gratitude for what is past, unites all the prospects of the liveliest and most exalted hope in respect of what is yet to come; when, finding all things right within, he forgets whatever is amiss without, overlooks the sufferings that are present with him, overlooks the sufferings he has yet to undergo, overlooks the death he has to die, and anticipates his union with the innumerable company of angels, with his departed friends, with the spirits of just men made perfect, with Jesus, whom not having seen he loves, and with God the standard of excellence and the fountain of all good; could I make you privy to his feelings in these happy hours, when, encouraged by the testimony of his conscience, he is not afraid to indulge his hope and confidence in God, you might think that these wanted

nothing but stability and immortality, to convert this earthly happiness into Heaven.” Pp. 262, 263.

The following passages are extracted from the series of sermons on Christian Perfection.

“We must propose to ourselves an exalted standard if we mean no more than to make a moderate progress.

“Every man's experience may be appealed to, how much in all affairs, and particularly in those of religion, our designs ordinarily surpass our execution. We propose great things; it is but little ones we perform. In the most enlarged views, with the most intense desires, with the most elevated purposes, with all the ardour and ambition of our souls stretching forward towards perfection, if we make no speedier progress in the Christian character, and our progress is liable to so many interruptions, disgraced by so many failures, what would be done, how much less could be expected from narrow views, from groveling purposes, from cold desires, and faint endeavours? To rest content with the attainments we have already made, bespeaks such a degree of self-complacency and self-confidence as bodes very ill to our patient continuance in well-doing; it bespeaks much of that pride which goeth before destruction, and of that haughty spirit which precedes a fall.” Pp. 115, 116.

“Departed hours, and neglected talents, are like departed and neglected friends. When they come to stand upon the margin of the grave, when from the bed of death, they look back upon their forepast life, and on their former talents, then it is that men wish most earnestly to call back the years that are gone by; then it is that they lament their insensibility and negligence. They might have made better preparation for the tribunal of their Judge; they might have raised a better harvest from this only seed-time of their existence: but, alas! the season is gone, and they too must go, with what they have done, and what they have neglected to do, to the bar of an all-knowing and all-righteous God.” Pp. 121, 122.

The following animated appeal to Christian professors is in the last series of discourses, on the great Importance of the public Ministry of Christ.

“Among all your schemes and purposes of improvement, does it never enter into your thoughts, that your capacities of usefulness may and ought, not only to be employed, but to be enlarged? Are the riches of beneficence, the only riches you have no solicitude to increase? Are these the only pleasures of which you are contented with a little sphere? Are these the only honours in which you are willing to be undistinguished? Can you pass from week to week, and from year to year, so-

licitous in every thing that regards yourselves and your sublunary interests, to be making progress; without labour, without care, without desire to become more capable of serving those who are within the sphere of your beneficence? Can your capacities of usefulness be actually though not intentionally enlarged, and yet your good works become neither more numerous, nor more perfect; neither more, nor greater? Can you content yourselves to have more of the sources of human happiness within your power, and not a soul of the human race be the more happy for it?" P. 435.

"What a difference between Christ and Christians; between his life and their lives; between his sentiments and theirs! What a contrast, between the constancy, the ardour, the perfection of his beneficence; and the interruptions, the languors, and the blemishes of theirs! How deplorable is the dissimilitude that appears between the exemplar that is proposed unto the sons of men, and many who avow the obligation, and even make profession of conforming to it! How glaring is the opposition between his activity, and their indolence in doing good; between his usefulness, and their self-indulgence; between his disinterested zeal in works of charity and kindness, and their undiverted application to the gains and profits of the world! P. 437.

These sermons are presented to the public by the pious hand of affection, and we join most cordially in the earnest prayer of the Editor Mrs. Cappe,

"—that by a wider circulation, sentiments like these, so serious and awful, yet at the same time so just and important, may eventually contribute to form in many others those habits of diligence, of resignation, and piety, which were a source of continual satisfaction to himself, and of consolation, hope, and joy, when all other consolations failed." P. 130. *Note.*

This volume of practical sermons consists principally of four series of discourses: the first on Christian Perfection; the second on the Final Consequences of our present Conduct; the third on the Imperfection of our Knowledge concerning God; and the fourth on the great Importance of the public Ministry of Christ. They are all very properly styled practical sermons, but with some difference of character notwithstanding. Into the third series on the imperfection of our knowledge concerning God, the nature of the subject has thrown a mixture of speculation; but the speculation is chastised and reverential, neither presumptuous nor timid, always pious and

sometimes original. In the last series on the importance of the public Ministry of Christ, the reader, who is acquainted with the "Critical Remarks on many important Passages of Scripture," by the same author, will recognise with pleasure the same ingenious and satisfactory mode of illustrating the language of the New Testament. On the whole, we cannot better explain the leading objects of these discourses, than as the editor has explained them in her preface,

"—simply to demonstrate the unspeakable importance of holiness of heart and life; of piety, humility and benevolence; of attaining to that truly Christian comprehension of mind, which habitually looks forward, beyond the present to the future." *Pref.* p. 10.

And after the specimens which we have laid before our readers, it is superfluous to add our recommendation of what must so well recommend itself to the pious and intelligent of every Christian denomination.

The volume is dedicated in a very sensible and affectionate address to the Divinity and Lay-students, educated in the Dissenting College, York; and in addition to the reasons alleged by the editor, her dedication of it has this propriety, that it offers to their perusal the discourses of an eminent Christian Minister, written in the pure and ardent spirit of his religion, and in a style which has nothing in common with the false eloquence that often seduces the young and sometimes dazzles the old, that incumbers truth with ornament which it does not require, and invests in a gaudy rhetoric subjects too lofty to be raised by a metaphor, and interests too grave and momentous to be decked in flowers.

M.

ART. V.—*A Sermon on Free Inquiry in Matters of Religion.* By W. J. Fox, 12mo. Pp. 24.

ART. VI.—*A Reply to Popular Objections against Unitarianism: A Sermon preached at Bristol, on Wednesday, June 21, 1815, before the Western Unitarian Society.* By W. J. Fox, 12mo. Pp. 48. Hunter and Eaton.

IT is difficult to speak of these sermons as they deserve, without running into the style of extravagant panegyric. Mr. Fox is always master of his subject, master of his temper

and master of the English language. He treats the most common topics with originality. If we were to single out one excellence amongst so many, we should name the skill with which he detects and the ability with which he exposes the fallacies by which Calvinists cheat themselves in matters of religious feeling.

ART. VII.—*A Second Letter to the Rev. Dr. Goddard.* By A Layman. 12mo. pp. 90. Chichester printed: Sold by Longman and Co. London. 8s. bds. 1815.

THE character which we gave of the Layman's first Letter [M. Repos. vii. 642, 643,] belongs to this Second: it is decorous, elegant and spirited.

Dr. Goddard appears to have judged the Layman's Letter worthy of consideration, and accordingly he attempted a reply in "a Sermon lately delivered at the Consecration of the Bishop of London." The Layman could not have flattered himself with the hope of such a distinction. The arguments delivered *ex cathedra* on this notable occasion have not, however, either satisfied or silenced our author; he boldly investigates the learned dignitary's well-written passages; and has, we think, put in an effectual claim to a more detailed answer than can be given in the florid periods of an oration before the clergy.

The Layman had endeavoured to shew that no *alliance* subsists between the Church of England and the State; Dr. Goddard considers the expediency of such an alliance so ably proved [by Bp. Warburton] that it is unnecessary to enter into the argument: but the Layman maintains that the alliance is impossible.

"The meaning of the term forbids it. An *alliance* supposes a *treaty*, and a *treaty* supposes the *mutual independence* of the parties who treat. To contend therefore for an *alliance* between Church and State, is to contend for a principle which would introduce *imperium in imperio*, and thus incur the offence called *præmunire*."* Pp. 39, 40.

Of Bp. Warburton's book, the *Alliance*, the Layman says, (p. 41,) that it "has in the course of the last fifty

years been so successfully assailed both with reasoning and ridicule as to render hopeless any attempt to build an argument on its exploded foundations."

Whilst the Layman objects to an *alliance* between Church and State, he says very smartly and very truly,—

"—— but there is one species or mode of this alliance which I admit to be extremely convenient to the individuals concerned, and to have been exemplified in history, I mean that close and intimate connexion which has occasionally subsisted between infidel statesmen and bigoted ecclesiastics. Had a bishopric been at the disposal of Lord Bolingbroke, he would (independently of personal friendship) have much sooner given it to Dr. Swift than to Dr. Clarke." Note. P. 67.

Dr. Goddard had quoted Mr. Hume's eulogium upon the English Church, as "mitigating the genius of the ancient superstition" and "preserving itself in a happy medium." The Layman lays open the unmeaning verbosity of the passage, and says, in the language that becomes the unfettered Christian advocate,

"—— a consistent Protestant will not waste a thought on any *medium* between error and truth, and between integrity and imposture, and an honest and enlightened reformer will feel that he has something else to do than merely to *mitigate superstition*." P. 65.

In a Postscript the Layman inserts some reflections on the Council of Nice, from the pen of Dr. Lardner, whom he justly characterizes as "one whom divines of every sect, party and denomination regard with great and increasing deference:

*Crescit, occulto velut arbor ævo,
Fama."*

Would our *laymen* of learning and leisure copy the example of this respectable writer, and embrace every opportunity of asserting truth and liberty, the cause of Protestantism and liberal and rational Dissent would be a certain and great gainer.

ART. VII.—*An Essay on the Principles of Dissent:* in which the True Ground of Separation from the Established Church is stated and proved. By Richard Wright, 12mo. Pp. 24. 6d.

"WE cannot," says Mr. Wright, "give too much for a good conscience." Hence he argues the

* "See Blackstone's Comment. Vol. iv. p. 115."

question of Dissent morally as well as theologically. His arguments are worthy of the attention particularly of unthinking Conformists and inconsistent Non-conformists.

Mr. Wright is well known as an Unitarian Dissenter, (the terms should be tautological,) but he treats the subject of Dissent so generally, that any Dissenter may read his Essay with satisfaction, and so candidly, that any churchman may read it without offence.

ART. IX.—Zeal in a good Cause Recommended and Enforced. A Sermon preached, Tuesday, May 16, 1815, at Worship Street, before the General Baptists' Annual

Assembly. By John Coupland. 8vo. pp. 32. Eaton. 1s.

THIS is evidently the composition of a thinking and serious man. It is particularly adapted to the General Baptists, but will be unsuitable to the taste of no Christians who set a value upon plainness of appearance, simplicity of manner and solidity of judgment. Since the Sermon was printed Mr. Coupland has been removed from the present stage of action: this gives a peculiar interest to the publication, especially as we believe that the sale of it will be of service to a widow and several fatherless children, who have no provision besides the interest which the family of a Dissenting minister usually create amongst his surviving friends.

POETRY.

Sir,

Feb. 13, 1816.

The following lines, though not original, may be worthy of your insertion, as peculiarly seasonable, for there can be no better employment of an interval of peace than to inculcate and apprehend the true character of war

—a game which, were their subjects wise, Kings would not play at.

The Great Victory was an offspring of Mr. Southey's Muse in her juvenile days, and then published in one of the *Anthologies*, yet now apparently deserted, though not disowned, by the *Poet Laureat*. He has lately collected his smaller pieces into three volumes, among which I was rather sorry than surprised not to find the uncourtly dialogue of Old Kaspar and Peterkin.

PACIFICUS.

The Great Victory.

Ode on the Battle of Blenheim, by Mr. Southey.

IT was a summer evening,
Old Kaspar's work was done,
And he before his cottage door
Was sitting in the sun!

And by him sported on the green
His little grandchild Wilhelmine.

She saw her brother Peterkin

Both something large and round,

That he beside the rivulet,

While at play there, had found;

He came to ask what he had found

That was so large, and smooth, and round.

Old Kaspar took it from the boy,
Who stood expectant by;

And first the old man shook his head,

Then heav'd a deep-drawn sigh:

"Tis some poor fellow's skull," said he,
"Who fell in the great victory."

"Now tell us what 'twas all about?"

Young Peterkin, he cries,

And little Wilhelmine looks up

With wonder-waiting eyes;

"Now tell us all about the war,

And what they kill'd each other for?"

"It was the English," Kaspar cried,

"That put the French to rout;

And what they kill'd each other for

I ne'er could well make out;

But every body said," quoth he,

"That 'twas a famous victory."

"My father liv'd at Blenheim then,

Yon little stream hard by,

They burnt his dwelling to the ground,

And he was forc'd to fly;

So with his wife and child he fled,

Nor had he where to rest his head.

"With fire and sword the country round

Was wasted far and wide,

And many a childing-mother then

And new-born infant died:

But things like these you now must be

At every famous victory.

"And every body prais'd the Duke

Who such a fight did win."

"But what good came of it at last?"

Quoth little Peterkin,

"Why that I cannot tell," said he,

"But 'twas a famous victory."

Rabboni!

John xv. 16.

The Tomb is ope. Ah then, some felloh
hand (Heav'n!) has stoln its mysterious pris'ner.
Spirit accurat. But hush! some
mumble foot
Flits through the murky air. And still its
step

Wakes the faint echoes of the ling'ring
night.

'Twas light as hurrying. Then welcome
Dawn!

Bore it th' unhallow'd tidings? Haply

For on thy confine grey two forms appear,
Hasting this way, the foremost surely he
That on the bosom of the Master lay,
As if an inmate there; the other, who but
he,

The good old man, whose bitter tears
Still chase each other down his manly
cheek,

For that in evil hour an honest heart
(The very thought, else, of disloyalty
Had well nigh burst in twain,) gave way
to zeal

Too confident to go unvisited.

Oh! lov'd disciples—Yet ah! not to
joy,

Ye speed: rather at sorrow's ice-chad font
To drink the last chill dregs of numb de-
spair

And see, the first has reach'd the grave.
Alas!

Too true the tale. He bends towards its
brink

In breathless agony—but goes not in.
Not so the distanc'd partner of his woe:
See how he springs into its womb—sur-
veys

Each grave-cloth—now with eager hand
Grasps his companion's, while he gently
wins

E'en to his side yon nerveless, tott'ring
frame!

Friendship, 'tis well. Nobly hast thou
achiev'd

Thy duty. Stay not then—away, away,
Death presses on thy lingerings. They
leave

The sepulchre, and with reflected eye,
*But hopeless heart, again each hica him
home.

Ah then, what now usurps their place? In
form
So much resembling hers. . . . In sooth
'tis she,

(I know her by that sigh, poor Penitent!)
The same who lar'd in tears his feet, and
lov'd

So well that she had been so much for-
giv'n:

* For surely the word "not" must have
been originally subjoined to "believed"
in the 8th verse.

Our fond heart-broken Magdalene. Yet

What only thou stay'd here, sole left to
brave

Substantial noon-day woes, nor horrid less
To wake 'mid this dim light crepuscular

In fancy's eye to more than night fears!
(O woman! faithful thou! In peril's hour

Though not the autumn leaf rest by the
blast

Se fluttering, when urgent duty bids
Or warm affection prompts, e'en at her post

Aye constant found, th' antediluvian rock
That mocks the idle dashing of the surge,

Less callous, rooted, and immovable.)
Yes! 'tis her streaming eye—her braidless

hair,
Her livid lip, that "fain would meet again

Though but the impress of those hallow'd
feet,

Which ah! not vainly so she late bedew'd,
When through her inmost soul one marv'-

lous look
Diffus'd unutterable extacy.

How marr'd that visage now!" That love-
fraught eye,

"That beam'd no mortal tenderness, fast
clos'd,

And mingling swiftly with its kindred clod!
That front on which erst Heav'n's own

Shech'nah shone,
Cheerless and cold for ever!—O kind Sir,

Say hast thou borne the wond'rous relie
hence?

Then tell me where it rests, and never
more!"—

Her eye look'd upward at the word, dread-
ing

To meet the stranger's sterner glance, when
hark!

A voice, no stranger voice, that "Mary!"
spake,

And at his feet the mountet falls, answ'r-
ing

"Rabboni!"—Tell me now ye pow'rs of
sense

If from that hour when first ye wak'd to
life

Upon this earth, such magic spirit e'er
Through mortal members trill'd?

TE TACE.

Feb. 12, 1816.

Extempore on the late War.

(*Morn. Chron.*)

Whene'er contending Princes fight,
For private pique, or public right;

Armies are rais'd, the fleets are mann'd,
They combat both by sea and land.

When after many battles past,
Both tir'd with blows, make peace at last;

What is it, after all, the people get?
Why! Widows, Taxes, Wooden Legs and

Debt!

W. M. H.

OBITUARY.

1815, Dec. 30, at Coseley, Staffordshire, Mr. JOSEPH MAULLIN, aged 85. In his early days he was one of the catechumens of the Rev. Samuel Bourne, then one of the ministers of Coseley, in conjunction with Birmingham, the memoirs of whose life have, not long since, been given to the public by the late truly excellent Dr. Toulmin. Under the pious and well-adapted instructions of that able and assiduous pastor, Mr. Maullin had in his youth a serious sense of the importance and value of religion impressed upon his mind, which was afterwards greatly beneficial to him in the regulation of his conduct. So strongly did he feel himself indebted to his useful admonitions and good counsels, as to retain a lively and grateful recollection of him to the latest period of remembrance; and he never spoke of his labours, or mentioned the name of Mr. Bourne but with high applause, evidently prompted by the feelings of grateful respect. Being thus disposed in early life he formed good habits before he attained to manhood, which led him to sobriety, industry, practical integrity, a regular attention to divine worship, and an exemplary concern for the promotion and prosperity of religion. From his youth to the decline of life he was industrious and active in his worldly occupation, and it pleased God in his providence to crown his assiduity with considerable success. His zeal for the interest of the place of worship which he constantly attended as long as he was able, and for the welfare of the schools belonging to it, was no less conspicuous; for it was enlightened by a good understanding, and animated by warm benevolence. Indeed he was ardently desirous of seeing the cause of sacred truth in a flourishing state, and of having education and religious instruction extensively diffused among the numerous poor children of his neighbourhood, which was testified by his liberal contributions towards the support of religion, and the school institutions established by charity, and by his unwearied endeavours to render himself useful to them.

It is not pretended that the deceas-

ed was thoroughly perfect and without blemish, this is not the lot of frail humanity; but, though his unusual energy of mind and warm feelings might sometimes betray an over-hastiness of temper, yet he certainly bore the general traits of a valuable and excellent character. He was upon principle a Protestant Nonconformist, and well understood the rational grounds of dissent from the hierarchy set up and endowed by human authority. In his religious opinions he was completely Unitarian, having a clear view of the doctrinal sentiments which are usually so denominated, and a strong attachment to them, as the genuine truths of divine revelation. He frequently avowed his firm persuasion of the entire unity of God, and of the instrumentality of his Son the Mediator, of the perfect freeness of divine grace, and of eternal life's being the gift of God the Father through Jesus Christ our Lord. These most important truths of the glorious gospel formed the foundation of his Christian hope, were his satisfaction in active life, and the support and consolation of his mind in the various vicissitudes he experienced.

In his declining years, and when the infirmities of age were making rapid advances, his life was embittered by some sore afflictions both in his person and family. While suffering the frequent and violent attacks of an asthma, and the increasing symptoms of losing his sight, the ravages of mortality among his near relatives, some of whom might have been expected from their comparatively youthful age, long to survive him, were painfully felt. But he was far from considering these mournful events as occurrences of chance, or repining at them as the effects of an undue severity. He devoutly acknowledged the providence of God in these afflictive strokes, regarded them as the fatherly chastisements of an all-wise and merciful Being, as means to be improved for weakening his love of this life, promoting his preparation for leaving the present world, and advancing his meetness to inherit a better state. He accordingly expressed it to be his desire, prayer, and ex-

deavour, to exercise the most humble and patient submission to the will of God under all the adversities with which he was tried.

When low sunk in the vale of years, reduced by infirmities to helpless decrepitude and total blindness, and enduring acute bodily pains, he still retained a considerable portion of his former mental faculties and vigour; and his piety shone with a mild lustre through the decay of nature. Just views of the gracious sovereignty of the Divine Being, and the resigned spirit of his holy Master, were often present to his mind, for to this effect he frequently exclaimed, "I wish to bear all my afflictions in such a manner as becomes a rational creature of the great God, and a faithful disciple of the Lord Jesus Christ, who, when enduring the heaviest afflictions and sufferings, said, 'Not my will but thine be done,' and 'The cup which my Father hath given me to drink shall I not drink it?'" Under the influence of this great example he was solicitous that his heavenly Father would afford him strength equal to his day, and not permit his faith or patience to fail to the last moment of his mortal existence. His surviving relatives may with satisfaction indulge the hope that his pious wishes were accomplished, that he calmly fell into the sleep of death as a subject of the Divine favour, and as a sincere disciple of Jesus; and that he will be numbered among them who will hereafter joyfully awake to a blissful immortality.

F.

1816, Jan. 13, aged 70, MRS. LEWIN, the wife of the Rev. R. Lewin, of Liverpool. The greatest part of her life was spent in the domestic circle, though she possessed mental acquirements that would have adorned the most polished society: her suavity of manners appeared in all her actions, her conversation was energetic, but mild, never giving way to ill-natured remarks; her performance of the duties of a wife and parent have stamped upon her afflicted family the most lasting impression of her excellent heart; nor was the character of the Christian ever more brightly exemplified; her heart was always open to the keenest sensibility for those in distress, and her hand ready to re-

lieve. Her sorrowing friends will draw consolation from her firm faith in the Christian religion, which fortified her mind on all occasions; her truly religious character which led her never to pass over a single day without devoting a considerable part of it to her Maker; and her rare and excellent virtues, while they deeply regret her loss.

D. N.

Sunday, the 21st of January, at Richmond, in Yorkshire, the Reverend FRANCIS BLACKBURNE, Vicar of Brignall, which living he held thirty-five years, residing upon it and performing in the most exemplary manner all the duties of a parish priest, till increasing infirmities compelled him to retire to Richmond, whence, however, he in every year paid frequent visits to his parishioners, by whom he was universally beloved. He was buried, at his express desire, on the 24th, at Brignall. Mr. Blackburne was the eldest son of the late venerable Archdeacon Blackburne, whose sentiments on religious and civil liberty he asserted on all proper occasions, with that calmness and dignity which was peculiar to his character. He was the intimate friend of Mr. Wyvill, and co-operated with him in all those measures, whose object was the amelioration of the representation in parliament, and extension of religious liberty to all classes of his Majesty's subjects, being firmly convinced that wherever the truth lay it was to be maintained in the spirit of brotherly love, and not by pains or penalties, or restrictions of any kind. The peculiar feature in his character is delineated by a term we believe peculiar to and most expressive in our own language, Good Temper. By this, and a charity extensive as his means, he was endeared to all around him, and particularly to the poor, whose blessings will accompany him to his grave. As a father, husband, neighbour, friend and parish priest, his memory will be long cherished by those who stood in these relations to him. He left behind him a widow and three children, two sons and a daughter; the latter married to Mr. Frend, whose name frequently occurs in this Repository.

Feb. 9, greatly respected, and in the full enjoyment of her faculties, at Cheshunt, Herts, in the 90th year of her age, Mrs. HANNAH JOYCE, relict of Mr. Jeremiah Joyce, who died in the same place, Sept. 17, 1778. Mrs. Joyce was granddaughter by her mother's side to the Rev. John Benson, a dissenting minister residing at Hoddesdon, in Hertfordshire, at the period of the Revolution; but who, in 1690 or 1691, removed to Sandwich, in Kent. This gentleman had nine children, of whom the eldest, John, was educated for the ministry, among the Dissenters, and was afterwards settled at Chertsey, in Surrey. His sixth child, Martha, was married to Mr. John Semerett, of St. Mildred's Court, London, by whom he had six children. Of these, Hannah was born Sept. 5, 1726, O. S. and was baptized the following day, by the Rev. Mr. Grosvenor, of Crosby Square. The fact is noticed in the Register kept by Mr. Benson, who adds, "And she is now, June 8th, 1727, visiting (with her mother) her grandfather John and grandmother Hannah Benson, at Sandwich, in Kent, whom God long preserve as a blessing to herself and parents." Hannah remained in London only till she was about twelve years of age, when she was taken into the family of Mrs. Harding, of Cheshunt, who kept a very respectable and flourishing boarding school in that village, but who afterwards married Mr. Lewis Jones, at that time of Reading, in Berkshire, who removed to Hackney, where he and Mrs. Jones died and were buried.

While with Mrs. Harding, the subject of this article married Mr. Joyce, by whom he had eight children. She was from a very early period seriously and deeply impressed with the importance of religion, and it appears from a sort of diary, in her own handwriting, but which was never seen, by her children even, till after her decease, that though she had been extremely assiduous in her attendance upon public worship, and exhibited the most decisive proofs of undissembled piety, yet when she was in her 19th year, she made what she denominated a solemn re-dedication of herself to God and his service, by joining the church under the pastoral care

of the Rev. John Oakes.* This was in the year 1745, and she continued a member of that church so long as it remained in the same connexion. The successor to Mr. Oakes was the Rev. John Mason, author of numerous excellent works, of which the most celebrated is, a "Treatise on Self-Knowledge;" an edition of this with some alterations, and a biographical account of the author was in 1803 published by Mrs. Joyce's youngest son, who dedicated it to his mother as the last surviving member of Mr. Mason's church. She has left four children, who cannot cease to remember with emotions of filial piety and gratitude, the constant care and attention which she ever manifested in forming their minds to habits of usefulness, integrity and virtue.

Highgate, Feb. 24, 1816.

* After the death of Mr. Oakes, a volume of his Sermons to young persons was published by his successor, Mr. Mason. The following Questions in Mr. Oakes's hand-writing, will shew on what terms persons were admitted to church communion with him at that time, who was pastor of a presbyterian congregation.

QUESTIONS publicly proposed to such as offer themselves to the communion with us.

1. Do you believe that Jesus Christ is the Son of God and the Saviour of the world?

2. Do you believe that Jesus Christ died for our sins according to the scriptures, and that he rose again from the dead for our justification?

3. And do you so believe these things, as that you do hereupon sincerely and heartily devote yourself to him, and to God by him; as it becomes those to do who are bought with the price of his precious blood?

4. And is it your fixed resolution and the solemn purpose of your soul (in dependence on divine grace) to lead the life you live in the flesh by the faith of the Son of God, and in a course of dutiful obedience to his commandments?

MINISTER. If this be the sincere belief of your heart, and these your settled resolutions, then in the name of Jesus Christ, and in the name of this Christian Society, I bid you welcome to this feast of the gospel.

Tuesday, Jan. 30, at his house, in St. Thomas's Square, Hackney, Mr. JAMES HENNELL, aged 33. By a most mysterious visitation of Divine Providence, this interesting young man is taken away from a numerous family and a wide circle of friends in the midst of activity and usefulness. A Sermon on occasion of his death was preached by Mr. Aspland to the Gravel-Pit Congregation, Hackney, of which he had been a member, for several years, on Sunday morning, Feb. 18th, when a numerous audience testified by their deep sympathy, their sense of the loss sustained by society in this melancholy event. At the request of the family of the deceased, the Sermon is put into the press; we shall extract the conclusion of it, containing some account of his character and happy death, in our next.

On Saturday, Feb. 3, at Wicken, in the county of Cambridge, at the age of 64, Mrs. HANNAH ASPLAND, relict of the late Mr. Robert Aspland, of the same place. Her sufferings were severe and long-continued, but a deep sense of religion which she had cultivated from earliest youth bore up her mind with exemplary fortitude and patience. Her faculties were clear to the moment of her dissolution, and her last breath was spent in prayer to her heavenly Father. By her express desire, her funeral sermon was preached at Wicken, on the Sunday following her interment, Feb. 11th, by her son, the only survivor of several children, Mr. Aspland, of Hackney, from 1 Peter iii. 3, 4, 5, words of her own choice, which had been her comfort in the failure of heart and flesh. A very crowded auditory was deeply affected throughout the whole of this trying service.

Lately, at Park House, Hayes, the Hon. Mr. JUSTICE HEATH, one of the Judges of the Court of Common Pleas. He was, in point of service, the father of the Bench, all his brethren having taken their seats subsequent to him. He was esteemed the best black-letter man of these times, deeply learned and of the most solid and fixed principles. He was justly ranked among those few men, whom no power or persuasion could divert into a relaxation from what he thought right; yet this virtue had degenerated into the vice of obstinacy in his old age, and thus great sternness and severity. *Monthly Mag.* He was, in the age of 77, the very last of the great men of the law. He had been preferred, in the year 1808, to the deanery of Westminster, and resided, at his death, in the cloisters be-

longing to that cathedral. This elevation was considered as a most appropriate reward of his long and skilful discharge of the functions of master of Westminster School.

It was brought as a reproachful charge against Milton, that he had once employed his superlative talents in the instruction of youth. Abilities not inferior to his own would be required to attach disgrace to an employment not to be compared in absolute utility with any other. The duties of it may be ill performed, and it then becomes dishonourable and injurious. Yet few instances of its abuse would probably occur were due judgment exercised in the selection of proper persons, and due honour paid to the qualified and meritorious. Milton has been defended, with almost superfluous ability, by Dr. Johnson; and nothing further needs to be urged in vindication of the respectability of Dr. Vincent, and of the ample remuneration bestowed upon him. The example of John Milton is enough to give dignity to any avocation.

Dr. Vincent was educated at the celebrated school which he afterwards directed with such success. On that foundation he was elected to Trinity College, Cambridge. At the end of four years he returned, and never quitted the walls of that seminary, till it was judged right to terminate his conscientious diligence by an ample provision for his old age. Hundreds of the nobility and gentry of the land acquired under him that taste and that erudition which so much distinguish the higher orders of society in Great Britain. Without injustice to his name, it cannot be separated from the praises merited by British learning during one half of a century.

In other respects, Dr. Vincent acquired no extraordinary literary reputation. What, indeed, could have been done more than he has done? Leisure and opportunity were denied him in the midst of a most arduous engagement, which, instead of admitting the intrusion of other pursuits, stood itself in need of aid and division. Yet, he managed to steal from the school sufficient time to compose his admirable work on the Navigation and Commerce of the ancients. This proof of his learning and industry is well known at home, and perhaps more highly appreciated by the learned abroad, who may be pronounced equally discerning with his own countrymen, and perhaps less subject to hostility or partiality. This was enough for fame.

Dr. Vincent was not less intent and assiduous for heaven. He had talents; he had learning; he had a rare facility in communicating the store of his mind to others. However, he had higher qualifications. His heart was simple, his mind

ners were pure. Those whom his station or closer affinity placed under his guidance and protection experienced in him every kindness which could be prompted by true

philanthropy. Religion had in Dr. Vincent an enlightened friend of its cause, and a bright example of its excellence and consolation.—*Weekly Mag.* No. VI.

INTELLIGENCE.

FOREIGN.

Persecution of the Vaudois.

We request the attention of our liberal and feeling readers to the subject of a new persecution of our Protestant brethren, commenced in another quarter, a persecution which, though in appearance not so glaring as that already noticed in France, is in reality more atrocious. It has not, we believe, as yet been brought before the public eye in this country, and should any reader not be aware of the circumstances which render this persecution an act of peculiar meanness as well as of atrocity, we beg leave to state a few historical facts which will serve to represent the matter in its proper colours, and also enable every candid mind to judge how far our ministers have been anxious for the honour of this country, and the interests of the Protestant religion abroad, for which at home they profess so much devotion. The dreadful persecution commenced by the King of Savoy, in 1654, against his unoffending Protestant subjects, a persecution during which several hundred of innocent victims perished by the sword, and many others amongst Alpine snows, is unfortunately too well known to require any detail of its atrocities. When the account of that persecution reached England, Cromwell, who was at the head of the government, immediately wrote on the subject to the different powers in Europe, and to the King of Savoy in particular: so strongly did he express his abhorrence of the barbarous outrage, that the persecutions were not only put an end to by his interference, but even a treaty was made, by which the Protestant inhabitants of Piedmont, known under the name of *Vaudois*, were specially placed under the protection of Great Britain. This treaty was ratified at different times, and the worship of these Protestants was, in fact, supported by English contribution down to the time in which the present Sardinian King was expelled from Piedmont. Regardless as the French Revolutionary government was in many instances of church property, yet so great was the respect paid at all times to the virtues and poverty of the Vaudois, that even that government not only endowed the Protestant church of the Vaudois with a provision arising out of the revenues of the country, larger than the sum they had been in the habit of receiving from England, but they made that perpetual which

was before precarious, and they also gave them perfect and complete civil equality.

When at length the French were obliged to give up Italy, and the King of Sardinia was restored among the other legitimates, he issued a proclamation, declaring as null every act which had taken place during his absence. By this general declaration, the Vaudois have been actually deprived of the revenues for the support of their religion, and as our minister has neglected to insert, in the new treaties, the old covenant in their favour, they are thus subject to the fury of a bigotry which may again break out with the same rage as it did formerly, and in the mean time their teachers are deprived of all subsistence. A single word from our minister might have prevented the possibility of such an event.

The following genuine letter, which we have received from Piedmont, will give our readers a fuller description of the calamity which this persecution has brought upon that inoffensive people. Here, at least, there cannot be alleged against them the crime of *Buonapartism*:—

“*La Tour de Pelis*, 12th Dec. 1815.

“Consternation is in our valleys—we are threatened by the Agents of our King with being robbed of the little which had been granted to us by the preceding governments, for the support of our religious worship. The Court of Turin pretends not to be bound by any convention on this subject, and professes to do in this case as in every other, whatever pleases itself, or rather whatever pleases the cabal of Monks which rules under its name. In reality, neither the treaty of Paris in 1814, nor that lately concluded, makes any mention of the *special protection* granted by preceding treaties, particularly by that of Aix-la-Chapelle, to the Protestants of the valleys of Piedmont, known under the name of *Vaudois*. Can England, who formerly acted so generously towards them, have now changed her system with regard to these eldest sons of the evangelical religion, whose aversion to the Roman Church is anterior even to the Reformation of Luther? Can this population of 30,000 souls have appeared to the English minister an object too unimportant to employ his attention amidst the political dismemberment of so many nations? We cannot believe it; for nothing is trifling which involves a great moral principle. However, if at a

period when England was far from that preponderance on the Continent which the follies of Napoleon have put into her hands; if at a period in which religious freedom had not yet become a common maxim with all enlightened governments, the British Administration in former days could obtain so great a triumph on this subject over the prejudices of time and place, can any person doubt but that a single word from your ministers (whom the House of Savoy must regard as its restorers) would have been sufficient to assure, not only to the Vauds, but to all the inhabitants of Piedmont, the free exercise of their religion? Since then, negociators, supported by so great an influence, did not think proper to insert in the new treaties the ancient guarantee to the Protestants of Piedmont, we must suppose that they could not foresee that the Court of Sardinia, by declaring every thing null which happened during its absence, (that is to say, during sixteen years and more) would, under this general proclamation, rob the Vauds of all the benefits with which a paternal administration had endowed their church, and of which the French fiscality had not the hardihood to despoil them. Deprived of this resource, the Protestants of the Alps will be obliged again to call upon the liberality of the English to contribute to the support of their religion; but supposing that they should not be disappointed in their expectations from them, can any one compare this humiliating and precarious situation with that public and independent support of their worship, and that perfect civil equality which they enjoyed for so many years before the restoration of the Sardinian King? How much anguish and uncertainty through Europe might have been put an end to by a few words from your ministers, supported as they are on this subject by claims so strong and resources so immense! Will they who have done so much for kings, do nothing for the people, especially for that portion of the European people whom the sacred ties of a common religion, and the recollection of similar sufferings, bind in so close a manner with the nation whom they profess to represent? We hope, and dare believe, that these great personages partake themselves of the indignation with which we are penetrated, and that they who have headed the coalition of kings against their people, will not disdain to add to that glory, assuring their natural and legitimate rights to those nations whom they have forced to return under the domination of their ancient masters."—*Morn. Chron. Dec. 26.*

Holy Alliance.

"By the Grace of God, We, Alexander the First, Emperor and Autocrat of all the Russians, &c. hereby make known—
VOL. XI.

"As we have seen from experience, and from the unhappy consequences that have resulted for the whole world, that the course of the political relations in Europe between the Powers has not been founded on those true principles upon which the wisdom of God in his revelations has founded the peace and prosperity of nations,

"We have consequently, in conjunction with their Majesties the Emperor of Austria, Francis the First, and the King of Prussia, Frederick William, proceeded to form an alliance between us, (to which the other Christian Powers are invited to accede), in which we reciprocally engage, both between ourselves and in respect of our subjects, to adopt, as the sole means to attain this end, the principle drawn from the words and doctrine of our Saviour Jesus Christ, who preaches not to live in enmity and hatred, but in peace and love. We hope and implore the blessing of the Most High; may this sacred union be confirmed between all the powers for their general good, and (deterred by the union of all the rest), may no one dare to fall off from it. We accordingly subjoin a copy of this union, ordering it to be made generally known, and read in all the churches.

"St. Petersburg, on the day of the birth of our Saviour, 25th Dec., 1815.

"The original is signed by his Imperial Majesty's own hand,

"ALEXANDER."

"In the name of the Most Holy and Indivisible Trinity,

"Their Majesties, the Emperor of Austria, the King of Prussia, and the Emperor of Russia, having in consequence of the great events which have marked the course of the three last years in Europe, and (especially of the blessings which it has pleased Divine Providence to shower down upon those states, which place their confidence and their hope on it alone, acquired the intimate conviction of the necessity of founding the conduct to be observed by the powers in their reciprocal relations upon the sublime truths which the holy religion of our Saviour teaches.

"They solemnly declare, that the present Act has no other object than to publish in the face of the whole world their fixed resolution, both in the administration of their respective states, and in their political relations with every other government, to take for their sole guide the precepts of that holy religion, namely, the precepts of Justice, Christian Charity, and Peace, which far from being applicable only to private concerns, must have an immediate influence on the councils of princes, and guide all their steps, as being the only means of consolidating human institutions, and remedying their imperfections.

"In consequence, their Majesties have agreed on the following articles:—

Art. 1. Conformable to the words of the Holy Scriptures, which command all men to consider each other as brethren, the three contracting monarchs will remain united by the bonds of a true and indissoluble fraternity, and considering each other as fellow countrymen, they will on all occasions, and in all places, lend each other aid and assistance, and regarding themselves towards their subjects and armies as fathers of families, they will lead them in the same spirit of fraternity with which they are animated to protect religion, peace and justice.

"Art. 2. In consequence the sole principle in force, whether between the said governments, or between their subjects, shall be that of doing each other reciprocal service, and of testifying by unalterable good-will the mutual affection with which they ought to be animated, to consider themselves all as members of one and the same Christian nation. The three Allied Princes looking on themselves as merely delegated by Providence to govern three branches of the one family, namely, Austria, Prussia and Russia, thus confessing that the Christian nation of which they and their people form a part, has in reality no other Sovereign than him to whom alone power really belongs, because in him alone are found all the treasures of love, science, and infinite wisdom, that is to say, God, our Divine Saviour, the Word of the Most High, the Word of Life. Their Majesties consequently recommend to their people, with the most tender solicitude, as the sole means of enjoying that peace which arises from a good conscience, and which alone is durable, to strengthen themselves every day more and more in the principles and exercise of the duties which the Divine Saviour has taught to mankind.

"Art. 3. All the powers who shall choose solemnly to avow the sacred principles which have dictated the present act, and shall acknowledge how important it is for the happiness of nations too long agitated, that those truths should henceforth exercise over the destinies of mankind all the influence which belongs to them, will be received with equal ardour and affection into this Holy alliance.

"Done in triplicate, and signed at Paris, in the year of grace, 1815, (14, O. S., 26th Sept.

(L. S.)

"FRANCIS.

(L. S.)

"FREDERICK WILLIAM.

(L. S.)

"ALEXANDER.

"Conformable to the original,

(Signed)

"ALEXANDER.

"Done at St. Petersburg, the day of the birth of our Saviour, the 25th of Dec. 1815."

St. Petersburg, Dec. 21, O. S.
Jan. 2, 1816.

Ukase of his Majesty the Emperor to the Senate.

(OFFICIAL TRANSLATION.)

Being returned after a happy conclusion of the external affairs of Europe, to the empire which God has entrusted to us, we have been informed by several nations [probably notices] complaints and reports of the following circumstances:—

The religious order of the Jesuits of the Roman Catholic Church had been abolished by a bull of the Pope; in consequence of this measure, the Jesuits were expelled, not only from the states of the Church, but from all other countries,—they were not permitted to remain anywhere. Russia alone, constantly guided by sentiments of humanity and toleration, retained them in her territory, gave them an asylum, and insured their tranquillity under her powerful protection. She did not oppose any obstacle to the free exercise of their worship; she did not deter them from it, either by force, persuasion or seduction; but in return, she thought she might expect from them fidelity, attachment and utility. In this hope they were permitted to devote themselves to the education and instruction of youth. Fathers and mothers entrusted to them their children without fear, to teach them the sciences and to form their manners. It is now proved that they have not fulfilled the duties which gratitude imposed on them; that they have not kept themselves in that humility which the Christian religion commands; and that instead of remaining peaceable inhabitants in a foreign country, they have endeavoured to trouble the Greek religion, which, from the remotest times, has been the predominant religion of our empire, and on which, as on an immoveable rock, repose the tranquillity and the happiness of the nations subject to our sceptre. They have begun first, by abusing the confidence which they had gained. They have turned aside from our worship young people who had been entrusted to them, and some women of weak and inconsiderate minds, and have drawn them to their church.

To induce a man to abjure his faith, the faith of his ancestors, to extinguish in him the love of those who profess the same worship, to render him a stranger to his country, to sow discord and animosity in families, to detach the brother from the brother, the son from the father, and the daughter from the mother, to excite divisions among the children of the same church; is that the voice and the will of God, and his divine Son, Jesus Christ, our Saviour, who shed for us his most pure blood, "that we might live a peaceful and tranquil life in all sort of piety and honesty." After such actions, we are no longer surprised that the Order of the

Monks has been removed from all countries, and no where tolerated. In fact, what state can suffer in its bosom those who spread in it hate and disorder? Constantly occupied in watching over the welfare of our faithful subjects, and considering it as a wise and sacred duty to stop the evil in its origin, that it may not grow to maturity and produce bitter fruits,

We have, in consequence, resolved to ordain—

1. That the Catholic Church which is here, be again re-established upon the footing in which it was during the reign of our grandmother, of glorious memory, the Empress Catherine II. and till the year 1800.

2. To make all the Monks of the order of the Jesuits immediately to quit St. Petersburg.

3. To forbid them to enter our two capitals.

We have given particular orders to our Ministers of Police and Public Instruction for the prompt execution of this determination, and for all that concerns the house and institution hitherto occupied by the Jesuits. At the same time, and that there may be no interruption in the divine service, we have ordered the Metropolitan of the Roman Catholic Church to cause the Jesuits to be replaced by Priests of the same religion, who are now here, till the arrival of Monks of another Catholic Order, whom we have sent for, for that purpose.

Dec. 20, 1815.

The original is signed,

ALEXANDER.

(A true copy).—The Director of the Department,

TOURGUENOFF.

FRENCH PROTESTANTS.

At a Special General Meeting of the Deputies appointed for the Protection of the Civil Rights of the Three Denominations of Protestant Dissenters, held at the King's Head Tavern, in the Poultry, London, the 1st of December, 1815, WILLIAM SMITH, Esq. M. P. in the Chair; The following Resolutions were unanimously agreed to:—

That this Deputation consider it a duty as absolutely incumbent upon them openly and forcibly to express their abhorrence of the persecutions under which the Protestants of France are now suffering, and of the spirit which has given them birth.

That a humble Address from this Body be presented to his Royal Highness the Prince Regent, respectfully, but most earnestly beseeching his gracious interposition with the French Government to put an immediate termination to the insults and injuries inflicted on the Protestants in that country, and to protect them in the peace-

able enjoyment of their constitutional rights and liberties.

That this Meeting, deeply sympathizing with those of their fellow-christians who have already suffered, or who may yet suffer in their persons and properties from these lawless outrages, do most cordially concur in the recommendation of the Protestant Dissenting Ministers in this city to the several congregations of Dissenters throughout the kingdom, to make collections for the relief of the sufferers.

That the above Resolutions, signed by the Chairman, be inserted in the several public papers.

WILLIAM SMITH, Chairman.

That the thanks of this Deputation be given to Wm. Smith, Esq. M. P. for his attendance, and able conduct in the Chair this day.

At Edinburgh, Dec. 5, 1815,

The Ministers and Elders of the Edinburgh Associate Presbytery, this day assembled, having taken into consideration a letter, addressed to one of their number, by the Secretary to the Board of the Protestant Dissenting Ministers in London, and which letter contains certain Resolutions passed by that Body at an Extraordinary General Meeting, held on the 28th day of November last, respecting the persecution raised against the Professors of the Reformed Religion in the South of France, unanimously approve of the principles expressed in said resolutions; concur with these ministers in deep and most tender sympathy with the persecuted Protestants in France; and earnestly recommend it to all the congregations under their inspection, to make contributions in aid of the general fund, which is collecting in London and other places of the United Kingdom, towards the temporal relief of their suffering brethren.

They farther recommend that these contributions, when made, shall be paid into the hands of the Treasurer of the Presbytery, and be by him remitted to the Committee of Superintendence and Distribution at Williams's Library, Redcross Street, London, "some of the members of which Committee," as stated by themselves, "will, if necessary, examine on the spot the miseries they deplore, and distribute with impartiality the fruits of their Christian benevolence."

Meantime, the Presbytery embraces, with zeal, the present opportunity to express the liveliest feelings of satisfaction and gratitude at the assurances of his Majesty's Government to the Deputation from the said General Meeting, "that they feel the deepest regret at the dreadful scenes lately witnessed in France, and that they are using and will continue to use their best efforts in their communications with the French Government, to secure to all

classes of French subjects, whether Protestant or Catholic, the full enjoyment of the advantages which the Constitutional Charter has provided for them."

The Presbytery, in fine, express their ardent hopes that, in the language of the said General Meeting, "the Ordonnance lately issued by the French King, occasioned by an assault on a Catholic officer at Nismes, will be obeyed, and prove the commencement of vigorous measures on the part of the French government, for the punishment of those who have so long massacred the Protestants with impunity.

ANDREW LOTHIAN, Moderator.

PATRICK COMBIE, Clerk.

Wood, Mayor.

A Common Council, holden in the Chamber of the Guildhall of the City of London, on Thursday, the 14th day of December, 1815,

Resolved unanimously,

That a dutiful and loyal Address be presented to his Royal Highness the Prince Regent, representing the feelings of this Court at the information we have received of the cruel and inhuman persecution and suffering of our Protestant Brethren in France, whereby their places of worship have been closed, their property pillaged and destroyed, and the lives of innocent and unoffending individuals have been sacrificed to the merciless rage of infuriated bigotry and superstition; humbly praying his Royal Highness to adopt such prompt and efficacious measures as may best tend to suppress these enormous evils.

WOODTHORPE.

At a Special Meeting of the Committee of The Protestant Society, for the Protection of Religious Liberty, held at the New London Tavern, Cheapside, London, on January 23d, 1816,

SAMUEL MILLS, Esq. in the Chair;

The Committee, having considered the necessity and expedience of further immediate interference with the affairs of the FRENCH PROTESTANTS,

Resolved,

1. That this Society, including members of the Established Church, as well as numerous congregations of Protestant Dissenters, throughout England and Wales, has not been formed for the special purpose of affording relief to the Protestants in France,—is unconnected with any political party,—has invariably been disposed to afford to government all just support;—and, although especially designed to protect the enjoyment of Religious Freedom according to the existing laws in the British Empire, could not, without selfishness and degradation, disregard the numerous statements long circulated in the daily journals and other publications, of the existence of

persecutions towards the Protestants in the South of France.

2. That the Committee, therefore, assembled on Nov. 21, 1815, and adopted Resolutions respectful to the French and British governments; but declaratory of the great principles of Religious Liberty, of their hatred to intolerance,—of their determination to investigate the accuracy of the existing complaints, and of their inclination to afford to the persecuted all needful protection and relief.

3. That, adhering to the constitution of their Society, this Committee hastened first to communicate their Resolutions to their own government, and to request from them accurate intelligence, and that interposition which acquaintance with their principles and conduct induced them to expect:—and that they received from the Earl of Liverpool, and from other members of the Administration, admissions of the evils and assurances of their due exertions to prevent their continuance,—which they did not delay most publicly to announce.

4. That, gratified by this declaration, by an Ordonnance published on Nov. 23d, by the Court of France, and by the information of the Duke of Wellington of the disposition of that Court to repress the outrages, which he did not attempt to deny, the Committee, by public Resolutions adopted on Dec 5th, and by other statements, communicated the substance of the information they received, and expressed their intention not to augment public anxiety by active labours, but rather vigilantly to observe the measures which might occur in France.

5. That to these Resolutions they have firmly adhered—that they have sought for information by honourable means—that they have avoided all proceedings which might increase solicitude and discontent—that they have not invited public contributions which might not be required, which the sufferers might decline to accept, and which they might be unable to dispense—that they have addressed to the French Protestants a letter which calumny has not ventured to denounce—and that they have sought rather to conciliate than to offend, and to hush the elements of existing discord into permanent tranquillity.

6. That, able to discriminate between exaggerated complaints, and equally exaggerated exculpations: between details which gave universality to local oppressions, and assertions which denied that local cruelties had been displayed:—and that, regardless equally of inflated panegyric, and of unmerited obliquy, the Committee have pursued the path they originally designed, and have now arrived at the goal they intended to attain.

7. That, from the intelligence they have received, they learn that there are 89 consistories, 230 churches, and 251 ministers,

belonging to the Protestants in *forty* departments of France, and one college for their literary and theological instruction, established at Montauban; and that in the department du Gard a persecution, partly political but rendered most acrimonious by religious animosity, had continued during several months,—that many persons had been murdered,—that public worship was prevented,—that churches were despoiled,—that trade and manufactures were suspended,—that hundreds, appalled and alarmed, had quitted their occupations---their property and their homes, and become fugitives;---and that all the evils had locally existed, which mobs, unrestrained by adequate authority, and stimulated by party spirit, ignorance, desire of pillage and superstition, could inflict.

8. That although the Committee do not rely on letters influenced by fear,---on publications induced by interest,---and on assurances inserted in the subservient Journals which circulate in France;---and although they regret that perfect compensation has not been made to the sufferers, and more decisive measures earlier adopted against their aggressors,---they are convinced that, even in that department where the evils did exist, those evils are now much decreased: that the rights of the Protestants have been officially recognized, in reiterated publications;---another Royal Ordonance, for their advantage, has been announced;---civil and military authorities have united for their protection;---their ministers have been placed on an equality with the Catholic Clergy in the Electoral Assemblies, and flattered by titular and honourary distinctions;---their churches have been re-opened;---many fugitives have returned;---manufactures have revived;---some of their persecutors have been committed for trial;---and repose and security re-appear.

9. That this Committee cannot but attribute these results to the declarations of the Allied Powers, to the special efforts of the British Cabinet, and to those expressions of public opinion in England and throughout Europe, which have abashed the violent and unconstitutional Catholics in France---and, penetrating to the Thuilleries, have induced that Court to display an interest, a decision, and an energy, which had been too long deferred:---and that the Committee therefore rejoice in all the exertions which have not only contributed to this immediate effect, but which have formed an example for future labours---have announced the rights of conscience---have declared to the existing generation and to future ages, that Religious Freedom is esteemed and revered,---that Intolerance will no longer be endured, and that all persecutors must expect contemporaneous abhorrence, and a contempt permanent as the remembrance of their crimes.

10. That aware that imperious necessity

can alone justify a foreign interference, and that such interference, especially when needlessly protracted, may increase jealousy, perpetuate suspicion, and inflame resentment, in foreign countries;---relying on the auspicious change which has obviously and actually occurred,---confiding in the promises of future and equal protection, now repeatedly promulgated by the Court of France,---encouraged by the recent assurances which have been given by Lords Liverpool and Castlereagh to the inhabitants of Glasgow, and the Catholics of the north, ---and informed of the wishes and situation of the Protestants of France,---this Committee will not solicit Subscriptions on their behalf, and will now withdraw from active interposition with their affairs;---but that they will continue feelingly alive to their future destiny, and ready to afford them all that assistance,---cordial, prompt and abundant, which authentic applications may invite, or unexpected exigencies shall demand.

11. That the Committee cannot announce this determination without renewing their acknowledgements to the British Government for their wise and liberal conduct,---nor without expressing their thanks to the Corporate and other Bodies,---to the public spirited inhabitants of Glasgow, Hull, Newcastle, Gosport and Plymouth, and to the Catholics of Dublin and of the North of England, who have afforded them manly and Christian co-operation and support. And,

12. That convinced of the resistless power of public opinion in a free country, and of the inestimable value of the independence of the press, the Committee cannot but offer their unfeigned and grateful applause to the spontaneous perseverance and zeal with which the great majority of the Editors of the public Journals have, with judgment and eloquence, advocated the cause of humanity and freedom, have counteracted the efforts of opponents, and have promoted an important and memorable triumph for Religious Liberty and Truth.

T. PELLATT, } Secretaries.
J. WILKS, }

At a Meeting of the Committee of the Protestant Dissenting Ministers of the Three Denominations, held at Williams's Library, Red-Cross Street, on Monday, January 29, 1816,

It was unanimously Resolved,

That the Committee, at length, feel it an imperious duty to declare publicly, that they have never had any connexion with the Association denominated, "The Protestant Society;"---that, from sufficient evidence, the Committee can assure the public of the correctness of their published statements; and that the contributions which have been, or still may be, entrusted to their care, continue to be highly ac-

cessary, and will be appropriated to the efficient relief of the Protestants in the South of France, whose sufferings have not only equalled, but exceeded, the representations given by this Committee.

THOS. MORGAN, Secretary.

DOMESTIC.

RELIGIOUS.

Address of the Catholic Bishops to his Royal Highness the Prince Regent.

To his Royal Highness George Augustus Frederick, Prince of Wales, Regent of the United Kingdom of Great Britain and Ireland,

The humble and dutiful Address of the Roman Catholic Prelates of Ireland.

MAY IT PLEASE YOUR ROYAL HIGHNESS,

We, his Majesty's most dutiful and loyal subjects, the Roman Catholic Prelates of Ireland, beg leave to approach your Royal Highness, with the tribute of our humble and sincere congratulation on the late signal success, with which it has pleased Almighty God to bless his Majesty's arms; whereby the peace of the civilized world is likely to be established on a solid and permanent foundation.

We presume to avail ourselves of this first opportunity of expressing our gratitude, for the relaxation which has taken place during his present Majesty's reign, of many of those penal laws which oppressed the Roman Catholics of Ireland; and we humbly hope that the total abrogation of our remaining grievances is reserved for the auspicious Administration of your Royal Highness. To your Royal Highness it belongs to consummate the work of goodness, which was commenced by your august Father; and, great as the other achievements undoubtly are, which have distinguished and will signalize your Government, we presume to affirm, that the total emancipation of his Majesty's Roman Catholic Subjects will be recorded as a deed of grandeur, not inferior to any other of your memorable Administration.

While thus we venture to disclose our sentiments most respectably to your Royal Highness, may we be permitted to represent that which most nearly concerns us as Ministers of Religion? We beg leave most humbly to submit to your Royal Highness, that no portion of his Majesty's subjects is, or has, at any time, been more eminently distinguished for pure, conscientious, and disinterested loyalty, than the Roman Catholic Prelates of Ireland. With this impression of our minds, we cannot but be surprised and alarmed, that under the pretence of securing the loyalty of our body, an intention has been manifested of compelling us, in direct opposition to the dictates of our consciences, to submit, in the event of Catholic Emancipation, to the interference of persons of a different religious persuasion, in the appointment of

the principal Ministers of our church. Such a measure, may it please your Royal Highness, would only substitute, for one mode of servitude, another still more galling and oppressive.—The political freedom of Irish Roman Catholics might be enlarged; but their religious freedom, which they hold incomparably more dear, would be materially diminished. Under such a restriction, the most extensive concession of temporal advantages would be followed by continual heartburnings and discontent.

Relying, therefore, on the wisdom and equity of your Royal Highness, we most humbly implore your gracious interposition, that our long hoped-for emancipation may be free from a condition so degrading to our characters as loyal subjects, and so alarming to our feelings as Ministers of Religion. So will your Royal Highness live in the hearts of a grateful and affectionate people; and we will endeavour to acknowledge this most signal favour of your Royal Highness, by our daily prayers for your prosperity and happiness, and by every demonstration of duty, gratitude and zeal.

The receipt of this Address is acknowledged in the following letter:—

Dublin Castle, Sept. 20, 1815.

SIR,

The Lord Lieutenant having transmitted the Address from the Roman Catholic Prelates of Ireland to his Royal Highness the Prince Regent, I am to acquaint you that his Excellency has received a letter from Viscount Sidmouth, one of his Majesty's principal Secretaries of State, signifying that his Royal Highness was graciously pleased to receive the same.

I am, Sir,

Your most obedient humble servant,
The Rev. Dr. Troy. W. GREGORY.

The Report of Manchester College, York, (Founded at Manchester, February 22, 1786.—Removed to York, September 1, 1803.) At the Twenty-ninth Annual Meeting, August 4, 1815.

The Trustees of Manchester College have the satisfaction of presenting to its numerous Friends a favourable state of its Funds. The amount of Annual Subscriptions has this year been increased. The number of Congregational Collections, however, they are concerned to state, has been only six; and the supply derived from this source would have been very small, if it had not been for the very handsome contributions from the Members of the Old Meeting at Birmingham, from whom any similar assistance cannot reasonably be expected to be more than occasional.

The Trustees are particularly desirous to urge upon the Friends of the Institution this mode of assisting its Funds, both as it is the one best calculated to render its existence and objects generally known, and to obtain for it a supply, not only of Funds, but of

Students; and also because the custom of preaching annual, or at least occasional, Sermons for its support, may be made subservient to the interest of religious liberty, by supplying Ministers with a fair opportunity of addressing their hearers on those great principles which are the foundation of a Protestant Dissent, and on the expediency of providing for them a regular supply of enlightened and able advocates.

But while this is an object which the Trustees would particularly keep in view, they feel it, at the same time, very desirable, that the Friends of the College should be aware of the importance of keeping up the list of individual Subscribers to at least its present standard. This is probably the way in which the more opulent Dissenters will always choose to give their principal assistance; but to this purpose it is necessary that the subject should be frequently called up to their attention: for a considerable annual reduction may naturally be expected in any list of Annual Subscribers, in consequence of deaths and other contingencies, which it is therefore desirable to have supplied by new names.

The institution of Deputy-Treasurers in forwarding the interests of the College in this respect, has already been of such great importance, that the Trustees cannot but feel desirous of seeing their number increase, till at least one active and enlightened person be found in every neighbourhood where there are any considerable number of friends to free inquiry; who, by circulating among them the Annual Reports, promoting Sermons and Congregational Collections, and collecting and transmitting the Subscriptions of individuals, may render the most essential service to the College, and to the cause which it was instituted to promote.

An additional Benefaction of 100*l.* has been received from the Rev. John Yates, and has been appropriated, according to his kind intention, to the further reduction of the Debt upon the York Buildings; which it is hoped the continued liberality of the public will enable the Trustees shortly to discharge.

An anonymous Benefaction of 100*l.* has likewise been received through the hands of the Rev. Thomas Belsham; which has been laid out in books, and Philosophical Apparatus, in consequence of an intimation that this would be most agreeable to the generous intentions of the Donor.

An opportunity having occurred of reducing the annual chief rent of 58*l.* 12*s.* charged on the Manchester Buildings, it has been purchased for 1172*l.*; to reduce the burden arising from which to the Funds, a chief rent of 14*l.* 11*s.* 10*d.* per annum, due from the Trustees of Cross-street Chapel, has been sold for 291*l.* 16*s.* 8*d.* There still remains, however, a balance of 1326*l.* 0*s.* 0*d.* due to the Treasurer, which

the Committee hope the exertion of their Friends will furnish them with the means of discharging, before the publication of their next Report.

The Deeds relative to the York Buildings are now completed, and are enrolled in the Court of Chancery.

The Trustees beg leave to announce, that Benjamin Gaskell, Esq. M. P. of Thorne House, has accepted the office of President of the College, on the resignation of their present most worthy President, Samuel Shore, Esq.

Mr. Thomas Rankin succeeds Mr. Morgan (who resigns from ill health) as Deputy-Treasurer at Bristol; and the Rev. John Kentish succeeds his lamented colleague, Dr. Toulmin, in the same office at Birmingham; Mr. Robert Kay, of Bolton, and Mr. J. D. Strutt, of Derby, are also added to the List of Deputy-Treasurers, these being the first appointments for the above towns.

At the last Annual Examination on the 27th and 28th of June, the first Prize for Diligence, Regularity, and Proficiency, was adjudged to Mr. John James Tayler, of Nottingham; the second to Mr. Patrick Cannon, of Sheffield; the third to Mr. James Taylor, of Manchester: The Prize for Elocution, to Mr. William Bakewell. Next year there will be only two Prizes of the former class; but the best Oration or Essay, delivered at the Annual Examination, is to be considered as a Prize Composition: and the Rev. William Shepherd, of Gateacre, has announced his intention of giving a Prize of Books, value Five Guineas, to the best Classical Scholar in the College.—Also, to encourage a perseverance in Theological Study, after the expiration of their Academical Course, a Prize of Five Guineas in Books will be annually given to the best Essay which shall be written by any of the Gentlemen who have been Divinity-Students in the College within the last three years, and have completed their course. The subject will be prescribed by the Tutors; and the Essays must be delivered in, on or before the first of May each year.

Of the Divinity-Students who left the College at the close of the last Session, Mr. Wallace is settled at Chesterfield, in the room of Mr. G. Kenrick, removed to Hull; and Mr. Bakewell, at Chester. The number of Students for the Ministry during the ensuing Session will be nine; Mr. Marden and Mr. Morris in the last year of their course; Mr. Cannon in the fourth; Messrs. Haslam and Wood (of Liverpool, from the University of Glasgow) in the third; Messrs. John Tayler and James Taylor, in the second; and Messrs. John Wellbeloved and Charles Thompson, of Norwich, in the first. There will also be ten Lay-Students.

The Trustees beg leave once more to call the attention of the public to the advantages which the Institution offers for the

completion of a course of liberal Education!

Between the ordinary close of a school education, and the commencement of studies strictly professional, or of the occupations of civil and active life, an interval occurs during which it is of the utmost importance to the future character that the mind be cultivated with more enlarged and varied knowledge than is attainable at school, and be guarded by a superintending discipline, from the danger of having its moral principles corrupted.

With this view the Trustees, in pursuing their primary object, the education of Dissenting Ministers, have endeavoured to render their Institution at the same time subservient to the liberal education of youth in general, without distinction of party or religious denomination, and exempt from every political test, and doctrinal subscription. The course of instruction for the Christian Ministry comprehends Five Years; but it is so arranged, that, with the single exception of the study of Hebrew, the whole course during the first Three Years is equally applicable to Lay-Students.

In the *first* year the Students are instructed in the Greek and Latin Classics, in Ancient History, and in Latin and English Composition; in the Elements of Plane Geometry, Algebra and Trigonometry.

In the *second* year they proceed in the Greek and Latin Classics, and in the practice of Composition, and read a course of Modern History, in pursuing which their attention is particularly directed to the History and Principles of the English Constitution. They are instructed in the Geometry of Solids; in the Conic Sections; the Doctrine of the Sphere, and the higher parts of Algebra. Lectures are also given on the Philosophy of the Mind, and on Logic.

In the *third* year they are further instructed in the Greek and Latin Classics, and in the Belles Lettres; in some of the higher departments of Mathematical Science, particularly the method of Fluxions, and the Newtonian System of Physical Astronomy. They are also introduced to an extensive course of reading in Ethics, Jurisprudence, and Political Economy; and Lectures are delivered on the Evidences of Natural and Revealed Religion. An extensive course of Natural and Experimental Philosophy and Chemistry forms a part of the business both of the second and third Sessions.

The Students are lodged and boarded in a set of buildings near the dwelling-house of the Rev. Charles Wellbeloved, the Theological Tutor, and Director of the Institution. The other two Tutors, the Rev. W. Turner, jun. M. A., and the Rev. John Kettick, M. A., reside in the buildings with the Students.

The terms for Lay-Students are 100 Gui-

neas per annum, which sum defrays the board and lodging, and every other expense connected with a residence in the College.

Divinity-Students on the foundation have every expense of board and education defrayed.

In order to secure, as far as is possible, the respectability of the Students who shall be educated for the Ministry in this Seminary, with regard both to character and literary attainments, the Trustees have resolved, "That, in future, no Candidate shall be admitted on its Foundation, but on the recommendation of three Protestant Dissenting Ministers, residing in the neighbourhood where he lives, who shall certify, that at the commencement of his Course, he will have attained the full age of sixteen; that on their personal examination, his moral character, natural endowments, and classical proficiency, are such as to qualify him for becoming a Student for the Ministry; and that the profession is the object of his own voluntary choice. His ability to read Homer and Horace, will be considered as essential to his admission."—All applications must be addressed to "The Rev. Charles Wellbeloved, York," who will lay them before the Annual Meeting of Trustees, at York, on the last Wednesday in June; at which Meeting they will be taken into consideration, and those Candidates preferred, who appear, from the testimonials produced, to be most eligible.

Letters on the subject of this Institution, may also be addressed to George William Wood, Esq. Treasurer, Manchester, or the Rev. William Turner, Visitor, Newcastle-upon-Tyne, by whom, or by any of the Deputy-Treasurers, Subscriptions and Donations are received.

SAMUEL SHORE, President.
Manchester, August 2, 1815.

Case of the Unitarian Society at Thorne, Yorkshire.

Among other circumstances which serve to shew the rapid progress of Unitarianism, may be reckoned the formation of many new societies and the increased demand for places adapted to the purposes of public worship. To the cases of this kind which have of late occupied the public attention, that of an Unitarian congregation at Thorne, in Yorkshire, may be considered as an interesting addition. There have been several Unitarian Christians in this neighbourhood for about ten years. Their practice from the beginning has been to assemble together at the house of one of their friends on the Lord's day, and other convenient opportunities, to perform religious worship, as well as more fully to investigate the truth and importance of their religious sentiments. By these meetings, by the occasional services of Mr. Wright on his Missionary journeys, and the assistance

of books which they have obtained, the society consisting of persons within a few miles of Thorne, may now be fairly considered in a flourishing condition. It is not the object of the present sketch, to take an elaborate survey of those circumstances which have had a remote or more immediate influence on their progress towards correct views of religion, but simply to make known to the world their present state and circumstances, as well as their prospect of future increase and prosperity. In justice to themselves, therefore, they state that their number is so materially increased, and the present place of meeting so inconvenient as to render it exceedingly desirable to erect a chapel. The expense, however, of such an undertaking, would far exceed their ability of supporting: and they are not without a hope, that by giving their case publicity through the medium of the *Monthly Repository*, their wants may excite the generous sympathy and benevolent feelings of their more opulent brethren. They have conceived it necessary, previous to their making this public appeal, to form an estimate of the expense which would be incurred by such an undertaking, and the result of their inquiries justifies them in stating, that a sum of not less than three hundred and fifty pounds will be required, in order to meet the expense of purchasing a suitable situation, and erecting a chapel sufficiently large for their purpose.

A situation has already been procured, and about one hundred and twenty pounds have been subscribed by persons in the immediate neighbourhood, and it is thought that more cannot at present be raised there. This would leave a deficiency of two hundred and thirty pounds to be supplied from some other source.

After having made this statement of their own case, they cannot conclude without earnestly appealing to the feelings of all who are interested in so good a cause, and soliciting the cordial co-operation of those who may be friendly to the plan proposed.

Subscriptions will be received by the following gentlemen:—

Rev. Robert Aspland, Durham House, Hackney-road; Rev. Richard Wright, Wisbeach, Cambridgeshire; Reverend P. Wright, Division-street, Sheffield; Mr. W. Darley, Thorne.

Subscriptions already received.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Congregation at Elland . . .	14	3	0
J. P. Heywood, Esq. Wakefield . . .	5	0	0
Mrs. Milnes, Freyston . . .	5	0	0
Rev. P. Wright, Sheffield . . .	1	1	0
A Friend, by ditto . . .	0	10	6
Mr. S. J. Wood, Bury, Lancashire . . .	1	0	0

Account of the Opening of the New Unitarian Chapel at Oldham, Lancashire.

On Thursday, January 4th, the New Unitarian chapel at Oldham was opened,
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and solemnly dedicated to the public worship of Almighty God. At an early hour of the day, it was filled by a serious and attentive audience, many of whom, regardless of the inclemencies of the season, had come fifteen or twenty miles, and some still further. Every individual seemed to participate in the joy of the Oldham Society, at the accomplishment of their arduous undertaking; and at the commencement of the religious services, when a hymn, suitable to the occasion, was read from the pulpit, the whole assembly joined to sing it, with such earnestness and spirit, as evidently to shew that the heart was engaged. The Rev. W. Johns conducted the devotional exercises, and the Rev. J. Grundy preached, from Joshua xxiv. 15,—*Choose you this day whom ye will serve, &c.* The deep and fixed attention with which this discourse was heard, was an involuntary tribute to the force of its arguments, and to the manly eloquence which characterised almost every part of it, as well as to the ability with which it was delivered.

After the conclusion of the service, the ministers present and their friends adjourned to a neighbouring inn, and a large party, composed of sixty-three gentlemen and twelve ladies, partook of a cheap and economical dinner. The union of ladies with gentlemen at our religious associations, we have twice witnessed with great pleasure in the midland counties, but this was the first instance of it in the north. Here the cold formalities of fashion have forbidden it, and it has hitherto been thought inconsistent with decorum. Those, however, who have been in the habit of attending these associations, will need few arguments to convince them, not merely of the strict propriety, but also of the great utility of such an union. On these occasions, a rich mental feast is generally furnished by the speeches of the ministers and gentlemen present; why should females be deprived of it? These addresses are exceedingly useful in stirring up the company to zealous exertions in support of religious truth; will the zeal of females do nothing in the good cause? Let their influence upon society in general, and especially upon the infant and youthful mind, be considered, and every thing will be hailed as an auxiliary to human improvement and happiness which tends to engage them in the cause of religion.

Mr. Grundy was called upon to take the chair, and by his able manner of discharging its duties, he effectually kept up the interest of the meeting. He proposed a succession of appropriate sentiments and toasts, which gave rise to several spirited addresses. Amongst these we recollect the following:—"Our Unitarian friends at Oldham; may their future conduct be consistent with their present professions."

"Our friend Dr. Thomson, who, though he has laid aside the robe of a minister, still retains the spirit of the profession." "Our persecuted brethren in the South of France." "York College; together with its worthy Treasurer, G. W. Wood, and the students present, who have been educated within its walls." "Mr. Aspland and the other tutor of the Unitarian Academy; may their labours in the education of ministers be crowned with success."

In the course of the afternoon the following gentlemen addressed the company:—Messrs. Allard, Browe, Donoughue, Freme, Goodier, E. Grundy, Harrison, Johns, Parker, J. Smethurst, Thomson, Wood and Wright (of Stannington). Several of the speakers insisted upon the establishment of an Unitarian congregation at Oldham, and the liberality which has been shewn in enabling them to build their chapel, as affording a demonstration of the fitness of Unitarianism for the poor, and of the increasing zeal of the Unitarian body.

Dr. Thomson, in adverting to a plan for uniting the Unitarian congregations of the Northern counties, which is now preparing by the Rev. C. Wellbeloved, the Rev. W. Turner, of Newcastle-upon-Tyne, and himself, observed, that he could not expect much good to result from the intended measure, unless the members of individual congregations were more closely connected. Each congregation must move around its own axis, before it can revolve around a common centre. He went on to remark, that the necessity of such an union is every day becoming more and more apparent, and is clearly shewn by the increasing calls that are now made on the liberality of the Unitarian public, from Oldham, Rossendale, Greenock, Thorne and Neath. Without something like a general co-operation, it is impossible that these calls should be properly answered. Individuals may, and do, subscribe liberally, but insulated and unsupported exertions can never furnish an adequate supply to the repeated demands now made. He therefore proposed that in every congregation there should be formed what he would call a *fellowship-society*, for the purpose of raising a fund, to which the poorer members should be weekly or monthly contributors, and which should be intended to assist infant societies (now happily becoming numerous), in erecting chapels and carrying on public worship. It remains to be seen, whether the company will content themselves with merely receiving this proposal with marks of approbation.

At half-past six o'clock, the chapel was again filled with a respectable audience, and an evening service was conducted by the Rev. W. Harrison and the Rev. R.

Parker. From the words, *Why even of yourselves judge ye not what is right?* the preacher delivered a spirited defence of the use of reason in matters of religion. Thus closed the services of the day, which will be long remembered by the society at Oldham, and which were peculiarly gratifying to all present. In connexion with the speeches delivered after dinner, these services kindled a zeal, an enthusiasm in some breasts which will not soon be extinguished.

Before we close this account, we are requested by our friends at Oldham, to express their grateful acknowledgments to those ministers, who so kindly undertook, and so ably performed, the religious services of this day. They wish also publicly to thank the ministers who have interested themselves in their welfare since the formation of their society, and who, for upwards of two years, have gratuitously supplied them, almost regularly, with preaching.

Their acknowledgments are also due to those congregations who, by subscriptions, have afforded them the most effectual assistance, in a time of need. The Christian affection and Christian zeal with which their wants have been supplied, have made a lasting impression upon their minds.

They are desirous, also, of solemnly expressing their gratitude to Almighty God, the author of all good, who has granted his blessing to their labours, and has put it into the hearts of their Christian brethren to assist them in the accomplishment of an object, which has long called forth their ardent wishes and fervent prayers. They rejoice in the thought, that in a town, containing, with the neighbourhood, sixteen or seventeen thousand souls, they have been enabled to erect a temple, sacred to the worship of the One God and Father of all. They exult in the prospect thus opened of dispensing the Word of Life, uncorrupted by human additions; and of exposing the weakness of those doctrines which take away almost all gladness from the tidings of the gospel, and, to the greater part of mankind, render them tidings of misery and death. They trust that by this means many sinners will be converted from the evil of their ways, and directed heavenward; and that hundreds will be delivered from a system, which prevents many of the finest feelings of devotion and love towards God, by robbing him of his most glorious attributes; which destroys many of the kindly charities and benevolent sympathies of the heart, by libelling the human character; and which cramps the faculties of the mind, by setting reason and revelation at variance, as well as by presenting to the humble inquirer after truth, the most glaring contradictions, clothed in the awful garb of divinity. May these hopes never be disap-

pointed! May peace and love dwell within the walls of the house they have built! May the ministers who shall there officiate be clothed with salvation!

“And in the great decisive day,
When God the nations shall survey,
May it before the world appear,
That crowds were born to glory there.”
B. G.

P. S.—The following is a statement of the Treasurer's (Rev. W. Harrison's) accounts; by the insertion of which you will greatly oblige the congregation at Oldham, as, in consequence of several bills not having been brought in, it could not be prepared previously to the day of opening.

I. To congregational collections for the new chapel, Oldham, viz.			
	£.	s.	d.
At Altringham and Hale	22	1	0
Blackley	8	10	6
Bolton	18	9	0
Bury	10	3	0
Chewbent	39	0	4
Chester	10	0	6
Cockey-Moor	12	17	9
Doblane	10	11	6
Gatacre, near Liverpool	18	0	0
Hindley and Wigan	5	0	0
Hyde	10	0	0
Liverpool { Paradise Street	37	6	6
{ Renshaw Street	36	1	0
Lydgate, near Huddersfield	5	1	0
Manchester { Cross Street	75	7	0
{ Moseley Street	35	0	0
Mouton Green	19	0	0
Oldham	39	3	0
Prescot	8	11	6
Rochdale	10	6	0
Stand	17	1	6
Stockport	15	1	0
Warrington	12	18	6

II. To individual subscriptions, viz.

Mr. E. Grundy, Pilsworth, near Bury	5	0	0
Mr. C. Armitage, Dukensfield	5	0	0
Mr. Shore, Meersbrook	5	0	0
Mrs. Mary Hughes, Hanwood	2	0	0
Rev. R. Astley, Halifax	1	1	0
Dr. Thomson, do.	1	1	0
Mr. Dawson, do.	1	1	0
Rev. W. Whitelegg, Platt	1	0	0
Mr. P. Lyon, do.	1	0	0
Rev. W. Turner, York	1	0	0
Rev. W. Johns, Manchester	1	0	0
To waste wood, &c. sold	4	5	3
To Collection at the Opening	26	7	0½
	£580	5	10½
Deficit	119	0	7½
	£649	6	6

Expenses of the Building, &c.
By amount of bills already paid

Amount of bills received but not paid	94	3	0
Estimated amount of bills yet to come in	50	0	0
	£649	6	6

Signed { B. GOODIER, } Auditors.
 { JOHN GEE, }

The chapel is a neat and commodious building, handsomely fitted up, capable of holding near three hundred people, and so built as to admit a gallery hereafter if necessary. It need not be added, that any donations towards the liquidation of the above debt, will be thankfully received by the Rev. W. Harrison, Treasurer, No. 20, Brazen-Nose Street, Manchester.

*** To the above account we have great pleasure in adding that the Committee of the UNITARIAN FUND have voted £20 towards the liquidation of the debt on the Oldham Chapel.

South-Wales Unitarian Society.

The Quarterly Meeting of this Society was held at Llanelly, Carmarthenshire, on Wednesday, the 3rd of January. Twelve ministers were present. On the preceding evening the Rev. John Griffiths, of Llandebie, prayed, and the Rev. Thomas Evans, of Aberdâr, preached from Rom. xiv. 5, “Let every man be fully persuaded in his own mind.” Wednesday morning Mr. Wm. Williams, of Llangendeirn, conducted the devotional part of the service, when two sermons were delivered; the first, by the Rev. R. Aubrey, of Swansea, in English, from Job. xiii. 7, “Will ye speak wickedly for God and talk deceitfully for him?” The other by the Rev. John James of Cardiganshire, in Welsh, from 2 Cor. v. 19, “God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.” In the evening the Rev. W. Williams, of Blaengwrach prayed, and the Rev. Thomas Edwards, of Penyfai, preached from 1 Peter iv. 8, “And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins.” And the Rev. D. Davis, of Neath, from Ephes. iv. 2, 3, 4, chiefly the 3d verse, “Endeavouring to keep the unity of the spirit in the bond of peace.” The Rev. Thomas Evans concluded with prayer.

The several discourses delivered on the occasion were attentively heard by respectable audiences. The holding of this meeting at Llanelly has been the means of exciting a spirit of free inquiry in the place, and of quelling in a great measure the prejudice, which was very great in this part, against Unitarianism. As Dr. Estlin, in his excellent sermon, says,—“The whole current of fashion is against us—calumniated,” &c. “but I solicit only for

them a patient hearing. Let their principles be known and we are satisfied. With Ajax we only pray for light."

The services were conducted in Mr. John Thomas's school-room, late of Carmarthen Academy. He had previously preached a few times there and in the neighbourhood: he intends to officiate in in future regularly once a fortnight, and to exchange, as often as circumstances will admit, with neighbouring and other ministers.

Mr. Lyons, I think, was the first Unitarian who preached in the town, though others had, now and then, in the vicinity.

The next quarterly meeting is to be held at Aberdâr on the Wednesday in Easter week.

SIR,
The preceding account was sent to me by Mr. T. B. C. of Llanelly, a steady and warm friend to the cause, accompanied with a request that I would forward it to you for insertion in your valuable Repository. I am, Sir,

Yours very respectfully,

D. D.

Neath, Jan. 23rd, 1816.

Subscriptions to the Chapel, Neath, Glamorganshire. (See M. Repos. x. 261, 458, 596.)

Rev. W. Evans, Tavistock	-	1	0	0
Mr. S. Hornbrook, Do.	-	1	0	0
Miss S. Prance, Neath	-	1	1	0
Mr. J. Redwood, Do.	-	1	1	0
Monsieur Jean Bippert, Do.	-	2	2	0
Rev. Timothy Davis, Coventry	-	5	5	0
Rev. — Brown, of Gloucester, and Friends	-	3	0	0

Subscriptions to the proposed Unitarian Chapel, Greenock. (See M. Repos. x. 528, 660, 722, 776.)

English Students at College, Glasgow	-	15	15	0
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By Mr. Aspland.

Rev. Mr. Owen's Congregation, Loughborough	-	4	12	6
Mrs. M. Hughes, Hanwood	-	2	2	0
Rev. Russell Scott, Portsmouth	-	1	0	0
Miss Carter, Do.	-	2	0	0
Mr. David Laing, Do.	-	2	0	0
Edward Carter, Esq. Do.	-	2	0	0
A Friend, Leicester	-	1	0	0
James Crowe, Esq., Stockton	-	1	0	0

Unitarian Chapel, Newchurch, Rossendale. (See Mon. Repos. vol. x. pp. 313, 392, 458, 461, 527, 596, 660, 721.)

Donations in aid of liquidating the debt (£350) upon this chapel will be thankfully received by Rev. R. Aspland, Hackney Road; Rev. R. Astley, Halifax; Rev. William Johns, Manchester; Mr. W.

Walker, Rochdale; and Dr. Thomson, Halifax; to some one of whom all who have interested themselves in behalf of the Rossendale brethren are requested to report the subscriptions in their hands, without delay; as it is desirable to proceed to liquidate the debt of the chapel as soon as may be, and as far as the liberality of the public may enable the above-mentioned gentlemen to do so. An accurate account of the amount of the subscriptions and of its appropriation will be published in the Monthly Repository.

	£.	s.	d.
Amount advertised, x. 721	222	7	0
Thomas Saxton, Esq. Lea-wood, Derbyshire,	1	0	0
William Jones, Esq. Manchester	5	0	0
Mr. Richard Mason, Bolton	0	10	0
Mr. Edmund Ashworth, do.	0	10	0
Sheffield Christian Tract Society (with a parcel of Tracts)	3	11	6
Dr. Alexander, Leicester	1	1	0
By Mr. Aspland.			
A Friend, Leicester	1	0	0
John Mackintosh, Esq. Exeter	5	0	0
J. F. Barham, Esq. do.	1	0	0
Collection at Tavistock Chapel	4	0	6
Do. at the Dinner at Tavistock	4	4	6
	249	5	0

N. B. The four last subscriptions communicated by Dr. Carpenter.

Unitarian Fund.

Additions to and Corrections in the List of Subscribers.

Mrs. Healing, Shrewsbury, annual	-	1	0	0
Rev. E. Cogan, Walthamstow, annual	-	1	1	0
A Friend, Leicester	-	2	0	0
Mr. Coltman, Do., annual	-	1	0	0
Major-Gen. Gifford, Hill House, near Swansea, annual	-	1	1	0
Capt. G. Jones, R. N. Glanmor, near Swansea, annual	-	1	1	0
A Friend, by Rev. Jos. Jevans, Bloxham	-	2	0	0
Richard Mead, Esq., Taunton, annual	-	1	1	0
An Anonymous Benefaction	50	0	0	
Mr. G. Talbot, Jun., Kidderminster, annual	-	1	1	0
Mr. Hopkins, Do. annual	-	0	10	6

N. B. These two by the Rev. R. Fry, of Kidderminster, whose name was by mistake omitted in the List of Receivers.

Mr. Gundry, Bridport	-	5	0	0
Mrs. Meyer, Enfield, a further donation	-	10	0	0
Mr. L. Marshall, Dalston, life	5	5	0	
Mr. J. Barnes, Homerton, annual	-	1	1	0

A. M. - - - 1 1 0
 Mr. Staniland, Dalston, annual 1 1 0
 Mr. C. Stower, Homerton, annual 1 1 0

* * Further Additions and Corrections will be made from time to time.

Committee of Deputies, of the Three Denominations of Protestant Dissenters, for the year 1816.

Messrs. William Smith, M. P., Chairman, Park-street, Westminster; Joseph Gutteridge, Deputy Chairman, Camberwell; James Collins, Treasurer, Spital-square; John Towill Rutt, Bromley, Middlesex; Samuel Favell, Grove Hill, Camberwell; B. Boswell Beddome, Walworth;

William Hale, Homerton; William Burs, Lothbury; James Esdaile, Bunhill-row; William Esdaile, Clapham Common; William Alers Hankey, Fenchurch-street; John Addington, Spital-square; Joseph Bunnell, Southampton-row; Samuel Jackson, Hackney; James Gibson, Highbury-place, Islington; Joseph Wilson, Milk-street; William Titford, Union-street, Bishopsgate-street; Joseph Towle, Walworth; William Dudds Clark, High-street, Borough; Joseph Luck, Clapton; William Freme, Catharine-court, Tower-Hill; Edward Shrubsole, Bank; James Black, York-street, Covent Garden; B. P. Witts, Friday-street.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

AMONG the strange events which the state of Europe has produced, a treaty entered into by three sovereigns, and to which the other states are invited to concur, now calls our attention. It was signed at Paris during the time that the sovereigns were there, and in this instance they may be considered as the representatives of the three great sects, whose religion is established by law. These are the Greek Church, the Romish Church and the Protestant Church. The personages are the Emperors of Russia, Austria, and the king of Prussia. The object of the treaty differs materially from that of the voluminous ones which have been laid before parliament. It is not to settle boundaries, to annihilate republics, exchange provinces, set up or dethrone kings; it is a solemn appeal to the whole world, a testimony in favour of the Christian religion, a determination to make it the rule of their actions both in their conduct to each other and to their subjects, and what is, however, a suspicious covenant, to assist each other in the promotion of their laudable designs.

The signatures of princes have been so often affixed to treaties, broken almost before the wax of their seals has had time to cool, that their language ceases to carry with it that confidence which ought to attach to persons of their exalted rank. In this case, however, there seems not to have been any call for this voluntary association and voluntary declaration. We may easily conceive, that the great events in which these sovereigns have been engaged, may have made a deep impression on their minds, may have led them to prostrate themselves before the throne of the Al-

mighty, and contemplating the vanity and folly of human policy, they may have felt, that the only way to govern wisely was, by adhering to the precepts delivered to us by him who is emphatically styled our Saviour, the Prince of Peace. If this is really the case, we cannot but congratulate the world on so great an event. If in the extensive regions of Russia, Austria and Prussia, every thing contrary to the mild spirit of the Christian laws is abolished; if a new system is set up, in which mildness and Christian love should be as much predominant as heretofore cruelty and intolerance; we cannot doubt that the example will spread itself, and that other nations, observing their order, propriety, love of justice, and hatred of war, will gradually assimilate their laws to a purer standard.

As yet we can know nothing of the effects of this treaty. We must allow a sufficiency of time for the great potentates to introduce the gradual reformation into their respective dominions. The boors in Poland and the slaves in Russia cannot immediately be placed in the rank of freemen, nor is it adviseable that such a change should be instantaneously enforced. Austria may find some difficulties from Popish superstition, Prussia from its military system. But we shall be glad to hear of a beginning made in the respective countries, and of the manner in which it is received by the subjects. Some things may evidently be done without great difficulty; as, for example, the seizing of a person on suspicion of crime, and treating him with as much severity in a prison as if he had been guilty of it, will be no more. All tortures should be abolished. Persecution on account of religion should cease,

and the freedom of worship, provided it does not behave unseemly to the public, should be allowed. The knout and exile to Siberia will not be frequent sentences, the codes of law will be purified from the barbarities of an ignorant age and the technicalities of the profession. The undertaking of the three sovereigns is noble in itself, requires prudence in the execution, and will establish their fame, if they act agreeably to their promises, on a more durable basis than what is achieved by military prowess. In the latter they have for competitors all the heroes of ancient and modern times, the Big Bens and Mendozas of history. They have opened to themselves a new career, they have ventured on an untrodden path. May the world not be deceived; may the sovereigns persist in the line of conduct they have chalked out for themselves; and may prince and people acquire daily more and more of a true Christian spirit.

In the extensive dominions of Russia are to be found professors of every species of religion. The Greek is the established church, but no hindrance is given to other forms of worship. The temple of the idolater, the churches of the Christian, the mosques of the Mahometans, are all to be found in the same district. The circumstances of the country have led to a toleration of a very extensive nature, and Jew and Christian, Mahometan and Idolater are to be found exercising offices under the state. The narrow policy of this country is there unknown; and indeed despotism itself would not permit the contemptible folly that prevails among us, of prohibiting the sovereign from availing himself of the services of a subject, unless he belongs to a peculiar sect, and that sect inferior in numbers to those who differ from it. Yet, even in Russia are some bounds set to toleration. Every one is permitted to follow his own form of worship, but he must be careful not to infringe on the domains of the established sect. He may meet his brethren of the same persuasion unmolested, but he must beware of the spirit of proselytism: he must not enter into the Greek fold, nor attempt to seduce any of that flock from their established pastures.

An instance has lately been presented to the world, by which the views of the Russian government on this subject are plainly manifested. It had given an asylum to the Jesuits, who devoted themselves agreeably to their former practice in other countries, to the education of children. Their superiority in literature and the art of instruction, induced the higher ranks to put their children under their care, and it seems that in consequence of this preference, several of them have quitted the Greek for the Romish communion. Now

this may have arisen either from a comparison of the two sects together, independent of any instruction received on the subject, or it may have been from the teachers' instilling into the minds of their pupils notions unfavourable to the established church, and gradually conducting them to a different persuasion. A jealousy of the latter kind is very natural from the known character of the Jesuits, but of the proofs nothing is known. The Russian government has expelled the Jesuits from the country, and given, as the reason, their abuse of the education of the children entrusted to their care, and perverting them, as it would there be called, by insinuating, contrary to the laws of hospitality, into their minds the doctrines of the Romish church.

If the three confederated sovereigns have manifested such good intentions, respecting their future government, the same spirit seems by no means to prevail in the neighbouring country. The exertions here in favour of our persecuted brethren abroad, have excited, it is evident, no small dissatisfaction in France. To the denials of the fact no unprejudiced mind will give any credit, and every day confirms the opinion the more that the truth is suppressed as much as possible. It remained, however, for the spirit of calumny to set the last seal to its atrocities, and this has been fully done in the French papers with the signature of a prefect, who does not scruple to assert, that the persons here who have undertaken the cause of the Protestants are a set of Jacobins, deserving of no confidence abroad and despised at home. The word Jacobin is constantly resorted to by men who, in a different shape, perform the same actions as those which distinguished the celebrated society under that name. In fact, there are royal jacobins and democratical jacobins: the prevailing feature in both is, the disregard of solemn treaties, covenants, obligations, every thing which is sacred between man and man, and making every thing bend to their own will and the caprice of the moment. The royal jacobin calls others by that name, who appeal to laws, religion and charters, and the Frenchman who dared to attach the contemptuous epithet to those respectable bodies which undertook the cause of the Protestants, has little knowledge of our country. To him, to be respectable there must be titles and dignities: virtue, honour and independence, united with religion, carry no weight. His insults, however they may be received in France, and however calculated to serve a party there, will meet with contempt among us. The minister of England will, without doubt, if necessary, take care that our ambassador should inform the cabinet of France, that if this

language is countenanced by it, it misunderstands entirely the nature of our constitution and our country.

But the insinuations thrown out in the French papers against our countrymen, will be circulated without the means of refutation. The press in that country is in the most slavish state, and the government has paid the greatest compliment to ours, by refusing admission into theirs of the English newspapers. Though written in a language, which very few Frenchmen can read, the truths contained in them are of such a nature, that the government dreads their being made known to any. The free discussion which prevails here, is a most horrible thing in the eyes of superstition and despotism: and we cannot but be astonished at the servile minds of the French, with whom a change of government makes no change of system. The same plan of espionage and censorship continues, whatever party holds the wire by which the puppets are moved. Whether a Bourbon or a Bonaparte gains the ascendancy, it is the lot of the French to be in terror, and the only difference is, that in the one case there was a degree of splendour to flatter their vanity, whilst in the other they are subjected to the caprice of a party, which they cannot but despise.

Their legislative bodies continue to deliberate. Their great object is to save as much for the clergy as they can, and their vengeance is now directed to those who are married. Our countrymen in confinement have not been brought to a trial. The regicides have quitted France, and numbers of persons engaged in the active scenes of the last twenty-five years have emigrated to America and Russia. The latter country opens its arms to all classes, and will benefit greatly by the event. The national institute has been purged also by the King's authority and the celebrated Abbé Maury, the staunch advocate of the Bourbons in the early part of the revolution, ceases to be enrolled among its members.

Germany seems likely to be soon in motion, and the proceedings in Prussia will lead to eventful changes throughout the whole of the empire. The great blow struck against Bonaparte, was occasioned chiefly by bringing into action against him the force of the people, and in this the Landwehr of Prussia was particularly effective. In this body men of all ranks enrolled themselves, with little inquiry whether they were to serve as officers or common soldiers. In exciting them to come forward, great use was made of secret societies, and the spirit which prevailed in them, has not subsided. This has led to the circulation of a variety of publications, in which the principles of liberty have been laid down in a manner by no means suited to the military despotism by which that country was governed. The return of the army

animated by their success, diffuses an energy over the whole kingdom, and it is by no means clear what will be the result of it. The same spirit in a degree pervades the other armies, which will carry into their respective kingdoms new principles of action, and in this general agitation one is naturally anxious for the fate of our own armies, lest in their combination with the others, they may have acquired more of a foreign military spirit, and lost somewhat of the sentiments peculiar to our constitution.

A new turn has taken place in Spanish America. Carthagená oppressed by famine, has surrendered to the Spanish troops, which on taking possession of the place displayed its usual cruelties. In Mexico also the royal cause has had some successes, the prolongation of the conflict is now certain, the event doubtful.

At home the meeting of the parliament has been attended with the communication of voluminous treaties on the settlement of Europe; which gave rise to animated discussions. The minister had a considerable majority in his favour, but the conduct of the Bourbons in France and Spain met with severe reprehension. The intended measures of finance, however, created a greater interest, and the country heard with horror and astonishment, that in spite of repeated promises the Income Tax was to be continued, and a standing army kept on foot, quite incompatible with all the maxims of our ancestors on this subject. It was warmly urged, that the confederacy of the European powers overthrew the greatest and most horrible military power that ever tormented mankind; but if every kingdom was to carry on the same military system, the danger to Europe and the distress to each country were rather increased than diminished. There can be no liberty, no security to a free constitution where there is a large standing army. The men successively enrolled in it will gradually imbibe sentiments agreeable to the *esprit du corps* and inimical to freedom.

The continuance of the Property Tax has excited also no small alarm, not merely on account of the evident inequality in its assessments, in making a man with a precarious income, derived from personal exertions, pay the same sum annually as another whose income is derived from permanent property, but also from the vexations attending the collecting of the tax, and the injury that morals will suffer from the spirit of espionage, that will be gradually diffused throughout the country. In fact, when such a tax is established, the consequences will be the same in this kingdom with respect to property, as attended the inquisition in Spain with regard to religion. The class of inquisitors, familiars and others connected with the inquisition, will become numerous; every one will look

with a jealous eye on his neighbour. Nothing will escape the scrutinizing eye of the searcher, and no honesty, no integrity, will preserve a man from vexation. The latter part of the question, as it affects the morals of a country, deserves a most serious consideration; and it may be asserted,

that if a Standing-Army and an Income Tax become perpetual, the English will in a very few years be a very different people; the spirit that has animated its agriculture, its manufactures and its commerce, will vanish, and its riches will make to themselves wings and flee away.

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ERRATA.

Page 16, col. i. l. 26, for "Such conduct would do honour to Britons," &c. read "Such conduct would do no honour to Britons," &c.

— 38, col. i. l. 22, for "horrible" read *horribile*.

— 45, col. ii. l. 1, for "thirty" read *twenty*.

— 49, col. ii. l. 14, from bottom, for "S. Evans" read *J. Evans*.
