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BIOGRAPHY AND ORIGINAL LETTERS.

Memoir of Mr. William Mathews.

IN the Obituary of the Monthly Magazine for May last, p. 383, a brief account is given of Mr. Mathews, "for many years the much distinguished and enlightened Secretary of the Bath and West of England Agricultural Society;" with an intimation from a Correspondent "that their next volume will contain a correct memoir of his life and useful labours." His publications in the volumes of the transactions of the Society, are said to "manifest his various useful attainments," and that in the station of Secretary, "he contributed in no small degree, to raise that excellent institution to the pre-eminence it has attained." The announced memoir will, it may be presumed, relate principally to these commendable efforts. Yet as he was well known to many of its members, and justly esteemed by them as a worthy, upright and actively benevolent man, and a warm friend to the great cause of civil and religious liberty, it may also advert to these features of his mind. My object is to give your readers some just ideas of my friend as a religious character.

WILLIAM MATHEWS was born at Milton, near Burford, in Oxfordshire, November 1, 1747. His father, Mr. John Mathews, was a man of strict piety, and much esteemed as a minister in the Society of Friends. He was of a benevolent disposition, and seems to have possessed something of the same spirit of freedom in his religious inquiries, by which his son William was so much distinguished. Some of the publications of the Rev. Theophilus Lindsey fell into his hands, and were not only perused by him, but approved and recommended to at least one of his children, as a plain assertion and Scriptural defence of the Christian doctrine of the Unity of God.

He paid close attention to business and was careful to procure for a numerous family of children, as good an education as his circumstances and the village where he lived afforded. He also from an earnest wish to promote their welfare, encouraged their attendance of such meetings for worship and discipline, as lay within a convenient distance. The principles and economy of the Society became the early objects of his son William's serious consideration, who soon discovered an inclination and capacity for learning; and when about fourteen years of age, he was sent to London, where he remained in an exemplary Friend's family several years, and during that time became still farther improved in learning, and deeply impressed with the love of virtue and religion.*

In consequence of a severe illness he returned home, and soon after became a tutor in a Mr. Huntley's school, at Burford, where he remained some years, and acquitted himself much to the satisfaction of his employer. In the year 1768, he opened a boarding-school at Coggeshall, in Essex, in a large house which was soon quite filled. He was assiduous and successful in the education of his pupils, and their moral improvement lay very near to his heart. He often addressed them in pathetic and affectionate language, in order to establish in their minds religious and moral principles for their future benefit: and some of his pupils who are yet living still retain a lively and grateful

* This happy bent of his mind in early life he partly attributed to the eloquent and impressive preaching of a Mr. Letchworth, who was a man of distinguished talents, a uniform advocate for civil and religious freedom, yet a much esteemed minister among the Quakers, of whose life and character, in 1786, Mr. Mathews published a brief but very interesting memoir.

remembrance of those labours of love. His school was continued with increasing reputation and success about eight years.

In the same year in which he removed to Coggeshall, he married Miss Mary Huntley, of Burford, a member of the Society of Friends, and sister to the Mr. Huntley before mentioned; and while he resided here formed an intimate acquaintance with several persons of superior intellect, and particularly with the late Mr. Edmund Rack, then of Bardfield, in Essex, but who removed to Bath about the year 1775, and Mr. Mathews soon after; the close confinement of his school proving injurious to his health. Both of them lived at Bath the remainder of their lives. Another of Mr. Mathews's most intimate friends at this time was the late Mr. Portsmouth, of Basingstoke, in Hampshire, "a man of great respectability as a practitioner in medicine, as a scholar, and as a gospel minister among *Friends*." He was much older than Mr. Mathews, and had, like Mr. Letchworth, "suffered much pain of mind from what he had observed of the narrow and intolerant spirit," which prevailed among the ruling disciplinarians in the Society. In the hope it might do something "towards the removal of so great an evil," this worthy man wrote "An Essay on the Simplicity of Truth," and the Use and Extent of Discipline in the Church of Christ, particularly addressed to the People called Quakers," and confided the perusal of his MS. to Mr. Mathews, desiring his opinion as to the propriety of its publication. Mr. Mathews not only approved publishing the tract, but undertook to superintend the press at Bath on the author's behalf, and with his free consent annexed a P. S. to it, on Tithes, and the practice of disowning those members of the Society of Friends who paid them.

This temperate work was no sooner published, under the signature of "Catholicus," than it caused much inquiry in the Society after the author. Mr. Mathews was of course suspected, "and though I was," says he, "not restrained by fear, from avowing the facts as they stood, I thought it unnecessary to do so, and hoped the attempt to diffuse liberality of sentiment, might be somewhat increased by preserving

the secret. But my growing dissatisfaction with some articles in the discipline of *Friends*, induced me shortly after to take such steps in my own person, as led to the conclusion, that if I was not the author, I was completely of his school; and as the event soon proved, was no longer to be tolerated as a member of the Society."

How justly the disownment of Mr. Mathews, which took place in 1783, was attributed by him to the ruling individuals in the district of his residence, and how much he was previously esteemed as a minister, may be inferred from the following anecdote. "I was not hasty," says he, "in the discontinuance of my public ministry at Bath, where I reside, even after a minute of rejection from membership had been recorded in the monthly meeting book; both because I found the spring of love frequently flow in my mind towards my little audience, and because the far greater part of them had signed and sent me a written testimony of their regard for me in that character, *with hopes that it might continue*. But my knowledge of the consequences to *them*, of exposing, determined me to conceal their names. Many of them are now dead [in 1802] or removed to other situations. The constitutional irregularity of continuing my public appearances [as a minister] was a sufficient inducement to me soon to desist: and it was not long before I found myself most disposed to discontinue also a regular attendance of Friends' meetings."

Nearly twenty years after, Mr. M. described his feelings towards the Society, and his attachment to the simplicity of their peculiar form of public worship, in the following terms. It is then no matter for surprise that he continued an occasional attendant on their meetings for worship for the remainder of his life. "A man educated, habituated, and principled as I was, is very unfit to find satisfaction in the communion of any other religious Society; and I have hitherto found more content in remaining a solitary retired character, than in resuming religious attendances among those whom (though I very affectionately regard them) I cannot have full unity with as a body. Mere external appearances of fellowship produce but little satisfaction of

either side. And there are situations in which I might find more freedom than where I now reside, in associating for the purpose of public worship, under the form peculiar to our Friends—and to which *I am strongly attached* on account of its simplicity, and the solemnity of its design."

In 1786, Mr. Mathews published "The Miscellaneous Companions." The first volume consists of "a short Tour of Observation and Sentiment through a part of South Wales." But even this part of his work, evinces his benevolent and virtuous disposition. Most of his remarks on the incidents of the journey, or on the objects that attracted his attention, are calculated to guard against some moral evil, or to promote some practical good. Thus, in passing through Bristol, at a time when the merchants of that city were deeply engaged in the African slave-trade, before the public mind was awakened to its enormity; more than twenty years before the act passed for its abolition; and previous to the first efforts of the philanthropic Clarkson in this great cause of humanity;—Mr. Mathews, after some interesting remarks on the arts of ship-building and navigation, observes, "The evidences of superior skill and elegance, in the construction of shipping which so strongly mark the present days, however flattering to the pride of modern ingenuity, and however ornamental to our trading cities, like many other boasted improvements and embellishments, are far from being evidences of superior virtue: and where virtue and moral usefulness are wanting, in the ingenuity of contrivance, or the applications and uses of art, much is wanting to charm the mind of a dispassionate and virtuous man. Thus, while we survey with astonishment and delight, those productions of mechanic genius, which we have been treating of; and consider their adaption to carry on an intercourse with foreign and remote countries, which, under virtuous regulations, might be at once pleasant and beneficial; who but must lament their subserviency also to slavery and distress! Who, without horror, can behold the clean, gilded, and ornamented vessel, riding at her anchors, and reflect, that her hold has been made the dungeon, and the grave, of

many a poor innocent and mournful African, violently dragged on board from his native fields and every tender connexion! Who, without blushing for his country, and for human infamy, can survey the splendid engine of rapacious power without shuddering to the heart, at the thought of the pangs, the sorrows, and the suffocations which have existed beneath its gaudy ensigns! Who, that is worthy the name of man, but must deplore that the best principles of nature and all that is benevolent in the human heart should be so wantonly violated! That any calling himself a *Christian*, should commence the tyrant, and become the murderer, of distant unoffending fellow-creatures, whom he never saw, merely to have a chance of augmenting wealth, which, when gotten, must prove a shame, if not a curse to his generation!"

In the course of this journey Mr. Mathews availed himself of a ludicrous misapplication of a common word, by a genteel young man of good natural talents and disposition, who rode with him several miles, to give his readers some useful "thoughts on education." From these I shall select a passage or two before I quit this volume. "The division of empire; and provinces," says he, "the general principles of the laws of nations—the rise, progress and importance of discoveries in arts and sciences, as well as the general history of mankind:—these, or at least the *elements* of these should undoubtedly form parts of a liberal education. These, inculcated with a view to store the mind with important subjects for future reflection, will have the most enlarging and beneficial tendency, especially as they may powerfully come in aid of a frequent and serious contemplation of the great Governor of all things, and of all events; which in proportion as the heavens are higher than the earth, is the supreme good of a right education, and the sacred pre-eminence of all knowledge.

"With respect to religion, without an inward experience of the power of which no man can be happy, the simple and unchangeable doctrines of the New Testament can never be too strongly enforced. This observation holds true with regard to youth of

every class, because to every class a reformation from the evil propensities of human nature, is of positive necessity and obligation: but particularly with regard to those, who, from beginning with classical studies, have been unavoidably accustomed to ideas of heathen mythology and heathen errors, which, it is to be feared are in some degree ever subversive, in young minds, of those reverential ideas respecting God and his glorious attributes, which are so essential to the faith of Christians."

After recommending two hours in a day to be set apart for a lecture on those subjects, he says, "children in general do not want for curiosity, they do not want a readiness of conception, they are seldom wanting in admiration at a new and curious discovery. Neither (which is the most animating consideration of all) are they unsusceptible of the most lively and reverential impressions of the Supreme Being. The doctrines of his fatherly goodness, and of his exalted and most adorable attributes, are subjects within the reach of their quick and lively conceptions, when treated with a suitable seriousness and concern for their well being. And it may well be considered as one of the most lamentable defects of common education, that so little use is made of the wonders of natural philosophy, to instil into, and advance the principles of real religion, in the tender and comparatively unpolluted minds of the rising generation!"

The 2nd volume consists of "Miscellaneous Maxims and Thoughts," arranged under more than a hundred heads, and of some Serious Reflections on fifteen select Passages of Scripture.

The 3rd volume opens with a Dissertation on Marriage, which young persons may peruse with much advantage, and especially those who are in danger of forming hasty, imprudent or unwarrantable engagements. The next article is entitled "Considerations on the Last Day," and is a candid inquiry, how far the general and popular opinions are revealed truths, and are "sanctioned or refuted by that reason which is one chief privilege and glory of human nature." The result of this examination with Mr. Mathews was, that to every individual "the day of death is the

solemn last day, the day when the spirits of those that go down to the graves finally hear the voice of the Son of God, and pass to their great account. The body returns unto the earth as it was, and the spirit unto God who gave it."

The succeeding and longest treatise in these volumes is on "Everlasting Punishment," which Mr. Mathews expected would probably "meet some strong objections among the more timorous and inconsiderate part of mankind." But he had suffered early in life too much, by having been prevailed on, by that species of discipline in the Society of Friends called *private dealing*, to condemn the freedom of his religious sentiments, when the object and end of them was to vindicate the ways of God to man, as the all-benevolent Parent of the universe, to withhold the full expression of his sentiments any longer, now he was happily freed from such baneful ecclesiastical imposition. His account is as follows: "I think it right to say, in this place, that under my own full persuasions respecting the subject, I could not with an easy mind, avoid treating on it in the manner I have done. In my childhood I found it impossible to fix my belief in the common notion of endless torments; as I grew older, my sentiments occasionally became known. I was assailed, in consequence, by some few zealous and implicit believers among my friends, particularly by one, for whom, on account of his moral character, I had a considerable respect. And being under the common frailty of human nature, I was influenced for a short time, to doubt of my right to profess, even contractedly, my belief in the future dispensation of universal refinement from iniquity.

"In this interval, and at the instance of the person to whom I allude, I was prevailed on to sign something like a condemnation of the freedom of my sentiments. But though this was not a declaration of my belief in a partial ultimate salvation, I soon found condemnation of mind for my wavering and timidity: and I can truly say, that no other single circumstance of my whole life hath ever given me so much uneasiness. I am now cheered with the rational, Scriptural, and as I think, glorious doctrine of the

punishment of divine justice being eventually subservient to an universal purification and fitness for heavenly habitations!"

I wave giving even a summary of the arguments in this treatise, as unnecessary to your readers. It may suffice to repeat the author's observation, that "five places only occur in the whole New Testament, wherein the future misery of the wicked is described as *eternal* or *everlasting*; Matt. xviii. 8. xxv. 41. 46. Mark iii. 29, and 2 Thess. i. 9. That the original and derivative Greek words *αιων*, *eternity*, and *αιωνιος*, *eternal* or *everlasting*, may in general, as in many places they necessarily do, signify only a limited duration: and that their import is certainly much more general and indefinite than the English words *eternity* and *everlasting* are understood to be in our language."

An instructive dialogue follows between four persons, two of whom thought the author a well-meaning man, who had argued the subject with candour and piety; and the others that he was a sceptic and little better than an Infidel. To this are added a few pages of judicious quotations from some of the best writers in illustration of the author's views, and a well imagined dialogue in the world of spirits, between Theophilus, Zelotes, and another person named Purgatus, whom neither of them, while on earth, considered "as an heir of salvation," and Zelotes had rashly pronounced to be "a co-worker with the prince of the bottomless pit, in which his inheritance shall be for ever."

Mr. Mathews next gives a much more rational picture of a future state of punishment adapted to produce a gradual reformation of the worst of mankind, than that of endless torments exhibits, in a dialogue supposed to have taken place between Henry VIII. and the Dukes of Somerset and Northumberland, his contemporaries, all of whom are represented as sensible of their former vices, as condemning them, and as acquiring by degrees more virtuous dispositions.

The volume ends with an appropriate dialogue between the Apostle Paul and a Protestant Martyr, each of whom acknowledges the imperfection of their state on earth when

compared to their present advancement in heavenly wisdom and knowledge. The martyr concludes by saying, "as universal love and simplicity of devotion are within the fiat of our most wise and merciful Father, we are privileged to hope, at least, that this our heavenly society will be ultimately joined by all beings that are capable of receiving refinement from an infinite influence! Such are the sentiments on which I dwell with delight, when I contemplate the possibilities of heavenly goodness. To the source eternal of all felicity, and of all glory, be ascribed thanksgiving and praise! Such," adds the apostle, "is the proper theme of heaven, of all happy gradations of created existences, up to the nearest resemblance of the nature of God himself!"

In 1798, Mr. M. published "a new and seasonable Address to the people called Quakers relative to Tithes and Taxes," under the signature of *Catholicus*. The object he aimed at was to render the Society more consistent, tolerant and Christian, by contrasting their professed scruples against tithes, with their general payment of war taxes, laid on expressly for its support, and strictly appropriated to that purpose. A few years after he published several small tracts relative to the Society's treatment of Hannah Barnard, of Hudson, in North America, who was first silenced as a minister and afterwards excommunicated, for objecting to the practice of war as contrary to the will of God, in every age of the world, and on such other charges of erroneous faith, as the investigation of the original accusation upon the most inquisitorial principles enabled them to bring forward.

Soon after these events, which excited much attention among the Friends, Mr. Mathews published the first volume of his "Recorder," and in the next year, 1803, a second volume. The plan of the work is such as to invite its continuance by other hands, but whether it be continued or not, the author and editor of the first two volumes has conferred a benefit upon such of his readers as are friends to free inquiry and lovers of primitive Christianity.

The 1st volume of this work contains, 1. Mr. Portsmouth's Essay on

Church Discipline. 2. Mr. M.'s Postscript on Tithes. 3. A Detail of Ensuing Occurrences. 4. An Article "to Exemplify the Narrow, Bigotted and Mischievous Spirit, which becomes tolerated and fostered in the Society of Friends by the continuance of the mistaken Testimony with regard to Tithes." 5. Extracts from the second Pamphlet of Catholicus. 6 to 10. Sundry Pieces relative to the Case and Treatment of Hannah Barnard. 11. Plain Arguments from Reason and Scripture, against the presumptuous Doctrine of Eternal Punishment. 12. Of the Divinity of Christ, as stated by Robert Barclay, the Apologist for the Quakers, shewing that he did not profess to believe "the co-eternity and co-equality of the Son with the Father, as an uncreated, self originated, and eternal God!" 13. Of God the Father. This small tract exhibits, 1. Those passages in the New Testament wherein HE is styled the *one or only God*. They are about *seventeen*. 2. The chief passages about 320 wherein HE is styled GOD absolutely, by way of eminence and supremacy. 3. Passages wherein HE is styled GOD, with peculiarly high titles, &c. about 105. 4. About ninety passages wherein it is declared that all *prayers* and *praises* ought *primarily* to be offered to HIM, and that every thing ought to be *ultimately* directed to *his* honour and glory. A few notes are annexed principally from Hopton Haynes and Dr. Samuel Clarke. 14. Of the SON of GOD. Under this head Mr. Mathews exhibits, 1. About twelve passages in the New Testament wherein the *Son*, in certain senses, is styled, or supposed to be styled GOD. 2. About *eight* passages wherein it is declared that the world was made by (or through) him. 3. About 136 passages wherein are contained the other highest *titles*, *perfections* and *powers*, ascribed or ascribable to the *Son* in the New Testament, either positively, or by probable, or by doubtful construction. 4. Passages wherein are set forth the honour and reverence which are to be paid to the *Son*. These (but uniformly not implying supreme adoration) are about 70. 5. Three hundred and ten passages in the New Testament quoted at length wherein the *SON* is declared, positively, and by the clearest implication, to be

subordinate to the *Father*, deriving his being *from* Him, *receiving from* Him his divine *power*, *authority*, and other *attributes*, and acting in all things wholly according to the *will* of the *Father*." 15. Of the Holy Ghost or Spirit. Under this head, the last in the volume, Mr. Mathews first exhibits 28 passages, in which the *Holy Spirit* is represented as the *author* and *worker* of *miracles*, even of those done by, or by means of *our Lord himself*, in the principal actions of his life on earth. 2. Fifty two passages wherein the *Holy Spirit* is declared to be the *inspirer* of the prophets and apostles, and the *director* and *teacher* of the apostles, in the work of their ministry. 3. *Forty seven* passages wherein the *Holy Spirit* is declared to be the *sanctifier* of all hearts, and the *comforter* and *supporter* of good men, in the practice of their duty. 4. *Eighteen* passages wherein are contained the other *highest* expressions, concerning the *Holy Spirit* in the New Testament. 5. *Eleven* passages wherein is declared what *honour* is due to the *Holy Spirit*, and how his good motions are to be diligently *obeyed*, and not *resisted*. 6. *Fifty* passages wherein it is expressly declared that the *Holy Spirit* is *subordinate* to the *Father*, derives his *being* from him, is sent by him, and *acts in all things* according to his supreme will and pleasure. 7. Twelve passages wherein the *Holy Spirit* is represented as being *subordinate* to the *Son*, being his *spirit*, and sent or given by him. 8. Forty-three passages wherein the FATHER, Son, and Holy Spirit are mentioned in various ways *together*. Well might the author in the preface to this volume say that in the latter part of it, "the reader will find such a weight of sacred testimony, as must bear down all the notional irreverent cavils, of all opposers of the simple unity of God, the supreme adorable Father of the universe."

After the introduction to the second volume, the first article is, a Brief Biographical Account of Mr. Thomas Emlyn, with some Extracts from his Works. 2. His Humble Inquiry into the Scriptural Account of Jesus Christ, a scarce but valuable tract of above forty pages. 3. The Sandy Foundation Shaken, by William Penn, with Remarks by the Editor. 4. The Last Thoughts of Dr. Whitby,

containing his Correction of several Passages in his Commentary on the New Testament. 5. An Historical Account of two Notable Corruptions of Scripture, (1 John v. 7. and 1 Tim. iii. 16.) by Sir Isaac Newton, pp. 70, with remarks on both by the Editor. The latter of these valuable works was first published entire from the MS. in the author's hand writing, in the possession of Dr. Ekins, Dean of Carlisle, in Dr. Horsley's splendid edition of Sir Isaac's Mathematical and Philosophical Works, and has never since been printed except in this volume. The sixth article consists of "Extracts and Reflections on the Scripture Doctrine of Future Punishments." The extracts are from STONEHOUSE. Then follows a Letter from Mr. Samuel Bourp, of Norwich, to the Rev. Samuel Chandler, D.D. in favour of the doctrine of *annihilation*, not as true, but as more consistent with the moral character of God, than the doctrine of endless torment. The two next Essays are mostly from *Stonehouse*. The first treats of that death which the Scripture calls our LORD's last enemy: the second is intended to shew that the lake which is the second, and most properly called, death, will, as our LORD's last enemy, be ultimately disannulled. The concluding article is extracted from a pamphlet then recently published "on the Scripture Doctrine of *Universal Redemption*, by John Simpson, M.A. a minister of the Gospel, and one of the most amiable of men. The work itself," says the Editor, "evinces an intimate acquaintance with the subject, which he has treated with that learning, accuracy, clearness of arrangement and seriousness, which, while they do him the highest credit as a scholar, must render him equally estimable as a Christian."

In January, 1805, Mr. Mathews's wife died. Soon after this event, in a letter to a friend he says, "My poor long-afflicted, ever-affectionate wife has been taken from me. She departed *this*, in well-grounded hope of a *better life* on the 13th instant, and on the 19th I attended her remains to the silent grave: that house of final obscurity appointed for all living! But such was the preparation of her mind, such the refinement of her immortal spirit, that in her view

death had no terrors! I have no doubt but she had an all-sufficient share in that divine dependance which breathes forth the language 'O Death, where is thy sting? O Grave where is thy victory?' On the morning of her last day, her little grandson about seven months old being brought to her, she embraced and kissed him, then dozed on her sofa till near five, when she was carried to her bed again, where she lay composed and almost motionless till near seven, when we ascertained that imperceptibly to us she had passed out of mortality, and I have no doubt into the realms of 'immortality and eternal life.'

"Such was the sweet deliverance of my invaluable companion from all her pains and exercises, which during the last ten years had been frequent and hard to bear. A companion she was to me of unceasing affection and sympathy, through every adversity of six and thirty years! I feel affected with her absence in proportion to the strength of my attachment. But I repine not. All is well with her. All has been done in mercy, and in the exercise of infinite wisdom. And my desire is, that the short portion of time that can now remain to me, may be spent in reverence and the fear of God!"

Mr. Mathews some time after this, once more engaged himself in the duties of a Christian minister, by entering into a kind of social engagement to prepare a religious discourse in MS. twice in a month, and to deliver the same in his turn, with other brethren at the Bath Penitentiary. "In this employ," says he, in a letter to a friend, written in 1808, "I have some satisfaction: but it will add nothing to my credit among the professors of immediate inspiration 'for every good word and work.'"

The following extract of another letter, written in April, 1809, when "in poor health," exhibits briefly and clearly his serious objection to the leading doctrines of reputed orthodoxy, and the genuine humility of his mind.

"I have lived now," says he, "upwards of sixty-two years, and though by temperance and regularity of labour I have been favoured to maintain a comfortable share of bodily and mental abilities, I cannot expect to last much

longer. The sands of life must soon be run. This consideration, with the removal of almost all the friends of my early life (dear Joseph Woods excepted), powerfully admonish me to prepare for the final allotment!—Whenever, in Divine wisdom, which is ever connected with Divine goodness, it shall arrive, I expect to find it an awful period: and but for the hopes of Divine mercy, how unspeakably awful would it be!

“I cannot after long and most serious meditation venture to place salvation to the account of “the meritorious blood of the atonement,” about which I hear so much continually from different professors. No! Convicted I stand, as well as many of them, of great unworthiness, and that nothing short of the Divine mercy can cancel the demerits of a life of infirmities and transgressions! But I cannot (and I humbly trust I ought not so to do) seek a covering, however sacred in its character, which the wise and humble of all antient generations knew nothing of. The broad and sacred foundation of the mercy of God, humbly implored, was the foundation of prophets and apostles; and though Jesus Christ became the chief corner stone of the spiritual building, in his universal church, yet was the foundation never changed, nor can it change, for ever and ever! The testimony of all the gospels proclaim in substance *this*; the testimony of the blessed Jesus abundantly confirms the doctrine. Of all the enthusiasm which has prevailed among Christian professors, surely the orthodox artificial system of salvation is the most unaccountable. But of these things *we* have too long reflected with reverence, to have any disagreement.”

It seems, however, that a rumour had been circulated among the Quakers, that he had at length seen and confessed his errors, and sought to be reunited to their Church. Under this impression, a respectable member of the Society wrote to inquire whether such was the fact. His reply is as follows:

“Bath, Aug. 19, 1815.

“Esteemed Friend,

“I received thy letter of the 16th, and am obliged by thy frank inquiries. I shall answer them very briefly. From the time I published my “Ex-

planatory Appeal,” to the present day (now thirty years), I am not conscious of having changed one religious opinion. Certainly no person could report with truth, that I had applied for re-admission into the Society of Friends. Membership in any particular society is of small account to me. I sometimes attend the meetings of Friends, because I love their simplicity and silence: but I would not join any society under heaven which holds or favours the doctrine of a Trinity of Gods! or that does not explicitly declare its belief in the plain Scripture doctrine of *One God*, and of Jesus Christ his Son, as the *created* and *sent* of the Father, deriving all power from him.

“With respect to that excellent Christian, *Hannah Barnard*, I continue to think she was shamefully treated.

“With best respects, though personally unknown, I remain thy sincere friend,
WILLIAM MATHEWS.”

As the autumn approached, his infirmities gradually increased; but he was able to attend the funeral of his aged and venerable friend, Mr. Elijah Waring, at Witney, in the latter part of November. From this time his health still more rapidly declined, and very much disabled him from discharging the duties of an executor to Mr. Waring's will. He was however not confined to his chamber but a few days, and died at his house in Grosvenor Buildings, Bath, on the 12th of April, leaving only one daughter, and his grandson above-mentioned. He was universally esteemed by all who had the happiness of being well acquainted with his worth, and most by those who knew him best. His funeral was attended by many members of the Bath and West of England Agricultural Society, as well as by many members of the Society of Friends, and others of his acquaintance, out of sincere respect to his memory. I cannot perhaps close this memoir better than by annexing to it some elegant lines which Mr. Mathews wrote without intending them for the public eye; but as they afford so just and pleasing a picture of a pious mind calmly viewing the near approach of that change, which is destined to waft the whole human race to the shores of eternity, I would not withhold them from your readers. They were “*ac-*

casioned by the sudden fading of an avenue of lime trees, (behind the author's residence,) in the autumn of 1815."

"Ye russet shades, which late were seen
Array'd in summer's cheerful green,
Alas, how chang'd your hue!
Your verdant vesture now no more
Can charm the solitary hour,
So brown and cheerless you!

And yet methinks your ev'ry tree
Stands emblematical of me,
Fast with'ring to decay;
This awful diff'rence still appears
You'll renovate in future years,
Soon comes my latest day!

Such is the lot of feeble man,
Of time, prescribed a little span
More wise and good to grow,
But to direct his course aright,
His Maker gives of gracious light,
An intellectual flow!

And, lo! th' unheeded sacred page
Proclaims aloud, from age to age,
A great and glorious theme;
Good men, with new celestial breath,
Shall triumph o'er the bed of death,
And rise to bliss supreme!

Then let me ne'er at death repine,
But, bless'd with pow'r and grace
divine,
(As fleeting hours decrease)
Improve each solemn day and night,
In humble hope of vision bright,
And pure eternal peace!

Peace underiv'd from works of time,
Or mental means, howe'er sublime,
Unsanctified by heav'n;
The boon is mercy most entire,
To crown our deep devout desire,
In heav'nly goodness giv'n!

Let then, glad hosts of men and angels
bring
Their hallow'd incense, sweet, and
Hallelujah sing."

T. F.

Letter from Dr. Watson, the late Bishop
of Llandaff, to the Secretary of the
Society for Erecting a Monument in
St. Paul's, to the Memory of Mr.
Locke.

Calgarth Park, Kendal,
June 8, 1809.

SIR,

MR. LOCKE has by his works
erected to himself a monu-
ment, which will remain whilst and
wherever there shall remain a veneration
for revealed religion or an at-
tachment to the civil liberty of man-
kind.

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4 E

Notwithstanding this *ære perennius monumentum*, I will contribute my mite towards the erecting one of more perishable materials; because it will convey an intimation to some amongst ourselves, and afford a proof to surrounding states, that amid all their corruptions, true patriotism and rational religion are still held in the highest estimation by the liberal and enlightened inhabitants of Great Britain.

I am, Sir,

Your faithful Servant,
To Mr. Mortimer. LLANDAFF.

Letter, &c. on the Doctrine of Jesus,
by an Eminent American Statesman.

[We have received a packet of valuable communications from a venerable Correspondent in America, of which the following is a part. No. I. is an introductory Letter by our Correspondent, who adopts the signature which he affixed to Letters on the Life of Servetus, in our Fifth Volume. Nos. II. and III. are a Letter and Syllabus, by an eminent American Statesman, whose name we are not at liberty to mention, but who will probably be recognized by such of our readers as are acquainted with the characters of the leading men in the American revolution. Other communications from our valuable Transatlantic Correspondent will follow.

Ed.]

No. I.

Oldenbarneveld, S. of New York,
July 1, 1816.

SIR,

PLEASED with the liberal plan which you have adopted in your Repository, I deem it a duty to contribute to its success, as far as my retirement will permit. The only thing I regret, is, that I find it not more generally encouraged. Every lover of truth is interested in its success; and a fair defence of any reprobated opinion ought to meet an equally ready admittance, as an unadorned exposition of what is reputed a revelation from heaven. The truth of the gospel doctrine is built on a rock, and cannot want the feeble or crafty support of frail men; and infidelity will blush, when, struck by its native purity and lustre, it discovers that its darts were aimed at human inventions only. Perhaps you will not disagree with me, that infidels, moderns as well as ancients, have in their most virulent and artful attacks

upon the religion of Jesus, done less injury to it, than its reputed friends by bigotry and false zeal. It is from this conviction that I have long wished to see the uncontrovertible facts of the gospel history placed in one lucid point of view, and in a similar manner the gospel doctrine fully explained, without the smallest mixture of any controverted tenet, or even the incidental admission of or allusion to any one, embraced by any Christian sect; and, this solid basis having once been adopted by friend and foe, the discussion might gradually proceed to collateral topics.

In this mood I was gratified with the perusal of a *letter* and *sketch*, which bear the stamp of candour and that of profound research. He would deserve well of his country, and the gospel doctrine, could he find leisure to execute the plan, whose outlines he so masterly delineated. But, accept it as it is. There are I hope many in your happy isle equal to this task. In this question is a Churchman as much interested as a Dissenter; and he, who shall have accomplished it, will have done more in defence of the religion of Jesus, than a host of well-meaning though misguided apologists.

SINCERUS.

No. II.

DEAR SIR,

In some of the delightful conversations with you in the evenings of 1798 and 1799, the Christian religion was sometimes our topic; and then I promised you that, one day or other, I would give you my views of it. They are the result of a life of inquiry and reflection, and very different from that anti-Christian system imputed to me by those who know nothing of my opinions. To the corruptions of Christianity I am indeed opposed, but not to the genuine precepts of Jesus himself. I am a Christian, in the only sense in which he wished any one to be; sincerely attached to his doctrines, in preference to all others, ascribing to himself all human excellence, and believing he never claimed any other. At the intervals since these conversations, when I could justifiably abstract myself from other affairs, this subject has been under my contemplation: but the more I

considered it, the more it expanded beyond the measure of either my time or information. In the moment of setting out on a late journey, I received from Dr. Priestley his little treatise of "*Socrates and Jesus Compared*." This being a section of the general view I had taken of the field, it became a subject of reflection, while on the road, and unoccupied otherwise. The result was, to arrange in my mind a syllabus or outline of such an estimate of the comparative merits of Christianity; as I wished to see executed by some one of more leisure and information for the task than myself. This I now send you, as the only discharge of my promise I can probably ever execute; and in confiding it to you, I know it will not be exposed to the malignant perversions of those, who make of every work on the subject of religion a text for misrepresentations and calumnies. I am moreover averse to the communication of my religious tenets to the public, because it would countenance the presumption of those who have endeavoured to draw them before that tribunal, and to seduce public opinion to erect itself into that inquisition over the rights of conscience, which the laws have so justly prescribed. It behoves every man, who values liberty of conscience for himself, to resist invasions of it in the case of others; it behoves him too, in his own case, to give no example of concession, betraying the common right of independent opinion, by answering questions of faith, which the laws have left between God and himself.

To Mr. ———

CRITO.

No. III.

Syllabus of an Estimate of the Doctrine of Jesus, compared with those of others.

In a comparative view of the ethics of the enlightened nations of antiquity, of the Jews and of Jesus, no notice should be taken of the corruptions of reason among the ancients, to wit, the idolatry and superstition of their vulgar, nor of the corruptions of Christianity by the overlearned among its professors.

Let a just view be taken of the moral principles inculcated by the most esteemed of the sects of ancient philosophy, or of their individuals,

particularly Pythagoras, Socrates, Epicurus, Cicero, Epictetus, Seneca, Antoninus.

I. PHILOSOPHERS.

1. Their precepts related chiefly to ourselves and the government of those passions, which, unrestrained, would disturb our tranquillity of mind.* In this branch of philosophy they were really great.

2. In developing our duty to others they were short and defective: they embraced indeed the circles of kindred and friends, and inculcated patriotism, or the love of our country, in the aggregate, as a primary obligation; towards our neighbours and countrymen they taught justice, but scarcely viewed them as within the circle of benevolence; still less have they inculcated peace, charity and love to all our fellow-men, or embraced with benevolence the whole family of mankind.

II. JEWS.

1. Their system was Deism, that is, the belief in one only God, but their ideas of him and his attributes were degrading and injurious.

2. Their ethics were not only imperfect, but often irreconcilable with the sound dictates of reason and morality, as they respect intercourse with those around us.

III. JESUS.

In this state of things among the Jews, Jesus appeared.

His parentage was obscure; his condition poor; his education null; his natural endowments great.

His life correct and innocent; he was meek, benevolent, patient, firm,

* To explain, I will exhibit the heads of Seneca and Cicero's Philosophical works, the most extensive of any we have received from the ancients. Of ten heads in Seneca seven relate to ourselves, *de Ira*, *Consolatio*, *de Tranquillitate*, *de Constantia Sapientis*, *de Otio Sapientis*, *de Vita Beata*, *de Brevitate Vitæ*. Two relate to others, *de Clementia*, *de Beneficiis*; and one relates to the government of the world, *de Providentia*. Of eleven tracts of Cicero, five respect ourselves, viz. *de Finibus*, *Tusculana*, *Academica*, *Paradoxa*, *de Senectute*. One, *de Officiis*, partly to ourselves, partly to others. One, *de Amicitia*, relates to others, and four are on different subjects, to wit, *de Natura Deorum*, *de Divinatione*, *de Fato*, and *Somnium Scipionis*.

disinterested, and of the sublimest eloquence.

The disadvantages under which his doctrine appear are remarkable.

1. Like Socrates and Epictetus he wrote nothing himself.

2. But he had not like them a Xenophon or Arrian to write for him. On the contrary, all the learned of his country, entrenched in its power and riches, were opposed to him, lest his labours should undermine their advantages. And the committing to writing his life and doctrines fell on the most unlettered and ignorant of men, who wrote too from memory, and not till long after the transactions had passed.

3. According to the ordinary fate of those, who attempt to enlighten and reform mankind, he fell an early victim to the jealousy and combination of the altar and the throne at about thirty-three years of age, his reason having not yet attained the maximum of its energy; nor the course of his preaching, which was but of about three years, presented occasions of developing a complete system of moral duties.

4. Hence the doctrines, which he really delivered, were defective as a whole, and fragments only of what he did deliver, have come to us, mutilated, misstated, and often unintelligible.

5. They have been still more disfigured by the corruptions of schismaticising followers, who have found an interest in sophisticating and perverting the simple doctrines he taught, by engrafting on them the mysticisms of a Grecian sophist, frittering them into subtleties, and obscuring them with jargon, until they have caused good men to reject the whole in disgust, and to view Jesus himself as an impostor.

Notwithstanding these disadvantages, a system of morals is presented to us, which, if filled up in the true style and spirit of the rich fragments he left us, would be the most perfect and sublime that has ever been taught by man.

The question of his being a member of the Godhead, or, in direct communication with it, claimed for him by some of his followers, and denied by others, is foreign to the present view, which is merely an estimate of the intrinsic merit of his doctrines.

1. He corrected the Deism of the Jews, confirming them in their belief of one only God, and giving them juster notions of his attributes and government.

2. His moral doctrines, relating to kindred and friends, were more pure and perfect than those of the most correct of the philosophers, and greatly more so than those of the Jews. And they went far beyond both in inculcating universal philanthropy, not only to kindred and friends, to neighbours and countrymen, but to all mankind, gathering all into one family, under the bonds of love, charity and peace, common wants

and common aids. A developement of this head will evince the peculiar superiority of the system of Jesus over all others.

3. The precepts of philosophy and of the Hebrew code laid hold of actions only. He pushed his scrutinies into the heart of man, erected his tribunal in the region of his thoughts, and purified the waters at the fountain head.

4. He taught emphatically the doctrine of a future state, which was doubted or disbelieved by the Jews, and wielded it with efficacy as an important incentive; supplementary to the other motives to moral conduct.

MISCELLANEOUS COMMUNICATIONS.

Narrative of a celebrated Auto de Fé, in the City of Logrono.

[That the following Narrative may not be suspected of having been coloured by Protestant prejudice, we think it right to preface it, by an extract from the private letter of our Correspondent, who will, we trust, excuse this freedom. "I am not at all sure that the enclosed deserves a place in the Monthly Repository; but I think I can promise you that what is meant to follow, will have more that is extraordinary and interesting—if it be interesting to trace the extravagancies, the worse than extravagancies, of the human character. The deeds of the inquisition have usually been narrated by its enemies: this is its own authorized official narrative. The documents I examined had been scrutinized with the utmost care, and every individual sentence was marked with the rubric of one of the inquisitors. They were signed by the different individuals who were employed in the commission, and addressed, I think, to the Cardinal Archbishop of Toledo, Dr. B. de Sandoval y Rojas, who was at that time at the head of the holy office." Ed.]

IN the most illustrious period of the literary annals of Spain (the beginning of the 17th century), an ecclesiastical commission was sent by the holy office to celebrate an auto de fé in the city of Logrono. The writer of the present article has had an opportunity of examining the original documents of its proceedings (as they escaped from the archives of the inquisition

in the confusion accompanying the late invasion of Spain), and he can vouch for the general correctness of the following narrative.

The extirpation of witchcraft was the main object of this religious embassy; but it was commissioned to extend its fearful power to every thing in the shape of heresy. An account of its proceedings was printed in 1611 by a zealous Catholic, "desirous (as he informs his readers) that they being aware of the iniquities of the devilish sect of witches," may "watch over the safety of their houses and families." The Cortes, who saw that to unmask spiritual tyranny would be to subdue it, encouraged a re-publication of the pamphlet (of which four editions have been printed); but bigotry has now succeeded in consigning it to temporary oblivion. The writer, however, has the pleasure of knowing that many of the MSS. containing the official narratives of the foul and ferocious deeds of the inquisition have escaped from its dark and secret chambers. They are lodged in security, and will one day instruct and shame the world.

The relation of the proceedings of the Logrono commission is prepared by the recommendation of a Franciscan friar, who says that "the book contains nothing against our holy religion and good Christian customs," (intimating of course that to torture and burn heretics is a very "good Christian custom"), "but on the contrary, what is very true and necessary to be told to all the faithful, to undeceive the deceits of Satan,"

The celebration of "this most famous and holy auto" was attended by such multitudes of priests, monks and friars, and by such crowds of the devout, who came "even from far distant countries," as had never been collected on any former occasion. A host of "minstrels, musicians and ministers" accompanied the procession of the "holy green cross" (the standard of the inquisition), which was afterwards planted on a high scaffold, and surrounded by torches. A religious guard paraded about it till the dawn of the following day, when fifty-three culprits were brought forth from the prisons of "the holy office." Twenty-one, who had recanted, marched first in "the vestments of degradation," and some with ropes round their necks, with which they were to be scourged. Twenty-one others followed, condemned to various punishments. Next came the bones and the figures in effigy of five individuals who had been already executed; and at last six other persons, who, at the end of the ceremony, were to be delivered up to be burnt alive. "They were all so appropriately and beautifully clad" (the relation says), "that it was truly well worth seeing." A mule bearing a coffer covered with velvet, in which the sentences were enclosed, was next in rank, and then the inquisitors, the magistrates and the different religious orders, all arranged with "great authority and gravity."

On arriving at the scaffold, the "worst criminals were stationed at the top, and the rest at different elevations according to their crimes." The inquisitors, officers of the civil power, ecclesiastics of rank and other dignified individuals to the number of a thousand, were seated in the lower benches of the scaffold; and a place was erected for the criminals after they had been long enough exhibited, in which were two pulpits from whence their sentences were to be read to them.

After a sermon from a Dominican friar, the whole of the first day was employed in reading the sentences of eleven of the most atrocious of the capitally condemned, six of whom were given up to be immediately burnt, and of these no further mention is made.

On the following Monday the other criminals were brought forth; every thing was arranged as before; a sermon was preached by a Franciscan monk, and the reading the sentences was con-

tinued—first, of "two famous cheats" who had "committed great enormities in the name of the holy inquisition," (as if the imitators could exceed the original!) one was fined and expatriated, the other received two hundred lashes and was condemned to be kept five years at the galley-oar. Fourteen were variously punished for different blasphemies and heretical opinions. "Six of a Jewish sect of Christians, who put on clean shirts on Saturdays, and performed other ceremonies of the law of Moses," after having abjured their errors, were ordered to suffer banishment and other punishments. One was transported for having sung, "Yes, the promised Christ is come, no! yes! no!" Another who "had been Judaizing for five and twenty years," having sued for pardon "with tears and true repentance," was "only imprisoned for life." A Moor (Mahometan) who owned he had apostatized, was reconciled and condemned to receive one hundred lashes. In the details of the evidence against these convicts, "such fearful and horrible things were related as had never before reached the ears of man;" and though a great deal of the narrative was omitted, they could hardly finish by close of day. The reporter goes on to say, "towards all these wretches the greatest mercy was shown, and more account was taken of their penitence than of their crimes."

Eighteen persons who were to be reconciled, were next brought to the highest floor of the scaffold, and while they were on their knees, they were "received into the communion of the church by a most devout and solemn service." All who witnessed it were inspired by the holiest feelings; "nor did they cease giving grateful praises to God and to the most holy inquisition." And thus the auto was concluded. The "green cross" was borne to the church amidst anthems of "Te Deum laudamus;" the convicted were handed over to the civil power to receive "the merciful award" of their devout judges; and so the day closed upon the pious actors in this dark tragedy.

In another communication some detail shall be given of the incredible evidence which was received against these victims of superstition—the evidence indeed of a host of witnesses. The records of human credulity can perhaps furnish no parallel. B.

Halifax, September 17, 1816.

SIR,

IN the "Account of the opening of the New Unitarian Chapel, at Oldham, in Lancashire," in your Number for February, (XI. p. 121,) the reporter has taken notice of a few observations which I took that opportunity of making on the propriety of establishing a *Fellowship Fund* in connexion with Unitarian congregations. As several friends have approved of the idea, and have applied to me to detail my proposal, I have done so, and offer the following plan for insertion in the Monthly Repository or Christian Reformer.

PROPOSED REGULATIONS.

1. That there be established in the society of Unitarian Christians assembling at * * * * * a *fellowship fund*.

2. That its objects are: (1.) to assist the members of the society with occasional relief under the pressure of sickness, infirmity or want; (2.) to defray the expenses (such as fire, candles, &c.) incidental to the meetings for religious edification and prayer* in the society; (3.) to present such occasional contributions as the fund may allow to Unitarian chapels about to be erected or enlarged; to the academies in our persuasion established at York and Hackney; to the Unitarian Fund, and to any other institution now existing, or which may hereafter be formed, which may seem calculated to promote the diffusion of Christian truth, and to inculcate holiness of heart and life.

3. That the fund be supplied by voluntary donations and subscriptions.

4. That every donor of five shillings annually, or subscriber of one penny

* The second object is specified in this rule from such a fund having been needed (and supported by a small weekly contribution of the members) in the religious society to which the proposer belongs. This object may be omitted and others specified according to the local circumstances of particular societies: such as, to assist infant societies in obtaining regular public worship and in defraying the expenses of rent and of fitting up a place for that purpose; to form or assist in defraying the expenses of plans for establishing plain and Scriptural preaching in districts, or circuits; the support of a vestry library, tract society, Sunday school, &c. the purchase of Bibles and hymn books for the poor in the society, &c. &c.

per week (not in arrears) be entitled to vote on any case brought before the members of the fund.

5. That a president, secretary, treasurer, two auditors, and one collector for every ten donors or subscribers, be appointed; the election to these offices to be annual, with the exception of that of president, which shall be offered permanently to the minister for the time being.

6. That when a case is to be offered for consideration and assistance, the secretary, on receiving a requisition signed by five members, shall call a meeting of the fund to be held immediately after the afternoon's service in the vestry (school-room or chapel as may be), to take the case into consideration and the sum proposed to be voted.

7. That no case shall be finally decided till a *second* meeting has been held on the Lord's day afternoon (after service) next following the first meeting, except in cases of infirmity, sickness, or want requiring *immediate* relief.

8. That in all cases a majority of the members entitled to vote (Rule 4.) shall decide, the president, and in his absence the chairman, having a casting vote.

9. That the subscriptions and donations as received by the treasurer, shall be put into the *bank for savings*, [or into the hands of such person as a majority shall deem trust-worthy] in the joint names of the president, secretary and treasurer; and that all orders for payment shall be signed by not less than two of these officers.

10. That the secretary keep a book for minutes of the meetings, and the treasurer an account book: That these be open at every meeting for the inspection of donors and subscribers (not in arrears). That a statement of the accounts examined and attested by the auditors be submitted to the general annual meeting, and if approved be hung up in a conspicuous part of the vestry (or other place of meeting) for not less than one month.

11. That an annual meeting be held after afternoon service on the first Lord's day in January, of each year, and that notice shall be given of the same on the preceding Lord's day, as well as on the day of meeting: that at this meeting the officers

be elected, the accounts passed, and other business be transacted.

FORMS OF NOTICE.

We, the undersigned, request you to call a meeting of the members of the fellowship fund to be held the next Lord's day (the instant) immediately after afternoon's service, to take into consideration the propriety of voting a sum of money to [assist our Unitarian brethren at Thorne in Building their Chapel] (signed) AB. CD. EF. GH. IJ. dated To Mr. Secretary to the Fellowship Fund.

Notice from the secretary, to be read by the minister or clerk.

The members of the Fellowship Fund are requested to meet in the vestry this afternoon immediately after service.

By a plan of this kind, Mr. Editor, union and co-operation in individual societies would be promoted; a state of things in every point of view desirable, and preliminary to any good to be expected from a general association of the Unitarian body. The progress of Unitarianism, and the efforts made for its advancement, would be detailed in these societies, and carried home to and again discussed at the firesides of the members. Thus accurate information would be circulated, and an increased interest in and attachment to the cause excited, not only amongst the members of the same congregation, but between the scattered societies of the Unitarian body. The calls upon Unitarian liberality, for the erection of new chapels and other important objects, have of late happily been frequent. But if continued, which I trust will be the case, they cannot be so promptly met, and so effectually answered as they ought to be. The willing giver will from prudential motives be obliged however reluctantly to withhold his aid. We must therefore look out for other and multiplied sources of supply, and call in the many in aid of the few. Before you is a plan for that purpose, which whilst it organizes a fresh set of contributors, and falls so easily upon all as not to be felt by any, does not interfere with nor supersede the exercise of liberality on the part of the affluent members of the Unitarian body. I will only add of this project, that I shall be truly glad to see it superseded by a better.

There is indeed one objection which

deserves particular notice, viz. that these plans for raising additional sums of money in any congregation, do in fact detract from the stipend of the stated minister; or where that stipend is low and insufficient, tend to keep it so. I allow this objection in all its force as applied to many of the topics of sermons on particular occasions and to subsequent congregational collections; but I deny the assumption upon which this objection proceeds, as applied to the project detailed above. It will be found (except in cases of endowment) that a small salary bears a direct proportion to the smallness of a congregation. If this be so, all plans that tend to increase the numbers of a religious society, tend to the increase of the minister's salary; and this tendency must be granted to all means likely to convey information, excite additional interest, and promote personal attachment and intercourse and congregational union and co-operation.

By some an objection may be felt to the term *fellowship* fund. I care little about the name, and have not any objection to its being termed an auxiliary fund, a common fund, or any other name, provided the end be kept in view. It certainly is always desirable to call things by their right names, and I do not propose the project or the designation as at all corresponding with the *κοινωνία*, the "*fellowship*" of the primitive Christian church, nor as at all wishing to interfere with that apostolical institution wherein it is observed. Such a Christian contribution, were it universal, would be more efficient; and most earnestly would I wish to see it supersede the proposal before you, which is simply a project to organize a new and permanent set of contributors, and which must stand or fall on the ground of expediency alone. One word as to the *productiveness* of such a plan, and I have done. So far as I know, we have not any data to form any tolerably correct estimate of the Unitarian population of the United Kingdom; but if for the sake of illustration, we suppose a plan to be adopted which would associate one hundred thousand contributors throughout the empire, at *one penny a week each*, it would produce nearly *twenty-two thousand pounds per annum*, (21,666l. 13s. 4d.); when probably at

present not so many *hundreds* are raised from the same sources for the same purposes.

JOHN THOMSON.

P. S. A friend, whose name is well known to your readers, and which, did I feel at liberty without his permission to mention, would insure attention to the subject, favoured me with the following remarks in reply to a rough sketch of the project detailed above. "The increase of calls on Unitarian benevolence is a pleasing sign of the advancement of truth, but I agree with you that as at present carried on they must exhaust and weary. To all religious societies, indeed, the advice is applicable; but to small associations of detached converts who are at too great a distance to join an established congregation, and not yet sufficiently numerous or opulent to build a place and maintain a minister, I would particularly recommend St. Paul's advice to the Corinthians about 'collecting for the saints,' (1 Cor. xvi. 2.) 'On every first day of the week let every one lay by as God hath prospered him.' Let them never fail to meet regularly for public worship every Lord's day, &c. Let there be a box with a slit in the lid into which every one may put in according to individual discretion and convenience, from a halfpenny upwards, and without any one knowing its amount but himself. Let it be periodically opened by appointed officers, and a regular account kept of its produce. What is more than is wanted for the relief of occasional distress, or for benevolence to other charities, should be carefully put out to interest and managed to the best advantage: and thus without any burden upon them, a fund would in time be raised equal to all their wants. In already established larger congregations, I greatly approve your regulations for the fellowship fund."

SIR, *Bridport, Sept. 26, 1816.*

IF you think the following observations calculated to obviate the objections to the divine government, of one of your Correspondents, whose signature is Y. N. [p. 277,] and "to vindicate the ways of God to man," by inserting them in your truly liberal Repository, you will oblige,

Your's respectfully,

THOMAS HOWE.

THAT human life is a chequered scene of good and evil, of pleasure and pain, of the exhilarations of hope and the mortification of disappointment, is a point of no doubtful disputation. The most unfortunate of our fellow creatures have some comforts or other remaining, to 'sweeten the bitter cup which is given them to drink, whilst imperfection and uncertainty characterize the enjoyments of the most prosperous. The estimate of the happiness or infelicity of the present condition of men, is much influenced, I think, by the peculiar constitution and state of mind of the person who makes it, and the *views* he entertains of the divine government. If he be subject to depression of the animal spirits, and also has embraced a *rigid system of religion*, looking on the Deity as an object rather of *dread* than of *love*, dooming the greatest part of mankind, by an eternal and irreversible decree, for the offence of their first progenitor, to unavoidable and endless misery; the estimate of human life formed by such a one will probably partake of the gloom of his disposition and the rigour of his creed. Good Dr. Watts was in one of his melancholy moods, and had not the most cheerful views of religion, when he composed the hymn containing the following lines.

"Lord, what a wretched land is this,
That yields us no supply,
No cheering fruits, no wholesome trees,
Nor streams of living joy!

But pricking thorns through all the ground,

And mortal poisons grow,
And all the rivers that are found,
With dang'rous waters flow.

Yet the dear path to thine abode,
Lies through this horrid land.

Long nights and darkness dwell below,
With scarce a twinkling ray."

Watts, H. 53. B. 2.

Your Correspondent, Y. N. in the Monthly Repository for May last, p. 277, seems to me to have thoroughly imbibed the spirit of the lines just quoted. He looks at human life through a gloomy medium, and sees nothing in it but evil. As to the inquiry he proposes for discussion, whether happiness or misery prevails in the present state (but which he does not hesitate to decide himself in a manner most unfavourable for

mankind) it must be determined by the knowledge of the *actual feelings* of men in *general*, during the whole of their mortal existence, as far as these can by any means be ascertained. Should it appear that good preponderates over evil, and happiness outweighs the miseries of life, a strong presumptive argument is hereby furnished for *perfect ultimate felicity*, when the scheme of the divine government respecting man is completed. Should the *reverse*, however be established, and it be clearly shewn that evil prevails more than good, pain and distress more than ease and comfort; even in this case so many proofs present themselves of the benevolence of God in the constitution of nature, and the salutary tendencies of evils themselves, that we should be justified in inferring the *necessity* of them to such an extent, in this introductory scene, but not in concluding that therefore evil will *eventually* triumph over good. As to the estimate of which I am treating, let the comparison be fairly made on an enlarged view of the aggregate of mankind, and the evidence, I think, appears in favour of the comforts of life exceeding its infelicities. On this extensive scale should the inquiry be conducted, and not confined to the peculiarly sad condition of certain individual sufferers, or to such *times* as the *present*, when more than *usual* distress prevails. Neither is it necessary, in order to vindicate the wisdom and goodness of our heavenly Father, or to prove the prevalence of happiness over misery, to assert that the pleasing sensations of *every human being*, whether he remains on the stage of life for a longer or shorter period, exceed his painful feelings. That in some *particular cases* the latter should exceed the former seems unavoidable, unless the Deity deviated from those *general laws* which he has established, and according to which he sees it best to act.

I now proceed to the examination of the first and principal of the objections, (and indeed chiefly the foundation of the others) which Y. N. states against the divine government, as it respects the happiness of the present state. "In contemplating human society," says he, "the first consideration that offers itself is, that men like all other animals, increase in number or

multiply much faster, than their means of subsistence." He is however mistaken in supposing that no writers on this subject have attempted to answer this argument. The fact is admitted by Dr. Paley, in his "*Natural Theology*," and the observations which he makes on this part of the constitution of things I shall transcribe, as tending at least to abate the force of the objection. "The order of generation proceeds by something like a *geometrical* progression. The increase of provision under circumstances even the most advantageous, can only assume the form of an *arithmetical* series. Whence it follows that the population will always overtake the provision, will pass beyond the line of plenty and will continue to increase, till checked by the difficulty of procuring subsistence."—*Paley's Nat. Theol.* p. 548.

"In what concerns the human species, it may be a part of the scheme of Providence, that the earth should be inhabited by a *shifting* or perhaps a *circulating* population. In this economy, it is possible there may be the following advantages; when old countries are become exceedingly corrupt, simpler modes of life, purer morals and better institutions may rise up in new ones, whilst fresh soils reward the cultivator with more plentiful returns. Thus the different portions of the globe come into use in succession as the residence of man."—P. 520.

When a country possesses a greater population than the means of affording it provisions, *distress* must be the result to a *portion* of its inhabitants. The evils however arising from such a state of things will not, generally speaking, rush on them suddenly, but approach by gradual steps. As the difficulties increase of procuring a livelihood, many of the lower classes of society, especially mechanics and husbandmen, are induced to remove to countries less thickly inhabited, and which promise to reward their exertions with a more comfortable subsistence. Hereby the barren desert becomes a fruitful field, and the wilderness, before the haunt of beasts of prey, in due time is changed into a safe and commodious habitation for man; "joy and gladness," in the words of the prophet, "are found therein, thanksgiving, and the voice

of melody." Countless millions of human beings are hereby brought into existence, Y. N. thinks to be *miserable*, but more justly I trust it may be said, to partake of the bounties of Providence here, and to be trained up, by a course of moral discipline *begun in time and completed in eternity*, "to glorify God and enjoy him for ever." This law of the divine government, then, by which population increases in a greater proportion than the means of subsistence, producing no doubt many *partial evils*, effects most extensive and general good. On a large scale comprehending the *whole* of this habitable globe, it is a law which evinces both the wisdom and goodness of the common Parent of mankind, by being favourable to the production of a *greater sum* of human happiness. Yet to Y. N. "it appears with so dreadful an aspect, that he says the *statement* of it is *horrible*."

Considering the misery which he supposes to be our lot after arriving at a certain age, he must surely view the following statement of his, as a *great blessing* to the *children* who thus meet with an early grave, however much it may be regretted by their *parents*. "It is calculated that not less than one fourth part of the human species perish, before they become moral agents, before four years of age." Granting this, there is good reason to conclude, that their sum of enjoyment exceeds their painful sensations, during their short scene of mortal existence; the balance therefore in respect of happiness is in their favour. That *some* of them, (not "*many*" comparatively) "perish by diseases brought on by want," may be admitted as a melancholy fact, without its disproving the position just stated.

I now proceed with Y. N. to consider the condition of those who arrive at the period of youth and manhood. In his view, both the *single* and the *married* must necessarily be *miserable*: the former because they are *single* and have no "help meet for them;" the latter, because the parties are often ill-sorted, or have great anxieties respecting their children, or their connexion is embittered by disease or dissolved by death. Alas! for poor mortals, let them do as they will, their condition must be sad indeed.

Be it known however to my readers, that the present writer is a *bachelor* on the wrong side, as it is usually termed, of *fifty*, yet (let every one speak for himself) he could tell Y. N. that he has not experienced that *overwhelming misery*, which is the unavoidable lot it seems, of all those who are doomed to pass *singly* through life's varied scenes. As to the *generality* of those who are in the same pitiable situation with myself, I do not perceive such very gloomy and desponding countenances, as indicate their being weary of existence. With respect to married persons also, as far as my observation reaches, their cup of life has mingled ingredients of bitter and sweet, with so great a proportion of the latter however, as to make it upon the whole tolerably palatable.* Another objection to the present constitution of things, is the appointment of the separation of the parties, if happily coupled, by the unsparing hand of death. "Disease and death come," says Y. N. "and the survivor is doomed to wear out a wretched life in aggravated solitude." Instances of this kind are no doubt to be met with, which cannot but excite the sympathy of every one who has a heart to feel. As Y. N. looks around him and draws his inferences from

* The present writer has in the course of his life, known a considerable number of married persons in different ranks, chiefly in the middle and lower classes of society. The result of his observations is this, that in a *few instances* matrimony produces somewhat like a *heaven upon earth*.

"How blest the sacred tie that binds,
In union sweet according minds!
How swift the heav'nly course they
run,
Whose hearts, whose faith, whose hopes
are one!"

Mrs. Barbauld.

This on the other hand is balanced by the union of parties so ill-sorted, that as Dr. Watts says, in his celebrated lines on "Few Happy Matches," "As well may heav'nly consorts spring, From two old lutes with ne'er a string, Or none besides the bass." The great majority of marriages are, I believe neither the one nor the other; neither characterized by any *great degree* of felicity or of misery; but in which, as might be expected from an institution of the benevolent Parent of mankind, *happiness preponderates*.

what he conceives to be real life, I shall adopt the same mode. As to the generality of widowers and widows then, judging of those I do not know, from the persons of this description I do know, however much affected at the painful separation, time and reflection alleviate their grief, and they are not such wretched objects as this gloomy painter draws them. Many of them indeed, not altogether relishing the "solitude" in which they are left, have no objection to repair their loss by another union, a proof by the way that they were not led by experience to entertain such formidable, terrific ideas of matrimony as your Correspondent Y. N.

I shall not enter into the argument to which he refers of Mr. Lindsey and others, that the comparatively few instances of suicide, furnish a proof of mankind in general not being unhappy. Some who are weary of their mortal existence are no doubt restrained from rushing on death for relief, from fear of the consequences hereafter, which "makes them rather bear those ills they have, than fly to others they know not of." I cannot however agree with Y. N. in thinking, that if self-murder was "not disreputable, and if a general conviction prevailed that this world ends all human feeling, hundreds of thousands would thus die." Happy for mankind the experiment is not likely to be made; but even in this supposable case, the love of life is I conceive so strong and ardent, and there is such a natural dread of losing that existence and those active powers we possess, as would prevent those hundreds of thousands of whom he speaks, from effecting self-destruction. The wisdom which Y. N. applauds of those philosophers who said "the best thing possible was never to be born, and the next best to die the hour of one's birth," will be very differently appreciated, I presume, by most of my readers who believe in the infinite wisdom and goodness of our Creator, and the pure doctrines of the Christian revelation, teaching us that man is destined for an immortal life, for the enjoyment of which he is furnished with the means of preparing, in this state of trial and probation.

As the design of this paper is chiefly to obviate the leading objections of Y. N. to the divine government re-

specting the present constitution of things, I shall not enter on the statement of the many and forcible proofs both positive and presumptive of the prevalence of happiness over misery in this varied scene, introductory to a future and more perfect state of being. For that satisfaction on this point which the present writer has himself received, he takes leave earnestly to recommend to Y. N. the attentive perusal of the chapter, "on the Goodness of the Deity," in Dr. Paley's "Natural Theology," Mr. Lindsey "on the Divine Government," and more especially "Illustrations of the Divine Government," by T. Southwood Smith, a work which was judiciously reviewed in the Monthly Repository for August, and which may be justly ranked among the most masterly productions of the age, on this important subject.

Many useful reflections and much moral improvement may be derived, from the inquiry proposed by Y. N. Whether happiness or misery really preponderates, it becomes us as men and professing Christians, to learn, with the Apostle Paul, "in whatsoever state we are to be therewith content," as the appointment of a Being whose wisdom cannot err, whose providence is universal, and whose goodness is infinite and unchangeable. In forming a due estimate of human life, let us guard against mistaking the exceptions to the usual course of things, for the general rule, and deducing our inferences from the former instead of the latter. This it appears to me Y. N. has done, which has led him to his gloomy conclusions. It has pleased the Supreme Lord of the universe to act by general laws (excepting peculiar cases of miraculous operation); and that this mode of government is the wisest and best of any conceivable plans, Dr. Priestley adduces many solid arguments to prove, in the first volume of his "Letters to a Philosophical Unbeliever." It is evident, however, that this constitution of things, must be attended with unavoidable partial evils. The same element of fire for instance which is of incalculable utility to the world, will sometimes consume the comfortable habitations of men and occasion great distress. Are we therefore justified from the latter accidental circumstance, in reasoning

against the wisdom and goodness of God in this invaluable blessing, or for his not miraculously interposing at all times of threatening injury to individuals, to counteract its natural effects? Let us not confine our views to the evils which we see around us, or know by our own experience, without considering the *salutary tendency* of *these evils* themselves, and how much they are overbalanced by *blessings*, from the Author of nature "who is good to all, and whose tender mercies are over all his works." While contemplating any part of the plan of the divine administration, let us make due allowance for the narrow limits of the human understanding. We shall not be then surprised to find some of the dispensations of Providence respecting both nations and individuals, to our view involved in clouds and darkness. Can a *finite* mind *comprehend infinity*? How *few links* do we see of that amazing chain of causes and effects, which is suspended from the throne of God, and extends from everlasting to everlasting? To censure therefore any of the proceedings of Heaven, because we do not immediately perceive the rectitude, wisdom and goodness of them, would be more unreasonable and presumptuous, than for an ignorant peasant, seeing only a single wheel or spring of an ingenious complicated machine, to pronounce this wheel or spring *useless*, though really so *connected with other parts*, that without it the whole piece of machinery would cease to move. The instructive pages of history, sacred and profane, present us with many events of direful aspect when viewed separately by themselves, which, under the disposals of the *propitious Power* that presides over the world, and is continually educating good from apparent evil, have been made to produce invaluable blessings to mankind. That this will be the actual result of those astonishing changes and revolutions (attended with atrocities and calamities deplored by every friend to humanity and liberty) which have for many years past agitated Europe, is as reasonable to conclude from the wisdom and goodness of "the Most High who ruleth in the kingdom of men, and giveth it to whomsoever he will," as it is consolatory to the pious and benevolent Christian. "The Lord

reigneth, let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne."

Convinced by abundant satisfactory proofs, that the *communication of happiness* is the great leading object of the divine administration, it becomes us to co-operate in the gracious designs of the Deity, by discharging the duty we owe to society, of contributing as much as lies in our power, to lessen its evils and increase its comforts. This is incumbent on us as children of the same gracious Parent, and therefore brethren of the same family of mankind, as members of the same community, and I may add professors of the religion of the gospel, the chief characteristic of which is *love*. The happiness of society is promoted by improvements made in the arts of civilized life, by the education of the rising generation among all ranks and conditions, by the diffusion of general knowledge, and more especially by the spread of just and worthy sentiments respecting God and religion. The estimate of human life, I doubt not, as to the preponderance of its sum of enjoyments over its evils, will be proportionally *more favourable*, as attention is paid to the important objects just mentioned. To a state of society greatly more *enlightened*, more improved in *moral excellence*, and consequently *happier*, than in any preceding period of the world; to a state of society distinguished by the prevalence of truth, peace and righteousness, inspired prophecy directs our views: and the many pious and benevolent institutions which do honour to this age and country (among which may be ranked those that are established for the promotion of free inquiry, of pure Christianity, and the practice of virtue as not of the least importance), are some of the *means* which the Supreme Disposer of all things will probably adopt, for bringing about this auspicious era.

SIR, *Bristol, September 10, 1816.*

IT was with much pleasure I read the article on Doctrinal or Controversial Preaching, in the Repository for last month, [p. 456,] the writer of which is entitled (I feel no hesitation in saying) to the most cordial thanks of all those who

wish well to the cause of rational Christianity. I am the more disposed to make this observation, on account of having often been pained to see the free pews in our chapels filled with strangers whose attendance was doubtless with an intention to hear what might be said in behalf of the doctrines held by Unitarians, but who must inevitably have gone away with disappointment, perhaps with a determination to come there no more, having been disgusted rather than informed by hearing (what is called) a dry moral discourse. I do most sincerely hope that this subject will be taken into serious consideration by Unitarian ministers; particularly those of our more opulent congregations. If a doctrinal or controversial sermon were to be preached regularly once a fortnight, I think it would be calculated to do much good; for those who felt an interest in the cause would then know when to invite their friends who are of a different opinion, but not indisposed to inquiry. A lecture on theological subjects given on a week day evening, is I think another thing very much to be desired; for, no doubt, there are many people who would attend our meetings, at convenient opportunities, but cannot conscientiously absent themselves from the service of their own respective places of worship.

J. B.

On Controversial Divinity.

Sept. 7th, 1816.

THE dispute about religion," says Dr. Young, "and the practice of it, seldom go together." This assertion must be taken with some grains of allowance. It could be designed only to guard us against the influence of a contentious and controversial spirit, to the neglect of real religion; and not to discourage the sober investigation of truth: for this eminent writer was himself, saving perhaps in some articles of his creed, one of the profoundest reasoners. The disputatious professor enters into the church or into company to criticize, to judge and to condemn. He can discern a minister's creed by the turn of his prayers, by the naming of his text,* or even by the lines of his

countenance; and in company he often drags his associates into a contention about some favourite and perhaps frivolous topic, or at best not fit to be debated in a mixed assembly, where, if the subject of religion be introduced, it should be discussed only upon acknowledged principles. An old Puritan thus describes such professors:

"They crowd about a little spark,
Contend and wrangle in the dark;
Never more bold than when most blind,
And they run fastest when the truth's
behind."

Such a spirit is of hurtful tendency; it is the bane of that common love we owe to all mankind, of peace and friendly intercourse; it will wither our virtues and reflect disgrace upon our profession: nevertheless, as just hinted, we must sometimes dispute; for what topic of religion or of morals hath not been made a subject of controversy? Only let us be careful to observe the essential circumstances of time, place and manner.

As in a mixed company, so in a sermon delivered to a mixed congregation, we should not enter much into disputed points, meaning here, not the great outlines of natural and revealed religion, which, though they have been controverted, are supposed to be acknowledged and partly understood by the majority of Christian hearers, but those points about which the sincere professors of the gospel differ. The former will ever constitute an essential part of all sound legitimate scriptural preaching; the latter it is plain should be treated of only in a general way. It is impossible in a single discourse to state all questions relative to a disputed article or to answer all objections: there is a decorum, a manner to be observed in a sermon, never to be departed from. At the same time that the faithful minister should guard against every thing that would nourish foolish and hurtful prejudices, every thing that has the appearance of trimming, compounding or reconciling things in themselves irreconcilable, he should avoid in matters of speculation; for in morals there must be no ceremony though there should be method: In treating of matters of speculation he should avoid every thing irritating or calculated to hurt the feelings of the weak, but humble believer, who certainly had

* "That's an Arminian text," said a sage disciple once to his pew-mate as soon as the minister had spoken it.

better for the present be suffered to retain a simple error of the intellect, rather, than that by having his evil passions awakened, he should unhappily fall into some vice of the heart. The preacher in this case is in danger of alarming the prejudices of his hearers without convincing their understandings, and perhaps, to shorten his work, will unawares be led into railing instead of reasoning.

These remarks do not apply to religious conversations strictly so called, to printed sermons on particular occasions, or to lectures in the form of sermons professedly treating on particular subjects where the hearers are prepared for discussion, and which may all be eminently useful in their way, though even here the character of a sermon should be preserved, but chiefly to general preaching. "It is a kind of sacrilege," says Dr. Hartley, "to rob God's flock of the nourishment due to them from public preachings, and in its stead to run out upon questions that minister no profit to the hearers, at least to the greatest part. These things are much better communicated to the world by the press than to a mixed assembly by the pulpit."

It may not be amiss here to offer a few remarks upon the several names and denominations into which the Christian church is divided; and to which, to names and not to things our present reflections will be confined. It is indeed certain that as "the evil shall bow before the good, and the wicked at the gates of the righteous;" so, things as well as names will finally settle upon their proper bases. That which hath an unstable foundation must necessarily fall of itself; and were it not so, the decree as to all the corruptions of religion is final and irrevocable: "every plant which my heavenly Father hath not planted shall be rooted up." But names may become obsolete long before the things signified by them are fallen into decay; that is, the asperities and excrescences of sects and parties may wear off, and they may learn to view one another without aversion and disgust, and even with cordial amity and good will, though they should still retain many of their own peculiar notions. And this desirable event appears to be rapidly accomplishing every day. Some eminent Protestants have written to prove that the Pope is Anti-Christ, and in the

opinion of their own party they have written well: but we must not confine Anti-Christ to any particular denomination: wherever there is a desire of governing consciences or of lording it over God's heritage, there is Anti-Christ.*

But wherever these obnoxious principles are disowned, we must not judge our brother "because he followeth not with us." The charity of the great Founder of our religion and of the sacred writers, is extended to a degree of which a true bigot of any denomination, cleric or laick, established or un-established, can scarcely form an idea. Our Lord would not permit those strangers to be forbidden who attempted to cure diseases in his name; and St. Paul permitted those to preach the gospel who built nothing upon it but "wood, hay and stubble;" and allowed that though their works should be made manifest "by the spirit of judgment and the spirit of burning," the men themselves might be saved; and he rejoiced that "Christ was preached," though from improper motives: and thus must we act if we would approve ourselves true Christians, though we should find it impossible entirely to coalesce with some particular communities.

If a Protestant of the denomination of "Friends" were introduced into the cathedral of St. Peter's at Rome at the celebration of some solemn festival, what would be his sensations?—the gorgeous temple, the holy water, the superb ornaments, the pompous processions, the change of postures and of vestments, the blaze of candles at noon-day, the smoke of incense, the instrumental music, the chanting of the choristers, the prayers in an unknown tongue—would altogether serve in their general effect, absolutely to distract him! Or if perchance he could gain an interval of reflection, it would be to say within himself—is this the religion of Jesus Christ? are these the disciples of the prophet of Nazareth, "the man of sorrows and acquainted with griefs?" of him who laid down "poverty of spirit" as the first stone in his spiritual building; of him whose "kingdom was not of this world?" Perhaps he

* "Ignorance in doctrine, superstition in worship and persecution in temper, are full proofs of Anti-Christ."

might be told in the sermon, if perchance it should be preached by a L'abbé Pluche or a Fenelon, that all this pomp and pageantry was nothing, any further than as it served to promote internal sanctity and the religion of the heart: but this would not suffice; he would immediately reply—if it be nothing, then it is nothing worth, a needless expence upon the public, and much better omitted. And even in a church of more chaste and sober forms, the pealing organ, the frequent repetitions, the monotonous buz of a general response and the careless gabble of charity children, would tend rather to depress than to exalt his devotion. And on the other hand, bring an uninformed Romanist into a silent meeting, and, from a total ignorance of their peculiar principles, he would inquire—wherefore they were come together?

And yet, might not the Romanist and the Friend, together with some of the intermediate classes, converse together upon the outlines of natural religion and of Christian faith; and if accidentally cast into situations where their particular worship was not to be had, meet together on the Lord's day, depute one as the organ of the congregation to pray with or without a form, read some portions of Scripture, exhort either from a written table or from "the table of the heart," and praise the great Creator and Governor of the universe, through Jesus Christ? Nay, might not those among them who held the perpetuity of the ordinance of the Lord's Supper, unite in eating bread and drinking wine, in commemoration of their common Lord, together with some short and appropriate prayers and thanksgivings; and yet each retain for the present his own peculiar ideas as to the nature of this religious rite? Certainly all this may be done by sober and considerate persons in different parts of the world, not only without offence, but much to their mutual comfort and edification. But if upon any such occasions a Gardiner or a Bonner should unexpectedly enter, thunder out his anathema, tell those of his own community that a ceremonial worship was necessary to their religious improvement, that public prayer cannot be duly celebrated without the priest, nor the sacrament without the mass-book, and they were to believe him;—

then indeed for the present there must be an end of the business! In such a case those who are left ought, in a religious view, to think and act for themselves. "The whole world," says Dr. Hartley, "will never be reformed but by those who are of a truly Catholic spirit."

And to promote this desirable and important end we are called upon as Christians, both in our private and public capacities. Nothing can be more obvious, if we believe Scripture, and, as it hath been well illustrated by many eminent writers, than that the world is carried on for the sake of the church, not this or that particular church, not the clergy as distinct from the laity, but the church of God, consisting, first, of "the household of faith," emphatically so called, that is, true Christians of every denomination, and secondly, of "the children of God who are scattered abroad, those other sheep who are not of the first fold, the sons and daughters whom God shall bring from afar, from the east and the west, the north and the south, to sit down with Abraham, Isaac and Jacob, in his kingdom." The Jewish nation also, which, as such, was the ancient and peculiar people of God, the only nation which has any right to plead favouritism, and that not on their own account—which was never entirely cast off, and which is to be finally restored, must be included in this general idea. It is no enthusiasm to say that in this sense "dominion is founded in grace," and that "the saints shall judge the world;" but then this is a spiritual and not a civil dominion—the dominion of virtue over vice, of truth over error, of simple real religion over superstition, of a spirit of peace and charity over a spirit of bigotry and intolerance: "For the needy shall not always be forgotten, the expectation of the poor shall not perish for ever; nor shall the rod of the wicked for ever rest upon the lot of the righteous!" Providence sometimes brings about these events by gradual means, and sometimes He operates more sensibly. There is a period when the church is represented as crying out, "It is time for Thee, O Lord! to work, for they have made void thy law: Arise, O Lord! judge the earth, for thou shalt inherit all nations." In the 24th and 34th chapters of Isaiah we have a description of what

is called "the day of the Lord's vengeance, and the year of recompences for the controversy of Zion," in language the most awfully sublime, when "The indignation of the Lord shall be upon all nations, and his fury upon their armies; when the hosts of heaven shall be dissolved, and the heavens themselves rolled together as a scroll, as a leaf falleth from the vine, and a falling fig from the fig-tree: When the earth shall reel to and fro like a drunkard, and be removed like a cottage; and the transgression thereof shall be heavy upon it, and it shall fall and not rise again: When the moon shall be confounded and the sun ashamed, and the Lord of Hosts shall reign in Mount Zion, and in Jerusalem and before his Ancients, gloriously;"—figurative expressions, no doubt, in a great measure, which, nevertheless, must have a precise and determinate meaning, though we may possibly mistake in their application.

In the mean time, it behoves both subjects and the rulers of churches and kingdoms to "discern the signs of the times;" the former, to attend chiefly to personal and family reformation, to "pray for the peace of Jerusalem," and for a spirit of wisdom and justice in their governors; not to forestal the Divine plans, never to disturb the state, in order to purify the church; to wield no sword in defence of the truth, but "the sword of the spirit;" and, while they "abide in their several callings," and perform their duty, to leave the rest to time and Providence:—and the latter, to revise obsolete and to change obnoxious laws; not to obstruct reasonable and gradual reformation; never to encourage the horrid and flagitious principle of national enmities and antipathies, (for a heathen could say "*Homo sum, nihil humani a me alienum puto*") ; and ever to act under the impression of this important maxim, that that is likely to prove the most durable government, which hath its foundation in justice and equity, and in the good opinion of the people.

AN OCCASIONAL READER.

P. S. The above was written before *An Occasional Reader* had read the ingenious letter of *Homily* (p. 456—460). There are only some slight shades of difference between *Homily* and himself as to controversial discourse and controversial preaching.

Newington Green,

SIR, October 8th, 1816.

I RELY on your candour for the insertion of the following remarks, occasioned by the notice of *Philosophic Etymology* in your last Number (p. 538—544). That notice is not more severe but less candid and sufficient than I expected. The writer of it has remarked, indeed, that if the book "should not have a fair and impartial trial, the author will have principally himself to blame. Mr. Gilchrist's peculiar manner has made it impossible that his work should be tried dispassionately by many of those who are qualified to sit in judgment upon it."

It is generally understood, I believe, that judges ought to be peculiarly dispassionate: whether they could justify themselves, in conducting an unfair trial and pronouncing angrily an unjust sentence by saying it was impossible to be dispassionate, may admit of doubt. It were unreasonable indeed to exact extreme virtue from the gravest judges or most learned doctors; and therefore I "principally blame myself for not having a fair and impartial trial." Had I written as libellously of law and lawyers, as of our learning and the learned, of schools and schoolmen, it is probable that my condign punishment would have been far more afflictive, and that ridicule and hisses would have pursued me to Newgate.

I wish not to offer any remarks on the notice of my work considered as a review: the real merits or demerits of the book are still before the judges: your contributor has (prudently perhaps) left them to the sagacity of my readers. The capital, I may say sole offence, preferred in the indictment, or set forth in the sentence pronounced upon me, is, "arrogant contempt of all who have gone before me or who stand beside me." On this charge I wish, both in respect for the public and in justice to myself, to solicit a patient and candid hearing.

I acknowledge that there is much bitter contemptuousness in my writings. I acknowledge such contemptuousness to be very wrong and very reprehensible, and promise that I shall carefully weed it out of my publications whenever (if ever) any of them shall pass through my hands into a second edition. Had I been fortunate enough to study deeply the doctrines of a certain

masterly dissector of human nature and human society before commencing authorship, my compositions would have been untinged with that rude, audacious disdain, which is one of their discriminative features. I ought not indeed to have veiled or cloaked my contemptuous feelings *a la mode*, but I ought to have suppressed and subdued them as workings of that untaught vicious nature, in renouncing and mortifying which consists the moralist's victory over himself. The contempt which I have so plentifully displayed did not originate in but was sanctioned by an error of judgment, which error was only rendered more obstinate by such rebukes as those grounded on *Philosophic Etymology*. Commonplace criticism and stale satire are, to persons of original thinking, offensive for insipidness rather than sourness, and, instead of diminishing, increase the acidity of contemptuous feeling. I have however derived much profitable reflection and feeling from my present reprover; and I can sincerely assure him (though he despaired of me) that arrogance, contempt (especially if forced or affected), and angry vanity, &c. are become so odious in my sight, that I hope never to be guilty of them any more. Contemptuousness is one of the spurious offspring of pride; yet even pride ought to make elevated minds despise it: any person can look or speak scornfully, but every person cannot think clearly or reason powerfully.

Having frankly confessed my guilt, it cannot be unreasonable to remonstrate against the injustice of some of the charges brought against me. I am accused of "contempt of all who have gone before me." Others have charged me with extravagant admiration of some who have gone before me. Surely my antagonists ought not to blow cold and hot upon me thus with the same mouth of crimination. Will my worthy admonisher assert that I have shown contempt towards Shakspeare, Bacon, Hobbes, Wilkins, Tucker, Locke and Horne Tooke? It may be said that these did not stand in my way; and therefore I had no temptation to wish to thrust them aside or knock them down; but I beg to say that they were great masters in the science of words and ideas, and are the best teachers in our language of *Philosophic Etymology* and *Natural Grammar*.

My Reviewer has intimated that I think it an act of condescension on my part to instruct my kind—insinuating that I vainly look down with disdain from some fancied eminence on all men. But I will not yield to him or any other in respect for common men and common sense. I have found at least a considerable portion of the different classes of society philosophers in their *own way*; and I always respect *thinking* beings whether they think rightly or wrongly, with me or against me. I would rather converse a whole day with the plainest ploughman concerning the important science of husbandry, than a single hour with some learned doctors concerning grammar, etymology, rhetoric or logic. It is *more blessed to give than to receive*: I think it a privilege to communicate instruction.

I have (as already acknowledged) expressed much contempt for some who have gone before me and some who stand beside me: but when it is considered that Johnson's Dictionary and Murray's Grammar, &c. are adopted as standards of the English language, will not those who have attended to the philosophy of language admit that there was much temptation in my way? And if I have attempted to undervalue some popular works as much as they are usually overvalued, it should be remembered, that if a rod or rule has been bent to one side, it must be as much bent to the other to bring it straight.

JAMES GILCHRIST.

SIR,

October 11th, 1816.

HAVING presumed in a former Number [p. 386] to call the attention of your readers to the apprehended failure of the Proposal for a New Edition of Dr. Priestley's Theological Works, and to suggest a few imperfect hints with a view of promoting the design, I am happy to observe in your present Number [p. 521] that the observations then made have called forth an abler pen to advocate the same cause. Sensible of my own incompetence to render any important service to such a design, I did, however, indulge the expectation that an appeal (however imperfect) in its behalf, would not be altogether in vain: that expectation has not been disappointed, nor am I willing to abandon the hope that the projected plan may yet be placed "beyond the probability of failure."

The appeal to "the sons of respectable and wealthy laymen" so suitably made, and so forcibly urged, will not fail, it may humbly be presumed, to meet with immediate and deserved attention on their part: and I am sure your worthy Correspondent will forgive me for extending that appeal to "laymen of easy fortunes who have families to provide for, and whose benevolent hearts deeply commiserate the sad condition of the poor around them;" and even to those who, "amid the daily toils for their subsistence, find time to ruminate on the grand truths of religion, and whose minds are often more enlightened on these subjects than many of those who are favoured with a higher place in the scale of society."

It is most probable the number of volumes printed in a year will not exceed three; upon which calculation the expense of taking in the Works (after the first subscription) will not exceed seven-pence halfpenny per week, a sum which few individuals or families desirous of possessing them, might not spare by a little attention to economy, which would be abundantly compensated by the acquisition of so great a treasure. Instances are not rare among the more popular sects, in which persons of very limited circumstances contrive to take in Commentaries, Histories, Magazines, &c. by such means, and thus set an example well worthy of imitation in the present instance.

I gladly take occasion in this place to express my warm concurrence with your worthy Correspondent in his eulogy on Dr. Priestley's excellencies, and "the effect that would arise from a perusal of his Works." The remarks in the quotation at the bottom of page 523, will not surprise any persons who have observed the air of superiority so frequently assumed by *orthodox* writers over their *heretical* opponents, and the disingenuous mode of trying down the reputation of Unitarians as men and as Christians, to prevent their works from being read—whether from a pious alarm at the danger that might accrue to their cause I shall not presume to determine.

Involved as the Christian world has been in error for ages, it is a subject for congratulation that a spirit of inquiry has gone forth, and the work of reformation is gradually advancing. Truth

will eventually prevail, and scatter all the clouds of darkness. The labours of Priestley have contributed in no small degree to enlighten mankind. It remains only that those who know their value, and are disposed to encourage the proposed undertaking, should without delay signify their intention, and thus contribute to perpetuate those Works, which will be a lasting monument to the name of their author.

J. CORDELL.

SIR, Hackney, Sept. 18, 1816.

I REGRET in common with other admirers of the Theological Works of Dr. Priestley, that so little encouragement has been given to the proposed re-publication of them by the very able and respectable Editor, who has announced his readiness to devote his best care to the work, if indemnified against the cost of publishing: at the same time I am not disposed to consider the want of numbers to the list of subscribers as a proof of indifference to the writings of Dr. Priestley, or as shewing that a re-publication is not wanted: many persons are in my situation, they have already several of the books and wish to have others (now out of print) but cannot afford to purchase the whole, and consequently do not subscribe to a complete edition; I wish therefore, through the medium of the Repository, to submit to the Editor the propriety of either receiving subscriptions for the work separately, or binding subscribers of two guineas each, to take such only of the books as they may want, and shall make choice of at the time of subscribing: If this plan be adopted, I have hope I shall find that one subscriber will take one half, and another the other half, and that by this means the required sum for defraying the charges of publishing will be obtained. Should this suggestion be acted upon, I think it would be useful to publish a list of the Works, with their respective prices affixed.

T. H.

SIR, Sept. 21, 1816.

A FEW individuals belonging to a country congregation are endeavouring to raise among themselves and their friends, the subscription price of a copy of Mr. Rant's intended edition of Dr. Priestley's Works. Their plan is, to circulate the Works

among themselves, in the first instance, and afterwards make a present of it to their minister. If a scheme of this sort were generally adopted by Unitarian congregations, they would have the perusal of the *Work* at a very trifling individual expense, do a real service to their ministers, who cannot, in general, afford to purchase large *Works*, and, also, effectually assist Mr. Rutz in the prosecution of his laudable undertaking. X.

SIR, *Palgrave, Oct. 7, 1816.*

THE Morning Herald Newspaper of October the 1st, contained the following article: "Married at Deene, near Wansford, Lincolnshire, yesterday se'nnight, Mr. William Giddings, aged 36, to Miss Hannah Spendilo, aged 16. When the pair first appeared at the altar, the clergyman asked the young woman whether she was a Christian. Her answer convinced him that she had not been baptized, and therefore he refused to perform the marriage ceremony; the couple thus left the church, but returned shortly afterwards with godfathers and godmothers, when the intended bride was christened and married."

Before I read this curious article, I was not aware that a clergyman could refuse to marry persons who had not been baptized, or, as it is vulgarly and erroneously called, christened; and I should be glad to learn from some of your Correspondents by what law, civil or canonical, this refusal is justified; for I cannot discover in the prayer book, where the marriage service is recorded, any directions on this head; neither does Blackstone mention the not being baptized as a disability against entering into the holy state. In regard to the prohibition in the burial service, while we may regret that any relic of superstition should be suffered to remain, of which nature this prohibition certainly partakes; still it is, comparatively speaking, of little consequence, for it concerns the deceased not at all whether consecrated or unconsecrated ground receives the mouldering body. But in respect of the marriage ceremony the case is very different: for what was the above pair to have done, had the lady from principle refused to be baptized? Were the two lovers driven to the cruel necessity of flying

from each other for ever? Or, if firm both in love and religious principles, rather than separate, or submit to a ceremony which one of them considered as improper, they had chosen to live together; is any one, the most squeannishly delicate, prepared to say that they ought to be shunned by society for persevering in an improper connexion, or that their issue could by any probable law of equity be subjected to the evils of illegitimacy? If this is the case, if these evils would ensue on a refusal to be baptized, it becomes a matter of necessity that the power of the clergyman should be curtailed, and furnishes an additional reason for Unitarians exerting themselves to get relieved from our present marriage service, to those which have already been suggested by some of your Correspondents in the early part of the present year. Unless I greatly mistake, an opinion is certainly gaining ground among the Unitarians that baptism was a ceremony intended only for converts, and that it does not relate to the children of Christian parents. I am not now discussing the propriety of this opinion, but though I have not a very large acquaintance, I could mention several families in which this opinion prevails. The children in these families are not christened or baptized—the parents considering that if they see the propriety of baptism when they arrive at years of discretion, they can submit to the ceremony and join the community of Baptists. But suppose these children *should* be of the same opinions as their parents, are they to be prohibited from enjoying the blessings of domestic harmony, unless they submit to a ceremony which with their views is nothing short of downright mummery?

The prohibition, if it really exists, must be founded on either a human or divine law. If it rest upon a human law, it is a flagrant persecution, infinitely worse than that of making the participating in the Lord's Supper a test for the occupation of an office; for if a man refuses to take the Sacrament, as it is commonly and absurdly stated, though he cannot accept of certain civil offices, he feels no inconvenience from not accepting them, except as far as he is deprived of being as he might wish to be, publicly honoured and useful. He still enjoys

private life quietly and respectably. But by making baptism a test of the fitness for marriage we go much farther, for the party must either submit, or for ever be denied the enjoyment of the "only bliss of paradise which has survived the fall," or be continually exposed to the taunts and scorn of society, for permitting affection to triumph over the injustice of the law. If it rests upon the divine law, surely it should for the benefit of the ignorant be pointed out; or how are the parties wishing to be married to confess the existing impediments to their marriage, which very early in the service they are charged to do? Moreover, does it rest with the clergyman whether he makes these inquiries or not? Because if so, it is making the law the creature of caprice. I ask this, knowing that unbaptized persons have been married without questions being asked. Now was the Lincolnshire clergyman righteous or unrighteous, or was the other clergyman to whom I allude negligent of his duty?

But what an apparently shameful prostitution of an ordinance of Christ was exhibited in Lincolnshire on the above occasion—I mean on the baptism of the lady. Baptism is, at least according to the Church service, a Christian ordinance: and if so should not be resorted to without due reflection and consideration. Yet it is scarcely to be supposed that the lady in this case could have duly considered the subject. If she had never thought about it, she was not a fit subject to submit to it, in an hour or two; if she had considered it, and approved it, why had she not previously been baptized? If she disapproved it, her religious principle was sacrificed for the sake of her spouse. But if in the above case, notwithstanding appearances, due consideration had been exercised, and every thing was as it ought to be, it is manifest, that the tendency of the anecdote is to make the public believe that a person *unbaptized* is no Christian, and that therefore baptism is a most important ordinance; though it may be performed nevertheless, without previous thought, in order to remove an obstruction to the performance of what the law positively enjoins on all as a necessary civil compact. J. R.

July 19, 1816.

SIR,

IN the *Curiousities of Literature*, 1791, is an article on the *Destruction of Books*, in which it is remarked that "the greater part of the books of Origen and the other Heretics, were continually burnt by the Orthodox party." On this passage some former possessor of my copy has written the following note.

"The illustrious heretic of our times has met with a similar treatment at Birmingham, in 1791, and was personally ill-used at Warwick Assizes in 1792."

In a passage of Dr. Priestley's Fast Sermon, for 1794, quoted in his *Memoirs* (12mo. p. 131,) there is a reference to some unkind treatment "at the Assizes at Warwick," I suppose when he sued the county for his loss of property at Birmingham.

I have a particular reason for wishing to ascertain what was the personal ill-usage to which the manuscript note refers, and shall thank any of your readers for information.

BREVIS.

July 19, 1816.

SIR,

I VERY lately met with the *Life of Sir Michael Foster*, by his nephew, the late Mr. Dodson, which was published in 1811, from a copy designed for Dr. Kippis's *Biographia Britannica*.

I know not that a general reader has any right to complain of such a *Life* as containing scarcely a page interesting to any but the learned profession, to whom the justly revered *dicta* of a great lawyer must be highly valuable. Yet I doubt whether the *Life of a dignitary of the long robe* ever exhibited a reputation more exclusively legal than that of Judge Foster, who appears never to have recreated himself, like Sir Edmund Coke, in his *Forest Laws*, by a ramble among *Dido's deer*.

But I am rambling from my purpose, which was to propose to animadvert a sentiment of the Biographer which follows his notice of the opinion maintained by Judge Foster in his famous *Argument* "that the right of impressing mariners for the public service is a prerogative inherent in the crown, grounded upon com-

mon law, and recognized by many acts of parliament."—P. 12.

On this passage Mr. Dodson remarks, "the question touching the legality of pressing mariners for the public service, is a point of the greatest importance; and wise and good men still entertain different sentiments on the subject." I cannot help regretting that so excellent a man as Mr. Dodson, whom I describe from personal knowledge, should have been content to treat so mildly this moral enormity. One who has been taught to consider himself as a free citizen of a free country, whatever be his outward condition, is yet dragged from his home as a criminal, without the pretence of any crime, because he once pursued an industrious life as a mariner, and instead of having acquired property is still dependant on his personal labour for his own, and probably, a family's support; for a regulating officer will scarcely venture to detain a man of property, should such an one be accidentally kidnapped by a pressgang. Such then is the man convicted only of poverty whose case a benevolent Christian, writing more like a lawyer than a gospeller, can treat as a question of mere legal uncertainty, on each side of which wisdom and virtue might be equally divided. Mr. Dodson had the honour to be a Heretic, and, in the contemplation of law, was liable to punishment. What would he have said to a commentator on penal statutes, who had coolly written that "the question touching the prosecution of those who impugn the established creeds, is a point of the greatest importance, and wise and good men still entertain different sentiments on the subject."

Every one has read Franklin's Notes on Judge Foster's *Argument*, and most I believe have admired the deserved satire they convey on the "Idolaters of forms and precedents." But the unjust principle which supports the practice of impressing, and its frequent melancholy consequences, can scarcely be represented with more truth and propriety than in the following passage from a "Reply to Mr. Burke's *Invective* against Mr. Cooper and Mr. Watt, in the House of Commons, April 30, 1792," by Mr. Cooper, formerly of Manchester, distinguished as an acute metaphy-

sician, and now for many years a judge in the *United States*: In this *Reply*, the war is carried with no small success, into the enemy's country. Mr. Burke's *Invective* having been uttered in a debate on *Parliamentary reform*, Mr. Cooper shews, in various instances, "how little the interests of the poor are taken care of, and how necessary it is that the voice of the poor man should be heard with attention and respect in the House of Commons." He then adds, "A still more flagrant instance of cruelty and injustice towards the poor, is the practice of impressing. The labour of the poor man constitutes the whole of his wealth, and his domestic connexions almost the whole of his happiness. But on a sudden, under the dubious authority of a press warrant, he is cut off from his peaceful habitation and domestic society, and forcibly dragged on board the floating prison of a tender: he is compelled to labour in the dreadful service of murdering his fellow-creatures at the command of his superiors, and paid such scanty wages, not as he can earn or deserves, but as the niggardly system of government finance thinks fit to allow. His family meanwhile, who look up to him for comfort and subsistence, ignorant of his misfortune, are anxiously expecting his wonted return; perhaps their homely repast for the night depended on his earnings for the day; but his usual hour of return to his family is gone by, each passing footstep, each noise of distant similarity, is eagerly listened to in vain. Hope still draws out the lengthened evening, till a sleepless night of lamentation and despair succeeds the dreary melancholy hours of successive disappointment and fruitless expectation."

After reading this description, which must have been often realized, what a sound of unmeaning rant or rather of cruel mockery is the following burst of oratory by Lord Chatham on the equal liberty enjoyed in England: "Every Englishman's house is his castle. Not that it is surrounded by walls and battlements, it may be only a straw built shed. All the winds of heaven may whistle through it, every element of nature may enter it, but the king cannot, the king dare not."

IGNORUS.

SIR: August 26, 1816.
In the *Miscellaneous Works* of Robert Robinson, edited by Flower, the following passage occurs at page 79, Vol. 1. *Remarks on Deism*. "The learned and pious Dr. Bekker, one of the pastors of Amsterdam, renounced the popular opinion of the power of the devil, and published a book against it. He seemed to doubt also of the eternity of hell torments. He was reputed a Deist, and the consistory, the classes and the synods, proceeded against him, suspended him at first from the communion, and deposed him at last from the office of a minister."

Will some Correspondent of the *Monthly Repository* have the goodness to point out where a more particular account of Dr. Bekker, of his book, and of the proceedings instituted against him, may be met with? This will much oblige an Inquirer.

A. F.
P. S. Perhaps some of the readers of the *Monthly Repository* who have visited the Netherlands and Germany since the peace, may be able to give an account of Unitarianism in those countries. The Menonite Baptists, a large and increasing sect, are strictly Unitarians, with the addition of (what to British Unitarians would appear) an austere system of church discipline. An account of the present state of the Menonite Baptists could not fail to interest the readers of your *Miscellany*.

SIR: Clapton, August 28, 1816.
I HAVE found unexpectedly the following letter, written by a friend whom I have just seen committed to his grave, waiting, I doubt not, the resurrection of the just, after having eminently served his generation, in the vigour of his life, and endured with Christian fortitude the sufferings which were allotted to its decline. I read the letter, as you will suppose, with those sensations, which can be well understood by all who had opportunities of appreciating the character of the late Mr. Vidler.

I am persuaded that I shall bring no discredit on my friend's memory, by requesting you to preserve his letter. Though scarcely more than a written message and little designed by him for the public eye, I cannot allow myself to conceal this truly honourable testi-

mony to his continued desire of moral and intellectual improvement, and his just views of the serious purposes to which both should be conscientiously applied.

It may, perhaps, be regretted, with reference to his personal gratification, that Mr. Vidler, in earlier life, had not been introduced to those literary advantages which he could have so well improved. Yet I confess, that, for the sake of the cause, of which he was an able advocate, I feel no such regret. He would probably have been a profoundly learned divine, and in that character, deservedly esteemed, yet he might never have become the instructive and impressive preacher, such as I have often listened to him. Nor would he then have left to his contemporaries, and, as I trust, to other generations, that valuable bequest, an encouraging example of what may be attained by great good will to man's highest interests, actuating a vigorous mind to an unceasing occupation of common advantages. I remain, Sir, Yours,

J. T. RUTT.

DEAR SIR,
I very gratefully thank you for the offer of the use of any books which you have in your own library, or the Westminster Library to which, you say, you have access. You could not perform a more pleasant or useful service for me. If you have a catalogue of your own, or of the Westminster Collection, or both, that you would indulge me with, it would greatly assist me in my choice. Meanwhile I will mention some:

- "Hartley on Man.
- "Bayle's Dictionary, English.
- "Modern Universal History.
- "Priestley's History of Vision.
- "Electricity.
- "Lectures on Oratory and Criticism.
- "Belsham's Philosophy of the Human Mind.
- "Robinson's Ecclesiastical Researches.
- "Lardner's History of Heretics.
- "Chandler's History of the Inquisition.
- "A good Latin Grammar.
- "Latin Dictionary.
- "Bible.

And any other Latin books fit for a young student in that language. You will probably smile, but I really do not think myself too old to learn any thing that depends on mental application. You know I cannot afford to buy books and I have more leisure than I ever had in my life, and wish to use it so, as to give a good account of it, both to God and the congregation that I serve.

"Any part of the above list which could be procured would much oblige me; only let me have enough."

"I will return the books I now have on Sunday, by my youngest son."

"I am, Dear Sir,

With unforgotten respect and gratitude,
Your friend and servant,
WILLIAM VIDLER.

West-Ham, August 19, 1811.

P. S. My son will take back any books which you may have gotten ready to go.

Mr. J. T. Rutt, Goswell Street."

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

No. CCLXXVII.

Greatness in Death.

Though sinking under the accumulated pressure of advancing age, as well as of disease and infirmity, Maria Theresa (Empress of Germany) retained the possession of all her faculties nearly to the last moments of her life. Religion and resignation smoothed its close.—Only a short time before she breathed her last, having apparently fallen into a sort of insensibility and her eyes being closed, one of the ladies near her person, in reply to an inquiry made respecting the state of the Empress, answered that her Majesty seemed to be asleep. No, replied she, *I could sleep if I would indulge repose; but I was sensible of the near approach of death, and I will not allow myself to be surprized by him in my sleep. I wish to meet my dissolution awake.*

Wrexall's Hist. Memoirs, I. 364, 5.

No. CCLXXVIII.

The King's View of the Sacrament.

Towards the end of the month of January, 1805, at a time when he (the present King Geo. III.) was much occupied in preparations for the Installation of the Knights of the Garter, destined to take place on the approaching twenty-third of April; and while conversing on the subject with some persons of high rank, at Windsor; one of them, a nobleman deservedly distinguished by his favour, said, "Sir, are not the new knights now meant to be installed, obliged to take the sacrament before the ceremony?" Nothing could assuredly have been further from his idea or intention, than to have asked the question in a manner capable of implying any levity or irreverence. Nevertheless, his Majesty

instantly changed countenance; and assuming a severe look, after a moment or two of pause, "No," replied he, "that religious institution is not to be mixed with our profane ceremonies. Even at the time of my coronation, I was very unwilling to take the sacrament. But, when they told me that it was indispensable and that I must receive it; before I approached the communion table, I took off the bauble from my head. *The sacrament, my lord, is not to be profaned by our gothic institutions.*" The severity of the king's manner while he pronounced these words impressed all present, and suspended for a short time the conversation. *The Same, I. 384—386.*

No. CCLXXIX.

Early Quakers Unitarians.—The Athenian Mercury.

Whether the early Quakers were Unitarians is a purely historical question:—Unitarianism is neither the better nor the worse for the determination of it: nor needs the opinion of the founders of Quakerism to influence the present Quakers. The old Quakers had simplicity and sense and a love of liberty, but none of these any more than their religious principles, are hereditary.

Abundant facts may be produced to shew that the Quakers of a century ago were accounted and described as Unitarians. Some of these have been produced in our volumes; we shall bring forward another proof.

In that most singular periodical work, the *Athenian Mercury*, published by J. Danton, 1691, in folio, each Number containing a folio half sheet, there is, Vol. III. No. 23, the following question [The object of the work is to resolve all the most nice and curious questions proposed by the ingenious]. "Suppose a Jew, a Mahometan, a Church of England man, an Anabaptist, a Quaker and a Muggletonian, all living together in one house peaceably and according to their own principles:—may they not all expect happiness after this life?" The *Athenian Club*, who undertook to answer all questions, were they high as heaven or deep as hell, manifest their temper, by the first clause of their oracular response, viz. *regret* pity the Querist did not put in an *Atheist* too to have made it up a perfect number." They then proceed

to say that the question is already answered by the Church of England! which anathematizes all who say in the affirmative. The Scriptures, too, they allege positively damn Jews, and Mahometans and also Muggletonians, who they add are known by nothing but "hating the Bible, some blasphemy and a great deal of nonsense." They then pronounce sentence on the Quakers, in form following: "For the Quakers:—We are sure that many, or most of 'em have held very dangerous and detestable opinions. They generally speak contemptibly of the Bible, and will by no means allow it to be *God's word*: they have turned it into an odd sort of a jejune allegory, even the highest and most sacred truths therein contained, and have spoken not very honorably of our Saviour, and almost generally deny the Trinity, and many, if not all, embrace the other Socinian dream of the *soul's sleeping* till the resurrection. Besides, they use neither of the Sacraments, and if our most authentic accounts do not impose upon us, were at their first appearance in England, commonly acted by a *worse spirit* than what they pretend to. These 'tis hard to hope well of, nor can we see how with any manner of propriety they can be called Christians. But if there be any of 'em who have left their first principles, and are *degenerated into Christianity*, (we ask pardon for the harshness of the expression) and grown more religious, as well as more mannerly, there may be more hopes of 'em."

This judgment on the Quakers was evidently not prompted by passion merely, for if Socinian had been applied to them as a term of reproach because they were disliked on other accounts, it would also have been branded on the forehead of the "Anabaptists," whom no Church of England oracle ever spared; but there is some sort of candour in the determination concerning these once fearful heretics: e. g. "For the Anabaptist, it's certain both from Popish and Protestant writers, and even eye-witnesses themselves, that there never was a fiercer or more dangerous enemy to all order both sacred and humane, than he was at his first appearance in Germany: but we hope he's now grown better, and that our soil has a little mended his crab-stock. For we

must own according to their present writings, there are not many articles of common Christianity, if any, which our English Anabaptists disown, besides that of infant baptism, wherein some great men of the Church of God have erred together with them." The Athenians may probably refer to Bp. Jere. Taylor, whose *Liberty of Prophesying* wears an "Anabaptist" face. Other parts of their work will scarcely allow us to suppose that in "great men of the Church of God," they include John Milton, who was tainted with the heresy of the "Anabaptists."

The Athenian Mercury is very amusing, as an exhibition of the inquiries, the doubts, the wit and the mirth of our great grandfathers, who in spite of their broad brimmed hats, their doublets and hose, were much the sort of folks that we now are. The greatest difference between them and us consists in the bolder and more dignified spirit of civil and religious liberty that, through their exertions, we have acquired. We may smile at their questions, but they led to questions of more moment. A Correspondent in the Mercury gravely asks, What was the sex of Balaam's ass? and is solemnly answered by proofs from the history that it was a *she-ass*. Another inquires, how infants, and aged and deformed persons shall arise at the day of judgment? and the unhesitating answer is that all shall arise of the age of thirty or thirty-three, our Saviour's age at his resurrection!

No. CCLXXX.

Alcoran.

It has long been a question agitated among the Mahometans, and with great heat, whether the Alcoran was created or increated? Those who said it was created, seemed to others to diminish and lessen its authority: but they defended themselves many ways; among which one is, that 'tis the express saying of God, *We have put the Alcoran*; now that which is put is created. Others took the opposite side of the question. They took the safest side who adhering to the words of the Alcoran, said, *that it was put, or sent down*, and were silent about its creation.

Reeland, of the Mahometan Religion, in Four Treatises, &c. 8vo. 1711. p. 24.

REVIEW.

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

ART. I.—*A Course of Lectures, containing a Description and Systematic Arrangement of the several Branches of Divinity*: accompanied with an Account both of the principal Authors, and of the Progress, which has been made, at different Periods, in Theological Learning. By Herbert Marsh, D.D. F.R.S. Margaret Professor of Divinity. Part IV. On the Interpretation of Prophecy. Cambridge, Printed, Sold there by Deightons, &c. and in London by Rivingtons. 1816. 8vo. pp. 86.

THE subject here discussed by the Margaret Professor, is so important, curious and difficult, and his reputation, as a theological scholar, so deservedly high, that we opened this pamphlet with more than common eagerness: an examination of its contents, will shew in what degree our expectations have been gratified.

At the conclusion of the third part of his Lectures, he treated of typical interpretation, “with which,” says he, “the interpretation of prophecy is so far connected, as types are *prophetic* of their antitypes.”* In our review of that publication, we hinted our doubts with respect to the correctness of his definition of a *type*, and, at the same time, expressed a hope that the matter would “be more largely and satisfactorily considered in some of” Dr. Marsh’s “succeeding Lectures.”† It is resumed, accordingly, in No. XIX. the second paragraph of which begins with the following sentences:

“To constitute a type, something more is requisite, than a mere *resemblance* of that, which is called its antitype. For one thing may *resemble* another, when the things themselves are totally *unconnected*. But it is the very essence of a type, to have a necessary connexion with its antitype. It must have been *designed*, and designed from the very beginning, to prefigure its antitype; or it partakes not of that character which belongs to a real type; a character, which implies, not an accidental parity of circumstances, but a pre-ordained and inherent connexion between the things

themselves. Where *this* character is wanting, there is wanting that relation of type to antitype, which subsists between the things of the Old Testament, and the things of the New.” (Pp. 1, 2).

The Margaret Professor’s representation of “the very essence of a type,” is perfectly agreeable to certain systems of theology: we are convinced however that it receives no countenance from the Scriptures. If our readers will look into their English Bibles, they will find only a single passage which speaks of *types*: this is 1 Cor. x. 11.; and even this is nothing more than the marginal reading in the larger copies—the word *examples* being preferred in the text and adopted by Newcome. On examining, too, the places in which the corresponding Greek substantive occurs, we can discover no support to the doctrine that a type is a *designed* resemblance.

Dr. M. indeed says (*ib.*),

“—— the only mode of distinguishing the cases, where this relation [of type to antitype] *actually* exists, from the cases where it is only *supposed* to exist, is to examine what things in the Old Testament have been represented by Christ and his apostles as *relating* to things in the New. For then we have *authority* for such relation: then we *know*, that one thing was designed to prefigure the other.”

To *this authority* we implicitly subscribe: but we shall soon perceive that it does not warrant the conclusion at which the Lecturer arrives.

Before he considers (3) the *prophetic character* of a type, he ought to shew indubitably that a type, such as he describes it, has an *existence* in the volume of Revelation. Here, we think, his reasoning and his illustrations fail:

“Whether a future event is indicated by *words*, or indicated by *other* tokens, the connexion of that event with the words in one case, or the tokens in the other, will be equally a fulfilling of prophecy.”

True——if the connexion be in *both* instances *designed*; which is exactly the point to be proved, instead of being assumed. On this proof the Professor enters in the course of his third paragraph. According to Dr. M.,

“We cannot have a more remarkable, or a more important example, than that of

* A Course of Lectures, &c. p. 117. (Part III).

† M. Repos. VIII. 677.

the paschal lamb, as applied to the death of Christ. For not only was the paschal lamb sacrificed for the sins of the Jews under circumstances *resembling* those, under which our Saviour was sacrificed for the sins of the world, but we have the authority of Scripture itself for the assertion, that the sacrifice of the paschal lamb was from the very beginning *designed* to indicate the sacrifice of Christ on the cross. When John the Baptist first saw our Saviour, he exclaimed, 'Behold the lamb of God, which taketh away the sins of the world.' St. Paul is still more particular: for he says, 'Christ, our *passover* is sacrificed for us:' and St. Peter declares, that we were redeemed 'with the precious blood of Christ, as of a *lamb* without blemish and without spot, who verily was *fore-ordained*, before the foundation of the world.' From a comparison of these passages we learn, not only that the two sacrifices *resembled* each other, but that the sacrifice of the paschal lamb was *originally intended* to designate the sacrifice of Christ. The former sacrifice therefore has all the qualifications, which are necessary to constitute a type." (3, 4).

Does this conclusion flow legitimately from the premises? The *resemblance* is granted: but proof is wanting of it's being a *designed* resemblance. Our Saviour, we know, has been denominated 'the lamb of God' and 'our passover:' this fact however is no evidence of the paschal lamb and supper being *typical* of him—with equal reason might it be alleged that, because he speaks of himself as 'the good shepherd,' his pastoral character was the antitype of David's. Such a principle of criticism would conduct us, in truth, to doctrines and inferences which scarcely any theologian, of any denomination, could endure. Nor can Dr. M. fairly lay stress on the word *fore-ordained*, in his quotation from the writings of the Apostle Peter. On consulting the original, our readers will be fully sensible that the antecedent is *Christ*: he it is "who was fore-ordained before the foundation of the world;" a declaration to which we unreservedly and gratefully assent, but which is far from being identical with the proposition "that the sacrifice of the paschal lamb was *originally intended* to designate the sacrifice of Christ."

Our author endeavours to evince that there are "two very remarkable types of the Old Testament, the one applying to the Sacrament of baptism, the other to the Sacrament of the

Lord's supper" (13, 14). Let us begin with weighing his observation in regard to the latter, "the Lord's supper" (4):

"Since the sacrament of the Lord's supper was instituted by Christ himself in remembrance of his death and passion, the ceremony, which was a type of the one, may be considered as a type also of the other."

In plainer language, the meaning of Dr. M. is, that of the Lord's supper the paschal supper *may be considered* as a type. His manner of expressing himself, should not be passed in silence. Instead of saying, *totidem verbis*, that it is actually a type, or that, on the principles of sound reasoning, we must infer it to be such, he simply remarks, that it *may be considered* as a type. No doubt, there is a large class of persons by whom it *may be* so considered: an unscriptural system of theology, combined with fervour of imagination, will behold *types* in almost every page of the Jewish records. It is highly probable that, under the influence of these causes, men will multiply resemblances of this description, and that they *may consider* every resemblance as typical. The point at issue between the Professor and us, is the ground on which *he* considers the paschal supper as typical of the Eucharist. Now this would seem to be the *supposed* relation of the sacrifice of the paschal lamb [as the type] to the sacrifice of Christ [as the antitype]. However, since no such relation is asserted, or even implied, in Scripture, it follows that the alleged relation of these two ceremonies to each other is also imaginary. The foundation being removed, the superstructure falls.

Equally unsuccessful is this Lecturer in his attempt to shew that "the sacrament of baptism was prefigured by an event of great importance in the history of the Jews." Though he labours the point at some length, he only convinces us that the proof of it is too weighty a task for even the abilities and learning of Dr. Marsh. Let us hear the Professor's statement (4):

"St. Paul, in his first Epistle to the Corinthians (x. 1.), says, 'Brethren, I would not that ye should be ignorant, how that our fathers were under the cloud, and all passed through the sea, and were baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink;

for they drank of that same spiritual rock, that followed them, and that rock was Christ.' In this passage [adds Dr. M.], it is evident that St. Paul considered the being baptized unto Moses, as typical of being baptized unto Christ."

That the Margaret Professor chuses so to consider it, is sufficiently "evident." But there is no evidence whatever that the case was viewed by the Apostle in the same light. Let the reader determine, whether persons who had never heard of this theological fiction of types would put such a construction upon Paul's words: it is an interpretation which, we venture to pronounce, they will not bear. The passage has some obscurities: we may perhaps admit that it implies *comparison* and *resemblance*; concerning a type however it is profoundly silent.

The existence of proselyte baptism among the Jews, must not be assumed (5) as an indubitable fact; writers of eminent impartiality and erudition* having called it in question. Conceding, nevertheless, to Dr. M. that this was one of their customs, it is altogether irrelevant to remind us that they "appear to have generally considered the passage of their forefathers through the red sea, not as a mere insulated historical fact, but as something representative of admission to the divine favour, *by baptism*." When we inquire into the doctrine of the Scriptures, on this or any other matter, the comments of the Jewish Rabbins can be of no authority: in truth, the language of Maimonides, as quoted by Whitby (in loc.), conveys no further idea than that of an imagined *resemblance* between the passage of the red sea and the rite of baptism: and this is the sum of Whitby's own commentary on the verse.

But if this text will not sustain Dr. Marsh's inference, still less support can he acquire from the words of Paul in the passages which he proceeds to cite.† It is a mere assumption that, when the Apostle speaks of baptism, any reference is intended to a memorable event in the Jewish history: his language and his argument require no such explanation.

So far then are we from "here"

having "another instance of type and antitype, ratified by the authority of a divine Apostle, in all their various relations," that, if we will only be content to make this sacred author his own interpreter, we shall be sensible of his being a total stranger to the comparatively modern doctrine "of type and antitype!"

We have no inclination to become parties in the controversy now carrying on within the pale of "the Church of England" on baptism and regeneration. The Margaret Professor takes occasion to communicate to his auditors and his readers his thoughts concerning it: "if," says he, "we detach regeneration from baptism, we not only fall into the absurdity of making the outward act a visible sign of *nothing to be signified*, but we destroy the sacrament of baptism as a sacrament altogether"—and, again, "they who wilfully and deliberately detach regeneration from baptism, impugn *essentially* the doctrine of our Established Church, inasmuch as they impugn it in one of our holy sacraments." Such then is the claim of the "Established Church"—to bestow *regeneration* by means of baptism:* we are less astonished at her preferring the claim than at the difference of judgment among her sons respecting the import of her articles. The disputants might be seasonably employed in ascertaining the sense of the term "regeneration" in the Scriptures. It is deserving of remark that words which are sufficiently current in systems of theology, rarely present themselves in the New Testament. This is true of the expression before us: we meet with it in only two passages,‡ in neither of which does it describe a personal and moral change, but an improvement in point of religious knowledge and privileges.

Dr. Marsh does not reason in a manner worthy of himself till he dismisses the subject of types and antitypes. When, apparently unwilling to relinquish it, he asks (16), "Who would deny that the sacrifice of the paschal lamb is *declared* in the New Testament to be a prefiguration of the death of Christ?" We reply, by ad-

* In particular, Lardner, Works. Vol. XI. 320.

† Rom. vi. 3. Gal. iii. 27. Acts xxii. 16.

‡ Tit. iii. 5.

* See Article xxvii. as quoted by Dr. M.

‡ Matt. xix. 28. Tit. iii. 5.

dressing to him another question, with which himself (ib:) has supplied us,

“ Must not the *silence* of the New Testament, in the case of any *supposed* type, be an argument against the *existence* of that type ? ”

Systematical divines differ not a little among themselves in defining a type: let us compare for example, the statement of Doddridge with that of Dr. Marsh:

“ One person, or event, or institution in the divine dispensations, of which an account is given us in the word of God, may be said to be *TYPICAL* of another and greater person, or event, afterwards to appear, when there is a remarkable *resemblance* between the former and the latter; whether that resemblance be or be not known by the manifestation of the latter. This may be called the *theological* sense of the word, &c.”*

A type then, agreeably to Dr. Doddridge's account of it, is not of the nature of a *prophecy*, but consists simply in *resemblance*. Certainly however the Margaret Professor's use of the word is *theological*; while the other is, with a single exception, correct and *Scriptural*. To the received notion of types no plausibility is given by the Epistle to the Hebrews, which, though it contains many comparisons of the Christian with the Jewish dispensation, holds forth no example whatever of a *designed* resemblance.

In the remainder of the nineteenth Lecture Dr. M. assigns two causes of “ the variety observable in the expositions of Hebrew prophecy: ” these are an inadequate knowledge of the original language and inattention to “ the situation and circumstances of the writer, whose works it is proposed to explain. ” There is scarcely any age of the church in which such remarks as the following (18) could be justly styled unreasonable:

“ ——— though the difficulties attending the interpretation of the Hebrew prophets are confessedly great, those difficulties are not insurmountable. And if the interpretation of prophecy is *really* subject to determinate rules, the conclusions, to which such rules must eventually lead, will be no less certain, when those difficulties are overcome, than if they had never existed. The sole difference consists in the labour, in the skill, and in

the time, which are wanted in the one case, but not in the other. If it be objected therefore, that the sacred oracles are ambiguous, because the explanations of them are various, we may confidently answer, that the fault is in the interpretation, and not in the text. It is no wonder that in the explanations of the Hebrew prophets we should discover inconsistency, when an office, for which so many qualifications are required, is undertaken by men, in whom those qualifications are wanting altogether.”

The Margaret Professor enters on his twentieth Lecture with a reference to those “ general rules for the interpretation of the Bible, which have been fully explained in former Lectures,”† and which, he says, “ are applicable, as well to the *prophetic* books, as to other parts of the sacred volume. ” This introductory position being illustrated and vindicated, he proceeds “ to the particular consideration of the prophecies, which relate to the Messiah; ” since when we examine these, “ we examine every question of real interest in the subject of prophecy at large. ”

As the result of “ an inquiry into that *connexion* which subsists between the truth of our religion ” and this class of prophecies, Dr. M. gives his opinion in the following terms,

“ There must be prophecies in the Old Testament, which strictly, literally, and directly predict the coming of our Saviour. There must be something more than passages, which may be *accommodated* (as it is called) to his life and character. ”

Here, we presume, all theological scholars will agree with the Professor. On a subject concerning which they are less unanimous he offers it as his decided judgment, that

“ A prophecy which relates to our Saviour in a mere *remote* or *mystical* sense, can hardly come within that description of prophecy, by which the preaching of Christ was made *manifest*. ”

Before we accompany our author to his next Lecture (No. XXI.), in which he collects and explains those passages which he conceives, “ predict the coming of Christ in their plain, literal, and proper sense, ” we shall concisely notice a sentence presenting itself in page 23. and part of a note in pp. 33, 34.

* Lectures, &c. Vol. II. (ed. 4.) 408.

† XIII—XVII.

Speaking of the ability that our own reason gives us "to argue from the past to the future," he adds, by way of illustration,

"If, for instance, we compare the present situation of our church with its situation at a former period, we must have our apprehensions, and perhaps our forebodings."

We think it unfortunate that Dr. M. loses sight, even for a moment, of the character and dignity of the Academic Professor, to re-echo the ill-founded complaint of ecclesiastical alarmists. The situation of "the church," is perfectly safe, provided her dignitaries are enlightened, tolerant and candid, and offer no violence to the spirit of the times, by urging claims which are alike discountenanced by the Scriptures and by the genius of our civil constitution.

It is with pleasure we make a quotation of a very different kind; happy when our humble judgment on points of theology† is confirmed by the sagacity and research of this learned Lecturer:

"— even a late Prelate of our own church,* has very incautiously subscribed to the Jewish doctrine, that *evil spirits* have the power of working miracles: a doctrine which tends to *destroy* the argument from miracles, since the performance of a miracle, if it does not *in itself* imply divine authority, cannot possibly do so by any accidental circumstances, whether of benevolence or of any other attribute, which may accompany the miracle." [Note pp. 33, 34.]

The twenty-first Lecture principally consists of examples of literal prophecies relating to the Messiah; in the selection of which the Professor follows Bishop Chandler. Though we do not *uniformly* agree with Dr. M. and his able precursor, in respect of the translation and application of these passages, yet we are in general instructed as well as gratified by their observations.

In the remaining Lecture (No. XXII.) an inquiry is made into the foundation of *secondary* senses ascribed to Hebrew prophecy. The difficulties attending this notion, are justly and strongly represented. And the Lecturer is particularly successful in shewing that the alleged double sense of

prophecy has nothing analogous to the double sense of allegory. From the whole of his investigation he concludes "that there is no system *whatever*, by which we can either establish the *existence* of secondary senses, or by which, on the *supposition* of their existence, we can discover their real *meaning*. We must be contented," he adds, "to resolve the question of secondary senses into a question of *authority*."

He allows "that there are some passages of the Old Testament, which really have a secondary sense:" In this class he places Jer. xxxi. 15, quoted in Matt. ii. 17, 18. Whether it should be ranked among them, depends however on the meaning of the formula 'then was fulfilled,' which not improbably, expresses *accommodation*, rather than the completion of a prophecy. In the whole range of theological literature nothing perhaps is more arduous than to ascertain the exact signification of this mode of speech and of some kindred expressions. Indeed, Dr. Marsh is far from having exhausted the topic of the double sense of prophecy; although he has said enough to make us suspect that this notion is untenable.

"The celebrated author of the *Divine Legation*," explained secondary senses in Hebrew prophecy on the supposition of their 'logical propriety and moral fitness:' he conceived that they were essential to the genius of the Jewish dispensation, in its reference to the Gospel. Dr. Marsh has admirably exposed the difficulties accompanying this hypothesis, and with reason pronounces them "insurmountable."

From the fourth part of his Lectures we have derived less pleasure and instruction than we expected. Besides the unsatisfactory manner in which he treats of *types* and the *double sense of prophecy*, we have to complain of some capital omissions in this pamphlet; and particularly of two. A course of Lectures on the interpretation of prophecy ought in reason to contain remarks on the prophetic style and figures, together with an arrangement of the predictions of the Old and of the New Testament in distinct classes. We are willing to believe that the Professor means to deliver his sentiments on these matters to the University and to the public when he resumes his academical duties; though, to say the truth, he has given no intimation of this design.

† Mon. Repos. VI. 237.

* Horsley. See the last note.

With a few exceptions, his present set of Lectures are unworthy of his fame. His vigorous and inquisitive mind, seems to be fettered, in its examinations, by spells which, in certain situations, it is almost impossible to resist. At the distance of somewhat more than half a century, theological scholars and authors in this country, did not cherish a panic fear of deviating in the smallest degree from current systems of divinity. Not so their successors in the chairs of our universities and in the pulpits of the established church. A favourable opportunity of revising the articles and liturgy, was suffered to be lost: and that church is doomed to be torn by internal controversies, to be "a house divided against itself." Her ministers are fiercely disputing with each other for the name of *orthodoxy*.

Such is the crisis at which Dr. Marsh has been elevated to the episcopal bench. He has merited his preferment, and will adorn it, by his learning, his talents and, we trust, his moderation. Intimately conversant with the whole circle of theological studies, he excels however in his knowledge of the principles and the history of Biblical Criticism: in this department of literature he has deservedly obtained the gratitude and applause of the public, and has virtually brought himself under an obligation to finish his Annotations on the *Introduction*, &c. of Michaelis. Henceforth, we may presume, he will have leisure for this employment. The Bishoprick of Landaff presents no very extensive field of service: and to *complete* his original plan of placing the celebrated work of the Gottingen Professor within the reach of the English scholar, will add new lustre to the name of Dr. Marsh!

ART. II.—*The First Report of a Religious Tract Society in the West Riding of the County of York.* To which are added, The Rules—A Catalogue of the Tracts—A List of Donors and Subscribers—And the Proceedings of the First General Annual Meeting, June 6th, 1816. pp. 16. Halifax.

THIS comprehensive title is a table of contents to this interesting pamphlet; which though we are not aware of its having been published or having obtained more than a local circulation, appears to us to contain matter of such importance as to render it

worthy of being more generally known. The Report gives an Account of the Proposal of a Tract Society at the Annual Meeting of Protestant Dissenting Ministers held at Leeds, in June, 1815, of the subsequent Establishment of the Society, and of its proceedings up to the date of the Report, June 6, 1816.

This West Riding Tract Society consists of *nine* Auxiliary or Local Tract Societies, and appears to have associated in the first year of its existence 37 Donors and 355 Annual Subscribers, producing in the aggregate the sum of £62. 9s. 9d. The number of Tracts purchased by the Society amounts to 2,143; of which in about six months (the period that the Society has been fully formed) 1,243 have been distributed through the Local Societies. The proportion of Donors and Subscribers in the respective Local Societies is as follows:

	Donors	Subscribers
York,	7	40
Leeds,		58
Wakefield,		137
Halifax,	17	53
Bradford,	2	20
Lidyate,	11	13
Newchurch (Rossendale)		16
Elland,		11
Chesterfield,		7
	37	355

It appears that in each of these Congregational or Local Societies, a Committee, Treasurer and Secretary are in office; that to them is committed the local business, the choice of Tracts and collection of the Donations and Subscriptions. That once a quarter (and on the same Lord's day evening in all the Associated Congregations) viz. on the second Sunday in June, September, December and March, the local business of the Auxiliary Societies is transacted, and in the following week, a list of the Tracts wanted, and the amount of the money collected, are transmitted to the General (or Central) Secretary and Treasurer. Thus in one week, once a quarter, the whole communication betwixt the *depôt* and the consumers is transacted. The Subscriptions are limited to *one penny* a week; Donations to *any* amount are received; one collector for every ten subscribers is appointed, and

pays over the collection to the Local Treasurers, and the Local Treasurers to the General Treasurers. This is the principal machinery of the Society; and it appears sufficiently simple and efficient. The Rules are of two classes; the *first* containing the fundamental laws of the Society; the *second* containing regulations proposed to the adoption of the Local Auxiliary Associations. These Rules do not admit of abridgment, though perhaps they might be simplified. We shall conclude this article with giving a copy of them. We cannot however conclude without recommending the plan to the serious and dispassionate consideration of our readers; and especially of such as have the direction of our Tract Societies, and are desirous of spreading their ramifications, and of extending their benefits into the several neighbouring congregations with which a Tract Society may be surrounded.

The Report before us modestly says, "This Society has only been established about half a year: what has been done must be considered rather as an experiment towards the formation of a Tract Society than as the proceedings of a matured Institution." The experiment is successfully begun, and we trust will be productive of extensive and beneficial results. The field of operation is wide and full of population. The number of Tracts distributed and sub-distributed by the Local Societies, will in a few years be considerable, and must produce a decided effect. We have already observed that the present number of Subscribers is 355. Supposing this number to be stationary (though the prospect of increase appears in the Report) and the Donations to be limited to the first year of the Establishment, yet from this number of members an annual sum of nearly £80 will arise; and if in not more than half a year upwards of twelve hundred Tracts have been put in circulation, the aggregate result in course of time must be numerically and morally very considerable.

It appears a part of the plan that a Report shall be read to the Subscribers at the "Annual Meeting of the Association of the Ministers usually denominated Presbyterian, in the West Riding of Yorkshire." This will give rise to pleasing and important discussion. The Catalogue and Rules will

be thus revised and improved from year to year.

The Catalogue contains several important Works scarcely to be considered as *Tracts*, unless the example of Mr. Locke and the late Bishop Watson sanction this use of the term. It presents, however, a selection and union of such useful and well-known publications, as are calculated to increase piety to God, and practical godliness; and to give just views of the character, government, and revealed will of the God and Father of our Lord Jesus Christ.

We subjoin the Rules:

"Rule 1. That the following Congregations of Protestant Dissenters in Yorkshire, be united into a Society for the distribution of Religious Tracts: viz. The Congregations assembling in St. Saviour-gate, York; Mill-Hill, Leeds; Westgate, Wakefield; Chapel-lane, Bradford; Northgate, Halifax; Lidyate; and South-End, Elland; and such other Protestant Dissenting Congregations, as may be disposed to join this Union.

"Rule 2. That this Society be denominated, 'A Society of Protestant Dissenters in the West-Riding of Yorkshire, for Promoting, by the Distribution of Tracts, the Knowledge of the Christian Religion, and the Practice of Piety and Righteousness.'

"Rule 3. That the Annual Meeting of this Society be held on the day, and at the place, of the Annual Meeting of the Association of Ministers usually denominated Presbyterian, in the West-Riding of Yorkshire, immediately after the close of the morning's service; when a Report of the proceedings during the past year shall be read, and a Secretary, a Treasurer, and two Auditors of Accounts appointed for the year ensuing.

"Rule 4. That the Rev. Henry Turner be Secretary; Mr. Thomas Hollings, Treasurer; and Mr. C. H. Dawson, and Mr. George Stansfeld, Auditors, for the year ensuing.

"Rule 5. That the Subscription to this Society be limited to a penny a week, or 4s. 4d. a year; but that *Donations* will be thankfully received.

"Rule 6. That Tracts be allotted to the full amount of the Subscriptions, and to as large an amount of the Donations as the state of the Funds will admit.

"Rule 7. That the Depository of Tracts be at Bradford, under the care of the Secretary. That it be open during the whole of the week following the second Sunday in the months of June, September, December and March: and

that all applications from Subscribers for Tracts be made at those times; and that the Secretary is not bound to give an immediate attention to applications made at any other time.

"Rule 8. That it be recommended to the Congregations above mentioned and to others which may be favourable to this Society, that, for the purpose of carrying its objects more completely into effect, the members of this Society in each Congregation form an union amongst themselves, and observe such local regulations as may appear suitable to their respective circumstances: and that where nothing of the kind is practicable, the individuals subscribing to the Society, be requested to communicate with the Depository through the medium of the nearest Congregation in which this plan is adopted.

"Rule 9. That a Catalogue of the Tracts placed in the Depository and the prices at which they are sold to Subscribers, be forthwith printed, and that a copy be sent to each Subscriber, in order that he may select such Tracts as he prefers, to the amount of his Subscription; and that this Catalogue be revised and receive additions at each Annual Meeting.

"Rule 10. In case the Local Societies neglect to claim Tracts to the amount of their contributions within three months after the Annual Meeting (notice of the amount of such claims having previously been given by the Society's Secretary to the Local Secretary, at least fourteen days before the expiration of that period,) the claim shall lapse to the Society."*

* *The following Regulations are RECOMMENDED for Adoption, as far as may be deemed expedient, in the Congregations forming the Union.*

"1. That the members of this Society in each of the Congregations hold a Quarterly Meeting for the dispatch of business.†

* "Local Societies or Subscribers may transfer their claims, in favour of the Vestry Library or Sunday Schools, on signifying the same through the Local Secretary to the Society's Secretary."

† "It is recommended that at every Quarterly Meeting some one of the Society's Tracts be read: and likewise any Tracts which it may be the wish of any member to propose to the Society. And the Society's Secretary shall send a copy of each new Tract to the Secretary in each Congregation that he may circulate it amongst the members."

"Note. It is recommended to form Congregational or Vestry LIBRARIES in the respective Congregations; and also in

"2. That the first Quarterly Meeting in each Congregation, be held on the Sunday evening next following the Annual Meeting, when a Committee shall be chosen, consisting of not less than five members, for attending to the concerns of the Society within the respective Congregations.

"3. That the Committee appoint a Secretary to keep the Minutes of the proceedings of the Committee and of the Quarterly Meetings of the Members, and to correspond with the Society's Secretary.

"4. That the Secretary in each Committee shall draw up an account of the proceedings of the year in each Congregation, and shall transmit the same to the Society's Secretary, not less than fourteen days before the Annual Meeting; inserting therein any facts or suggestions appearing to deserve the attention of the Society; and that the Society's Secretary shall embody these into a general Report to be read to the Annual Meeting.

"5. That the Minister be, ex-officio, a member of the Committee.

"6. That in each Congregation, for every ten members the Committee shall appoint a Collector, who shall collect their Subscriptions either weekly, monthly, or otherwise; but if otherwise than weekly, that the Subscriptions be paid in advance.

"7. That conformably to this Regulation it shall be the duty of the Collectors to bring to the Quarterly Meeting in each Congregation a Statement of the Tracts required by their Subscribers, along with the Amount of Subscriptions; and that the Secretary shall unite these into one Statement, which he shall immediately transmit along with the money to the Depository at Bradford.

"8. That the Quarterly Meetings in each Congregation have power to modify these Regulations in any way that may be deemed expedient, provided there be nothing contradictory to the fundamental Rules of the Society."

ART. III.—*An Essay on the Existence of a Supreme Creator, possessed of Infinite Power, Wisdom and Goodness, &c. &c.*

[Concluded from p. 538.]

BEFORE he proceeds to the statement of the difficulties regarding the Wisdom and Goodness of the Deity, Dr. Brown treats briefly of the Spirituality and Unity of God. With regard to the Divine Unity his concep-

general to lend Tracts, rather than to give them; as a Tract lent is more likely to be read than one given."

ions are clear and just, such as must be suggested to every enlightened mind by the contemplation of the works of creation and the study of the testimony of Scripture: nor for any thing that appears in this work is there reason to believe that the creed of the worthy Principal is burthened with the contradictory notions which generally prevail on this subject. His language is plain, decisive and unqualified:

"There is only *one Being* to whom all the perfections already considered, and every other belonging to Deity can be ascribed. God is self-existent and infinite and the original cause of all. Those qualities and attributes exclude the supposition of plurality. Self-existence extends every where and admits no limitation. Infinity implies both unlimited essence and unlimited perfection, and this excludes the supposition of two or more beings of whom these can be predicated. The wisdom and power of each of such beings must be limited by the wisdom and power of the others; and therefore they cannot all be infinite or supreme beings. The notion of two or more first causes is absurd in itself, and involves contradictory notions. It supposes that there is *one* original to the others, and at the same time denies this supposition."—P. 245.

There are many appearances in nature, and many occurrences in human life, which seem absolutely inexplicable upon the principle, that there is seated at the helm of affairs, a Being of infinite wisdom and benevolence, who ordains and regulates all the trains of events that happen to all creatures. And those difficulties have excited the attention of reflective persons from very early ages. The knowledge of nature which philosophy has disclosed; the just way of conducting inquiries of this kind which is now pursued, and above all the clear light of revelation, guiding the effects of intelligence and piety; have removed much of the obscurity in which this interesting and important subject was involved: and in a work, to which was adjudged a prize, instituted on purpose to clear away this darkness, it was natural to expect at least a lucid and consistent statement of all that the ablest writers had advanced. Never were we more disappointed than in this expectation. The author is always, in a mist; it is only now and then that he seems to have a rapid and indistinct glance of the only clue that can

conduct him through the labyrinth; and we are much deceived if the perplexities of a thinking mind will not be increased rather than diminished by the perusal of this Essay.

In repelling the objections against the Divine wisdom and goodness, Principal Brown proposes, p. 272, 1. To ascertain the proper notions of perfection and evil, and then to evince that the permission of this last, is not only not inconsistent with the former, but is in some measure necessary to its highest displays; that is, that the all-perfect nature of God required that a certain portion of evil both natural and moral should be permitted. 2. That many evils which are produced as evidences against the wisdom of Providence, are grossly exaggerated and for the most part exist only in the irregular imaginations of men. 3. That these evils to which the human race is exposed, could not be excluded from the wisest and best system of the world, but are so controlled and directed as to be productive of the greatest sum of good. And 4. That the present state of man is adapted to his present faculties and powers.

With regard to the nature of perfection, Dr. Brown says, p. 276:

"We call every thing perfect which possesses all that is necessary to its nature, or has been brought to a higher degree of improvement than belongs to individuals of the same kind, but in an absolute sense nothing that is subject to any defect or privation, or is circumscribed by any limits, nothing but the Divine nature can be denominated perfect."

With regard to the nature of evil, he says:

"Evil has been divided into natural and moral, the one implying and caused by some derangement of the corporeal system, the other implying and caused by some disturbance of the mental frame, considered in a moral point of view. To these two, a third species of evil has been added by metaphysicians, and has obtained the name of *metaphysical evil*. It expresses the absence or privation of certain powers, faculties and capacities, and of the felicity which these are the means of obtaining."

And with regard to this last he adds—

"That the permission of metaphysical evil, or of a certain deficiency in created beings, can imply nothing repugnant to the

Divine perfections, must appear on the smallest consideration. The Divine goodness suggested the communication of happiness. But without creation no happiness could be communicated. But whatever is created is limited: whatever is limited is so far imperfect. Thus, not even Omnipotence itself could prevent metaphysical evil, because it could not effect contradictions. It could not render that which is finite infinite, nor therefore create any being which should not be subject to defect. Absolute perfection it could bestow on none of its works. Metaphysical evil must therefore have existed, or the power, wisdom and goodness of God, must have remained inert, and no creation have been produced. There is then in the very nature of created being, an absolute necessity of metaphysical evil or defect."—Pp. 276. 280. 281.

After these observations the author proceeds to state, that from this necessity of defect or of metaphysical evil in the very nature of every creature, we shall be gradually led to apprehend that the permission of the two other classes of evil, namely, moral and physical, is not inconsistent with the Divine perfections of wisdom and goodness; that it may be proper to consider first moral evil, because natural evil proceeds in a great measure from it; and that as moral evil has been defined the abuse of free agency, it becomes necessary to shew that men are free agents and to explain and illustrate the specific nature of free agency itself. P. 286.

In doing this the learned Principal defines liberty, "the power of perceiving, choosing and pursuing some object:" and adds—"But the term liberty when used to signify the power of executing volition, is employed in a lax and popular sense. Its more accurate meaning is that of volition and choice. Whoever wills to move or to act, is mentally as free as he who really moves or acts. His mind exercises its energy even when his body is chained." P. 290.

In thus making liberty consist in volition, the learned Principal differs somewhat from the libertarians who have gone before him. The liberty of a moral agent, Dr. Reid says, is "a power over the determinations of his own will." And Dr. Gregory affirms that man possesses "an independent, self-governing, self-determining power, which he may at his own discretion exert, by acting either according to

motives, or in opposition to motives, or without any motives at all."* This is an admirable account of the doctrine of philosophical liberty, and we cannot but regret that Dr. Brown was in no auspicious moment inspired with an equally clear and just conception of it.

But though Principal Brown cannot define as well as some, he can assume as well as any of his predecessors: and we give the following passage as a very curious and edifying example of the argument called by logicians the *petitio principii*.

"All beings possessed of intelligence and reason must also enjoy freedom of will. Indeed to will and to act, imply to will and to act freely. To will and to act necessarily involves a downright contradiction, because necessity is applicable to what is passive and cannot be predicated of volition and action. From this it appears that the genuine notion of liberty consists in the power of acting or abstaining from action, and of electing among various modes of action. A free agent cannot choose whether he shall have volition or not. For to free agency volition is necessary, and by this he to whom it belongs is disposed either to action or to rest. In a word wherever will exists there is freedom."

Dr. Brown defines necessity to be "that the contrary of which involves a contradiction, and can neither exist nor coalesce in one idea." p. 295. And this is the only necessity of which he speaks. But he adds, "Certainty of event is often confounded with necessity of existence, although these terms express very different notions." p. 295. "Those," he says, p. 297, "who maintain a constant series of independent causes and effects, by which the human will is influenced without any internal principle of motion and action, maintain an eternal series *originating no where*!!"

"Still it is urged," adds the Doctor, p. 298, "that the will is influenced by the last determination of the understanding, and is therefore constrained." Constrained certainly it is in every sense which the advocate of necessity attaches to the term. The last determination of the understanding is, let us suppose, that an object which it has contemplated is desirable; that no cir-

* Dr. Gregory's *Philosophical Essays*. Sec. I. P. 3.

circumstance exists to counteract its impression; that its attainment will be productive of happiness, and that the means to attain it are within its reach. This perception and determination of the understanding places the mind in a certain condition, namely, in the state of desire and of determination to exert its power to gratify that desire. Now this peculiar condition of the mind is termed will, or volition, and the question is, whether it could probably be different from what it actually is. The state of the mind and all the circumstances remaining exactly the same, that is, an object appearing desirable and nothing occurring to counteract the impression, that the attainment of it will be productive of happiness, can it avoid desiring it? And perceiving the means by which it can obtain the gratification of its desire, can it avoid exerting them? If not, if the desirableness of an object must excite desire, and the consciousness that the means of attaining it are within reach must induce the determination to excite them; then it is most obvious that volition and action are necessary in the only sense which in this controversy is meant to be conveyed by this term; that is to say, volition and action could not possibly be otherwise than they are, the constitution of the mind and the circumstances in which it is placed remaining the same. \

\What has led to so much confusion on this subject, is the indistinct and false notion which has been annexed to the term *will*. Will is nothing but a modification of desire, and therefore cannot possibly be excited by the mind itself at its own pleasure. It is induced by objects which the mind perceives to be good or evil, pleasing or painful, or imagines to be so. The mind cannot will will; but objects appearing to it pleasurable excite the desire or will to possess them, or appearing painful, induce the desire or will to avoid them: and the question again recurs, can an object apprehended to be thus painful or pleasurable, fail to induce the corresponding desire or will and the consequent action? \

The whole of this controversy turns, as has been well stated by Mr. Belsham on this simple question: "Can volition take place independently of motive? meaning by motive whatever moves or influences the mind in its choice; thus including both this bias of the mind

itself and the end in view: in a word, comprehending every circumstance immediately previous to the volition; and which in the least degree contributes to generate the choice. Can volition take place independently of motive as thus defined? The libertarian contends that in the same previous circumstances and with views and inclinations precisely the same, a *different* choice may be made. The necessarian denies this, and maintains that there can be no difference in the choice without a correspondent difference in the previous state of the mind; that is, in the judgment or inclination of the agent."* This is the simple question stated in plain and simple language; and had Dr. Brown taken the pains to understand it, he would not have written the many absurdities by which this part of his work is deformed. He would not, for example, have defined necessity to be "that the contrary of which involves a contradiction and can neither exist nor coalesce in one idea." For if to the term necessity some metaphysicians have affixed the notion expressed in this definition, Dr. Brown knew, or ought to have known, that the advocates for the doctrine of Philosophical Necessity expressly distinguish between this sense of the word and that which they annex to it. Dr. Brown takes upon himself to say, p. 269, that Dr. Priestley, together with Hobbes and Spinoza and Bayle and Voltaire and Hume, has acquired celebrity by attacking the doctrines of a *Divine Providence* and of the *freedom of the will*. Was the Reverend Principal really acquainted with the writings of Dr. Priestley? Dr. Priestley has acquired celebrity by attacking the doctrine of a Divine Providence! And this affirmation goes forth to the world with the authority of the Reverend Principal of Marischal College. To attempt to justify Dr. Priestley from the charge of attacking the doctrine of a Divine Providence were an insult to his memory and to the understanding of the reader; and with regard to his attacking the freedom of the human will, the most charitable opinion is that Dr. Brown was utterly ignorant of the writings of the man even on this subject whom he presumes thus deeply to censure.

* Belsham's *Elements of the Philosophy of the Mind*. P. 230.

"I would observe," says Dr. Priestley, in the very beginning of his *Illustrations of the Doctrine of Philosophical Necessity*, p. 2, "that I allow to men all the liberty or power that is *possible in itself*, and to which the ideas of mankind in general ever go, which is the *power of doing whatever they will or please*, both with respect to the operations of their minds and the motions of their bodies, uncontrolled by any foreign principle or cause. Thus every man is at liberty to turn his thoughts to whatever subject he pleases, to consider the reasons for or against any scheme or proposition, and to reflect upon them as long as he shall think proper, as well as to walk wherever he pleases, and to do whatever his hands and other limbs are capable of doing.—All the liberty or rather power that I say a man has not, is that of doing several things when all the previous circumstances (including the state of his mind, and his views of things,) are precisely the same. What I contend for is, that with the same state of mind, (the same strength of any particular passion, for example) and the same views of things, (as any particular object appearing equally desirable,) he would always, voluntarily, make the same choice and come to the same determination. For instance, if I make any particular choice to-day, I should have done the same yesterday, and shall do the same to-morrow, provided there be no change in the state of my mind respecting the object of the choice. In other words I maintain, that there is *some fixed law of nature respecting the will*, as well as the other powers of the mind, and every thing else in the constitution of nature; and consequently that it is never determined without some real or apparent cause, foreign to itself; that is, without some motive of choice, or that *motives influence in some definite and invariable manner*; so that every volition or choice is constantly regulated and determined by what precedes it. And this *constant determination of mind*, according to the motives presented to it, *is all that I mean by its necessary determination*."

But the fact is, Dr. Brown is himself a believer in this very doctrine, as far as it is possible to judge of his belief on the subject.

"What," says he, pp. 298, 299, "do we signify by willing or choosing any thing but that of judging it preferable. The

human will is always inclined to prefer good to evil, and among goods to prefer that which appears to afford the greatest sum of happiness, and among evils to avoid that which appears to bring the greatest sum of misery. This is its *constant and invariable determination*. But in order to enable it to make this election, the understanding must carefully scrutinize the respective natures of the objects presented, and decide on their tendencies to happiness or misery. When this decision, just or erroneous, is once made, election or reprobation immediately ensues. The determination of the will towards agreeable and blissful objects, and its aversion from those which are productive of pain and misery, are *uniform and invariable*."—"Modern opponents of liberty have directed their principal efforts to prove that human action, as influenced by motive, always follows a *certain and definitive course*. This is readily granted."—P. 304.

And this being granted, all is granted for which Dr. Priestley, or any other advocate of the doctrine of Philosophical Necessity, who understood the subject, ever contended: but such is the looseness with which Dr. Brown allows himself to think and write, that he absolutely confounds with this which is his own opinion and the opinion of Dr. Priestley and of all other modern necessarians, the doctrine of *fate*, or as he terms it *absolute necessity, fatal necessity*, &c. (p. 304): a doctrine which no one as far as we know has pretended to maintain in modern times.

Having discussed in this clear and erudite manner the great question between the necessarians and the libertarians, Dr. Brown applies his doctrine of free agency to the removal of the difficulties which press on the Divine character and administration from the existence of natural and moral evil. He argues that moral evil is the result of free agency; that where the latter exists the permission of the former is unavoidable; that since it is consistent with the Divine wisdom and goodness to create free agents, the permission of moral evil cannot be inconsistent with those perfections, because the one infers the other. P. 316.

Should this reasoning be capable of removing from any mind the slightest difficulty which appeared to it to involve the Divine administration, we should despair of being able to benefit it by any thing which we could say; nor should we have much greater hope

if it could derive any instruction or comfort from the following illustration of this argument :

"Who can impute to the Author of the admirable fabric and constitution of nature, that perversion which is most repugnant to his will, but which his wisdom and goodness suggested to him not to prevent? When a ship has been wrecked by the ignorance of the master, can we blame the ship builder who fitted it for all the purposes of navigation, and displayed admirable skill in its construction, because he did not render it incapable of perishing? Can we blame an architect who has planned a most convenient and elegant house, or the mason who has built it, when it has been destroyed by fire, because neither of them secured it against this calamity? Nor can we with more reason lay it to the charge of the great Author of human nature, that the noble faculties with which he has endowed it, and whose tendencies are to improvement and happiness, have been most unnaturally perverted and depraved."—Pp. 320; 321.

Dr. Brown asks, whether it were inconsistent with the infinite wisdom and goodness of God to create such an order of beings as men. We answer decidedly, on his scheme, *it was*. If there be one proposition clear and undeniable, it is that a Being of infinite wisdom and goodness must impart to every creature which he calls into existence a greater sum of happiness than misery, the whole of its existence being considered: if this be not the case he is not good, nor is it possible for any ingenuity or sophistry to prove him to be so. Nay Dr. Brown himself affirms that the goodness of the Deity must be "a constant and immutable disposition to communicate and extend the highest measure of happiness to all his creatures, and that this necessarily implies the communication of all possible happiness to the whole and to every part of his sensitive creation." P. 223. How then is this consistent with his appointment from all eternity of the great majority of mankind to unutterable and unending torment? Why thus:

"It has been already shown that the permission of moral evil is inseparable from free agency. The natural and necessary consequences of corruption, proceeding from the abuse of freedom, must also be permitted. Every species, every degree and every extent of depravation however small or short is inconsistent with the Divine perfections and laws, and whatever those require must, in the order of things, in-

fallibly take place. If free agency, the chief source of happiness to man, and the foundation of all virtue and religion, required the permission of vice and its continuance during a state of trial, its misery TO WHATEVER EXTENT OR DURATION, when it has become habitual to the soul, follows as a *necessary consequence*." Vol. II. p. 203. "And no person can complain of the severity of the Divine threatenings, if he is fully warned of his danger, is furnished with every necessary aid for avoiding it, and as long as life continues has still space left for repentance." P. 207. "The only effectual encouragement to virtue, the only effectual restraint to vice, is the enactment of rewards sufficiently animating and of punishments sufficiently formidable. The greater those are in prospect the more powerful is the check and the more invigorating the encouragement. I grant indeed that the infliction of cruel human punishments in this life, while the course of probation is still unfinished, has rather a tendency to corrupt than to correct a people by inuring them to savage and barbarous spectacles. But the case is different, when all hopes of amendment are gone, and the period of probation is closed. Then every character is completely formed. Vice is rivetted on the soul. Its natural consequences are allowed to take place. It is necessary that its final result should be tremendous and irreversible."—P. 210.

And this is the final result of the moral administration of a Being of infinite power, wisdom and goodness: in regard to the great majority of mankind—of that Being "whose constant and immutable disposition it is to communicate and extend the highest measure of happiness to all his creatures—to communicate all possible happiness to the whole and to every part of his sensitive creation!"

Since endless punishment cannot benefit those who are saved and can of course be of no advantage to those upon whom it is inflicted, it had always been considered somewhat difficult to explain the use of it under the wise and benevolent government of the Deity. But Dr. Brown easily solves this difficulty, and intimates that it may be of great service to the people of the Moon or the inhabitants of Saturn.

"As we find that among men, prisons, public examples and places of punishment are useful for impressing vicious minds with terror; so the eternal sufferings of the incorrigibly perverse and wicked of the human race, as they certainly convey an awful warning to those of our own species who

the God of Love!!

are still in a state of trial, may also prove salutary to other classes and orders of rational creatures."—Vol. II. p. 211.

We do not deem it necessary to follow Dr. Brown through the remaining parts of his work. We shall only add in respect to those that the worthy Principal is a very orthodox and zealous believer in the comfortable doctrine of original sin. His ideas on this subject are at least clear and consistent, if not perfectly satisfactory.

"Whether, after the shock of sin was once given to man's nature, it could recover primitive innocence, is at least matter of great doubt, and is a point which I shall in the sequel endeavour to illustrate according to the measure of my abilities. It is certain, if I may be allowed to employ so distant an analogy, that among the inferior animals, whole breeds degenerate; and that all the individuals of a succeeding race are affected by the declension of the antecedent generation. Nay, we see in our own species, diseases both of body and mind daily transmitted. This may lead us in the mean time to conceive the fact, if not the manner of the transmission of moral corruption!"—Vol. II. p. 180.

Upon the whole, we never recollect to have read a book which so completely disappointed our expectations. For the honour of our age and country we are sorry that it should have been found necessary to award such a prize to such a production. Yet occasionally and for a paragraph or two there occur some faint approaches to just conception and to good writing. We shall conclude by extracting a passage which affords a favourable specimen of the author's style and manner. Had there been more of this kind, we should have read and commented on his work with much greater pleasure; had there been nothing of it, we should not have deemed it necessary to notice it.

"When we consider the deep ignorance in which so many of the human race are plunged, the errors which have been transmitted from generation to generation; the prejudices which adhere even to those whose improvement has not been entirely neglected; the defects of education both public and private; the false maxims which, without dispute or inquiry are established in the world; the power of example, of habit and of temptation; the manner in which the desires and passions are imperceptibly excited and strengthened, so that they bid defiance to the con-

troul of reason; the first motives to the most abominable deeds—motives in themselves sometimes laudable and often innocent: if we consider all this, we shall be led to acknowledge that the greater part of men sin more from imprudence and error, than from deliberate and desperate wickedness, and that even crimes which appear to us invested with the most detestable colours, may to Him who *looketh at the heart*, and knoweth all its springs and modifications, appear more deserving of compassion, than of interminable unmitigated punishment. These reflections have sometimes occurred to me on the recital of some of the most atrocious crimes by which our nature is degraded. Their motives can hardly be conceived by us who have so little knowledge of the internal state of the human frame. *The Lord seeth not as man seeth: for man looketh at the outward appearance, but the Lord looketh on the heart.* Though human judgments must be pronounced according to the evidence produced, yet that evidence cannot in many instances exhibit the *exact* moral complexion of the action which is tried. Men must therefore judge of the same action differently from Him who is Omniscient and to whom certain deeds, characterized by the blackest features of external guilt, may appear less criminal, than even some of those faults, which in human estimation, are hardly deserving censure."—Vol. II. p. 9.

S. S.

ART. IV.—*Twenty-one Short Forms of Morning and Evening Prayers, for the Use of Families.* By a Member of the British and Foreign Bible Society, and of the Society for Promoting Christian Knowledge. 12mo. pp. 144. Hunter. 1816.

THESE Forms are distinguished by their simplicity and conformity to the style of Scripture. They breathe also a fine moral spirit, and in this respect are superior to almost all the prayers that we have read. They remind us of the compositions of the late Rev. Theophilus Lindsey, and are evidently the production of a kindred mind; artless, gentle, placid, pure, benevolent and aspiring towards heaven.

The Forms are short, and might have been made shorter by the omission, at least in all but the first, of the Lord's Prayer.

This useful manual of devotion is introduced and concluded with serious and suitable exhortations and admonitions.

ART. V.—*Sermons on Select Subjects*:
By John Hyatt. 8vo. pp. 369.
Williams.

MR. JOHN HYATT is one of the ministers of the *Tabernacle*, the temple of modern "Evangelical" worship; and he has here favoured the public with ample specimens of that kind of preaching which, throughout all England, is drawing the multitude away from their parish churches, and forming them into "a peculiar people, zealous"—for a more rigid species of Calvinism than was taught by the mortal enemy of Servetus.

The "Evangelical" preachers will not, we apprehend, object to Mr. Hyatt's being considered as the representative, as from his station he is the chief, of their order. He is regarded, we are told, as one of the best preachers of the sect; and he appears to be a man of thought and to possess a vigorous imagination.

"Evangelical" preaching is, we need not say, preaching without book. The preacher believes himself, and is believed by others, to be under the influence of the Holy Ghost; a written discourse would *stint the spirit*, and, instead of the words of the Holy Ghost, the speaker, degenerated to a reader, would utter the words of man's wisdom.

Extempore speaking is winning from its familiarity, and, in Mr. John Hyatt's specimens, is rendered more attractive by certain tender appellations by which the auditory is addressed. *Poor sinners! Precious souls! my dear friends!* and other similar expressions of endearment go, we imagine, a great way in helping forward the effect of this strain of preaching.

Mr. John Hyatt and his brethren are pleased with themselves for lowering their discourses to the rude apprehensions of the lowest vulgar; not once thinking that it is possible, or feeling that it is desirable, to improve their taste and enlarge their understandings. Hence they deal out common-places with great self complacency, and the merest truisms with a pomposity which indicates self-admiration. Their words drop from them with a volubility which makes the multitude stare; for they preach against critics and would think it criminal to stay to sift and select

words and phrases and to consult purity and elegance of language.

These preachers think it necessary to prove nothing; every thing is taken for granted; but then there is a text for every thing,—though it is seldom deemed requisite to justify the application of the words of Scripture to the preacher's subject. It seems as if minister and people considered their creed as matter of absolute certainty, and regarded it as the end of preaching to deliver out the articles of their faith, and to express pity for, or to denounce judgments against, such as cannot understand or will not embrace them.

In point of composition, the sermons of Mr. John Hyatt's class of preachers are artless, to a degree that borders on childishness. A whole paragraph will often consist of a self-evident proposition, repeated in several forms, sometimes put in a broad simile, followed by a set of Scripture quotations, unconnected and unexplained, mingled with interjections, and the whole concluded by an anecdote, a dying experience, a stanza from Dr. Watts, or possibly a couplet from Dr. Young.

Perhaps, nothing has contributed more to the illusion which "Evangelical" or *Tabernacle* preaching brings over the mind than its abounding in Scriptural quotations, which seem to invest it with sanctity and solemnity, and to cover its meagreness and folly. In a great mass of citations, some must be appropriate; and we have observed, occasionally, in this volume, a happy use of the sublime and affecting language of Holy Writ. Great wrong, however, is done to the Bible, in the ordinary way of selecting texts for this class of sermons; passages are plainly taken more for sound than sense, and, whether moral, devotional, doctrinal, prophetic or historical, are forced to speak *Tabernacle* theology.

But the principal and most availing part of "Evangelical" preaching is its damnatory style, its denunciation and description of the torments of the damned in hell:—this is the heavy artillery of Calvinism, with which the least skilful engineer can beat down the proud heart and storm the stubborn conscience. A great part of the conversions recorded in the *Evangelical Magazine* have been effected by the sons of thunder; thundering, however,

as Dr. South remarks, from hell and not from heaven. To thoroughly ignorant, vicious men, it is in the nature of things that such preaching should be interesting and affecting: we believe that it rarely produces striking effects on the minds of men of information and good moral habits.

But it is proper we should exhibit Mr. John Hyatt himself to our readers: we shall select a few passages from him which explain the style of *Tabernacle* preaching and illustrate some of our remarks.

In nothing is the good sense of a preacher more tried than in the announcement and developement of the plan of his discourse; his division, if he adopt one formally, should be natural, simple and distinct, and the several branches of his subject should be connected together and all appear important. The terms in which the plan of a sermon is laid down should be plain and precise. Ingenuity and eloquence should here be avoided; a painted, ornamented threshold would be a silly device even for the entrance to a palace.

We have not to blame Mr. John Hyatt for ingenuity or eloquence in this particular; he is, on the contrary, blunt and quaint. The first sermon, for instance, "On the Importance of Meditation," from Gen. xxiv. 63, *And Isaac went out to meditate in the field at the even-tide*, is thus divided:—

"Let us first notice the nature and importance of the *exercise* mentioned in the text; secondly, mention some suitable subjects for the *believer's* meditation; and thirdly, urge it upon Christians to *imitate Isaac in this exercise*."—P. 4.

Sermon IV. on "The Death of the Righteous," from Numbers xxiii. 10, *Let me die the death of the righteous, and let my last end be like his*, is thus divided:—

"From these words we shall observe, I. *Death is the common lot of mankind*, both the righteous and the wicked must die. II. It is most desirable to die as the righteous die [*dies*], and that our end be like *his*. III. However desirable is [*be*] the death of the righteous, the wish for it is vain, without a *gracious change* produced in the mind by the Holy Ghost."—P. 80.

The following extract from Sermon II. on "Abundant Grace," is a fa-

vourable specimen of the preaching of the *Tabernacle* school:—

"Grace is one of the most comprehensive and interesting terms, with which *any of mankind* are acquainted. If its real importance was [*were*] understood and *experienced* by every one present, each countenance would brighten, each heart would leap with joy, and all would readily unite in expressing the sentiment of the truly excellent Doddridge—

'Grace! 'tis a charming sound,
Harmonious to the ear.'

"There is infinitely more in this term, when its meaning is understood and its blessings are realized, to encourage the heart of man, than there is in all the terms by which the consequences of sin are expressed, to discourage. Grace is an effectual remedy for all the spiritual maladies of the soul. Sin has not produced an evil in the nature of man, which grace cannot effectually counteract, and finally remove. Hath sin blinded the understanding?—grace can enlighten it. Hath sin perverted the will?—grace can reduce it to subjection. Are the affections defiled?—grace can sanctify them. Is man impoverished?—grace can enrich him. Is he ignorant?—grace can instruct him. Is he guilty?—grace can pardon and justify. Is he an heir of hell?—grace can make him an heir of heaven. Nothing else has ever performed such wonders. The loudest note that is heard in *glory* sounds in praise of grace. It is an inexhaustible theme; its wonders will be

'Ever telling—yet untold.'"—Pp. 28, 29.

The conclusion of the same sermon is in the terrific style which we have adverted to:—

"Is there in this assembly an individual whose desperately wicked mind derives encouragement to sin from *the aboundings of grace*? Because God is able to make all grace abound towards the chief of sinners, are you resolved to try how far you can proceed in a course of ungodliness? *Abominable wretch!* how knowest thou but thy *base determination* is the effect of thy having been given up by the Almighty to hardness of heart? How knowest thou but God hath said concerning thee, 'Let him alone?' Should this be the case, O! how tremendous will be the end of thy mortal course! *Miserable wretch!* what wilt thou do when the heavens lower, and the tempest roars, whither in thine *extremity* wilt thou turn for shelter? Then, no voice of pity will address thine ear, no *place of refuge* will encourage thy flight, but, *without refuge and without hope*,

thou wilt be hurled to the dismal abodes of everlasting despair."—P. 50.

But this is feeble, compared with the following address to an "ungodly sinner," [words which could not be associated, with propriety, under any system but Calvinism] in Sermon III., entitled, "The Christian's Desire of Heaven:"—

"Ungodly sinner, if you die in your present state, when absent from the body you will be present with the devil and innumerable fallen spirits in the world of endless misery. Thoughtless sinner, did you see how near death is to you, and how thin is the partition between death and hell, how would you tremble!—how terrible to die in your sins, and sink into everlasting darkness. You may now indeed enjoy health and vigour; and anticipating many years in this world, nothing that we can say concerning death and eternal misery alarms you; but your days upon earth may be fewer than you expect years;—yes, to-morrow, or before to-morrow, death's cold hand may press hard upon you, your countenance may be distorted, your pulse irregular, and HORROR STARING FROM YOUR EYES, TERRIFY THOSE ABOUT YOU; sad state, unable to live, and most reluctant to die. Your friends may crowd around your bed and weep bitterly, but alas! they will not be able to afford you the least relief; your unwilling soul at length may be forced out of her 'earthly house,' then with a dismal groan she will leave the world, TO GROAN IN HELL FOR EVER."—Pp. 71, 72.

Enough of this outrageous rant! fit only for Bedlam or the Court of Inquisition. We gladly turn to the following amplification of a pleasing image of Scripture, occurring in Sermon VIII., entitled, "The Redeemer's Sympathy," from Isa. lxiii. 9:—

"Ye have seen (said God to the children of Israel) how I bare you on eagles' wings, and brought you unto myself. The Lord's portion is his people, Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him, and there was no strange God with him. What a fine description of the tenderness of Jehovah towards his people! The maternal eagle perceiving that her young ones are in danger from

an enemy, is anxious to preserve them; she flutters over her nest, thus exciting them to fly by her example; but the nestlings are not sufficiently fledged for flight. What then will she do? will she forsake her helpless brood, and leave them all exposed to the merciless foe? No, finding that they cannot by their own strength avoid the danger which threatens them, she takes them upon her wide-spread wings and bears them away to some place of safety. Thus the Almighty secures his people from the cruel designs of all their potent and inveterate adversaries. O ye persecuted and tempted saints, fear not! While the eternal God can afford you support and protection, you shall not perish. He will 'bear you as on eagles wings' to the world of perfect and everlasting felicity."—Pp. 203, 204.

In Sermon III., "The Christian's Desire of Heaven," is some appearance of argument in favour of an intermediate state of conscious existence between death and the resurrection; and this is almost the only passage we have observed in which there is any argument: the preacher has stated pretty strongly and tolerably well the scriptural proofs in favour of the popular scheme. He concludes with repelling the interpretation put by the Materialists on our Lord's address to the penitent malefactor; and finishes with this burst of fanaticism and intolerance, which, we are happy to remark, is not countenanced by any similar passage in the volume:—

"—in this way is Scripture tortured and distorted, with a view to make human souls sleep. One wonders that the wrath of God sleeps—that it is not roused to resent such daring insolence in presumptuous man."—P. 59.

Apostrophe is a favourite figure with the preacher of the Tabernacle—there is something ludicrous in the following use of it, S. III. p. 73:

"Precious Bible! I love thee, because from thee I have received direction in many difficulties, &c. &c. TABERNACLE, I love thee, because within thee I have often enjoyed the presence of my much-loved Saviour; here have I beheld his goings, &c."

The Sermons are fourteen in number, but it is observable that there is not one on a practical subject. This may be mentioned as another feature.

of modern "Evangelical" preaching; which is indeed explained to be *preaching up the DOCTRINES of grace*. "Holiness" is insisted on in several of these Discourses, as we suppose it is in most discourses bearing the *Tabernacle* stamp, the mint mark of orthodoxy; but we fear the common people would not understand by this term, "doing justly and loving mercy." It imports something done for them, rather than any thing which they are to do. We shall not, however, here borrow the language of the alarmists on the subject of the anti-moral teachers, partly because we believe that it is commonly unjust, and therefore mischievous, but principally because Mr. John Hyatt has not provoked censure by a single remark or expression, that we have met, in disparagement of good works and moral worth.

These Sermons considered as the official homilies of the *Tabernacle* or "Evangelical" party, present us with the idea of a sect not far advanced in knowledge and refinement; they can be relished only by persons of little inquiry and of mediocrity of talent.

ART. VI.—*An Open and Fearless Avowal of the Unitarian Doctrine Recommended and Enforced.* A Sermon preached at the Unitarian Chapel in Artillery Lane, London,

on Wednesday, June 5, 1816, before the Friends and Supporters of the Unitarian Fund. By W. Broadbent, Minister of the Unitarian Chapel at Warrington. 12mo. pp. 36. Hunter and Eaton.

It seems strange that amongst such as agree in the Unitarian doctrine as the truth of Divine revelation, there should be any division of opinion with regard to the duty of avowing it openly and promoting it to the furthest possible extent. Such division of opinion however exists, though it is lessening daily; and Mr. Broadbent's Sermon will, we trust, increase the number, already great, of those that think that to hinder *the truth* when it may be furthered, is a species of *unrighteousness*.*

Mr. Broadbent argues the subject coolly and charitably, and we see not how the argument can be opposed by such as admit the truth of Christianity. If divine truth be revealed, it must be esteemed of supreme importance to the happiness of mankind, and neither piety nor benevolence can allow us to be indifferent to its success. The same principles that in former times made martyrs, will at all times form zealous proselytes.

* Rom. i. 18. See Wakefield's Translation and Note.

POETRY.

Inscription on a Tombstone in Cheshunt Church-Yard.

THIS STONE

IS ERECTED IN MEMORY OF
THE REV. JEREMIAH JOYCE,
Who was Born Feb. 24, 1763,
And Died June 21, 1816.

Ye who in solemn contemplation tread
These precincts, sacred to the silent dead,
Pause, and with reverence mark the spot,
Where rest
His cold remains, who erst, with daunt-
less breast,
Firm in his Country's and in Freedom's
cause,
Brav'd the dread peril of perverted laws.
Though bold, yet gentle, his well cultured
mind
Glow'd with a generous love of human
kind.

Whilst Friendship's joys expansive and
sincere,
And bliss domestic crown'd each passing
year,
Swift flew the bolt that sped him to the
tomb:
But check the bursting tear that mourns
his doom.
The task perform'd to humble mortals giv'n,
A sudden death's the easiest way to
Heav'n.

From the Portuguese of Bocage.

When midst the busy world I found me
Eagerly I look'd around me
For a silent couch and a peaceful home;
But alas! I look'd in vain—where'er
I turned,—but tumult and toil were
there—
So I smiled contempt and I sought the
Tomb.

From the Italian of Pellegrino Gaudenzi.

Brightest of spirits! proudly thron'd on
High
Midst the gold flames that flash from
star and sun,
In the wide deserts of th' ethereal sky—
Th' Incomprehensible,—Almighty One!
Dart the pure radiance of Thy pre-
sence down
On this benighted vale;—to mortal eye
Display the splendours of Thy Majesty
And open all the glories of Thy
throne.

Ages of old Thee recognized,—tho' seen
Dimly amidst Thy works:—and man
upraised
Temples and altars to thy shadowed
name.
A God, a Father *all* thy works pro-
claim
Who is, and shall be, and hath ever
been,
Tho' veil'd in darkness, and in silence
praised!

A.

From the German of Herder.

—The influence of the good
Spreads like the widening shadows of the
evening
Till life's last sun-beam dies.

A.

The Philosophy of Evil.

(From Mr. G. Dyer's Poetics.)

It was when dark November frown'd;—
Country and town alike were dreary;
Nothing was smiling all around,
Nought within cheary.
"Oh! for some pure æthereal sphere,
"To which no dregs of matter cling,
"Where flows serene th' all-perfect year.
"From mind's pure spring."
It might not be—a Form I view—
Stern was his front, and fierce his eye;
His robe mix'd of November's hue,
On crimson dye.
Clamour, and Rage, and trembling Fear,
In grim wild state before him go;
And in his hand he couch'd a spear,
As towards some foe.
"Sing not to me," he cried, "of loves;
"Sigh not to me in Pity's strains;
"Nor think to lure me to the groves,
"To pipe with swains.
"Different my joys—I traverse earth,
"I range thro' air, I pierce the sea;
"And every creature by its birth,
"Is bound to me.

"Each from me some strong instinct
draws,
"Which towards its kin engenders
strife;
"Birds, fishes, yielding to my laws,
"Prey upon life.
"Have you not heard in distant wood,
"How greedy beasts pursue their way?
"By turns, each drinks some creature's
blood,
"By turns the prey.
"Have you not mark'd the busy world,
"Where reason forms its wisest plan?
"How man, by furious passions whirl'd,
"Preys upon man?
"Tis mine—I stir the active thought,
"I rouse the passions, urge the deed;
"And there I feast, where thousands
fought,
"And thousands bleed.
"Midst storms and fires I sit and sing,
"Most pleas'd where least I see of
form;
"I sail upon the whirlwind's wing,
"And guide the storm.
"When Ætna belches flame around,
"I gaze and gaze with greedy eye,
"Where cities, late with plenty crown'd,
"In ruins lie.
"Does ocean rave? I look and think
"Unruffled on the sounding shore,
"And rise with joy, as thousands sink,
"To rise no more.
"Do earthquakes growl beneath the
land?
"I wait expectant of the sight;
"And grow, as earth's wide jaws ex-
pand,
"Wild with delight.
"Of life their babes when Hindoos spoil,
"The pious deed I loud proclaim,
"And of their widow's funeral pile,
"I light the flame.
"Tis mine—all mine—I boast the
deeds—
"And call myself the friend of man—
"Tis mine—and see! the work pro-
ceeds—
"Tis nature's plan.
"On man what crowding ills attend!
"See how creation pants for room!
"Ah! wretch—I haste, that wretch's
friend,
"To build his tomb,"

* The Persian Magi held two princi-
ples, one the author of good, the other of
evil; the latter was called Arimanes.
This personage is called in the Chaldean
oracles by different names, Hecate, *Ελάσ-
τημα κακής υλης*, *Damen*; other bar-

OBITUARY.

Died, Sept. 9, at her house, in Sidmouth, Mrs. ELIZABETH CARSLAKE, the eldest sister of John Carslake, Esq. of the same place, whose death we recorded fourteen months ago [X. 522.] She had completed the 78th year of her age, and for some time past had been evidently in a declining state. She had a large circle of relatives and friends, and was deservedly esteemed by them. She was a steady Dissenter, but had not the smallest dislike to any who conscientiously differed from her: the liberty she claimed for herself in religious matters, she freely accorded to others. She was entitled to still higher praise than this: her faith was *practical*, as well as *liberal*; it led to *good works*. She was well aware that the mere calling of Christ Lord was

barous names, as it is there expressed, are given it by God. The Indian mythology paints it under different forms, more particularly as Seeva. By the northern nations it was called Surtur, who is described in the Edda as making war upon Odin. In the Funeral Song of Hacon, it appears as the wolf Fenris, chained now, but who will break loose hereafter, and destroy the world. In the Greek and Roman poets, particularly Ovid and Claudian, it is conspicuous in the Battle of the Giants against Jupiter, and has thence passed into the poetry of Milton. Pindar, after describing the confinement of these Giants in Ætna, represents them as belching out streams of fire. (Pyth. 1.) *απλάττῃ πυρὸς ἀγνοτάται παγαί.* Mars is made by Homer a fierce malicious being, destructive to men and delighting in blood,

Ἀρες, Ἀρες, ἔροτολοιγε, μίαιφρονες.
IL. lib. v.

In the sacred writings of the Jews, also, this principle appears, and is called *Nakas*, a serpent, (Gen. iii. 1.) and on this the Christian doctrine is founded. It seems to be, and thus it is explained by many critics, the principle of evil, as personified in the philosophy of the East. And it is remarkable, that in Persia both the principles were personified under the symbol of two serpents contending for the MUNDANE EGG.

In the above poem no allusion is made to the origin of evil, it only admits its existence, and accords with that philosophy, which supposes it a necessary part of the present system, and that partial evil may be universal good.

not sufficient to prove her his true disciple, and to fit her for that eternal life which he is appointed to bestow. This venerable and amiable woman supported through the whole of her long life, a blameless and lovely character. She was placed by Providence in very favourable circumstances, and she was neither insensible of the advantages she enjoyed, nor an unfaithful steward of them. Her friendship was not lightly given; but when once imparted, it was steady and durable, nothing but worthlessness of character could shake her attachment. Her virtues were all of the mild and unobtrusive kind: her mind was serious, but not at all gloomy. Her natural temper was good, and the views she entertained of the paternal character of the Almighty, and of the wisdom and goodness of all his dispensations, led her to acquiesce in all his appointments and satisfied her that every thing was tending to good. The great Christian doctrines of a resurrection from the dead, a future re-union with her beloved relatives and friends, and an intercourse with all the virtuous of mankind in the kingdom of their common Father, were frequently the subject of her thoughts and conversation. These doctrines gave her high delight, and no wonder that they should, they are full of consolation, and fitted to cheer and support in all the calamities and decays of mortality. Like her aged and good brother, she was eminently a child of peace, and nothing upon earth gave her so much satisfaction, as when she witnessed a just and peaceful temper in those about her. Her life being thus goodness, it was in the natural order of things that her end should be peace. "Mark the perfect man," says the Psalmist, "and behold the upright, for the end of that man is peace." This was fully verified in the subject of this account. Her last illness was not very long, nor was it very painful; she retained her senses to the last. About an hour and half before her death she swallowed a little milk, and then gradually, and tranquilly, resigned herself to the sleep of death. "Blessed are the dead who die in the Lord."

Memoir of the late

Mr. RICHARD REYNOLDS.

IN our Obituary of last month, (p. 554) we briefly noticed the death of Mr. RICHARD REYNOLDS, of *Bristol*. Various memoirs of that excellent man have already appeared; and it is hoped that the public will ere long be favoured with a minute and correct narrative of his useful life by one who knows how to appreciate his worth, and has been conversant with many of the more secret acts of Mr. Reynolds's benevolence. We should however regret that our readers should not be informed of some of the more prominent features of this pious and venerable Christian. A knowledge of his plans may induce the well disposed to go and do likewise.

Mr. Reynolds was a native of Bristol. His father was an opulent tradesman, and a minister among the Society of Friends. He was solicitous that habits of early industry should be implanted in his children. These were properly applied by his son, who at no advanced age became a proprietor and conductor of very extensive iron works in Shropshire. Perseverance and skill were accompanied by integrity; and the consequence was the great improvement of the concern and the accumulation of an ample fortune by Mr. Reynolds. This he used in a manner becoming the philanthropist and the Christian. He ascribed all his blessings to the Giver of all good, and considered himself only a steward of Divine bounty. He regarded his talents, whether of money or ability, as treasures for which he must hereafter give a strict account—hence his self denial was uniform, his circumspection great, and his generosity without partiality, either as to sect, party, or country. Piety was his ruling principle, and pride was a stranger to his actions. The good effect of his religious principle, was strikingly shown in the government he acquired over a temper naturally irritable. Benevolence is often the offspring of feeling: in Mr. Reynolds it was the consequence of faith, working by love. A discretion rarely to be found, was the companion of his zeal to do good. But a willingness to search out the case he knew not, was not its only feature: there was a penetration in his mode of proceeding that discovered the clearness of his judgment and the acuteness of his observations.

But his deeds were not done to obtain the praise of men: he sought the means of conferring a favour in private, and redoubling the obligation by not seeming to have bestowed one. A striking instance of this kind occurred when a lady applied to him in behalf of an orphan, whom he had liberally aided: "When he is old," the lady said, "I will teach him to name and thank his benefactor." "Stop," said the good man, "you mistake; we do not thank the clouds for rain; teach him to look higher, and thank Him, who giveth both the clouds and the rain." So great was Mr. Reynolds's modesty, that he seemed wounded if his praise were sounded, or if his deeds of kindness were brought before the public eye. Partly with a view of concealing the author, and partly to give a wider diffusion to his beneficence, he employed persons in different parts and men of all professions and religious persuasions, to relieve objects deserving of assistance, in the places in which they resided. One method was lending sums of money to the deserving, permitting them to repay the amount by instalments; if they were able to pay interest, it was received, if not, it was not demanded. The same money to be again and again applied to similar cases. Expectation was not awakened and then disappointed. But the advice accompanying the aid bestowed was frequently found of the highest utility. Mr. Reynolds gave to public charities with munificence; but to his own name only such sums were affixed as others might easily imitate, who were well disposed to the cause. "A Friend," or "A Friend by ditto," contributed what awakened admiration. To give instances would be endless: suffice it to refer to the records of the Committee for relieving the Germans—to those of the Spital-fields Weavers—of the Bible Societies—to those of the African Institution—and to those of the various charities in Bristol. Mr. Reynolds held it to be a duty that each one should as much as possible be his own executor—not only to avoid giving trouble to survivors, but also, because our talents are required to be faithfully used, whilst we ourselves are in the body. On this ground, during his life, he purchased an estate for £10,000, the interest of which is to be appropriated, at the discretion of the trustees whom he

named, to the assistance of seven charities which he specified. With the same view, he gave a sum of money to the Corporation of Bristol, to augment a fund, of which that body has the application, for relieving blind persons, by granting £10 a year to each recipient. The charity which for a long time occupied his attention, is worthy of its advocate: it was to raise a sum of money to enable all the inhabitants in the almshouses of Bristol to receive at present equal to the intention of the founders of the several almshouses, or to grant 5s. per week to each of them. It is unnecessary to add, that his own contributions were suited to the magnitude of the design. To him the Samaritan Society owes its origin. Its object is to relieve those cases, which other charities could not assist. Many persons who have been patients in the Infirmary, many who are recovering from sickness, many who have been recalled from vicious habits, and have formed virtuous resolutions, often suffer greatly before they can gain employment, or pursue their former avocations with effect. Through want of temporary aid lasting difficulties frequently arise. To bestow this aid, and to lead the members of a society to do what their Saviour hath commanded, was the intention of the Institution, which bears the name its founder justly merited, *the Samaritan*.

Hence it will appear that although Mr. Reynolds was solicitous to avoid praise, he was not inactive, or merely following the suggestions of the well disposed. He was ever ready to excite others to fulfil the trust committed to their care. His manner of appeal in behalf of the distressed did not derive its only force from his own example. There was an appeal to the judgment and to the heart which could scarcely be resisted. On one occasion of this kind, it is said, that when addressing a gentleman whom he supposed to be rich, in order to stimulate his exertions, he remarked, "When gold encircles the heart it contracts to such a degree that no good can issue from it; but when the pure gold of faith and love gets into the heart it expands it, and causes each drop of blood to flow through the channels of benevolence." In his life was witnessed the truth of the remark, "When the eye saw him it was glad, when the ear heard him it

rejoiced." But it must be left to a Clarkson to recount his services towards the abolition of the Slave Trade, and ameliorating the condition of the oppressed Negro: it must be left to an Allen to tell what he hath done for the education of the poor: it must be left to an Owen to enumerate his benefactions to the British and Foreign Bible Society: and to an Harrison, or some other member of the Society of Friends, to enumerate Mr. Reynolds's gifts to the various charitable institutions belonging to that respectable class of Christians. Mr. Reynolds continued a zealous and consistent member of the society in which he was born and educated. In him they have lost a burning and shining light of faith, hope, and charity—in him a firm and consistent supporter of one of their fundamental principles, that all wars are unjust, impolitic, and unchristian: in him they have lost one, who was ever calling them to use their utmost efforts to ameliorate the condition of the distressed, whether Indian, African, or Briton. Mr. Reynolds embraced with ardour the hope that our penal statutes would become less sanguinary—and that capital punishments would be removed from our code. When the citizens of his native place had determined upon building a new gaol, Mr. R. was peculiarly solicitous that the improvements upon the plans of a Howard, in Munich, America and other countries, might be concentrated in Bristol. He wished for the moral and religious improvement of those who had violated the laws of their country; and considered it incumbent to apply kindness, instruction and the motives of industry, to recal the offender to the paths of integrity. To trace the more public acts of this philanthropist would occupy the whole of the pages of a periodical publication: but to enumerate his private exertions to comfort the widow, to help the fatherless, to raise the desponding, to encourage the industrious and to reward the deserving, would require a volume, and even then the language of the queen of Sheba, when she had witnessed the wisdom of Solomon, might be employed, "Not half hath been told me." He now rests from his labours, but his works shall follow him.

The closing scenes of his life were in unison with his former conduct. He

the spring of this year he began to decline. He was advised in August to try the waters of Cheltenham. This was done evidently to satisfy his friends. He did not expect to recover from the attack, but was perfectly resigned to what Divine mercy should ordain. He continued from the 7th of August to the 6th of September with little variation. During his illness he was exceedingly placid and kind to every one: his conduct and countenance indicating that all within was peace. A short time before his death, when an endeared female friend had been administering to him some religious consolation, he said, 'My faith and hope are, as they have long been, on the mercy of God, through Jesus Christ, who was the propitiation for my sins, and not for mine only, but for the sins of the whole world.' He closed his earthly career at Cheltenham, Sept. the 10th, in the 81st year of his age. His children, grand children, and many beloved friends were present when this great man in Israel fell.

Is it wonderful that the news of his death excited general regret in Bristol and its neighbourhood? Is it surprising that the melancholy event created a gloom from the peasant's cot to the extensive mansion? Is it singular that a chasm should be contemplated when he was removed who for many years had bestowed upwards of £10,000 per annum in relieving the distress of others? Was it not to be expected that men of all classes and of all opinions should unite to request to shew the last sad tribute of respect, by following to the grave the remains of one who had practised pure and undefiled religion, who had employed self-denial that he might bestow liberally on others, who refused the indulgences of affluence that he might lessen the miseries of his brethren; who ordered his household with economy that he might give to him that was in want—who had cherished a zeal for godliness free from bigotry, and in exercising the right of private judgment himself, had still an ardent affection for those from whom he differed? No contrasted view of Divine mercy dwelt in his soul; and whilst he considered himself a debtor to the Jew and to the Greek, to the bond and to the free, he embraced all men with affection who strove to preserve the unity of the faith in the

bonds of peace and righteousness of life.

Such was Richard Reynolds. His corpse was followed to the grave by deputations from the several charities in Bristol, to which he belonged. The Committee of the Bible Society took the precedence, and was in close train with the long string of weeping relatives. It was composed of aldermen, clergymen, and dissenting ministers of all denominations. The greatest decorum was observed, though the crowd of spectators surpassed calculation. In the Square in which the deceased had resided, the children of the several charity-schools to which he had been a generous patron, were arranged. The shops were shut in the streets through which the procession passed, and the toll of bells from several churches announced, that one was carried to the grave, who bore with him the affections of the living. On the Sunday following, funeral sermons were preached at most of the places of worship in Bristol and its neighbourhood. But the respect of survivors did not terminate with these marks of their regard. A public meeting was convened at the Guildhall, on October the 3d, at which the mayor presided, to consider of the most effectual method of supplying the great loss the city of Bristol had sustained, and of perpetuating the memory of Mr. Reynolds. On that occasion it was unanimously resolved to form a new society, called *Reynolds's Commemoration Society*, to keep up his subscriptions to the charities in Bristol to which he was a public contributor, and especially to cherish and strengthen the *Samaritan*, of which he was the founder. At the public meeting, various proofs were adduced of the distinguished excellence of the deceased, by the Rev. T. Biddulph, the Rev. W. Thorpe, the Rev. W. Day, the Rev. Mr. Simeon, of Cambridge, and the Rev. M. Maurice. At the same time, appropriate addresses were delivered by R. H. Davis, Esq. M.P. H. Davis, Esq. M. P. J. Butterworth, Esq. M. P. the Sheriffs of Bristol, Alderman Birch, Dr. Pole, Dr. Stock and Counsellor Smith, by whom the business was ably introduced and forcibly recommended.

May the mantle of Elijah fall on his descendants! May the chasm that has been made be filled up by the efforts of many! May the spirit of be-

devolence which actuated a Reynolds, dwell with those who are associated to supply his place! Then will it be for good to others as well as for himself, that he has rested from his labours. May the seed that he has sown bear a rich harvest of love and good works: and whilst his name is held in

everlasting remembrance, may his bliss hereafter be augmented by an union with those who have here trod in his steps! May his admirers be his imitators, and their desire like him be to ascribe unto God the praise for every blessing they enjoy!

M. M.

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

Plan of a Fund by the Unitarian Church, Edinburgh, for obtaining a more commodious Place of Worship.

It is proposed to constitute a Fund, which shall have for its object the Erection of a small, neat, and commodious Church, in some respectable situation in this City, for conducting Divine Worship on Unitarian principles.

On the necessity for such a building, it is almost needless to enlarge. It must be obvious to every one, that the present place of worship labours under great disadvantages, as to situation, outward appearance, and internal accommodation, which operate to a considerable extent in deterring strangers from entering it, and detract very much from the comfort of the congregation. But it may be proper to observe, that although any resources which can at present be calculated upon, must be quite inadequate, we are not therefore to suppose the object in view undeserving of present attention. This very circumstance calls for immediate consideration of the subject; for it is only by an accumulation of our present small resources, that we can calculate upon the accomplishment of so desirable an object with any certainty. It is therefore further proposed, that the Fund should be established by Annual Subscriptions, and incidental Donations, to be lodged in a Bank for accumulation, until the purpose above mentioned shall be attained.

Let every one who would feel himself called upon to contribute to the Erection of a Church, were such an intention to be immediately carried into effect, determine the sum he would give, and divide it into five, six, or seven instalments, according as his own opinion of the time which may be required shall direct him: and, at the end of five, six, or seven years, it is not surely altogether vain to expect that this Society may find themselves in possession of a sum, which, though not, perhaps, quite adequate, will enable them to commence the operation, and to borrow

a few hundred pounds, upon the security of the building, to enable them to complete it; which debt, in the course of a few years thereafter, will be easily paid off upon the same plan.

P. S. Subscriptions in favour of this object, will be received by T. S. Smith, M. D. Yeovil, Somersetshire; the Rev. John Evans, Islington; and the Rev. R. Aspland, Hackney Road.

A Course of Sunday Evening Lectures, which will be Delivered at the Unitarian Chapel, St. Thomas's Street, Southwark; Commencing Nov. 8th, 1816.

Service to begin at Half past Six o'Clock precisely.

(FIRST COURSE.)

Nov. 3.—Rev. R. Aspland.—Reproach for the Name of Christ the Christian's Glory.

Nov. 10.—Rev. W. J. Fox.—The Rise and Prevalence of Christ's Deity traced and accounted for.

Nov. 17.—Rev. J. Gilchrist.—The Doctrine of Hereditary Depravity.

Nov. 24.—Rev. W. J. Fox.—The Sacrifice of Christ.

Dec. 1.—Rev. T. Rees.—Our Lord's Agony in the Garden.

Dec. 8.—Rev. R. Aspland.—The Faith which the New Testament represents as necessary to Salvation.

Dec. 15.—Rev. J. Gilchrist.—The Mediation of Christ.

Dec. 22.—Rev. T. Rees.—The Scriptural Idea of Christ's coming into the World.

Dec. 29.—Rev. R. Aspland.—Reflections on the Close of the Year.

The List of Preachers and Subjects for the remaining Portion of the Year, will be delivered before the Conclusion of the present Course.

The Treasurer will attend in the Vestry every Evening after Service, to receive the Subscriptions of those who may be disposed to contribute to the Support of these Lectures.

A Course of Thursday Evening Lectures, which will be Delivered at the Meeting-House, in Worship Street, near Finsbury Square; Commencing Thursday November 7th, 1816.

Service to begin at Half-past Six o'Clock precisely.

(FIRST SERIES.)

Nov. 7th. Rev. W. J. Fox. The Practical Influence of a Belief in the Unity of God.

Nov. 14th. Practical Importance of the Difference between Calvinism and Unitarianism.

Nov. 21st. On Religious Feeling.

Nov. 28th. The Final Happiness of all Men predicted in Scripture.

Dec. 5th. Rev. R. Aspland. The Loveliness of the Divine Character on the Unitarian Scheme.

Dec. 12th. Rev. T. Rees. The Titles and Offices of Christ consistent with his Humanity.

Dec. 19th. Rev. J. Gilchrist. The Doctrine of the Atonement.

Dec. 26th. Rev. R. Aspland. The Importance of the Birth of Christ on the Unitarian Scheme.

Before the expiration of the year, the Conductors of the Lecture design, with the Divine Blessing, to publish a List of Subjects for the remainder of the Course.

The Treasurer will attend in the Vestry every Evening after Service, to receive the Subscriptions of those who may be disposed to contribute to the Support of these Lectures.

Unitarian Fund Lectures, in the Presbyterian Meeting-House, Hanover-Street, Long Acre.

Lectures will be carried on in the above Place of Worship on the Sunday and Tuesday Evenings, during the Winter Season, 1816—17, to commence on Sunday Evening, Nov. 10.

Service to begin each Evening at Half-past Six o'Clock.

*Sunday, Nov. 10.—Rev. R. Aspland.—*The Unity of God the Plain, Invariable Testimony of Divine Revelation.

*Tuesday, Nov. 12.—Rev. W. J. Fox.—*Glorious in the Cross of Christ.

*Sunday, Nov. 17.—*Christianity Corrupted by False Philosophy.

*Tuesday, Nov. 19.—*Scripture Doctrine of the Holy Spirit.

*Sunday, Nov. 24.—Rev. T. Rees.—*God the Father the only Object of Religious Worship.

*Tuesday, Nov. 26.—Rev. W. J. Fox.—*Christ's Temptation.

N. B. Lists of the Preachers and Subjects for the First Course terminating with the year 1816, will be issued in a few days, and may be had at Worship Street and St. Thomas's, on the Evenings of Service at those Places.

Lancashire Presbyterian Quarterly Meeting.

SIR,

The last Quarterly Meeting of Ministers, generally denominated Presbyterian, was held at Chewbent, on the 2d instant. The Rev. Mr. Ashton conducted the devotional parts of the service, and the Rev. Mr. Brettell preached from Matt. vi. 9, a very useful and acceptable discourse on the paternal character of God. The extreme wetness of the day precluded the attendance of all distant friends, and must have considerably lessened the attendance at the chapel, which, nevertheless, was not inconsiderable. Between twenty and thirty persons dined together after the service, and spent the afternoon in a manner not unworthy of the occasion; and in the evening the greater part of the company retired to the hospitable mansion of a valuable member of the congregation, and a steady friend to the interests of religious truth and liberty. On some occasions, the attendance at the chapel has disappointed the expectation of the members of the Quarterly Meeting, but at Chewbent, the reporter can say with great truth, that they are always gratified with beholding a numerous and devout congregation of Christian worshippers.

W. J.

Manchester, Oct. 14, 1816.

Mr. Saint on the Chapel at Southampton.

SIR,

I have long been expecting to see, through the medium of your valuable Miscellany, a statement of the sums raised by different congregations, in aid of the Unitarian cause at Southampton. From what I have heard within the last few weeks, I fear indisposition is the cause of the delay. I sincerely hope that Mr. B. Travers, or one of his friends, who are in possession of the documents, will for the satisfaction of those persons who have subscribed, lay an early statement before the public, through the medium of the Monthly Repository. I am the more earnest in this request, because I am myself in some small degree connected in the collections made in behalf of that interest, (though at the time I was so engaged, I was not fully aware of the tenure by which the Chapel was held,) which induced me to decline accepting the invitation given me by the people at Southampton to become their minister. If I could have

seen a prospect of the Society raising the ~~fund~~ and other expenses; I would have given my services gratis for twelve months with pleasure: but finding that even this was not in the power of the Society to perform, I thought it advisable to leave the affair in the hands of those who were its first projectors, and have accepted an invitation from the small Society of Unitarians in this place, where I hope to be the means under Providence, of raising this drooping Society to its former health and vigour.

However we may fail in the object of our wishes, or however unfortunate we may be in our speculations, it is a duty which we owe to our friends, and to ourselves, to lay a statement of all monies collected, and to express our thanks to those persons who have assisted us.

I sincerely hope, notwithstanding the situation of the Chapel at Southampton, arrangements will be made by our Unitarian friends in the South, to keep up Unitarian worship in that town. I trust that this Southampton speculation will not fail of answering some useful purpose, that of leading those who profess a rational religion, to exercise reason in building their places of public worship.

Your giving this a place in the next Number of your valuable Repository, will much oblige

Your Constant Reader,
C. N. SAINT.
Leicester, Warwickshire, Oct. 14, 1816.

Oldbury Double Lecture.

On Tuesday September 10th, 1816, was the Anniversary of the Double Lecture, at Oldbury, in Shropshire. The Rev. John Kentish, of Birmingham, conducted the devotional service: the Rev. John Corrie, of Handsworth, and the Rev. Thomas Bowen, of Walsall, preached—the former on Matt. xiii. 24—30.—*The parable of the tares in the field*—the latter on 2 Cor. xii. 13.—“We also believe, and therefore speak.”

May the reporter be excused if he here expresses his high admiration of the acuteness with which Archdeacon Blackburne has availed himself of this parable, in his Remarks on Johnson's Life of Milton.

The Doctor, speaking of Milton's Arcadiana, says, “the danger of such unbounded liberty [of unlicensed printing], and the danger of bounding it, have produced a problem in the science of government, which human understanding seems unable to solve.”

Let us then have recourse to a Divine understanding for the solution of it. *“Both the tares and the wheat grow together till the harvest; and at that season the tares are gathered up with the wheat, and burnt with them.”* Remarks, page 59.

Mr Corrie introduced his discourse with observing that the parable teaches a lesson of forbearance, of forbearance even to those who will hereafter receive from the all-seeing and unerring Judge, the just punishment their crimes have merited. And this forbearance, we should remember, may be shown not merely by the magistrate on his tribunal, but by every individual in the formation of his own opinions, and in the guidance of his own conduct—in that kind feeling and that proneness to support or to relieve, which attaches to those whose characters we respect and love, and which should never be withdrawn except in cases in which it is morally impossible to confound the innocent with the guilty.

This interpretation of the parable harmonizes with the whole tenor of the gospel, with all that is recorded of our Saviour's conduct and all that is preserved of his discourses. “And here,” said Mr. Corrie, “I think we may justly feel surprised that any who have professed themselves to be the disciples of Christ should have preached or practised persecution.”

Viewing the subject, moreover, as we do, in all the light that has been poured upon it by powerful and sagacious writers, we must be allowed to feel still more surprised that mankind should have been so slow to learn that the most perfect toleration in religion is not more the doctrine of the gospel than the dictate of the soundest human policy.

And our surprise is still augmented, when we consider what those offences have been which have provoked the rod of the persecutor, and could be expiated only by the severest punishment: for those offences have been differences of opinion in the interpretation of what is, in some respects a most obscure volume, and upon subjects which it confessedly exceeds the most vigorous grasp of the human intellect perfectly to comprehend, and all the powers of human language adequately to express. Yet there is scarcely an exposition of those mysterious doctrines that might not have been written in the blood of some virtuous and learned martyr who has died in its defence.

The eloquent preacher then proceeded to recommend unlimited toleration in religion on the following grounds:

I. From the nature of the subjects which have generally been made the occasions of persecution—the doctrines of the Trinity, the Atonement, and of original sin—doctrines confessed, on all hands, to be very abstract and far removed from the apprehension of the mind.

II. From the nature of the evidence which all must alike appeal to in support of the opinions. Under this head, Mr. Corrie pointed out the difficulties attending a critical examination of the Scriptures.

III. From the doctrines which are usually the occasion of persecution having, as Mr. Corrie conceives, little or no connection either theoretically or in fact with the proper discharge of the duties of life or with the formation of the character. Granting, and he, that their doctrines are the doctrines of Scripture, will any one contend that they are held forth to our belief as matters of the first importance, that they are revealed as clearly as the great principles of Christian morality, or the awful declaration of the resurrection of the dead, and a future eternal state of retribution?

The principles which bear immediately on the conduct of mankind are the moral principles: and the sanction which gives all their peculiar efficacy to religious principles, is the doctrine of a future state. For, what moral principle can be more forcibly impressed upon the heart, on the Trinitarian, than on the Unitarian system? To what height of Christian perfection can the one aspire, which the other may not humbly hope is attainable by him? On reading a treatise of Christian morality, who can decide from its contents, what articles formed its author's creed? In sketching a picture of Christian perfection, where is the church in which we may not find a model? He surely has not read much of Christian history and has not seen much of Christian sects, who has not found among the votaries of the most discordant creeds, much of all that most adorns the Christian character: and who would not be filled with a holy transport, could he hope that in his final doom, his soul might be with some whom he could name, whose creed is much more ample or much more scanty than his own? If the Trinitarian errs, he errs with almost all the learning and almost all the virtue which have ever graced the Christian world: if the Unitarian errs, his errors have been sanctified by the learning of a Lancelot, by the saintly virtues of a Lindsey, by the talents of a Newton, a Locke, a Priestley.

Mr. Bowen's discourse breathed throughout a pleasing spirit of piety and kindness. He earnestly recommended the union of diligence in the investigation of Divine truth with manly courage and unwearied zeal in its defence. Fourteen ministers were present, viz. Messrs. Guy, Kell, and Kentish, of Birmingham; Small, of Gascoyne; Scott, of Grestley; Ramsay, of Dudley; James, of Glasgow; Corrie, of Handsworth; Fry, of Kidderminster; Wood, of Kingswood; Davis, of Oldbury; Brown, of Walsall; Steward, of Wolverhampton; and Benjamin Carpenter, of Birmingham Academy.

The Rev. Robert Kell and the Rev. James Scott were appointed to preach on the next Anniversary, viz. J. H. B. of the Irish Presbyterian Association.

Sir, During a late visit to Cork, I was invited to attend a meeting of Christians held on the 16th of July, at Bandon. The object of the association was to form a friendly and religious union between the Presbyterian congregations of Cork and Bandon. It was the first meeting ever held in the South of Ireland, with such professed sentiments and prospects. I sincerely trust it will prove a foundation on which pure, rational religion will erect her standard for ages yet to come. The congregation was numerous and highly reputable. The public service was opened by the Rev. James Armstrong, of Dublin, in the most impressive manner, by reading and prayer; after which the Rev. William Hincks, of Cork, (colleague with the venerable Mr. Hort) preached from the words of Paul to the Corinthians, "To us there is but one God the Father, of whom are all things and we in him; and one Lord Jesus Christ, by whom are all things and we by him." The sermon was highly interesting throughout, and delivered in the spirit of Christian meekness united with firmness of principle. The chief design the preacher had in view, was to affirm and prove the *Unity of God* as satisfactorily declared in the Old and New Testaments; that Jesus Christ was a distinct being from the Father, deriving all his authority and powers from him; that all the blessings of the gospel proceeded from the *unpurchased grace* of God the Father; and that Jesus Christ was the messenger by and through whom the Divine mercy was made known to the children of mankind.

After establishing in a masterly manner the above important points, he insisted not only on the *believing*, but on the *propriety and utility of publicly declaring* our religious sentiments; herein his arguments are reasonable, strong and conclusive. He remarked, with great judgment, the more simple any religious system is, the easier will be its truths established and believed; while on the contrary, the more irrational and mysterious, the greater must be the difficulties to prove the Divine origin. Many other observations were made, exceedingly interesting and important; a spirit of Christian candour, moderation and charity is diffused throughout the discourse, towards those Christians who think differently, so that bigotry forms no part of it. After the close of the public services, several friends met together belonging to

each congregation, and after dinner a string of resolutions were entered into with a view to promote the religious interests of each society, by the establishment of half yearly meetings to be alternately held at Cork and Bandon. Mr. Hincks was requested by the company present to print his sermon, to which he kindly consented; and Mr. Armstrong was invited to preach the next sermon at Cork, to which he replied, that if circumstances suited his convenience, he would cheerfully comply with the wishes of his friends.

I cannot help congratulating the friends of rational religion on the commencement of so auspicious an event, when the power of ancient prejudices and blind superstition too much prevail.

E. C.

Birmingham, Aug. 26, 1816.

MISCELLANEOUS.

Prosecution of a Methodist Preacher.

At the General Quarter Sessions, holden at Wisbeach, on the 17th of July instant, a singular, and, happily, from the liberal temper of the times, a novel appeal came before the magistrates for their determination; in which Robert Newstead, a preacher, in the Methodist connexion, was appellant, and the Rev. Algernon Peyton, Rector of Doddington, and Thomas Orton, Esq. two of his Majesty's Justices for the Isle of Ely, were respondents. It appeared from the conviction, and the evidence adduced in support of it, that the offence with which Mr. Newstead stood charged was, the collecting together a congregation or assembly of persons and preaching to them, otherwise than according to the liturgy and practice of the Church of England, in a field which had not been licensed. This was Mr. Newstead's crime: it was for this, that the Reverend Rector of Doddington, caused his fellow-labourer in the work of reformation to be apprehended; and that he and his brother Magistrates convicted him in the utmost penalty which the Toleration Act imposes! Against the legality of this conviction Mr. Newstead appealed. After several objections had been taken to the form of the conviction, by Mr. Newstead's Counsel, and which were over-ruled by the Court, Richard Vince, servant to Mr. Peyton, proved that he heard Mr. Newstead preach in a field at Doddington, on Sunday the 7th of April last; that he preached contrary to the Liturgy of the Church of England; and that there were more than twenty persons present. On his cross-examination, he admitted that he did not know what it was he preached, whether it were a prayer or a sermon; it was something, but he knew not what; and that he knew he preached contrary to the Liturgy of the Church of England only be-

cause he had not the Prayer-book in his hand. J. Lane, another of Mr. Peyton's servants, corroborated the testimony of the last witness, but he would not swear that there were twenty persons present. Mr. Berill, Counsel for Mr. Newstead, submitted to the Court, that the prosecutors had not made out their case. The Toleration Act requires that the place where any congregation or assembly shall meet, at which there shall be present more than twenty persons, besides the family and servants of the person in whose house such meeting shall be held, shall be certified and registered. In order, therefore, he contended, to render a religious meeting unlawful, according to the provision of this act, there must be present twenty persons of a particular description—of a certain class, twenty, exclusive of the family and servants of the owner or occupier of the place of meeting; but for aught the Court knew from the testimony of the witnesses, none of whom could not swear that there were twenty persons present, the congregation might be chiefly composed of the family of the owner of the field. He further contended, that a field is not a place which required registration: the term "place" of meeting is used throughout the Act; and, in the 11th section, that term is explained, and defined to be, a place with doors, bolts, bars, and locks. As therefore it did not appear in evidence that there were twenty persons present of the particular class required by the Act, and as a building, and not a field, was contemplated by the legislature, he contended that the conviction was unlawful, and must be quashed.—The magistrates, however, confirmed it; and hence Mr. Newstead became liable to the penalty of thirty pounds, or to three months imprisonment. A case was demanded on behalf of Mr. Newstead, for the opinion of the Court of King's Bench; but the advocates having proposed to abandon the prosecution, and engaged not to enforce the penalties, the friends of Mr. Newstead withdrew their application, having obtained all they could desire. The question of right, however, between the Rector and the preacher remains undecided. The writer of this article is assured, that Mr. Newstead, conscious of the purity of his intentions, and feeling the futility of a conviction that no human authority had a right to interfere in matters purely religious, that penal laws cannot be thrust between man and his Maker without a violation of the inalienable rights of conscience and of private judgment, was prepared to submit with cheerfulness to the consequences of his actions, and that he grieved not the Reverend Rector, the possessor of those feelings and motives, which could induce

him to investigate and carry on this prosecution. No one can differ more widely in his religious sentiments than the writer from both Mr. Pynock and Mr. Newstead; but God forbid that he should use against them any weapons but those of reason and persuasion. He did hope that the temper of the times had shamed them out of persecution and intolerance; and he is reluctant even now to give up the hope that these monsters sleep never to wake again. *Stanford News.*

Society for Converting the Jews.

Four Dutch Jew merchants and two other persons of the same persuasion in this country, named Solomons and Abrahams, attended at the Mansion House at the instance of another Dutchman, who stated that he belonged to the Society for the Conversion of the Jews: he stated his name to be Niechitz; that he had but recently arrived from Holland, and had become a Christian. On his arrival, he had introductions to several Jews, and among others Mr. Solomons, in the neighbourhood of Soho Square. This gentleman took him into a private room and lectured him on the implety of his embracing the Christian faith, of which he (Mr. Solomons) spoke in the most blasphemous language. Some days afterwards, witness was invited to dine at a house in Duke's place with some Dutch Jews: he went there, but instead of a good dinner, was assaulted by the persons present, and he at length escaped in the greatest terror of his life. This conduct he attributed to the fact of his having ceased to be a Jew. In opposition to this statement, Mr. Solomons represented, that the complainant had been in great distress in Holland, that several of the Jewish merchants clothed him, and sent him to England, and to maintain his reputation.

with recommendations to persons to further his interests. On his arrival, however, he went to the Society for the Conversion of the Jews, and tendered himself as disposed to abandon the religion in which he was educated. He was in consequence adopted a member of that Society, and received some assistance. Some days afterwards, he called on him, and told him he had something to inform him of, which he thought of importance to poor Jews: he then described the encouragement which the Society were disposed to give to any who were willing to become Christians,—to this he added the enumeration of the names of several persons who had pretended to become Christians, but who were Jews at heart, and who had got ample sums from the Society; he for one, he said, had taken the same course, and although he hated the Christian religion, should make the most of the Society. Understanding that it was the intention of some of his (Mr. Solomons') friends to do something for this man, he had felt it his duty to inform them of the principles he had avowed; he accordingly wrote him a letter, in consequence of which, when the complainant made his appearance, he was turned out of the house. The Lord Mayor said he had himself contributed to the Society alluded to, and very much feared his money had produced very little good; he had reason to believe that many designing persons had imposed upon the Society merely for fraudulent purposes. Whether the story now told was correct or not, he could not say; but at all events he could only recommend the injured party to prefer an indictment against the persons by whom he stated himself to have been so ill-treated.

Public Ledger, August 19, 1816.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,
The Christian's Survey of the Political World.

THE last month was distinguished by a remarkable occurrence in the Metropolis, the re-election of the Lord Mayor to the office which he has for the last year supported with so much honour to himself, and advantage to the city. Perhaps there never was an instance in which all parties concurred so completely with respect to the character of the person who was thus highly honoured; for though firm in his political principles, and those principles were in opposition to what had had the ascendancy for many years, yet in every instance all parties had reason to be satisfied with him, and for real activity and integrity he has not been surpassed by

any who before him filled the magisterial chair. The Common Hall, alive to his merits, displayed by the shew of hands, a very commanding majority in his favour, yet the Alderman, who was next in rotation thought it right to demand a poll, and thus gave the opportunity to the friends of his Lordship to come forward, and prove by a very great majority how high he stood in the estimation of his fellow-citizens. By the constitution of the city, the members of the Common Hall present two candidates to the Court of Aldermen to elect one, and in this case, though the latter did not feel exactly like the Common Hall, and the ideas of rotation might have

an impression on their minds, yet his Lordship was returned by them as the new Lord Mayor elect, and was to the satisfaction of every one, who is gratified at the honours bestowed on real merit, and sensible of the benefits of his administration, invested with a second chain.

The idea of rotation, or that every Alderman should in his turn be Lord Mayor, is of weight with those who do not rightly consider the nature of election, and who are guided by precedent rather than reason. If rotation is allowed, then what need is there of a Common Hall to fix upon two candidates for the office? The two next to the chair might be presented to the Aldermen, and the first returned without any form of meeting. But this would be taking away from the freemen their right of choice; and as the Aldermen are not elected by the whole body, but each separately by his own ward, it would be giving to each ward the right of appointment in succession, to the highest office of the city. If, therefore, a ward from certain causes should elect an improper person in the opinion of the other wards, yet the right of setting him aside is destroyed by this pretended right of rotation.

Again, when a person has distinguished himself by every thing valuable in the character of a magistrate, as in the case of the present Lord Mayor, and the re-election of him might be highly advantageous to the city by the completion of the plans which he had formed in his first mayoralty, yet according to the strange notion of rotation, the city is to be deprived of the benefit of his services, because forsooth the next person conceived that it was his next turn to fill the office, and he must be forced upon the city, though perhaps the consequence would be the paralysing of all the efforts of his predecessor. In fact it is necessary to mention only these few circumstances to shew the absurdity of the notion of rotation, which may be a tolerably good rule not to be broken into, except on such occasions as presented themselves at the last election.

But the re-election of the Lord Mayor is of consequence in other respects, as it manifests the declining influence of those persons who had for many years exercised a very great sway in the metropolis. The person next in rotation was a very decided advocate for the line of politics maintained by that party, and every nerve was strained to promote his election. Yet with every degree of exertion on the one side, and on the other every thing being left to the spontaneous movements of the electors, the rotation candidate could not obtain nearly half as many votes as his Lordship. Indeed, the principles of that party being

now thoroughly understood, and the advantages of adhering to it being very much diminished, its zealous advocates are becoming less active, and so many have suffered from its prevalence, that no new adherents are to be expected in the rising generation.

The above remarks on the pretensions of rotation may be applied to many other similar cases, where people are inclined to give up the use of their reason, and to be guided by mere precedent; to be slaves to paper documents instead of listening to the dictates of common sense; being servants of the letter, not of the spirit. This is no common case, but it is hoped that few of the readers of this survey are led away by such notions. They will examine for themselves, and act upon higher principles, reflecting that, even in the votes they may be called upon to give, there is a duty which they owe to themselves and their country, not to be frittered away by paltry considerations.

The account of several parts of the country has been melancholy from tumults, that have arisen from the depressed state of the manufactures, particularly those of iron. They have been quieted by the interference of the civil power, which prevents indeed the injuries that misguided men may do to themselves and their employers, but still their situation is a call upon the benevolence of others, which happily in this country will not be denied. To add to this distress a very extraordinary wet season has been highly injurious to the harvest, and the ports will soon be opened to our relief, which, from the Corn Bill, so injudiciously passed two years ago, have been shut. Thus, to add to our distresses, the bread has been made dearer, and with all the supplies to be expected from abroad, it is not likely that it should be lowered during the approaching winter. It is our duty to submit with resignation to this dispensation of Providence; and every one high or low must endeavour to allayate as much as possible the calamity.

Meetings have been held in several parts of the country, to take into consideration these distresses, and in most of them resolutions have been passed, containing very severe animadversions on the state of the House of Commons, and the representation of the country. The facts, authorized in the House of Commons itself, and no where contradicted, of the imperfection in the representation, the corruption attending the election of representatives, and the places and pensions held by the members, are particularly dwelt upon, and as the abuses are now universally known and felt, it is to be hoped that the remedy of them will no longer be delayed. The House of Commons is indeed by no means what it

presented in theory. Three circumstances have principally led to the change in the nature of that body.

The first is the innovation introduced in the reign of Henry the Eighth, of governing by sessions of parliament, instead of parliaments called for the business of the nation, and dissolved as soon as that business was performed. Before that time, two parliaments have been held in a year; after the innovation was made, a lengthened term was thought more convenient, and by that very improper bill now called the septennial act, parliaments are familiarly looked upon as for seven years duration; and the price of seats in the House is adjusted upon that principle.

The second circumstance is the allowance of placemen and pensioners to sit in the House, the consequence of which is, that in certain questions the votes of members may be determined by their situation, not by the propriety of the measure. This is an evil, intended to be guarded against by our ancestors; and now, when a member takes a place under government, a new election must be made for his town, borough, county, but the placeman by being re-elected, returns to his seat, and thus it is in the power of the proprietor of a borough to frustrate the intentions of the bill, by which placemen were excluded.

The third circumstance is, that many boroughs have through course of time greatly decayed, but the right of election remaining in them, they become the property of a few individuals. Thus London is represented by four members, but certain individuals in the country have twice the number placed in the House by their influence, and expected to vote according to the inclination of their principal.

Whilst these abuses prevail it is improper to say that the Commons in England are represented in parliament, or that the original institution is preserved; and it is not to be wondered at that in the legal and constitutional meetings of the country such abuses are to be weighed against. But though every friend of his country would gladly see these abuses destroyed, yet we must not be so sanguine in our expectations as to expect that the reform of parliament would be the panacea for all our evils. Indeed had the people been fairly represented in the House of Commons, no such measure as that late very injurious bill the Corn Bill could have passed, a measure as injurious to the land owners interest, which it was intended to protect, as it has been hurtful to the manufacturing and commercial interests, which it has nearly ruined. But still if the government of a country depends on the people, the more requisite it is, that the people should be well instructed, and virtuous. Let the

reformers then promote virtuous education and right principles, and then a House of Commons, the free objects of their choice, will be found capable of framing good laws for the public welfare.

France is exhibiting to the world a specimen of representative government. All the accounts, if they may be depended upon, manifest how little sensible that nation is of the value of such a government, how incapable they are of acting up to the principles of enlightened patriotism. If in our country there are men so desperately wicked as to use the name of government in the election of a member of parliament, still they have not the audacity to commit their crimes in the face of day. It is done privately and secretly. Their menaces or their bribes are conveyed with a certain degree of decorum, a tacit confession, that they are traitors to their country, in abusing their offices, and betraying even the government they pretend to support. But in France it is said, that the name of the king is publicly made use of, and persons are designated as being agreeable or disagreeable to him, who ought not in any way whatever to interfere in the choice of the people.

The result of the elections is said to be favourable to the ministers; that is the Ultra-royalists will not have the ascendancy in their new that they had in the last parliament. This will be a happy thing for France, as that wretched country may have a chance for something like government, if it has got rid of the ignorant and prejudiced men, who would have restored all the iniquity of bigotry, by which the Bourbon administration, particularly under the reign of Louis XIV. had been distinguished. One circumstance is favourable to their country: these Ultra-royalists, who were the first to destroy the liberty of the press, now feel the effects of their own base measure, and begin to find out the benefits of its freedom. The police too, whose arbitrary sway they admired, whilst they themselves governed its secret springs, has been a great curb to them; and in fact they are compelled now to acknowledge, that something must be done for the public as well as themselves. The debates therefore of the new legislative body will be interesting.

The King of Holland has opened his parliament at Brussels by a speech from the throne, in which he laments the increase in the price of provisions from the unfavourable weather that has prevailed on the Continent, speaks of measures to be introduced for promoting industry, commerce and works of public utility, of some statement of expenditure and income, of changes of territory with Prussia, of the formation of a militia and a complete

statement of expenditure and income to be laid before them. This parliament promises to be engaged in acts beneficial to their country, though their tariff of duties lately published shews them to be as blind as their neighbours to the advantages of a free intercourse between nations, which unfortunately in all of them are cramped by financial considerations.

The King of Wirtemberg is still quarrelling with his subjects, who seem resolutely employed in placing such checks on his authority, as are not suited to the old system of the petty German Princes. It is probable however, that the congress for the whole empire may take up some of these questions, and prevent the petty sovereigns from being too despotic in their dominions. The movements of that congress will be very interesting, but it is not likely that it will engender any thing like the Holy Roman Empire, which has been happily for the country so completely destroyed. The Prussians are still looking anxiously for their new constitution. The Emperor of Russia is said to have promised to abstain from any interference in German politics. This monarch has made a tour through great part of his European dominions, and has every where, particularly at Moscow, been received with the enthusiasm which his virtues excite. Poland under his dominion will be much happier than with its former aristocrats,

who wished no one to enjoy liberty but themselves.

The Dey of Algiers is employed in repairing his broken walls, but he will be long before he provokes again a similar chastisement. The event has however produced a very extraordinary letter, in the papers have not been deceived, and palmed a fiction on the public, from Lord Exmouth to his pretended Holiness the Pope. Little would our ancestors have expected, that a peer of parliament should salute such a character with the title of Holy Father, and much less to request his prayers. This is one of the symptoms of the decay of the ancient Protestant spirit, and makes it more incumbent upon us to set our children upon their guard against the delusive influence of the times.

The American accounts are favourable to the successes of the old Spaniards over their opponents in the countries bordering on the Gulph of Mexico, but still the agitation remains and it will not easily be quelled. The King of Spain has published upon his marriage a general pardon, but with so many exceptions, that the patriots of that country are not likely to be benefited by it. They are so much behind the rest of the world in knowledge and information, that it is in vain to expect there a speedy overthrow to despotism, priestcraft and the inquisition.

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Baptism.

(See pp. 308 and 436.)

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CORRESPONDENCE.

We are sorry that we are not at liberty to report from Mr. Belsham any other answer to the inquiry of D. D. p. 471, than that the *Commentary upon the Epistles of Paul*, which is the subject of that inquiry, is not yet in a state of preparation for the press.

ERRATA.

XL. p. 479. col. 2, four lines from the bottom, delete the comma after "party."
 ———— 480. col. 2. line twelve from the top, place an inverted comma before *Scriptures*.