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HISTORY AND BIOGRAPHY.

*Estimate of the Philosophical Character of Hobbes.**

[From Dissertation I. by Dugald Stewart, prefixed to Supplement to Encyclopædia Britannica, Vol. I. p. 59—65.]

THE rapid advancement of intellectual cultivation in England, between the years 1588 and 1640 (a period of almost uninterrupted peace), has been remarked by Mr. Fox. "The general improvement," he observes, "in all arts of civil life, and above all, the astonishing progress of literature, are the most striking among the general features of that period; and are in themselves causes sufficient to produce effects of the utmost importance. A country whose language was enriched by the works of Hooker, Raleigh, and Bacon, could not but experience a sensible change in its manners, and in its style of thinking; and even to speak the same language in which Spencer and Shakespeare had written, seemed a sufficient plea to rescue the Commons of England from the appellation of *brutes*, with which Henry the Eighth had addressed them."—The remark is equally just and refined. It is by the mediation of an improving language, that the progress of the mind is chiefly continued from one generation to another; and that the acquirements of the enlightened few are insensibly imparted to the many. Whatever tends to diminish the ambiguities of speech, or to fix, with more logical precision, the import of general terms;—above all, whatever tends to embody, in popular forms of expression, the ideas and feelings of the wise and good, augments the natural powers of the human understanding, and enables the succeeding race to start from a higher ground than was occupied by their fathers. The remark applies with peculiar force to the study of the mind itself; a study, where the chief source of error is the imperfection of words; and where every improvement on this great instrument of thought may be justly regarded in the light of a discovery.†

In the foregoing list of illustrious names, Mr. Fox has, with much propriety, connected those of Bacon and Raleigh; two men, who, notwithstanding the diversity of their professional pursuits, and the strong contrast of their characters, exhibit, nevertheless, in their capacity of authors, some striking features of resemblance. Both of them owed to the force of their own minds, their emancipation from the fetters of the schools; both were eminently distinguished above their contemporaries, by the originality and enlargement of their philosophical views; and both divide, with the venerable Hooker, the glory of exemplifying to their yet unpolished

* Born 1588, died 1679.

† It is not so foreign as may at first be supposed to the object of this Discourse, to take notice here of the extraordinary demand for books on *Agriculture* under the government of James I. The fact is thus very strongly stated by Dr. Johnson, in his Introduction to the Harleian Miscellany. "It deserves to be remarked, because it is not generally known, that the treatises on husbandry and agriculture, which were published during the reign of King James, are so numerous, that it can scarcely be imagined by whom they were written, or to whom they were sold." Nothing can illustrate more strongly the effects of a pacific system of policy, in encouraging a general taste for reading, as well as an active spirit of national improvement. At all times, and in every country, the extensive sale of *books on agriculture*, may be regarded as one of the most pleasing symptoms of mental cultivation in the great body of a people.

countrymen, the richness, variety, and grace, which might be lent to the English idiom, by the hand of a master.*

It is not improbable that Mr. Fox might have included the name of Hobbes in the same enumeration, had he not been prevented by an aversion to his slavish principles of government, and by his general disrelish for metaphysical theories. As a writer, Hobbes unquestionably ranks high among the older English classics; and is so peculiarly distinguished by the simplicity and ease of his manner that one would naturally have expected from Mr. Fox's characteristical taste, that he would have relished *his* style still more than that of Bacon† or of Raleigh.—It is with the *philosophical* merits, however, of Hobbes, that we are alone concerned at present; and, in this point of view, what a space is filled in the subsequent history of our domestic literature, by his own works, and by those of his innumerable opponents! Little else, indeed, but the systems which he published, and the controversies which they provoked, occurs, during the interval between Bacon and Locke, to mark the progress of English Philosophy, either in the study of the Mind, or in the kindred researches of Ethical and Political Science.

"The philosopher of Malmesbury," says Dr Warburton, "was the terror of the last age, as Tindall and Collins are of this. The press sweat with controversy; and every young churchman militant would try his arms in thundering on Hobbes's steel cap."* Nor was the opposition to Hobbes confined to the clerical order, or to the controversialists of his own times. The most eminent moralists and politicians of the eighteenth century may be ranked in the number of his antagonists, and even at the present moment, scarcely does there appear a new publication on Ethics or Jurisprudence, where a refutation of Hobbism is not to be found.

The period when Hobbes began his literary career, as well as the principal incidents of his life, were, in a singular degree, favourable to a mind like his; impatient of the yoke of authority, and ambitious to attract attention, if not by solid and useful discoveries, at least by an ingenious defence of paradoxical tenets. After a residence of five years at Oxford, and a very extensive tour through France and Italy, he had the good

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* To prevent being misunderstood, it is necessary for me to add, that I do not speak of the *general style* of these old authors; but only of detached passages, which may be selected from all of them, as earnests or first fruits of a new and brighter era in English literature. It may be safely affirmed, that in *their* works, and in the prose compositions of Milton, are to be found some of the finest sentences of which our language has yet to boast. To propose them *now* as models for imitation, would be quite absurd. Dr. Lowth certainly went much too far when he said, "That in *correctness*, *propriety* and *purity* of English style, Hooker hath hardly been surpassed, or even equalled, by any of his successors." *Preface to Lowth's English Grammar.*

† According to Dr. Burnet (no contemptible judge of style), Bacon was "the first that *writ* our language correctly." The same learned prelate pronounces Bacon to be "*still* our best author;" and *this*, at a time, when the works of Sprat, and many of the prose compositions of Cowley and of Dryden, were already in the hands of the public. It is difficult to conceive on what grounds Burnet proceeded, in hazarding so extraordinary an opinion. See the Preface to Burnet's Translation of More's *Utopia*.

It is still more difficult, on the other hand, to account for the following very bold decision of Mr. Hume. I transcribe it from an Essay first published in 1742; but the same passage is to be found in the last edition of his Works, corrected by himself. "The first polite prose we have, was *writ* by a man (Dr. Swift) who is still alive. As to Sprat, Locke, and even Temple, they knew too little of the rules of art to be esteemed elegant writers. The prose of Bacon, Harrington, and Milton, is altogether stiff and pedantic, though their sense be excellent."

How insignificant are the petty grammatical improvements, proposed by Swift, when compared with the inexhaustible riches imparted to the English tongue by the writers of the seventeenth century; and how inferior, in all the higher qualities and graces of style, are his prose compositions, to those of his immediate predecessors, Dryden, Pope, and Addison!

* *Divine Legation*, Pref. to Vol. II. p. 9.

fortune, upon his return to England, to be admitted into the intimacy and confidence of Lord Bacon; a circumstance which, we may presume, contributed not a little to encourage that bold spirit of inquiry, and that aversion to scholastic learning, which characterize his writings. Happy, if he had, at the same time, imbibed some portion of that love of truth and zeal for the advancement of knowledge, which seem to have been Bacon's ruling passions! But such was the obstinacy of his temper, and his overweening self-conceit, that, instead of co-operating with Bacon in the execution of his magnificent design, he resolved to rear, on a foundation exclusively his own, a complete structure both of moral and physical science; disdaining to avail himself even of the materials collected by his predecessors, and treating the *experimentarian* philosophers as objects only of contempt and ridicule!

In the *political* writings of Hobbes, we may perceive the influence also of other motives. From his earliest years, he seems to have been decidedly hostile to all the forms of popular government; and it is said to have been with the design of impressing his countrymen with a just sense of the disorders incident to democratical establishments, that he published, in 1618, an English translation of Thucydides. In these opinions he was more and more confirmed by the events he afterwards witnessed in England; the fatal consequences of which he early foresaw with so much alarm, that, in 1640, he withdrew from the approaching storm, to enjoy the society of his philosophical friends at Paris. It was here he wrote his book *De Cive*, a few copies of which were printed, and privately circulated in 1642. The same work was afterwards given to the public, with material corrections and improvements, in 1647, when the author's attachment to the royal cause being strengthened by his personal connexion with the exiled king, he thought it incumbent on him to stand forth avowedly as an advocate for those principles which he had long professed. The great object of this performance was to strengthen the hands of sovereigns against the rising spirit of democracy, by arming them with the weapons of a new philosophy.

The fundamental doctrines inculcated in the political works of Hobbes, are contained in the following propositions. All men are by nature equal; and, prior to government, they had all an equal right to enjoy the good things of this world. Man, too, is (according to Hobbes) by nature a solitary and purely selfish animal; the social union being entirely an interested league, suggested by prudential views of personal advantage. The necessary consequence is, that a state of nature must be a state of perpetual warfare, in which no individual has any other means of safety than his own strength or ingenuity; and in which there is no room for regular industry, because no secure enjoyment of its fruits. In confirmation of this view of the origin of society, Hobbes appeals to facts falling daily within the circle of our own experience. "Does not a man (he asks) when taking a journey, arm himself and seek to go well accompanied? When going to sleep, does he not lock his doors? Nay, even in his own house, does he not lock his chests? Does he not *there* as much accuse mankind by his actions, as I do by my words?"* An additional argument to the same purpose may, according to some later Hobbists, be derived from the instinctive aversion of infants for strangers; and from the apprehension which (it is alleged) every person feels, when he hears the tread of an unknown foot in the dark.

For the sake of peace and security, it is necessary that each individual should surrender a part of his natural right, and be contented with such a share of liberty as he is willing to allow to others; or, to use Hobbes's own language, "every man must divest himself of the right he has to all things by nature; the right of all men to all things being in effect no better than if no man had a right to any thing."† In consequence of this transference of natural rights to an individual, or to a body of individuals, the multitude become one person, under the name of a State or Republic, by which person the common will and power are exercised for the common defence. The ruling power

* *Of Man*, Part I. chap. xiii.

† *De Corpore Politico*, Part I. chap. i. § 10.

cannot be withdrawn from those to whom it has been committed; nor can they be punished for misgovernment. The interpretation of the laws is to be sought, not from the comments of philosophers, but from the authority of the ruler; otherwise society would every moment be in danger of resolving itself into the discordant elements of which it was at first composed. The will of the magistrate, therefore, is to be regarded as the ultimate standard of right and wrong, and his voice to be listened to by every citizen as the voice of conscience.

Not many years afterwards,* Hobbes pushed the argument for the absolute power of princes still further, in a work to which he gave the name of *Leviathan*. Under this appellation he means the *body politic*; insinuating, that man is an untameable beast of prey, and that government is the strong chain by which he is kept from mischief. The fundamental principles here maintained are the same as in the book *De Cive*; but as it inveighs more particularly against *ecclesiastical* tyranny, with the view of subjecting the consciences of men to the civil authority, it lost the author the favour of some powerful protectors he had hitherto enjoyed among the English divines who attended Charles II. in France; and he even found it convenient to quit that kingdom, and to return to England, where Cromwell (to whose government his political tenets were *now* as favourable as they were meant to be to the royal claims) suffered him to remain unmolested. The same circumstances operated to his disadvantage after the Restoration, and obliged the king, who always retained for him a very strong attachment, to confer his marks of favour on him with the utmost reserve and circumspection.

The details which I have entered into, with respect to the history of Hobbes's political writings, will be found, by those who may peruse them, to throw much light on the author's reasonings. Indeed, it is only by thus considering them in their connexion with the circumstances of the times, and the fortunes of the writer, that a just notion can be formed of their spirit and tendency.

* In 1661.

The ethical principles of Hobbes are so completely interwoven with his political system, that all which has been said of the one may be applied to the other. It is very remarkable, that Descartes should have thought so highly of the former, as to pronounce Hobbes to be "a much greater master of morality than of metaphysics;" a judgment which is of itself sufficient to mark the very low state of ethical science in France about the middle of the seventeenth century. Mr. Addison, on the other hand, gives a decided preference (among all the books written by Hobbes) to his *Treatise on Human Nature*; and to *his* opinion on this point I most implicitly subscribe; including, however, in the same commendation, some of his other philosophical Essays on similar topics. They are the only part of his works which it is possible now to read with any interest; and they every where evince in their author, even when he thinks most unsoundly himself, that power of setting his reader a thinking, which is one of the most unequivocal marks of original genius. They have plainly been studied with the utmost care both by Locke and Hume. To the former they have suggested some of his most important observations on the Association of Ideas, as well as much of the sophistry displayed in the first book of his Essay on the Origin of our Knowledge, and on the factitious nature of our moral principles; to the latter (among a variety of hints of less consequence), his theory concerning the nature of those established connexions among physical events, which it is the business of the natural philosopher to ascertain,† and the

† The same doctrine, concerning the proper object of natural philosophy (commonly ascribed to Mr. Hume, both by his followers and by his opponents), is to be found in various writers contemporary with Hobbes. It is stated with uncommon precision and clearness, in a book entitled *Scepsis Scientifica*, or Confessed Ignorance the way to Science; by Joseph Glanvill (printed in 1665). The whole work is strongly marked with the features of an acute, an original, and (in matters of science) a somewhat sceptical genius; and, when compared with the treatise on witchcraft, by the same author, adds another proof to those already mentioned, of the possible union of the highest intel-

substance of his argument against the scholastic doctrine of general conceptions. It is from the works of Hobbes, too, that our later Necessitarians have borrowed the most formidable of those weapons with which they have combated the doctrine of moral liberty; and from the same source has been derived the leading idea which runs through the philological materialism of Mr. Horne Tooke. It is probable, indeed, that this last author borrowed it, at second hand, from a hint in Locke's Essay; but it is repeatedly stated by Hobbes, in the most explicit and confident terms. Of this idea, (than which, in point of fact, nothing can be imagined more puerile and unsound,) Mr. Tooke's etymologies, when he applies them to the solution of metaphysical questions, are little more than an ingenious expansion, adapted and levelled to the comprehension of the multitude.

The speculations of Hobbes, however, concerning the theory of the understanding, do not seem to have been nearly so much attended to during his own life, as some of his other doctrines, which, having a more immediate reference to human affairs, were better adapted to the unsettled and revolutionary spirit of the times. It is by these doctrines, chiefly, that his name has since become so memorable in the annals of modern literature; and although they now derive their whole interest from the extraordinary combination they exhibit of acuteness and subtlety with a dead palsy in the powers of taste and of moral sensibility, yet they will be found, on an attentive examination, to have had a far more extensive influence on the subsequent history both of political and of ethical science, than any other publication of the same period.

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lectual gifts with the most degrading intellectual weaknesses.

With respect to the *Scepsis Scientifica*, it deserves to be noticed, that the doctrine maintained in it concerning *physical* causes and effects does not occur in the form of a detached observation, of the value of which the author might not have been fully aware, but is the very basis of the general argument running through all his discussions.

A remarkable Example of God's Providence, visible during a Journey of Christopher Crellius. Copied (Amsterdam, 1774,) from MS. Papers of Samuel Crellius, and now Translated from a Dutch Copy. The Original Letter was written in Latin.

[Communicated to the Editor by Mr. Vander Kemp, of the United States of America.]

SAMUEL CRELLIUS wishes happiness to H. V. O.

I WILL, to gratify your desire, communicate to you in writing the remarkable event, which you listened to with pleasure. When my father, Christopher Crellius, with other Unitarians was driven from Poland in the year 1666, he became acquainted in London with a pious woman, who was instructed by John Biddle, and was called Stuckey, the mother of Nathaniel Stuckey, a youth of bright hope, and mentioned by Sandius, in his Biblioth. Antitrin. page 172, but who, very prematurely, and if I am not mistaken, died in the sixteenth year of his age. This woman spoke to my father in this manner—"You, my dear Crellius! wander now as an exile, in poverty—a widower—burthened with four children; give me two of these, a son and a daughter, in England, and I will take care of their education." My father thanked her cordially, and promised to consider it: when returned to Silesia he consulted his friends on the subject, and departed with his eldest son and daughter in the year 1665 from Breslau, through Poland, towards Dantzic, to embark from there to Holland, and so to England. This voyage to Dantzic my father undertook with his own waggon and horses. His driver was the pious Paul Sagosky, *from whom* I heard an account of the event in Brandenburg, Prussia, in the year 1704, when he was far advanced in age.

It was afternoon, the sun declining to the west, when my father, only twelve Polish miles from Dantzic reached a tavern, in which he resolved to tarry that night, because he saw before him a large wood, which he could not pass through by day light, and he deemed it unadvisable to enter it towards night, uncertain if he should find another house, and, moreover, was not well acquainted with the road. They stopped then at the

tavern, and brought the waggon into a large stable, and fastened the horses to the manger. The landlady, her husband being from home, received them with civility. She gave orders to take the baggage from the waggon and bring it into the inner room, where she invited my father with the children to the table. Meanwhile the driver, when he had fed the horses, explored the spacious stable, not forgetting to scrutinize with careful anxiety every corner, because the taverns in Poland, at such a distance from cities and villages as this was, are seldom a safe refuge for travellers, and there is always apprehension of robbers and murderers. In this search he discovered in one corner of the stable a large heap of straw, of which he moved a part with a stick, when he perceived that this straw covered a large hole which emitted an offensive smell, while the straw was tainted with blood. On this he directly returned to the inner room, mentioned to my father in secret what he had seen, and saying that he doubted not that the landlord was a robber and murderer. My father left the room directly, and, having verified the fact, ordered directly to bring the baggage again on the waggon, and harness the horses.

When the landlady observed these preparations, she shewed her surprise, and dissuaded my father to proceed on his journey through such a large wood in a cold night, with two young children, and engaged that she would endeavour to render his stay as comfortable as it was in her power; but he replied, that something very interesting had struck his mind, which rendered it impossible for him to remain there, and compelled him to proceed on. He thanked her for her civilities, went with his children into the waggon, and departed.

When they were arrived in the wood, they met the landlord driving home a load of wood, who accosted my father, "Sir," said he, "I beg of you, what moves you to enter this wood, so large and extensive, and cut in two or three cross roads, in the fall of the evening, at the approach of night; I doubt not, that you will lose the right road, and remain in the wood during night: you endanger your health and place that of these young children in jeopardy; return rather with me to my tavern, there you may refresh yourself and your horses, spend the night comfortably, and continue your journey early in the morning. My father answered, that he was obliged to proceed on his journey, however unpleasant it was. The landlord urged his entreaties with greater importunity, and approaching my father's waggon, and taking hold of it, he renewed to dissuade a further process with a lowered brow and a grim countenance, and insisted that they should, and must return; on which my father ordered the driver to lay his whip over the horses, to disengage himself from this dangerous man, in which he succeeded.

They then proceeded on. My father, sitting in the waggon, sent up his prayers in an audible voice to his God, as was his usual custom on his travels, and recommended himself and those dear to him in this perilous situation to his providential care, in which devotion he was accompanied by the driver and his two children. Meanwhile the sun was set, an increasing darkness prevailed, they lost the road, entered a deep swamp, in which soon the waggon stuck, the horses being too fatigued to draw it out again. My father and the driver jumped from the waggon in the mud, strengthened every nerve, and animated the horses with words, and the whip, but all in vain; the waggon could not be stirred one single inch. My father became apprehensive that he must pass the night in that dreary spot, and that he or his driver should be compelled to leave the wood next morning, and search for assistance in the nearest village, without even a prospect of success; meanwhile nothing was left him but silent ejaculations to his God.

After having covered his children as well as he could, and secured them against a rigorous cold night, he walked to a little distance from his waggon, and employed himself in sending up his prayers to his God, when he saw a man of small stature, in a grey or whitish coat, with a stick in his hand, approaching him. After mutual salutations, this man asked my father what he did there, and why he travelled in the night, and especially through such a wood? My

father explained then to him the whole, and begged him to assist him and his driver, to try once more if with his assistance they might draw the waggon and horses from the mire of that swamp, and bring them into the right road. I will try, said he, if I can effect something; upon which he approached the waggon, and placed his stick under the fore wheels, and appeared to lift these a little; the same he did to the back wheels, and then put his hand to the waggon, to draw it with my father and the driver, out of the mire. He called at the same instant to the horses, who, without any appearing difficulty, left the swamp and drew the waggon upon solid ground. After this the stranger conducted them into the right road, from which they had wandered; and told them to keep now that road, and neither deviate from it to the right or left, and when, said he, thou shalt arrive at the end of this wood, you will discover at some distance a light in one of the nearest houses of the village, which you must pass. In that house lives a pious man, who, although it is so late, will receive you civilly and give you lodgings for the night. My father cordially thanked this man for his assistance and instruction, and, while he had turned his face from him to put his hand in his pocket and offer him some money, he had disappeared. My father looking towards him again saw nobody; he looked all around him, and even searched awhile for him, but could not find him again: then he called with a loud voice, where art thou, my friend! return, I pray you, towards me, I have yet something to say to you; but he received no answer; neither saw his deliverer again. Surprised and astonished, he waited yet a long while, ascended his waggon, and thanked God for this favour. They arrived in safety through the wood, and saw the light in that house, of which the stranger had spoken. My father knocked softly at the window, upon which the master of the house opened it, and looked out to see who there was. My father asked if he could give him lodgings? He replied by asking how they came so late, and why they proceeded on their journey after midnight, not far from daybreak? My father developed the reason in few words, and was then amicably received. When at table my father gave him a more circumstantial account, and asked him if he ever had seen or known such a man, as he who conducted him to the right road in the wood, and of whose countenance and clothes he gave him a description: he answered, that he knew not such a man, but that he knew very well that the tavern at the other side of the wood was no safe place for travellers. After awhile, he looked accidentally to one of the corners of the room, not far from the table, where he saw some books on a bench. Taking one of these and looking into it, he saw it was a book of a Polish Unitarian. This curiosity alarmed the master of the house; but as soon as my father perceived this, he said to him, keep good courage, friend! I shall not bring you into any difficulty for that book, neither inform against you for heresy; and to give you more confidence in this assurance, I must tell you that I too am an Unitarian. Then he told him his name, which by fame was known to his landlord, who now full of joy was delighted to receive such a guest in his house. My father adored the ways of God's Providence, in bringing him to this place. This man was a linen-weaver, who, when the Unitarians were banished from Poland, remained here for several years hidden through the favour of a nobleman, the lord of his village, and liberal-minded in religion. He would not permit my father to start next day, but persuaded him to tarry with him a few days more, and treated my father, with his children and the driver and horses, very hospitably.

There are more examples of a particular providence in regard to the Polish Unitarians, of which I lately told you some; and it would be a desirable thing, if all these had been directly recorded by those who could bear witness to them. Farewell.

Amsterdam, Aug. 1730.

MISCELLANEOUS COMMUNICATIONS.

Some Observations on the Sermons of Missionaries. Translated from the Spanish of P. Feyjoo, a Monk and Public Writer to the King of Spain, in the last Century.

[Translated and Communicated by a Lady, S. E. D.]

FRIEND AND SIR,

I RECEIVED your letter of the 4th of November, which I perused with singular pleasure, as in it you express an inclination to employ that portion of your time usefully, which being exempted from the duties of your profession is at your own disposal, and cannot be better employed than by continuing the sacred ministry of preaching in the neighbouring towns in the manner of a missionary. On this subject you tell me you not only hope for my approbation, but likewise that I would impart any particular observations which may occur to me on this topic, to render the employment more beneficial.

To this I answer, that in regard to my approbation there can be no doubt, when the thing proposed is such as demands from the most indifferent not merely acquiescence but applause. I assure you if I had been endowed with necessary talents for preaching, when the king granted me an exemption from the service of the cathedral, I should in some measure have devoted myself to this ministry, alternately with that of public writer, an occupation in which I was already engaged; and in all probability my health would have been benefited by some bodily exercise being mixed with the inevitably sedentary employment of writing: however I wanted the two indispensable qualifications for missionary labours, virtue and strength of lungs, or, in other words, neither soul nor body allowed my undertaking the office of a preacher. With respect to virtue even in an exemplary degree, I know I might have acquired it, my free will co-operating with the aid of divine grace; but weakness of chest was incurable, being constitutional, and a defect I have suffered from even in my earliest years.

As to the observations you desire me to make, what can I say that you have not already anticipated? But as I have for a long time remarked certain inconveniences which result from the discourses of particular preachers, owing to the vehemence of their zeal to correct vice, though otherwise discreet and learned men, I shall offer two reflections to your consideration on those inconveniences and their cause.

First, I have observed that in the sermons of missionaries, it frequently happens that the preacher becomes heated by exaggerating the mischief occasioned by some one particular vice to the souls of his auditors: I repeat, it is very common to magnify much beyond its real extent the prevalence of this vice amongst the inhabitants of the town where he preaches. This is highly reprehensible, and, far from conducing to reformation, tends to increase the general corruption. I will explain my position. The diseases of the soul are not less contagious than those of the body; they are even more so. It is only some particular species of bodily sicknesses that are infectious, but every malady of the soul (all moral vices) may be communicated. Two circumstances must concur to render a distemper contagious, a transmission of the breath of the sick person and a previous disposition to the disorder in the receiver. When an epidemic disease rages in any town, all the inhabitants are not affected, either because the morbid exhalations from the sufferers do not extend to all those in health, or because there is not a disposition in every constitution to imbibe that kind of contagion. Now for the application of this theory. The maladies of the soul transfuse or communicate their malignant influence by being known: while they are concealed they only injure the heart that engenders them, but when they are published, their noxious vapours form an atmosphere more or less extended according to the degree of publicity, sometimes reaching to a large town, sometimes to a whole province; and within this sphere their baleful influence is felt by every individual in the least disposed to inhale the poison: in short, on all whose ruling passion inclines them to the vice thus published.

But to explain the thing in simple and natural terms, throwing aside metaphors and allusions, I will make the moral mechanism (if I may be allowed the expression) of what passes in this matter appear clearly.

Men reciprocally inspire each other with decency: those especially who are eminently modest, possess great influence over others. The man who lives in the society of persons whom he believes to be virtuous, is checked by this consideration, and restrained from indulging any passion that may lead him to the commission of a particular fault; because he is aware his shame would be in proportion to the scarcity of bad examples to keep him in countenance. Let us suppose the case that by some means this man discovers the persons whom he thought virtuous are in reality vicious characters, that they have yielded to the temptations which assault him, what will be the consequence? He will more easily give way to his irregular propensities, not only through the direct incentive of bad example, but also by the removal of the restraint which the supposed virtue of his companions and neighbours had hitherto imposed on his mind. From hence it is plain how much harm may be produced by proclaiming the prevalence of any particular vice in a town or district. However, may not this abuse of the pulpit be a mere imagination of my own, raised for the sake of combating it? Would to God it existed only in my fancy! I have received but too certain information of its reality, and sometimes I have witnessed it myself. I once heard a preacher of no small eminence declaim in his discourse against a particular vice, which although frequently very mischievous, was not more prevalent in the town where he preached, than in any other place of equal size:—however, his mind inflamed with zeal represented the evil of such magnitude, that he exclaimed all the inhabitants were guilty without exception, raising his voice to its utmost pitch, and repeating *all, all*, that he might leave no doubt of the universality of the inculpation. Was not the effect on his congregation such as I have stated, answerable to the enthusiasm of the orator? In general, whatever multiplies delinquents in opinion, in reality multiplies crimes.

There exists another abuse very nearly allied to the former, which, by being more common, is, perhaps, still more pernicious:—many preachers in sermons they call moral (and all ought to be of this description), frequently introduce invectives against the sex, insisting on the fragility of women, not reflecting that this encourages vicious men in their criminal enterprises. To exaggerate the weakness of one party is to strengthen the audacity of the other, and augments the evil on both sides; since while the confidence of men is increased, women are furnished with an excuse for their failings. Would it not be more adviseable to reprove the aggressors, than inveigh against their victims? I have written elsewhere what I repeat here, *That whoever would render all women, or nearly all women chaste, must begin by reforming all men.*

The second remark I have to offer on missionary sermons, is, that they call on men to repent through dread of the Divine justice, but rarely or very slightly excite them to love God on account of his infinite goodness. I allow that God is not only supremely benevolent and merciful, but likewise rigorously terrible and just, but with this difference, he is good from the excellence of his nature, he is terrible on account of our wickedness. I likewise allow that the fear of God is holy; I allow there are circumstances in which it is proper to give particular weight to motives derived from terror; I allow God ought to be feared as well as loved: there is no doubt in all this;—but the question is, whether fear or love is the strongest incentive to obedience, and which of the two is most agreeable to our Creator. On this point I shall call in the great authority of St. Bernard to decide. "God," says he, Sermon 83, "exacts from his rational creature, that it should fear him as a master, honour him as a father, and love him as a husband. Now which of these three species of tribute is most pleasing to him? which most suitable, which most worthy? Without doubt it must be that of love." He pursues this subject through the whole discourse, extolling in the most beautiful language the great superiority of love over fear, both as to its pleasing God and being useful to ourselves.

The divine St. Francis de Sales goes

still further (Practice of the Love of God, Book II. Chap. 8): he says—"Love is the universal means of our salvation, which mingles with every thing, and without which nothing is salutary." This is to assert that love is the universal remedy for all the diseases of the soul; it is the liquid gold that the alchymist sought in vain to cure bodily infirmities. Christ, our Redeemer, when he came into the world, drew it from heaven to heal all those of a spiritual nature: before his coming, the prophets, who were the preachers under the ancient law, denounced threats and terrors; but when Jesus appeared, the tone of preaching changed, passing as we may say from the warlike Phrygian to the soft Ionian measure, wooing with the most affectionate sweetness of the lyre, those who were before intimidated by the martial sound of the trumpet. The Gospel no where resounds with the formidable titles of God strong and terrible, God of vengeance, Lord of hosts, or God of armies, which in the Old Testament made the nations tremble; on the contrary, in our Saviour's discourses, he very frequently calls God our Father. He is mentioned fifteen times in a sermon that is contained in the 5th, 6th and 7th chapters of St. Matthew, and always under this denomination, either simply your Father, or with the addition your heavenly Father, so that he calls on us to fulfil our duties not as servants through fear, but as sons through love.

St. Paul as well as Jesus represents God as the beneficent, the universal Father of mankind. He generally begins his Epistles, which are really so many missionary sermons, with this salutation full of benevolence and kindness—"*Gratia vobis, et pax a Deo Patre nostro et Domino Jesu Christo:*" nor does he omit this kind introduction even to the Galatians, who deserved the severest rebukes for their declared propensity to apostatize from Christianity to Judaism, which they had before abandoned.

Thus spake St. Paul because Christ had thus spoken. Christ was the promulgator of the law of grace and St. Paul a learned interpreter of that law; he who most deeply penetrated its spirit, as opposed to the spirit of the ancient law. In what does this difference consist? One is a law of servitude, the other a law of liberty. In the first God treated men as his servants, in the latter he regards them as children: in one he rules them by motives of fear, in the other by motives of love. This is precisely what the Apostle writes to the Romans (chap. 8.) intimating that those who embraced the Gospel should no longer be subject to the timid spirit of bondage, but should be governed by sentiments of love suitable to the children of adoption. ("*Non enim accepistis spiritum servitutis iterum in timore, sed accepistis spiritum adoptionis filiorum, in qua clamamus abba Pater.*")

Having now strongly inculcated the propriety of leading men to virtue by motives of love rather than those of fear, an opinion founded on the most venerable authority; it is easy to enforce it by considerations of the greater utility of this method, motives to obedience derived from love being more agreeable to the goodness of God, and more conformable to the nature of rational creatures. The submission of a servant which springs from fear, is a very different homage from the willing tribute of affection: the servant obeys reluctantly, the son with delight; one follows his inclinations, the other struggles against difficulty; one is allured by the beauty of the object, the other cannot advance a single step without subduing himself; one finds a road if not entirely smooth, at least with but few inequalities, the other in every passion encounters a fresh impediment.

You must clearly perceive by what I have said of fear, as opposed to love—I mean *servile dread*; for filial fear is not only compatible with love, but may be regarded as a disposition conducive to it. The dependence of a slave on his master differs widely from the dependence of a child on his father: the slave dreads the scourge, the child only fears to give offence. The Lord is terrible to the slave, but the father is venerable to the child; the slave suffers chastisement as an act of vengeance, the child receives it as intended for his good; the slave regards it as the effect of stern dominion, the child as means employed for his improvement in virtue.

I think I have sufficiently proved by what has been said, that a preacher

ought to avail himself of motives drawn from love, preferably to those that spring from fear. But one excellence still remains to be mentioned, which gives infinite advantage to the former; it consists in this, that love ennobles every good work that proceeds from this generous sentiment, and renders it much more pleasing to God than any thing which is the offspring of fear, inasmuch as when love has attained that perfection, which we denote by the term *charity*, it becomes deserving of that ineffable felicity, the duration of which no time can limit, and that surpasses in greatness all the human mind can conceive. To this happiness neither obedience to the commandments of God, nor freedom from sin, can ever raise us, if we are merely influenced by fear: it is the reward of love alone.

But supposing eternal felicity were doubtful, would not the certainty that God loves us, oblige us in return to love him with all our powers? Men love each other, and run the risk of meeting with reciprocal affection. Examples of this are innumerable: we meet with them in every page of history. Here we read of a man who, at the expense of his fortune, relieves his friend from want, and is afterwards reduced to the same situation, without receiving the smallest assistance. In another place we find a veteran who, after shedding his blood in defence of his country, is repaid by total neglect. Again, a third person divests himself of his offices and employments to confer them on his friend, and raise his consequence on the ruins of his own.

Let us revert to what passes between the sexes in this matter, and gives rise to such endless complaints; though I must remark that if the affection be criminal, the ingratitude is well deserved: each party accuses the other of perfidy, and what is worse, the accusation being true on both sides, the warning is of use to neither. How differently does God behave towards us! That he loves all those who love him, is a proposition of eternal truth—a sentence he himself has pronounced by the mouth of Solomon, "*Ego diligentes me diligo*," (Prov. viii.): and it is repeated in the Gospel of St. John, chap. xiv. What honour! what happiness! Among mortals, he who loves the best cannot be sure of a return, even when the claims of gratitude are superadded to the strongest titles; for how often does it happen, that the man who receives a favour turns his back on his benefactor, the subject abandons the prince, the prince the subject, the son forsakes his father or the father neglects his son.

[*To be concluded in the next No.*]

Notes for the Monthly Repository, by Mr. Fr. Adr. Vander Kemp.

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

Mon. Repos. V. 49.

I DO not hesitate in the least to declare that note in the Eclectic Review without any truth. I am persuaded I must have heard of the fact, if it were as it is asserted. Venema, who wrote against Crellius, and respected him, La Croze, who loved him, and was his constant correspondent, and bewailed his errors, as is evident from their correspondence, never suspected it. Till his death Crellius was a member and a patron of the collegiants at Amsterdam, who were generally Unitarians. He went to their place of meeting with his sister every Sabbath day, when they were the *only* remaining members, and she proposed to serve their God at home, which he declined, full in hope of a revival, and he lived till he did see the congregation again increased to seventy. This I have been often told by respectable members of that congregation, who at *that* time could not suspect that Crellius's religious opinions would stand in need of their evidence. I know all this is negative proof. I shall therefore copy you the opinion of Bockius, whose orthodoxy as a Trinitarian was, as far as I know, never doubted. He says, in the *Nova Litteraria*, Hamburg. 1747, p. 703, "there is a story that Crellius repented of his errors towards the close of his life, and gave clear proofs of unfeigned penitence." This Paul Berger, Archdeacon of Harmspruck, thinks not improbable (see the same Work, 1748, p. 345,) because, while he was residing at Amsterdam, Crellius in the year 1731 informed him that in consequence of conferences with the celebrated Schaaft, his belief of some opinions had been shaken, so that he was in doubt concerning them.

But in the same Work for 1740,

pp. 92 and 480, we are assured that Crellius to the last moments of his life remained an Unitarian. This, also, his brother Paul has repeatedly declared to me. Stosch, in his History of the Eighteenth Century, which Jablonski has made the third volume of his Ecclesiastical History, page 424, says, "I remember that Crellius, when I visited him at Amsterdam, in 1742, and we conversed much on various doctrines of Christianity, declared to me with some warmth that he did not adopt the system of Socinus, but rather with his whole heart believed the doctrine of the satisfaction of Jesus Christ, in the sense in which it is taught by the Remonstrants, and that he was persuaded that through Jesus Christ all men would at some time be saved and delivered from the pains of hell." He added, "that he was certain that there were now to be found few or no Socinians, properly so called." In Strodman's *Europ. Litter.* tom. i. p. 280, Crellius himself thus writes, "I have at all times as well among the Unitarians as the Remonstrants, taught the expiatory sacrifice of Christ, and my instructions have not been contradicted." Fred. Sam. Bock. Hist. Antitrin. Lips. 1774. tom i. pt. i. pp. 167, 168.

Stosch, mentioned above by Bock, likewise says, "it seems to me to be asserted without good reason, that Crellius renounced his errors before his death." Stosch was a Trinitarian as well as Bock. His book is a college book, used in the Dutch Academies as a text book in ecclesiastical history.

I ought, perhaps, to notice, that Samuel Crellius, referred to in what precedes, is not to be confounded with his great uncle, the famous John Crellius, who was one of the Fratres Poloni.

His works are mentioned by Bockius.

Gen. Repos. and Rev. Vol. IV. pp. 387—389. Cambridge, 1813.

Mon. Repos. No. LIII. Vol. V. April, 1810.—*Stricture on J. Crellius by a French Writer, justified.*

Ephes. v. *vs. ult.* Quia maritus punire etiam potest inobedientem et immorigeram. Omnis potestas præcipiendi (suo inquam nomine non alieno) potestatem etiam habet, aliquam saltem, puniendi.

Page 430. *Coloss.* iii. 19. Non prohibetur autem ab Apostolo, neq charitati maritali in uxores adversatur, moderata admodum et prudens, ad emendationem salutemque uxorum comparata castigatio, sive verbis ea perficiatur, quæ omnium est brevissima, et maxime licitâ, sive factis aliquibus, ad quod castigationis genus tarde admodum et lente, et non nisi summo cum consilio accedendum est, nec id leves ob causas, sed ob gravissimas demum suscipiendum.

Ethicæ Christ. cap. xii. p. 429. *Jo. Crellii* Op. Bibl. Frat. Pol. tom. iii.

Add. to p. 11, *of Socinus's Life, by J. Toulmin.*—*Socinus visiting Great Britain.*

Przipcovii Op. in fol. p. 419. Eleutheropoli, 1692.

SIR, *Wisbeach, Oct.* 14, 1816.

I BELIEVE it is very generally understood that field-preaching is illegal; and, until a recent prosecution under the Toleration Act, (see p. 624,) which rendered a new and more close examination of the subject necessary, I had been accustomed to consider the law so established. That examination raised considerable doubts in my mind; and although the magistrates in that case decided that a field is a "place of meeting" within the contemplation of the legislature, and therefore requiring registration, I was very far from being satisfied with their decision, and subsequent consideration has convinced me it was wrong.

The prosecution to which I have alluded arose at Doddington, in the Isle of Ely, and was instituted by the Reverend *Algernon Peyton,* Rector of that village, against Mr. *Robert Newstead,* a preacher in the Methodist connexion, who early in the spring of the present year thrust himself in the Rector's estimation, into his parish, and preached in the open fields to part of his flock. The Reverend Rector deeming this a very serious and unpardonable offence, in the plenitude of his zeal to put down sectarism, and support mother-church, convicted Mr. Newstead, with the assistance of a brother magistrate, in the *full* penalty which the Toleration Act imposes. Mr. Newstead appealed to the last General Quarter Sessions, at Wis-

beach, where, as his friends had expected, the conviction was confirmed. It was the intention of Mr. Newstead's friends to remove the conviction into the Court of King's Bench; but the Rector perceiving their determination, and being very well disposed to get out of a business which was likely to become more troublesome to him than at first he seemed to apprehend, proposed that if they would desist from carrying the projected measure into effect, he would not enforce the payment of the fine, but would suffer the prosecution to rest. This proposition was acceded to; and such, Sir, is, and always hath been, either immediately or remotely, the certain effect of a persecuting or illiberal interference in religious matters: the Doddington prosecution, like all which have preceded it, hath terminated in the establishment and advantage of the party intended to have been suppressed; for a chapel hath been since erected in the parish, which is attended, I am informed, by a considerable number of the parishioners, to the extreme vexation of the orthodox spirit of the Rector.

It is important to Unitarians, and particularly so to Unitarian Missionaries, to ascertain how far this decision is correct; and it becomes the more important, since, if preaching abroad be illegal, I am extremely doubtful whether a prosecution might not be instituted under the statutes of Elizabeth and James I. which do not appear to be repealed, but merely suspended, by the act of William and Mary, as well as under the late Toleration Act.

At the time of the Revolution, Popish recusants were viewed with a very jealous eye; their principles were deemed subversive of the laws of civil society, and their attachment to the expelled family rendered them just objects of suspicion and alarm to the new dynasty. The Protestant recusants, as friends to liberty, were warm in their approbation of the change; and such was the opinion which the new government entertained of their loyalty, that, but for the danger which might have resulted to it in its then infant state, from the grant of unrestrained religious liberty, in consequence of the avowed hostility of the Papists, and the ease with which they might have availed themselves of that grant to effectuate their machinations, it is highly probable that no qualifications would have been required from Dissenting Protestants, nor any restrictions imposed upon them, save such as were common to Established Protestants. The meetings of the former might, in that event, have been of the most private kind; and under colour of Dissenting Protestant religious assemblies, the most seditious and dangerous meetings might have been held by the friends of the old dynasty, and these might have terminated in the subversion of the new order of things. Hence the necessity for registration, which renders the meeting public, and enables the agents of government to resort to it without difficulty, to ascertain the cast of its character. If then *publicity* be the sole object of registration, can it be necessary to register a field? Is not a meeting in a field necessarily *public*? of that public nature, that no plans dangerous to the government can be there entered into, or even projected, without immediate detection? Publicity is certainly the only object of registration; and as a field is necessarily public, the registration of it cannot be requisite.

The words of the statutes are "place of meeting," which would certainly comprehend a field, if the object of the acts required that construction; but the object of these statutes appears to be answered by the nature of a field; and, moreover, this term, "place of meeting," is defined, in the eleventh section of the late act, to be a place with a *door* capable of being locked, bolted, or barred. A field cannot come within this description; it is necessarily excluded. A *building* may have a door, and it is a place of this kind only, where meetings may be secretly held, which was contemplated by the legislature at the time the Toleration Acts were passed.

Agreeably to this view of the subject, wherever the legislature have deemed the registration of a field necessary in order to effectuate the object of a law, the term has been used. Thus in Pitt's notorious acts of 1796 and 1799, for suppressing popular assemblies, the terms are "house, room,

field, or other place;" and since the object of the Toleration Acts does not seem to require the registration of a field, this is a conclusive argument, in my opinion, in favour of the construction I have endeavoured to establish.

For these reasons, I submit, that in order to legalize field-preaching, it is unnecessary to register the field.

W. REDIN.

Letter to the late Rev. T. Lindsey, from Paris, 1801. Communicated by Mr. Rutt.

SIR, *Clapton, Oct. 12, 1816.*

THE following letter was communicated to me by my excellent friend, to whom it was addressed, with liberty to copy it. Should you wish to preserve the letter as a record of some appearances and expectations, at the time when it was written, described by an intelligent person well situated for observation, it is at your service.

I was acquainted with the gentleman who wrote this letter, when he lived in England, which he left in 1791, and has since resided constantly at Paris. He is yet living there, or at least, was so, subsequent to the restoration, or rather the *imposition* of the Bourbons. J. T. RUTT.

To the Rev. Theophilus Lindsey.

Paris, 25th Dec. 1801.

"DEAR SIR,

"I know not whether I ought to make any apologies for writing to you, but I have been in the habit of doing, or at least supposed to be doing so many strange things for these ten years past, that I seem to myself as privileged beyond the ordinary routine of society. My letter, however, will be of a very harmless nature, compared with others which I am accused of having written, and will commit neither of us, if it should fall into other hands than your own. The business is as follows.

"About two or three months since, a letter from a society in London, calling itself a missionary society, was sent me; the writers of which requested information on divers subjects, particularly with respect to the state of religion in France, and the best modes of propagating the pure Gospel of Jesus Christ. The society proposed at the same time the printing and distributing ten thousand copies of the New Testament, with a prologomenon of about one hundred pages, containing proofs of the truth of the Sacred Writings. I collected from the style of the letter that the writers and the society they represented were of the Calvinistic persuasion, and I presume belonging to the class called in England Methodists.

As the inquiry appeared to me to come from good and somewhat intelligent men, I answered their letter at some length, I believe in eight or ten sheets. I gave them an account of the present state of religion and irreligion in the republic of the different sects, both Catholic and Protestant, which at present divide it. I gave them a sketch of what had been done by the government for the restoration of worship, and what were likely to be the effects of its interposition. My letter in short was so couched as to apply to Christians of every denomination; and I was careful not to prevent by the explanation of my sentiments the good which I might in future do by furthering the views of the society, since their views appeared to me benevolent and praise worthy.

"An answer has been received to that letter, in which the society at large to whom my letter has been read, return me their thanks and request a continuance of the correspondence. Now as the continuance of this correspondence will necessarily draw me into further measures, for this is meant by the letter, I am very desirous of knowing what this society is, and with what propriety I can hold intercourse with it. The society knows nothing farther of my religious opinions than that I am a Dissenter. Of this I thought it right to inform them. It appears that they are also of this class. This is a point of contact which gives me some confidence. As Christians, Protestants and Dissenters, we are agreed, but I presume that in all other points we are very diversant. I have mentioned this plan of religious revolutionizing to some Italian prelates, and have taken measures for settling a correspondence with a Benedictine Monk of considerable abilities, who is at present in a convent at Rome. The society from a hint I gave them are anxious to make a proselyting excur-

tion into the Cisalpine and Ligurian Republics. I think there would be a plentiful harvest, but the disposition in these countries to reform is much more liberal than they are aware of. My ecclesiastical acquaintance on that side, those who are believers, are in general Unitarians, which is a kind of proselytism the society would not perhaps wish to promote. I have conversed, also, with M. Gregoire, the late bishop of Blois, on the subject. He will support it so far as the general interests of Christianity are concerned: but though he has quitted his ecclesiastical functions, having been just named a senator, I do not hope that he will enter into all the projects of religious reform, though he will go pretty far.

"You know that we are on the eve of great religious changes in this country; what they will be I know not yet, for the opposition is great and various. I am about to publish a translation of *The Corruptions of Christianity*, and *Priestley's* Answer to *Volney*, or rather *Dupuis*, of which I have acquainted those gentlemen. I should like, also, to publish the *Comparison*, which the Dr. has had the attention to send me; but I must wait for assistance. I am convinced these Works would be very seasonable at this moment: there are many yet who have not bowed the knee to Baal, and many also who want only a little assistance to put themselves in an erect posture.

"As our house is the general rendezvous of strangers, I have pretty good opportunities of knowing the progress of religious opinion on the Continent. I am assured that Unitarianism is making very rapid progress in Germany; and that there is scarcely a church, of which the pastor, if he be at all intelligent, is not a convert to this faith. With the state of the church of Geneva you are no doubt acquainted.

"I do not enter on any political topic, except to offer you my congratulations on the restoration of peace between the two countries. I say nothing respecting myself except to observe, that whatever my former friends in England (for I do not presume I have any now left,) think of my conduct, there are very few points, and those points of prudence, in which I do not feel the most perfect self approbation.—I have laboured, not against England, but for the establishment of rational liberty in France without which it would have been lost in the [heart] of Europe. Happily for England, for France, and the world, our efforts have not been in vain. I beg my best respects to your respectful colleague, Dr. Disney, and to Mr. Hollis: I should also request you to present them to ——— but I am told I have entirely forfeited that gentleman's friendship: I have received that information, indeed, from a suspicious quarter ———, whose conduct in London has led me to break off all communication with him for some years past.—I shall be glad to be mistaken. To those who may still remember me I beg to be equally remembered, and remain,

"Dear Sir,

"Your affectionate & faithful Servant,

———."

"*Rue Varennes, 667.*"

Pullin's Row, Islington,
Oct. 11, 1816.

SIR,

YOUR readers will, probably, be pleased with the following particulars of Sir John Dodderidge, ancestor of the pious and amiable Dr. Philip Dodderidge, and noticed by Job Orton at the commencement of his excellent Life of Dodderidge, in terms of high commendation. According to Orton, he died at Forsters, near Egham, Surrey, though he was buried at Exeter, in the cathedral, where a superb monument is erected to his memory. Such a truly estimable character is at once an ornament to human nature and a blessing to his country.

"Sir John Dodderidge, Knight, was born in this county (Devon) bred in Exeter College, Oxford, where he became so general a scholar that it is hard to say whether he was better artist, divine, civil or common lawyer, though he fixed on the last for his public profession, and became second justice of the king's bench. His soul consisted of two essentials, ability and integrity, holding the scale of justice with so steady an hand, that neither love nor lucre, fear nor flattery, could bow him on either side. It was vehemently suspected in his time, that some gave large sums of money to purchase places of judicature; and Sir John is famous for the expression 'that as old and infirm as he was, he would go to Tyburn to see such a man hanged that should proffer money for a place of that na-

fune; for certainly those who buy such offices by wholesale, must sell justice by retail, to make themselves savers. He was commonly called the sleeping judge, because he would sit on the bench with his eyes shut; which was only a posture of attention to sequester his sight from distracting objects, the better to listen to what was alleged and proved. Though he had three wives successively, out of the respectful families of Germin, Bamfield, and Culme, yet he left no issue behind him. He kept a hospital at Mount Radford, near Exeter, and dying 1628, the 13th of September (after he had been seventeen years a judge), in the 79d year of his age, was interred under a stately tomb, in our Lady's Chapel, in Exeter."——*Nicholls's Edition of Fuller's Worthies of England.*

J. EVANS.

SIR, *October 10th*, 1816.

IN the following passages amongst many others, the Article is found with the word λογος, used merely in the sense of Revelation, or the Gospel. Mark vii. 13, The Word of God, τον λογον τυ Θευ. Luke iv. 32, His Word, ο λογος αυτου. Luke xi. 28, Blessed are they that hear the Word, τον λογον τυ Θευ. John xv. 3, Now are ye clean through the Word, δια τον λογον. John xvii. 17, Thy Word, ὁ λογος ο σος. V. 20, Through their Word, δια του λογυ αυτων. Acts vi. 2, The Word of God, τον λογον τυ Θευ. Acts xii. 24, The Word of God grew, ο λογος τυ Θευ. Acts xiii. 7, He desired to hear the Word of God, τον λογον τυ Θευ. V. 44, To hear the Word, τον λογον. Acts xiv. 3, Testimony to the Word, τω λογω. Acts xix. 20, The Word of God increased, ο λογος.

In the following passages among others, the Article is omitted before the word Θεος, used to express the true God. Matt. vi. 24, Ye cannot serve God and Mammon, ου δυναθε ΘΕΩ δουλευειν. John xx. 17, I ascend to my Father and your Father, to my God and your God, τον πατερα μου, και ΘΕΟΝ μου, και ΘΕΟΝ υμων. Acts v. 29, It is proper to obey God rather than man; πειθαρχειν δε ΘΕΩ μαλλον η ανθρωποις. 1 John, iv. 12, No man hath seen God at any time, ΘΕΟΝ ουδεις πωποτε τεθεαται.

I humbly conceive that the Article is of less value than a legible and faithful hand-post to a bewildered traveller. The system that depends upon ὁ ἡ τό, must be truly desperate. In 2 Cor. iv. 4, the Devil is dignified with the Article. ο Θεος του αιωνος τυτυ. The God of this world, or rather of this age, a period of abounding idolatry, vice and folly.

JER. POLYGLOT.

SIR, *Oct.* 11, 1816.

THE following fact is taken from D'Israeli's "Calamities of Authors."

"It was in the 80th year of his age that the antiquary Stowe at length received a public acknowledgment of his services, which appear to us of a very extraordinary nature. He was so reduced in his circumstances that he petitioned James I. for a *licence to collect alms* for himself! 'as a recompense for his labour and travel of forty-five years, in setting forth the chronicles of England and eight years taken up in the survey of the cities of London and Westminster, towards his relief now in his old age; having left his former means of living, and only employing himself for the service and good of his country.' Letters patent under the great seal were granted. After no penurious commendation of Stowe's labours, he is permitted 'to gather the benevolence of well-disposed people within this realm of England: to ask, gather, and take the alms of all our loving subjects.' These letters patent were to be published by the clergy from the pulpit; they produced so little that they were renewed for another twelve months; one entire parish in the city contributed seven shillings and sixpence! Such was the public remuneration of a man who had been useful to his nation but not to himself!"

Higham Hill, Nov. 1, 1816.

SIR,

TO some of your younger readers who may be disposed to inquire into the evidences of Christianity the following remarks on Mr. Hume's objection to miracles may not be unacceptable. I have considered the fallacy

objection, and I think impartially, at different times for more than thirty years, and I have never had but one opinion concerning it, which is, that it has *no force whatever*.

The objection, indeed, has been duly answered again and again, and by some more elaborately than it required. To meet the conceptions of the multitude it may indeed be desirable that error should be exposed in many words; but it is a maxim with me, that false reasoning always admits a short refutation, when it is once clearly discerned in what the fallacy consists.

Mr. Hume's objection amounts to this, that a miracle being a violation of the order of nature, can never be rendered credible by testimony, as the falsehood of testimony can in no case be deemed miraculous. It would perhaps have been more correct to define a miracle to be a deviation from the order of nature; but let this pass. It is to be observed that Mr. Hume does not object to the evidence which is produced in favour of the Christian miracles as being deficient in *quantity*, but denies *in toto* that this species of evidence can confirm a miracle. This makes it necessary to inquire a little into the force of this evidence. It will suit Mr. Hume's purpose that we should consider testimony in the gross, in which view of it, it must be confessed that it not unfrequently deceives. But testimony differs from testimony as much as error does from truth, and it *may* be so circumstanced and so accumulated in force that its falsehood will be deemed *impossible*. Let the actions and the fate of the late Emperor of France be for a moment called to mind. These are admitted by thousands, upon the evidence of testimony alone, and admitted with as *full conviction* as can be produced by mathematical or *ocular* demonstration. And will any one presume to say that this evidence may be false? Is it not to suppose *a violation of the order of nature* to suppose it false?* It has just been intimated that testimony of a certain kind produces a conviction equal to what is produced by ocular demonstration. And whence does this arise? It is the spontaneous and necessary result of experience. That kind and degree of testimony which we have never known to deceive us, we rest assured cannot deceive us; and such is the confidence which we place in it, that the supposed improbability of the fact to which it bears witness, usually detracts nothing from the strength of the conviction which is effected by it. It is true enough that according to Mr. Hume's observation we cannot rationally admit any fact, till we conceive it to be more improbable that the evidence should be false than that the fact should be true. But in order to a just judgment, it is necessary that we consider on what ground we pronounce any fact to be antecedently improbable; and it is certain that when our notions of their improbability arise, as they often do, from a mere defect of knowledge, they instantly yield to certain testimony.

Such being the force of testimony and such the nature of the faith which we place in it, I ask what fact cannot be supported by testimony, the falsehood of which would be deemed *impossible*, except that which should itself appear to involve an *impossibility*. But the Christian miracles do not come under this predicament, nor does Mr. Hume's argument proceed upon such a supposition. What then is it which renders them incapable of being supported by testimony? Their *antecedent improbability*. And of this improbability how are we to judge? Were they not referred to a superior power; were they supposed to be effected by some hidden law of nature which was never in action before nor since; were it necessary to maintain that they took place without any assignable cause and to acknowledge that they produced no important effect, their antecedent improbability would certainly be great. But from what data are we to conclude that God would never interfere miraculously in

* How far the evidence which is produced in favour of the Christian miracles falls short of the strongest possible testimony is a question with which I have nothing to do. Mr. Hume's is an abstract position, that no testimony can prove the reality of a miracle. When this has been shewn to be false, it remains with every one to consider for himself whether the antecedent improbability of the Christian miracles appears to him to be surmounted by the testimony which is brought for each in their behalf.

the government of the world, or in other words would never *communicate to mankind such a revelation as the Christian?* And this improbability is the *precise improbability* which, if Mr. Hume is to be believed, no testimony can overcome. But such an interposition is *contrary to experience*. It has been observed that this expression is not quite accurate; but waying this, I ask, may it not with equal truth be affirmed that the falsehood of testimony in certain circumstances is contrary to experience? But to *what* experience is the interposition in question contrary? To say that it is contrary to *universal* experience is to beg the question. When, therefore, it is said that such an interposition is contrary to experience, the meaning must be that it is contrary either to *our* experience or to *general* experience. To urge that it is contrary to *our* experience would be to lay it down as an axiom, that if God should ever interfere miraculously in the affairs of men, he must interfere also in our age and for our particular satisfaction. To press the objection that such an interposition is contrary to *general* experience, would subject the objector to a very perplexing question. What reason is there to suppose that if God should interfere miraculously in the administration of the world, such interpositions would be so frequent as to be matters of general experience? In the case of events which must take place, if they take place at all, by the operation of the laws of nature, general experience will reasonably influence our belief, and the want of similar instances will render us slow in admitting facts which seem to set the ordinary course of nature at defiance. But to bring a miraculous interposition of Providence, which is recorded to have taken place at a certain time and for a certain purpose, to the test of general experience, is palpably absurd, unless it could be proved that if miracles were ever wrought they must be wrought frequently, which is a proposition that no one would choose to defend. But to shew how little experience has to do with the credibility of a Divine revelation, let us suppose that God had never interposed miraculously in the government of the world to the present hour, and that the question were now, not, whether he ever would so interpose. The only rational reply would be, who can tell but he who sees the end from the beginning? Allowing the improbability of such an interposition from the want of past experience, would this improbability amount to any thing like a *proof* that the future would in this respect correspond to the past? And shall that become *incredible*, when attested, which it was by no means certain would not take place? In a word, that any thing short of the absolute *incredibility* of a fact *in itself considered* should render it incapable of being proved by testimony, is a paradox which it may require some ingenuity to defend, but which it is truly wonderful that any human being should be found seriously to believe. I affirm, then, without fear of refutation, that the evidence of testimony may be so circumstanced as to render a miracle wrought for a certain purpose, the object of rational belief. And I have no hesitation to affirm, also, that whoever would not believe such miracle upon the strongest possible testimony, would not believe it on the evidence of ocular demonstration. But in fact, a being so incredulous does not exist. I once, indeed, heard an unbeliever say, that he would not believe a miracle if he saw it. I approved his consistency, though I did not give credit to his declaration. Man, however reluctant, may be compelled to believe his eyes, and he may also be compelled to put faith in testimony in spite of all the refined and subtle reasonings in the world. In many cases, he cannot wait to calculate between the strength of the evidence and the improbability of the fact; and in some cases, could he wait for ever, he would not know how to manage the calculation. And conscious of his infirmity he chooses in such cases rather to examine the validity of the testimony, of which he can judge with tolerable exactness, than to fatigue his faculties with endeavouring to balance the evidence which is laid before him against improbabilities, the force of which he cannot estimate. And in the case of Christianity, if he conceives himself to be an incompetent judge of the antecedent credibility of a Divine Revelation, his business is to inquire into the evidence with as much impartiality as he can, and to abide by the result of such inquiry. If any Christian has precisely calculated the preponderance of this evidence above

à priori improbability of the facts, I should be glad to be acquainted with the balance. And if any disciple of Mr. Hume will point out the measure in which the antecedent improbability of the facts preponderates above the strength of the testimony, added to the *improbability* of the prevalence of Christianity, had the miracles been false, he may call upon me to abjure the Christian faith.

One word more on the subject of miracles, and I have done. Though we could not judge *à priori* whether God would interfere miraculously in the government of the world, yet when such an interposition has taken place, its credibility may be heightened by the end which was proposed by it, and the consequences by which it has been followed. Thus the Christian dispensation, among other objects, was avowedly intended to overthrow the idolatry of the heathen world, and to establish the worship of the One living and true God. And this purpose it has most fully and gloriously accomplished. The miracles, then, recorded in the Christian Scriptures, are not events which have left no trace behind them, but are events of which the effects have been experienced from the season of their occurrence to the present hour, and which will continue to be experienced till time shall be no more.

It has, I think, been made to appear that Mr. Hume, while he threatens destruction to Christianity at a blow, has in fact effected nothing, and that the Christian does not set aside every principle of rational belief, when he acknowledges Jesus of Nazareth to have been a man approved of God by MIRACLES and signs which God did by him.

E. COGAN.

A Sermon for Preachers.

It is without any design to give offence, and with a sincere wish to do good, that the writer would venture to point out a fault that he has observed in some preachers, and would earnestly desire to have it banished from among Unitarians. He means excessive egotism. That self-esteem is a powerful and universal passion of the human race he is well aware; and therefore clergymen as well as others may be expected to have their share of it. But it is obvious that in every transaction of life mankind feel it necessary to hide this passion as much as possible from the view of others. For as every one is in some degree under its influence, it is certain that I cannot obtrude my own self-love upon the notice of others, without risking an abatement of that respect for me, which they might possibly feel while they were not sensible that my own vanity was an obstacle to my perceiving the preferable qualities which they suppose themselves to possess. Hence, he is sure to succeed the best in obtaining the approbation of other men, who is not niggardly in his commendations of their virtues whether real or imaginary, and who says but little of his own. This forgetfulness of ourselves is of more importance in proportion to the publicity of the station we are called to occupy. Not only because more eyes are upon us, and our frailties are placed in a glare of light which scarcely allows one of them to be invisible; but also because it is generally expected that such men should live for the public and not for themselves, that they are wholly devoted to the public good, and consecrated to their advantage. No man can forget himself always, and certainly ought not. But it must surely be thought that when a preacher cannot get through a single paragraph of his sermon without some such phrases as I shall next observe—I propose to shew—I affirm—In the course of *my* reading—In *my* opinion—In *my* former discourse—with perhaps twenty other similar forms of expression, his *own* views, and the operations of his *own* mind, have a disproportionate place in his thoughts. There are also gesticulations and accents, which can never be mistaken, as intimating the strong impression of self-importance under which a teacher delivers his instructions. Whatever may be the temporary effect of such things on young and inexperienced persons, they almost uniformly produce in the minds of men of mature years and extensive knowledge of the world, a low opinion of the judgment of such instructors, and a sort of pity for the vanity so unguardedly betrayed.

It is not necessary for the sake of avoiding egotism, studiously and universally to discard the use of the first personal pronoun in the singular number, nor would this be always effectual, for by the perpetual substitution of the plural *we*, vanity is not a whit

less conspicuous. Let our preachers have their thoughts absorbed in their subject, when they write and when they speak, and I am disposed to think they will make very few allusions either to the person who is teaching, or to the process by which he acquired the ideas he is communicating. L.

Letter of Mr. Jefferson's (on Religion,) in Answer to one from a Quaker.

[From Niles's American Register.]

Copy of a Letter addressed by ——— to Thomas Jefferson, dated 29th 8th Mo. 1813.

ESTEEMED FRIEND THOMAS JEFFERSON,

I HAVE for years felt at times affection towards thee, with a wish for thy salvation: to wit, the attainment, while on this stage of time (in the natural body) of a suitable portion of *divine life*, for otherwise we know little more than the life of nature, and therein are in danger of becoming inferior to the beasts which perish, in consequence of declining the offers of divine life made to every rational being. But I have long had better hopes of *thee*, and have thought (particularly in our little quiet meeting yesterday) that thou hast been faithful (at least) over a few things, and wish thou mayest become ruler over more, and enter into the joy of our Lord, and into his rest; and it occurred in order thereto, that we should become Christians, for he that hath not the spirit of Christ, is none of his, and this knowledge and belief is, I think, strongly insisted on by divers of the Apostles, who had personally seen, and were eye-witnesses to his Majesty, particularly in the Mount, and others who had not that in view, which however, was insufficient to perfect them, and was to be taken away that they might be more effectually turned to that spirit which leadeth into all truth, whose power alone is able to reduce the spirits of nature to suitable silence and submission. Thy Friend,

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Reply by Thomas Jefferson.

SIR,

I HAVE duly received your favour of August 29, and am sensible of the kind intentions from which it flows, and truly thankful for them, the more as they could only be the result of a favourable estimate of my public course and as much devoted to study as a faithful transaction of the trust committed to me would permit. No subject has occupied more of my consideration than our relations with all the beings around us, our duties to them, and our future prospects. After hearing all which probably can be suggested concerning them, I have formed the best judgment I could as to the course they prescribe, and in the due observance of that course, I have no reflections which give me uneasiness. An eloquent preacher of your religious society, Richard Mott, in a discourse of much unction and pathos, is said to have exclaimed aloud to his congregation, that "he did not believe there was a Quaker, Presbyterian, Methodist, or Baptist in heaven." Having paused to give his congregation time to stare and to wonder, he added, that, "in heaven God knows no distinction, but considered all men as his children and brethren of the same family." I believe with the Quaker preacher, that he who observes these moral precepts, in which all religions concur, will never be questioned at the gates of heaven as to the dogmas in which all differ: that on entering there, all these are left behind us, and the Aristideses and Catos, the Penns and Tillotsons, Presbyterians and Papists, will find themselves united in all the principles which are in concert with the Supreme Mind. Of all the systems of morality, ancient or modern, which have come under my observation, none appears to me so pure as that of Jesus. He who follows this steadily, need not, I think, be uneasy, although he cannot comprehend the subtleties and mysteries erected on his doctrines by those who, calling themselves his special followers and favourites, would make him come into the world to lay snares for all understandings but *their's*. Their metaphysical heads usurping the judgment-seat of God, denounce as his enemies all who cannot perceive the geometrical logic of Euclid, in the demonstrations of St. Athanasius, that three are one, or one three. In all essential points, you and I are of the same religion, and I am too old to go into the unessentials. Repeating, therefore, my thankfulness for the concern you have been so good as to express, I salute you with friendship and brotherly love.

T. JEFFERSON.

Monticello, Sept. 18, 1813.

Bath, 9th Nov. 1816.

YOUR Correspondent *Sigma* (p. 514) has made many good observations upon what is usually termed the doctrine of *Original Sin.* I wonder, however, that he has not noticed the 18th chap. of Ezekiel, in which that impious doctrine is so clearly and emphatically condemned. There the prophet, speaking in the name of the Lord, asks the people of Israel why they used this proverb, saying, the fathers have eaten sour grapes, and the childrens teeth are set on edge: and there they are also assured that they should no longer have any reason to make use of this proverb. For, behold all souls are mine; as the soul of the father, so also the soul of the son is mine: consequently the souls of all his descendants, as well as the soul of their first progenitor, are the offspring of God. It is added, The soul that sinneth, it shall die. Therefore no man nor men shall be condemned for the crimes of any of his ancestors, but every man for his own transgressions only. The just, or righteous man, shall surely live, saith the Lord God. On the other hand, if this just man beget a wicked and impenitein son, he shall surely die, his blood shall be upon him. If he, however, have a son, who seeth all his father's sins which he hath done, and doeth not such like, he shall not die for the iniquity of his father, but shall surely live. The soul that sinneth, it, that is, it alone, shall die. Then follows hope for the truly penitent and despair for every one who forsaketh righteousness and becomes iniquitous. In short, this chapter is a complete confutation of all the assertions which ever have been, or ever shall be introduced, in support of the doctrine of Original Sin.

In the next place, I wish your readers to consider what is the real meaning of praying or doing any thing in the name of Christ. There is a letter in the *Theological Repository*, which had the full approbation of Dr. Priestley: that letter clearly shewed, that doing any thing in the name of Christ, means acting as his disciples: we should therefore seriously consider, when we pray in his name, what we call down upon ourselves, if we be engaged in any iniquitous practices. As his disciples, we must forsake every kind of transgression, and cultivate every virtuous sentiment, and holiness of life. If we therefore pray in his name whilst we know ourselves to be the servants of sin, we pray for our condemnation. We should, therefore, be prepared with holy hearts, to desire always to walk in the ways of righteousness and truth, according to the clear declarations of the blessed Gospel, when we presume to pray in his name: otherwise we act more unadvisedly than those who never pray at all, unless they humbly pray for pardon, acceptance, and to be wholly devoted to all piety and goodness.

Having still some room, I announce to you the opening of a very large Methodist chapel at Bath. On the front of this building is inscribed, *Deo Sacrum*, in capitals. I wish to be informed what they mean by *Deo*. Do they mean the One Father of all, or do they mean Jesus Christ, contrary to his own declaration? Or do they mean Trinity, according to the idolatrous doctrine of the Church of Rome, and of some other churches?

W. H.

Mr. Cornish's Communication of a curious Ecclesiastical Document, with his Reply and Remarks, and of Two Letters of the late Dr. Toulmin's.

Colyton, September 27th, 1816.

SIR,

THOUGH personally unknown to you, I am in habits of particular friendship with many of your correspondents and constant readers, several of whom have been very desirous that a letter addressed to me by four ministers, with my reply, might be inserted in the Monthly Repository.

The excellent Dr. Toulmin, who began his ministry at Colyton, was for fifty years my tried and faithful friend, and between him and the society here a mutual regard and attachment continued to the close of his valuable life. In all my personal and ministerial concerns he felt a warm interest. The attention paid to his memory by others, and particularly my good Brother Rowe, in the Monthly Repository for January last, rendered any particular notice from me unnecessary. The letter and my reply were put into his hands, to procure his opinion as to the publication of them. His various engagements, attended with bodily indisposition, and his lamented death, prevented the correspondence, as I have no doubt, from being forwarded in due time to you.

Though often urged, I had given up the idea of bringing it forward now; but a judicious and amiable friend (Dr. Carpenter) lately urged the publication as a curious anecdote in private ecclesiastical history.

Some of my friends were for giving the names of the ministers; others with myself thought it better not to publish them. They themselves might hereafter see the impropriety of their conduct; and the feelings of many of their particular acquaintance, who highly disapproved this part of their conduct, urge the suppression. If without them you think fit to insert their proposal and my answer, both are at your service.

It will give satisfaction to many respected friends at a distance, should the letters appear, to be informed that not one of my little flock has deserted me. A place has been built and opened these two years: though small, it is only occasionally well filled; those regularly attending are few, and such as before went to some neighbouring places. Strangers who contributed on the representation given that the place would be thronged by those who could not find the way to heaven without this aid, have been deceived.

The enclosed letters from the guide of my youth, when I was a student at Hoxton, under those able tutors, Dr. Savage (the intimate acquaintance and successor in his congregation to the renowned Dr. Watts), Dr. Kippis and Dr. Rees, are at your service. They shew at what period, when he was about 30, Dr. Toulmin began to alter his views, always the result of previous diligent inquiry; and his not having brought off me from what is distinguished by the name of the high, very high Arian scheme, never withdrew from me his most affectionate regards or interrupted our ministerial connection.

Mr. Moffat, ever pious and progressively liberal, carried on his useful ministry at Nailsworth, and honourably concluded them at Malmesbury, several years since. Mr. Ward, whose valuable life Dr. Toulmin recorded in the Protestant Dissenters' Magazine, adopted modern Unitarian ideas, or at least inclined to them. Dr. Amory, and his friend (whom I had the honour also to call mine) the venerable Mr. Towgood, ever adhered to Dr. Clarke's ideas, as securing effectually the unity and supremacy of the One God, and the honour and dignity of the One Lord Jesus Christ.

On my last visit to London, in 1800, that able supporter of the Dissenting cause, my friend and correspondent Mr. Palmer, of Hackney, informed me of an attempt made by some connected with the Hoxton Academy, which had given him such disgust, that he intended and I believe had withdrawn his subscription. A letter had been written to a member of the congregation at Kingston upon Thames, concerning the low state of the interest there, and proposing that they should dismiss their then minister, giving him a year's salary or so, and take one of their connection in his room. The indignation of the whole society was excited, an attachment to their minister increased, and some years afterwards, when by his removal and that of one of the most active members (with whom I am well acquainted) regular preaching was discontinued, none joined the independent place, which possibly most of them might have done, had it not been for the ungenerous proposal made by some of that party, which somewhat resembles that sent to

JOSEPH CORNISH.

P. S. Mr. William Morgan, in his Life of his Uncle, Dr. Price, thus writes: "I have often heard him say, that his attendants were now so few, as to make it impossible for him to be animated before such an assembly; nay that he thought every attempt at exertion or energy would be completely ridiculous." [P. 30, 31.

But he writes in another place, p. 28, "Although grieved and dispirited, he never uttered a murmur of discontent. In time he became familiarized to those scenes which had at first so deeply depressed his spirits; and though always affected by them, he so far recovered himself as to divide his hours more equally between the study of philosophical and religious subjects, and to review the result of his labours in both through a less gloomy and discouraging medium."

The close of Dr. Price's ministry at Poor Jewry Lane, was the period to which Mr. Morgan refers. I was then a frequent hearer of that admirable preacher, and used to wonder that discourses delivered with so much animation and such commanding seriousness, did not attract a numerous audience.

Some who attended, I know, like myself, were warm admirers; and though he might feel discouraged, and full of modesty as he was, be insensible of the energy with which he spoke, his manner as well as his matter deeply affected all serious hearers.

Had it been the Doctor's infirmity to be unable to attempt exertion, his example in this respect should by no means be imitated. Small congregations may be made less through want of exertion in their minister; the improvement of every individual present should be a point continually kept in view, and how few soever the number of hearers may be, the preacher is bound in duty to exert his best abilities.

Mr. Morgan might have drawn up a more interesting memoir, though what he has written is acceptable. Some account of Dr. Price's associates would have been pleasing. At Poor Jewry Lane his fellow-labourer was the accomplished Mr. Radcliffe. That he declined preaching for many years before his death was much to be regretted. He continued, however, a steady adherent to the cause which he had so ably served in the pulpit, yet the continuance of his services there might have proved of essential benefit. The truly respectable Mr. White, of the Old Jewry, was chosen afternoon preacher at Hackney, when Dr. Price became pastor; and the excellent Dr. Amory succeeded in the morning service at Newington Green, continuing his services at the Old Jewry the other part of the day, Mr. White being co-pastor there with him. Dr. Amory and Dr. Price were kindred souls. The best qualities which can adorn Christian ministers, and the most amiable dispositions as members of society, distinguished both. Never had a small or any congregation two preachers more worthy of their most serious and attentive regard. Dr. Amory, during his long residence at Taunton, was much esteemed by and frequently preached to the respectable Baptist Society there. He expressed to me the great pleasure he felt when Mr. Toulmin was fixed in it. Mr. Ward his successor was advancing in years, as were the principal supporters of the place where Dr. Amory had ministered. He rejoiced, therefore, in the thought, that those sentiments of love," and which his uncle Grove and himself had long inculcated, would still continue to be held forth in his native town, and among the posterity of his beloved hearers.

Colyton, Devon, April 28, 1814.

To the Rev. Mr. Cornish.

REV. AND DEAR SIR,

WERE we to regard our own feelings only in making you this joint address, we should be disposed to preface it with a long apology for interfering in a point in which you are so deeply interested. Be assured, dear Sir, it is far from our intention to wound them in the slightest degree. A sense of duty to the great head of the Christian church, and a sincere regard for the spiritual eternal welfare of our fellow-creatures, are the principal motives which have prevailed upon us thus to address you.

We are given to understand that the Dissenting interest at Colyton has not been of late years in that flourishing state which doubtless you yourself wish. The attempt which has been lately made to gain the attention of the people to a concern for their spiritual good, seems to have been attended with a Divine blessing. The attendance is very considerable and would in all probability be much greater were there a suitable place of worship. A plan has been proposed and in part proceeded upon, for fitting up a more commodious house. The expence attending this object would be considerable, though no doubt it might be effected.

Having understood this to be the situation of things, it has occurred to us, that, as you are now advancing in years, and may not be so well able to make those exertions which are necessary to gather and keep together a congregation at all numerous, you might feel disposed to give up the meeting-house which you occupy into the hands of approved trustees, in order to accommodate those who are evidently willing to attend the ministry of the young men who have preached to them the word of life.

If this proposal were acceded to on your part, much expence would be saved in building, &c. and we should conceive it would be much more to your satisfaction to see the place where you have so long laboured and in which doubtless you feel an inte-

rest, filled with hearers anxious to learn the way to heaven, though that way might be pointed out with another finger than your own, than to preach to a few individuals in your own meeting-house, while you knew that another in the same town was thronged.

To impart the greatest good to the greatest number of their fellow-creatures, is the high motive which has operated with those who are interested in the support of the infant cause at Colyton.

Private feelings as well as private interests must give way to the public good. We hope this sentiment will be adopted and acted on by all concerned, and trust you are so much interested in the general welfare of man, especially in the salvation of his soul, that whatever will contribute most effectually to this end, and depends on you, you will not withhold.

You will readily believe we can have no other interest to serve than that of the cause of God and truth, and to support and promote that we stand pledged. We beg leave therefore to make this friendly proposal for your consideration, trusting you will see how much public good may arise from acceding to it, as well as how probably you may expect therein the Divine approbation.

Your reply may be addressed if you please to either of the undersigned.

Wishing you health and prosperity under the Divine blessing, We are,

Rev. and Dear Sir,

Your's respectfully,

To Mr. A. B. C. D.

Colyton, May 1814.

TO prevent my being troubled again with such a letter as came by post, signed by yourself and Messrs. B. C. D. is my only reason for sending any reply. Mr. —— may possibly blush hereafter at recollecting that his name appeared. Of Mr. —— I entertain less hope. At Mr. —— (if it be Mr. —— the elder and not his son) and yourself I am astonished. Those of my little flock to whom the letter has been shewn, feel most indignant. I am persuaded that four ministers could not be found in the kingdom amongst those disposed to exchange pulpits with me, who could have made so unjust (for you desire me of myself and as my own personal act to give up the place where my hearers assemble), so unfeeling and insulting a proposal.

Could four such lost to every feeling becoming men and Christians have done it, to a minister of an approved character for more than forty years, and to whom the Almighty graciously continues decent abilities for public service; a large majority of their people and I believe many open-hearted laymen of your connection would have joined in saying, "Fie upon them, fie upon them."

I found the society at Colyton very small; for some years it increased; by deaths and removals it is again lessened. Should you and your friends think the cause of religion will be served by erecting a new place here, any real good done will rejoice the heart of your sincere well-wisher,

JOSEPH CORNISH.

P. S. I was much impressed in early life with a remark of good Mr. Lavington's, in his Charge to Mr. Stephens, at Axminster, 1772. "Should the number of your hearers lessen, do not be discouraged so as to grow remiss in your endeavours; remember Jesus Christ preached an excellent sermon to one woman."

Extracts by Joseph Cornish.

Mr. Lavington being deservedly a favourite author with his party, I directed my correspondents to a passage, Vol. I. p. 320, of his Discourses addressed to a Minister.

"Suppose you have been unusually earnest for many sabbaths following, in exhorting sinners, and beseeching them by the mercies of God to be reconciled, you find yourself so assisted in your preparations, and so animated in the delivery of these discourses, that you are strongly persuaded of being remarkably successful; and every time you let down the net, you seem assured of inclosing a multitude of fishes: now, if after all you catch nothing; if you cannot perceive that one soul has been converted by all your prayers and preaching, and, in short, that for aught that appears, you have laboured in vain, and spent your strength for nought; do you not think it possible that pride may suggest 'what signifies my toiling, if God give not his blessing?' No man could exert

himself more. But I might as well have sat still and done nothing. Let God send some other messenger, whose labours he may think fit to bless: I see I am no longer worthy of being employed.' No, my dear Sir, this must not be: this is not the proper language from a servant to his master; Christ has taught you better, and you must learn to say after him, 'Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.'"

A pious minister saying that he thought of not preaching on a particular day, because very few would attend: Oh! preach, said a pious friend, no one can tell what good may be done till the day of judgment.

The pious Dr. Stonehouse was so discouraged by his want of apparent success, though well attended, that in a letter to Mr. Orton, he observed, "that to preach was his duty, but he was become almost indifferent whether his audience consisted of eighteen hundred or only eighteen."

Taunton, Nov. 24, 1770.

MY DEAR FRIEND,

I WAS rather surprised at the contents of your's, though I must regard it as a proof of your integrity. It induced me to look into Mr. Boyse's Answer to Emlyn; and by what I saw from a slight inspection, his reasonings appear to me only calculated to puzzle a plain thing, and to cloud a matter with chicanery, which common sense would easily determine: and notwithstanding all he appeared to advance, on his principles I see not how our Master can be cleared from the suspicion of equivocation, in Matt. xiii. 32, and I suppose Mr. Emlyn's Reply has obviated his specious reasonings. But surely you do not rest the controversy on one text. The point to me appears, What is the idea the Scriptures in their general strain and language afford us of the Divine Being. The most exact and precise definition of the One Supreme God, is a Being consisting of Father, Son and Holy Ghost, i. e, on the Trinitarian principles: but where is this idea and definition to be met with in the Scriptures? On the contrary, it appears that the word *God* occurs 1288 times, and there are several hundred texts wherein the Father is styled God absolutely by way of eminence, it being impossible by the construction itself, that it should have any other sense. As to the point of worship, all prayers, praises and glory are either directed to the One God and Father of all, or to his ultimate glory. Besides, no Trinitarians are, or indeed can be consistent in their debates on this matter; for they cannot fix on an uniform definition of the word, and are obliged to understand by it a distinct consciousness, which runs them into Tritheism, or some nominal relative distinction, which is Sabellianism. However, you will meet with more pertinent and forcible observations than I can suggest in the course of your reading on this article. Let me mention to you the Appeal to Common Sense, and the Review of the Trinitarian Controversy, both by the same worthy author, Mr. Hopkins. You should also peruse Lowman's three Tracts, and Dr. Lardner's Letter on the Logos: perhaps the Socinian notions of Christ's dignity are nearest to truth and Scripture. I can scarcely believe you will terminate your inquiries in the reception of Athanasianism. May the God of Truth guide and bless all your inquiries! J. TOULMIN.

Taunton, April 10, 1771.

MY DEAR FRIEND,

YOUR candour will excuse my delay; it was partly owing to the waiting for an opportunity of taking Mr. Ward's sentiments on the subject of your's. We both approve of the motives by which you are influenced, and of your rational zeal in the services of men's best interests. As to the propriety of your design with respect to Kingston, we are both such strangers to the circumstances of things there, that we can do no more than concur in every scheme (as far as our approbation at least) which promises to serve the cause of religion; and in this case would wholly rest on Dr. Amory's knowledge and judgment. Only we would refer it to you to consider whether a connection you propose with Mr. Moffat will be agreeable and have a favourable aspect. Will not your sentiments clash? Will not this appear in your prayers and sermons? Or will he consent to confine himself to a prac-

tical strain and Scripture language? Would he deem such a connection on his own account prudent or proper, as it probably would draw some suspicions of heresy on him? Have you consulted him on these points? Or, would you choose to refer them to his consideration? I would farther observe that I have heard Mr. H—— mention an old gentleman, a Dissenting minister, (his name I cannot recollect) who resided at Kingston, and opened a room in his own house to preach in on Lord's Day; and though his character and sermons were good, he had no great encouragement, as not above a dozen besides his own family ever attended. Indeed, I do not think that this should determine you to lay aside your scheme; for even to do good to so few, will not lose its pleasures or reward; and I should apprehend so small a sphere would be a good introduction to the world: for my own part I believe I shall like to exchange with you sometimes. If on consulting Dr. Amory, you pursue the scheme, you should apprize Mrs. Haddon of it, that she may licence her house; which she can do only at a Quarter's Session.

I imagined you would not long retain the Trinitarian sentiments: but your candour and impartiality, whatever opinions you embraced, gave you a claim to esteem with men, will delight on reflection, and if persevered in, will meet a noble recompence with the God of Truth! The prospect, my friend, is great and animating! *Edward's Book* I have never seen, and cannot say I have had much inclination to see it, as I thought it was intended to reason us out of our feelings, and to perplex with metaphysics what is plain and incontestable at the bar of *common sense*. Have you seen *Beattie on Truth*? If you have not, you have much improvement and entertainment to come. It carries conviction, confirms faith, and gives that lively and rational pleasure to which the sceptical mind must remain an unhappy stranger. I could wish you to purchase *Lardner's Letter on the Logos*. *Dr. Chandler* declared he could not answer Lowman. There is another book in that controversy which merits attention, *The Scripture Doctrine of Jesus Christ*, published three years since. My sentiments are not fixed on the point: I have it in review; and my mind leads much to the Socinian scheme. May yours be directed to *truth*, and ever feel the power, the hopes and zeal of real goodness and piety. Accept our joint respects, and the best wishes of,

Dear Friend,

Your's very affectionately,

J. TOULMIN.

Near Taunton.

Harlow Mills, Nov. 9, 1816.

SIR,

IN answer to the inquiries of your Correspondent, A. F. in your last Number, (p. 594,) respecting Dr. Bekker, I have no doubt but he will find ample information by referring to almost any of the larger biographical Dictionaries, and more particularly the French—*Bayle, Marer, Chauffepie*, &c. but being absent from my late residence near the metropolis, the only work of the kind I have now an opportunity of referring to in the library of a friend, is the *Dictionnaire Historique, Littéraire, et Critique*, a work in 6 vols. 8vo. and which, allowing for the prejudices of a Roman Catholic, appears to be written with fairness and impartiality. The following is a translation of the article respecting the above-mentioned divine,

"BEKKER (BALTHASAR,) a famous Dutch Theologian, born in Friesland, 1634, who, after having commenced his studies under his father, and pursued them in the Academies of Groningen and Franker, was employed in different churches, and died minister of that at Amsterdam in 1698. He was suspended from his functions for a certain period on account of his work entitled, *Le Monde Enchanté*, 4 vols. 12mo. in which he denied the doctrine of possessions and of witchcraft, by any compact with the devil, and affirmed that the evil spirit had no power over men. The system of Bekker was refuted by various writers, but they could never persuade him to retract, nor could they prevent him from defending himself: he was therefore deprived of his functions by the ecclesiastical synod, although they continued his salary as minister. He was the author of various other works, *Recherches*

des Comètes, in 8vo. *La Sainte Theologie, ou l'Explication Prophetie Daniélis*, in 8vo. &c.

In the volume of Robinson's Works, quoted by your Correspondent, there is another allusion to Dr. Bekker, by which it appears that one of the charges brought against him, was that which I fear may be brought against almost every thinking, serious divine, who is so unfortunate as to be a member of any of those Anti-Christian communities, the handy-work of kingcraft, priestcraft and statecraft—*civil establishments of religion.* The Dutch synod condemned the Doctor because he had explained the Holy Scriptures so as to make them contrary to the *Catechism*, and particularly to the *articles of faith*, which he had himself subscribed.† Mr. Robinson, however, finishes the paragraph quoted by your Correspondent, by giving it as his opinion, that "although Dr. B. was reputed a Deist, he was a fast friend of revelation, and all his crime lay in expounding some literal passages allegorically. Not the book, in the received meaning of it he denied."‡

When I was in Holland about twenty-five years since, I turned over Dr. Bekker's Heretical Work alluded to; and which passed through several editions. Notwithstanding it abounds with singular opinions and fancies, it displays much learning, ingenuity and entertainment.

You will perceive by the account of the French Biographer, that although the synod first suspended, and afterwards deprived the learned but heretical divine of his functions, they continued him his salary. Should other ecclesiastical bodies take it into their heads to inquire into the heterodoxy of their members, should they act with similar liberality, and only deprive them of their *emoluments*, it will not perhaps render the proceedings of those learned bodies very alarming to the generality of ecclesiastics.

B. FLOWER.

Sir, *Clapton, Nov. 9, 1810.*

YOUR Correspondent A. F. (p. 594) will find *Dr. Bekker* mentioned in several Works which preceded Mr. Robinson's *Remarks*. Mosheim, in his *Ecclesiastical History*, (Cent. XVII. Sect. II. No. xxxv.) coins that neglect of discrimination, too common, and not always undesigned, classes Bekker with *Spinosa*, and imputes to him a design of using the principles of *Des Cartes* to overturn some doctrines of Christianity, and to pervert others.

A larger account of Bekker and his *World Bewitched*, published in 1691, will be found in Part II. S. 2. No. xxxv. of the same History. But the fullest satisfaction I can offer your Correspondent, is by quoting some passages, and especially the concluding paragraph, from the Article *Balthasar Bekker*, Biog. Dict. 1784.

"He was born in 1634, at Warnisen, in the province of *Groningen*, in whose university he was educated. In 1665, while minister at Oosterlingen, "he took his degree of Doctor of Divinity, at Francker, and the next year was chosen one of the ministers of that city. He had published "A Short Catechism for Children, and another for Persons of more advanced Age." The latter was censured as containing "strange expressions, unscriptural positions, and dangerous opinions," for which "the author was prosecuted before the ecclesiastical assemblies," and for four years endured "much trouble and vexation.

"In 1679 he was chosen minister at Amsterdam. The comet which appeared in 1680 and 1681 gave him an opportunity of publishing a small book in Low Dutch, entitled, *Ondersoch over de Kometen*, that is, An Inquiry concerning Comets, wherein he endeavoured to shew that comets are not the presages or forerunners of any evil. This piece gained him great reputation, as did likewise his *Exposition on the Prophet Daniel*, wherein he gave many proofs of his learning and sound judgment. But the Work which rendered him most famous, is his *De Betoverde Weereld*, or *The World Bewitched*. He enters into an inquiry of the common opinion concerning spirits, their nature and power, authority and actions; as also what men can do by their power and assistance. He tells us in his preface, that it grieved him to see the great honours, powers, and miracles which are ascribed to the devil. "It is come to that pass," says he, "that men think it piety and godliness to ascribe a great many wonders to the devil, and im-

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† Dictionnaire Historique, &c. Vol. II. p. 464.

‡ Robinson's Works, Vol. I. p. 84.

§ Ibid. p. 78.

piety and heresy if a man will not believe that the devil can do what a thousand persons say he does. It is now reckoned godliness, if a man who fears God, fear also the devil. If he be not afraid of the devil, he passes for an Atheist, who does not believe in God, because he cannot think that there are two Gods, the one good, the other bad. But these, I think, with much more reason may be called Ditheists. For my part, if on account of my opinion they will give me a new name, let them call me Monotheist, a believer of but one God.' This work raised a great clamour against Bekker. The consistory at Amsterdam, the classes and synods, proceeded against him, and after having suspended him from the holy communion, deposed him at last from the office of a minister. The magistrates of Amsterdam were so generous, however, as to pay him his salary as long as he lived. A very odd medal was struck in Holland, on his deposition: it represented a devil, cloathed like a minister, riding upon an ass, and holding a banner in his hand, as a proof of the victory which he gained in the synods. With the medal was published a small piece, in Dutch, to explain it, in which was an account of what had been done in the consistory classes and synods. Bekker died of a pleurisy, June 11, 1698."

In the *Nouveau Dictionnaire Historique*, Paris, 1772, is a short article of *Bekker*, whose design in the work for which he was persecuted is thus described: "*Le livre est fait pour prouver, qu'il n'y a jamais eu, ni possedé, ni sorcier, et que les diables ne se melent pas des affaires des hommes, et ne peuvent rien sur leur personnes.*"*

The article closes in the following terms, contrasting the disadvantageous form of *Bekker* with his agreeable character and accomplishments: "*Bekker étoit horriblement laid; mais il avoit l'esprit assez juste. Ses mœurs etoient pures, et son âme ferme et incapable de plier.*"†

This contrast of the biographer reminds me of the following lines which I have somewhere read as written in compliment to *Pope*:

"What to thy outward form all-righteous heav'n
Deny'd, to thy more perfect mind was giv'n;
So nicely pois'd great Nature's scale we see,
So just thou uniform deformity!"

The case of this persecuted theologian attracted the attention of Mr. Locke, who during his exile in Holland, from 1682 to 1689, had probably met with Bekker at Amsterdam, in the society of Professor Limborch, to whom he thus writes from London, 14th November, 1691:—

"*Quid tandem factum est cum doctore isto theologo qui tam mira docuit de angelis, in libro suo, de spirituum existentia? An non expertus est fratrum suorum pro religione, pro veritate, pro orthodoxia zelum? Mirum si impune evadat.*" In the margin of the *Familiar Letters* (1708, p. 535), is printed *Balthasar Bekker*.*

I recollect also to have once seen a respectful reference to *Bekker* and his opinion, in the preface to a French translation of Dr. Sykes's *Inquiry into the Meaning of Demoniacs*, &c. printed, I think, at Leyden, in 1738.

But it would be unjust to the memory of this innovating theologian, not to shew how Dr. Bentley has avoided the fault of Dr. Mosheim, and even left *Bekker* in orthodox company. I refer to his *Remarks on the Discourse of Free-thinking*, in which he has been severe enough against *Collins*, and occasionally, more severe than just. The latter, in the *Discourse* (pp. 28—30), had attributed the prevalence of a belief in diabolical agency to the influence of priests, and its decline to a *freedom of thinking* encouraged at the Revolution. Bentley, under the character of *Phileleutherus Lipsiensis*, or a Lover of Truth, at *Leipsic*, thus replies to his *professed* correspondent in England:

"What then has lessened, in En-

* That book is designed to prove that there never was really a *professed* sorcerer, and that devils have no influence in the concerns of men nor power over their persons.

† Bekker was shockingly deformed, but he possessed a correct understanding. His manners were pure, and his mind firm and incapable of unworthy compliance.

* What has been done, at last, with that learned divine who has broached such strange opinions concerning angels in his book on the existence of spirits? Will he not prove the zeal of his brethren for religion, for the truth, for orthodoxy? It will be strange indeed if he escape with impunity.

gland, your stories of sorceries? Not the *growing sect*, but the growth of philosophy and medicine. No thanks to Atheists, but to the Royal Society and College of Physicians; to the *Bayles* and *Newtons*, the *Sydenhams* and *Ratcliffs*. When the people saw the diseases they had imputed to witchcraft quite cured by a course of physic, they too were cured of their former error. They learned truth by the event, not by a false position, *à priori*, that there was neither witch, devil, nor God. And then as to the frauds and impostures in this way, they have most of them been detected by the clergy. The two strongest books I have read on this subject, were both written by *priests*, the one by *Dr. Bekker*, in Holland, and the other by a Doctor of your own, whose name I've forgot, that was afterwards Archbishop of York. ——*Remarks*, 8th ed. 1742, pp. 48, 49.

It is obvious how little to Dr. Bentley's purpose, or rather how directly opposed to his conclusion, was the case of *Bekker*, who for ceasing to be a *priest*, or authoritative supporter of an established dogma, had been persecuted by all the *priests* of a consistory, and saved from want only by the kind consideration of the civil magistrates.

Can any of your readers say who was the *Doctor* whose name the pretended *Lepsic* theologian did not choose to recollect, and who had been Archbishop of York before 1713—the date of the *Remarks*? During that year Dr. Sharp died, who had filled the See of York ever since 1692. He was an intimate friend of Tillotson, and might be more disposed to rational innovation than many of his contemporaries.

R.

SIR, *Nov. 2, 1816.*

I WOULD fain draw the attention of your classic and learned readers to a subject of great logical importance. It has been long assumed as a kind of axiom by rhetoricians, that there are hardly two words in any language which have precisely the same idea; but with much deference to venerable opinions, I think the converse of the above position the true one, namely, that there is hardly any idea which may not in every language be expressed by several words, or different modes of speech. With the intention of inviting some useful discussion on *synonimes*, I shall present you with a few quotations from Cicero. Let it not be supposed, however, that I wish to depreciate the merits of that great master of wisdom and rhetoric. Whoever does not admire, or rather adore every particle of his original, profound, eloquent, and truly classical compositions, is to be pitied for want of true taste, rather than convicted of bad judgment. Language has two offices—one to express meaning, another to produce harmony: the purposes of harmony require many insignificant particles, beautiful tautologies, and elegant expletives. My object is simply to point out a few of the beautiful tautologies or elegant expletives which abound in the incomparable compositions of the divine Tully. Such words as I consider tautological, I shall distinguish by *italics*; and let it be observed, that though I am not satisfied with any thing I have yet seen on the doctrine of synonimes, and though I have thought a good deal on the subject, I am far from assuming any infallibility of opinion, or attempting to dogmalize, and ought to be considered (even if a heretic) as only provoking mild and fair discussion.

Sintque *pares* in amore et *æquales* —— amicitiarum sua cuique permanent *stabilis* et *certa* possessio. ——Quin etiam necesse erit *cupere* et *optare* ut quam sæpissime peccet amicus ——necesse erit *ægri, dolere* invidere. ——Sunt *firmi* et *stabiles* et *constantes* eligendi —— quis natum desiderat *abundantiam* et *copiam* —— sic habendum est nullam in amicitiis pestem esse majorem quam *adulationem, blanditiam, assentationem*. ——Quibus nihil opis est in ipsis ad *bene beate*que vivendum, iis omnis gravis est actus. ——Nec vero corpori soli subveniendum est sed *menti* atque *animo* multo magis ——huic divino *muneri* ac *dono* nihil esse tam inimicum quam voluptatem ——quin nihil sit animo *admixtum* nihil *concretum* nihil *copulatum* nihil *coagmentatum* nihil duplex. Quod cum ita sit, certe nec *secerni* nec *dirimi* nec *discerni* nec *distrahi* potest. ——Mens enim et *ratio* et consilium, in cæteris

The above are a few quotations collected without much searching, and your classic readers know that all similar words were marked in Italic, the compositions of Cicero would appear richly ornamented with elegant su-

plogues. Some of the above synonima are merely different spellings, or forms of the same word; *mens* is a contraction of *animens*, the same as *animus*, *anima*, contraction of ἄνεμος, ἄνεμα, &c. from πνεω, πνεύω, a softened form of πλεω, flo, blow, which primarily signifies to *move*, whatever it be connected with, as air, water, &c. for flen, flu, pluo, &c. are merely different spellings of the same word. Were it not that etymology is below the notice of an elegant rhetorician, we might wonder that Cicero should have gravely inquired whether *animus* was *anima* or *ignis*, and then left the matter in solemn doubt, by declaring that he was not like some, ashamed to confess wherein he was ignorant.

When *animus* is employed like *soul*, (from *halo*) metaphorically to denote mind or the rational part, thing, act or whatever it should be called, I cannot distinguish any meaning in it different from *ratio*, which seems to me like rate, reck, reckon, reason, &c. nothing but *rect* or *right*, with what is called a substantive termination. Hence *right reason*, or *recta ratio* is merely right rightness, or straight straightness (compounded of ex obest, and rect or right); and wrong reason is crooked right, that is a plain contradiction.

Perhaps some will think that we are stretching what has been called metaphysical etymology too far; but unless we rectify the instrument of logic, that is *logos* or language, our opinions will on most subjects continue to be not rational or right, but crooked or wrong. ETYMOLOGUS.

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

[Continued from p. 577.]

THE principal band of wizards and witches discovered by the zeal and diligence of our holy inquisitors, was one accustomed to meet for the celebration of their "infernal rites" at Zugarramurdi, a village in the valley of Bantan, at the foot of the Pyrenean mountains. Fifty or sixty persons composed this assembly,* which was interrupted, and its members handed over to the "mercy" of our tribunal, in consequence of the following circumstances.

"A woman who had been an inhabitant of Zugarramurdi went into France with her father, and was there persuaded by a witch (whose name the inquisitors could not discover) to accompany her to the Aquelane,† where she was told she would enjoy herself wonderfully. She consented, went, found the Devil presiding there, and on her knees renounced her God—but being required to renounce the Virgin also, she refused to proceed, though she did acknowledge the Devil as her lord and master. This excited the rage of her sister-witches, who marked her out as the object of their constant persecution. She continued, however, eighteen months in communion with them, but constantly fancying the Devil could not be the *God* he pretended. Her uneasiness of mind increased daily, and when Lent arrived she determined to go to confession, but not to own her witchcraft—she attended mass, and to her astonishment found that she could neither see the holy water when it was offered to her, nor the host when it was elevated; nothing but a black cloud appeared be-

* This is the provincial name for the place where witches assemble to celebrate their mysteries.

† He is thus described (*in verbatim*) in another part of the details of the auto, on the authority of the different witnesses.

"He is seated on a throne, which sometimes appears of gold, and sometimes of ebony. He has a gloomy, careless, ugly countenance. He is quite black, and wears on his head a crown of thorns, three of which are larger than the rest, viz. one on each side, and one on his forehead, from whence a light proceeds brighter than that of the moon, but dimmer than that of the sun, with which he illumines the Aquelane. His eyes are large, round, widely opened, flaming and frightful. His beard is shaped like a goat's, and his appearance is altogether goat-like. He has fingers all of equal length on his hands and feet, and his nails are sharp as the talons of a bird of prey. His fingers are crooked and his feet are webbed like those of a goose. His voice is fearful, discordant, like the braying of a mule, but not quite so loud. His pronunciation is bad, and he often speaks unintelligibly. His tone is gloomy and harsh, but full of dignity and arrogance. He constantly looks in a melancholy humour, and seems unceasingly angry."

fore her (and it is acknowledged by all that non becoming witches they came to see the Holy Sacrament), her mind was tortured by this circumstance, and she was at the very door of death, when she determined to confess every thing, and she sent for a learned priest, who, though he cheered and consoled her, refused to grant absolution without consulting the Bishop of Bayonne, but from this time forward she could see the consecrated bread, and she left the diabolical sect to which she had been attached.

This woman afterwards returned to Zugarramurdi, and denounced the junta of witches which assembled there. Among these was Maria Yurreteguia (who afterwards became *the principal evidence under our commission against the accused*). She denied the charge at first with furious ravings, oaths and threats of vengeance, but the woman protesting that if publicly confronted with her she would prove her crimes, was led to her house and there convinced every one present of the truth of her accusations; for Yurreteguia fell down in an agony, making signs that something in her throat prevented her uttering the truth. On recovering, she heaved a deep sigh, and a pestiferous stench issued from her mouth. She then owned her guilt in its fullest extent, and that she had been a witch from her very childhood up. The Vicar of Zugarramurdi was sent for, to whom she confessed all she knew, prayed forgiveness for all the injuries done to her neighbours, and from this time she began to see the host which before she had never been able to distinguish.

The Devil feeling his critical situation, and the alarming evil which would result from this discovery, addressed the wizards at their next meeting, and it was determined to go to Yurreteguia's house and to bring her by force to the Aquelarre. For this purpose they took the forms of divers animals, dogs, cats, pigs and goats, and hurried on (the Devil last of all in the form of a he-goat) to her dwelling, having left the novices and inexpert young wizards behind them in the garden. The Devil then opened the doors and windows and introduced all his followers, and the intended victim was sitting in the kitchen, surrounded by her friends, whom she had collected together, anticipating this visit on account of its being the Aquelarre night. The Devil and two or three others then hid themselves behind a bench, from whence they just shewed their head, and beckoned to the woman to come away with them. This was in vain, and they next lifted up their hands, and threatened her in every possible manner. She then called loudly on her friends for assistance, pointing to the place where the Devil was, but the Devil had blinded their eyes, and they could see nothing. She continued crying "leave me traitors, I have followed Satan too long already"—and then elevating her rosary, "*this* will I follow, *this* will protect me." On hearing which the Devil and the witches fled with a great noise, and to revenge themselves they tore up all the cabbages in the garden, destroyed all the trees in the orchard, and then went to a mill, rented by a relation of Yurreteguia, where they were joined by a legion of demons, who lifted up the mill from the pillars on which it was built, and carried it through the air to the top of the mountain, where they all danced round it, laughing and singing: the most aged of the witches, being as active as the rest, shouted "girls here, though old women at home;" and afterwards they carried back the mill to its place, after breaking the machinery and hurling the mill-stone into the water.

The Devil endeavoured to corrupt Maria, and to weaken the force of this evidence, but she persevered, and was rewarded by the tenderness shewn her, in consequence of her disposition to communicate *all* she knew. When the other criminals were being exhibited, she was allowed to put off the garments of degradation, and to return home—a striking instance of mercy from her judges, and of recompence for the frankness and firmness of her confessions!"

The next paper will give the report of the inquisitors on the discoveries they made of the proceedings of the Devil at Zugarramurdi and other places.

B

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

No. CCLXXXI.

Mahomet Mortal.

On the death of Mahomet (Hegira 11, March 28, A. D. 632), a great confusion arose among his followers; some of them deserting him, and many believing he was not dead; among whom was *Omar*, who drew his sword and swore that if any durst say he was dead, he would cut him in pieces. But Abubeker coming in, and knowing the mistake, cry'd: "Do you worship Mahomet, or the God of Mahomet? If you worship the God of Mahomet, he is immortal and liveth for ever; but as to Mahomet, he is certainly dead." And then from several passages in the Alcoran, he proved that he must die as well as other men. And since that time, no one among the Mahometans ever expected that he should return to them here on earth, till the general resurrection of all mankind.

Life of Mahomet, pp. 76, 77, prefixed to *Four Treatises concerning the Doctrine, &c. of Mahometans.*—London. 8vo. 1712.

No. CCLXXXII.

Mahometan Assumption and Immaculate Conception.

Phatima, the favourite daughter of Mahomet, one of the only four women whom he allowed to be perfect,* and whom he gave in marriage to his cousin Ali, is held in such veneration among the Mussulmans, that she is reckoned the most excellent woman of all ages; and the people of Com believe that God carried her into heaven, and that there is nothing in the temple where she was buried but a representation of her. They believe likewise that she is an immaculate and spotless virgin, notwithstanding she was the mother of several children. It is not therefore the Church of Rome alone that honours the assumption of virgins, and believes the immaculate conception and perpetual virginity of a mother.

The Same, p. 80.

* The other three were *Asiah*, the wife of Pharoah, *Mary*, the mother of Christ, and *Cadigha*, Mahomet's first wife, the mother of Phatima.

No. CCLXXXIII.

Mahometan Prayers.

The observance of prayers is much commended among the Mahometans, and the richer or greater any one is, the sooner he is reputed impious, pagan and infidel, if he neglect prayers once or oftener. Men of lesser note are thrown out of their parishes by their dervises or priests, if they go not to public prayers in the temple; for they say "prayers are the *pillar of religion*, and whosoever forsakes the prayers, overthrows religion." A *Turk* counts it a great injury, and the greatest reproach upon him, if any one calls him *a man without prayers*, viz. who does not daily say his prayers. Moreover, the Turkish preachers have a satirical cant against those who don't pray daily, by which they contemn them and represent them as ridiculous.

Bobovius on Turkish Liturgy, with Notes by Hyde.

No. CCLXXXIV.

Composition of the Trinity.

Mahomet made way amongst Jews and Christians by denouncing and opposing the corruption of the Trinity. He represents the Trinity as formed of God, Jesus Christ and the Virgin Mary. Had he, like John the Baptist's disciples mentioned by Luke in the Acts, not so much as heard whether there be any Holy Ghost? The idolatry of Christians towards a woman might be the reason of the ungallant spirit of Islamism.

The Mahometan notion of the Trinity may be attributed to ignorance or malice; yet one of the fathers, Cyril of Alexandria, had called the *Mother of God*, the *Complement* or *Supplement* of the Holy Trinity.

See *Reflect.* on *Mahom.* in the *Four Treatises*, p. 174.

No. CCLXXXV.

Happy Apology for a Speech.

A Swedish gentleman was lately present at the dinner of the Friends of Foreigners in Distress, and a toast being given complimentary to his country, it was expected that he should rise and address the company. He arose after some hesitation, and under great embarrassment, from his not thoroughly understanding the English language, and not being in the habit of public speaking, said, "I wish you to consider me *a foreigner in distress*."

No. CCLXXXVI.

Sir Robert Howard.

Sir Robert Howard (says Toland, in his Life of Milton, Works, I. 43.), lately deceased, a gentleman of great generosity, a patron of letters and a hearty friend to the liberty of his country, being told that he was charged in a book with whipping the Protestant clergy on the back of the Heathen and Popish priests, he presently asked *What they had to do there?* He was a great admirer of Milton to his dying day, and being his particular acquaintance would tell many pleasant stories of him; as, that he himself having demanded of him once, *What made him side with the Republicans?* Milton answered, among other reasons, *Because their's was the most frugal government; for that the trappings of a monarchy might set up an ordinary commonwealth.*

The work of Sir Robert Howard's alluded to was *The History of Religion. Written by a Person of Quality.* 8vo. 1694. He thought and probably conversed with the early English Unitarians. He was a great admirer of Archbishop Tillotson, and was accused, together with Tillotson, of Deism if not Atheism, by "the accuser of the brethren," Lesley. There is a letter of his in reply, in a well-written and amusing book, called *A Twofold Vindication of the late Archbishop of Canterbury and of the Author of the History of Religion.* 8vo. 1696. The writer of the second part of this work, a clergyman, was an Unitarian, though not a Socinian. See pp. 89, 101, 145.

BIBLICAL CRITICISM.

Nov. 1st, 1816.

Observations on the intended Sacrifice of Isaac by Abraham.

As Isaac was the child of the old age (for such we should call it) of Abraham and Sarah; as, in the event of *his* death, there was no human prospect of his place being supplied; and as it was expressly promised that in the patriarch's seed all the families of the earth were to be blessed, we may with ease conceive how particularly dear [illegible] would be to his parents. How then would be the trial of their faith, of the faith of the father especially, were they summoned to surrender such a gift. This test of confidence, of duty and submission, they actually underwent.

"God," says the Apostle James (i. 13), "is not tempted with evil; neither *tempteth* he any man." Yet, in the sacred history, we read (Gen. xxii. 1) "God did *tempt* Abraham." For the removal of this seeming difficulty, I observe, that the original expression which our translators almost invariably render by the word *tempt*, does not always admit this sense. Sometimes, as in the clause now quoted from the book of Genesis, it means simply to try, or make trial of, the disposition of an individual; at [illegible] it has the signification commonly affixed to the verb *tempt*, to *seduce* into sin. Now [illegible] without injustice and [illegible] piety be affirmed of God that he seduces any being into wickedness, and as, so far, he "*tempteth* no man," it is equally true that he sees fit to *prove*, by various tests, the integrity and devout confidence of his servants.

In this manner, to this extent, and no further, did he *tempt* Abraham, when he said,* "Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering, upon one of the mountains which I will tell thee of." Nor was the patriarch disobedient to the celestial voice, whether it spake to him in vision, or otherwise.——"Abraham stretched forth his hand, and took the knife, to slay his son." It was an eventful moment: with what contending emotions must his heart have struggled! But every painful feeling soon vanished before the joy and wonder of which he was conscious: for, at this critical period, the angel of the Lord called unto him out of heaven, and said, † "Lay not thine hand upon the lad, &c." As the consequence, the blessings of which Abraham had more than once received assurances were again promised to him, in terms yet stronger than before: and this test of his obedience, while it answered the end of illustrating and heightening the

* Gen. xxii. 2.

† Gen. xxii. 12.

excellence of his personal character, subserved the interests of even his remote descendants.

The intended sacrifice of Isaac, is never represented in the Scriptures as typical of the death of Christ. On a subject of this nature conjecture must not be opposed to facts, nor must imagination gain ascendancy over the understanding.

It has been asked, whether God did not require Abraham to commit an aggravated *murder*, to slay, with his own hands, a tenderly beloved child? Now that a voice from heaven called on the patriarch to make this sacrifice, is undeniable. Yet, before we pronounce it murder in intention, we should attend to the circumstances of the case, to the situation, the prerogative, the motives of the parties. The Sovereign Lord of life, may doubtless revoke this grant, when and how he pleases. In fact however it was not his design that human blood should be shed in the present instance. Consequently, no *murder* was authorized by the Divine *decree*, which ought to govern our interpretation of the language here employed. And though Abraham was on the point of sacrificing his son, no malignant feelings prompted him to the action. The crime of *murder*, which has different shades of guilt, essentially consists in "taking away life unlawfully." What, nevertheless, if, under circumstances so peculiar that they are not likely to befal any other individual, or to occur in any other age, a father's devout confidence and attachment be foiled by the injunction himself to slay his child? If *murder* be estimated by the existence of the wicked mind and principle which dictates it, I maintain that the deed represented is not *murder*.

Some men, it is certain, are fond of appealing to precedents, real or supposed, in justification of their own views and conduct. Nor shall I shrink from granting the possibility that a particular description of persons may be disposed to seek in the example before us a defence of actions from which their nature shudders. Still, I cannot recollect a single case of this abuse of Abraham's history: and every thinking man will be sensible that it could not be so perverted excepting by individuals whom either enthusiasm or vice has rendered absolutely insane. Thus, the only question which remains to be considered is, whether the patriarch had rational evidence of the command being addressed to him by God? And that it proceeded from no inferior authority, is amply proved by previous and by subsequent events in the life of Abraham. He had already been favoured with many important communications from the Deity, and was able to distinguish between these and the suggestions of his own mind. The substantial benefit of obeying these communications he had also experienced; and therefore he would not be less disposed to exercise a similar obedience at present. I add that he actually reaped the advantage of his readiness to make this costly sacrifice to the Divine Will. The remainder of his life, was eminently peaceful and happy: the faith thus tried was invigorated by the trial; and the men of that age and country, and distant generations, would receive important lessons from the event. Abraham was specially educated by God, for purposes of infinite moment to all mankind. To form a just opinion of his history and character, we should go back, in our thoughts, to other times and regions than our own, to the infancy of the world, to a period when the sun of Divine Truth was far indeed from having reached its perfect day. And if any person be still inclined to exclaim respecting the command of which I am treating, "It is a hard saying: who can bear it?" I may be permitted to illustrate this language by Solomon's: on a memorable occasion he ordered that a living child should be divided in two; not designing however that the order should be executed, because it was not fit to be executed—and yet, remarks the author to whom I am indebted for the illustration, "the success of this method shewed the command to be very fit and expedient."

REVIEW.

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

ART. I. *A Letter to the Unitarian Christians in South Wales, occasioned by the Animadversions of the Right Reverend the Lord Bishop of St. David's.* To which are annexed Letters, before published in The Gentleman's Magazine, in Reply to his Lordship's Letters to the Unitarians. 2. A Brief Review of his Lordship's Treatise, entitled "The Bible, and Nothing but the Bible, the Religion of the Church of England." 3. An Estimate of his Lordship's Character and Qualifications as a Theological Polemic. By Thomas Belsham. 8vo. pp. 144. Hunter.

It is said that some animals counteract their venom by the repetition of their own bite. Certainly, bigoted and angry polemics become in a little time perfectly harmless. Their power of hurting is derived from public opinion, which, however it may be misled for a moment, will not finally lend itself to prejudice and passion.

Bishop Burgess has found in Mr. Belsham a champion whom he cannot daunt by his vauntings, terrify by his menaces, or worry and vex and weaken by his continual attacks. Secure in his argument, steady to his point and conscious of his powers, Mr. Belsham enters the arena with firm and intrepid step, maintains the conflict according to the rules of honourable warfare; detects and foils his antagonist whenever he takes up unlawful weapons, and retires when the contest is fairly ended, cheerfully awaiting the decision of the intelligent and learned public, the only proper judges, but expecting, not presumptuously nor unreasonably, that to him the palm will be awarded.

Mr. Belsham explains in an *Advertisement* that he addresses the Unitarian Christians in South Wales, because they are a numerous and rapidly increasing body; because that district being the principal seat of Bishop Burgess's residence, it is there that his Lordship's works are most likely to be read and to make impression; and because he has been actually called upon by some persons of consideration among the Unitarians there to take notice of his Lordship's animadversions.

To the Advertisement is annexed the Letter which Mr. Belsham inserted in our last Volume [IX. 746], on some passages in Dr. Estlin's late publication, in reply to Bishop Burgess, reviewed in a recent Number (p. 544). The Resolutions of the South Wales Unitarian Book Society, at their last meeting, an account of which is given in this Volume of our Magazine (p. 427), shew that Dr. Estlin was mistaken in supposing that any disservice had been done to the Unitarian cause in the Principality by any of Mr. Belsham's writings. There are points on which the Unitarians amicably divide; but there can be but one opinion amongst them concerning the merits of Mr. Belsham as the defender of their great and good cause.

The question between Mr. Belsham and the Bishop of St. David's is a historical and learned one; but Mr. Belsham has we think made it intelligible to every English reader. Why, indeed, should not any controversy, excepting only such as are verbal and grammatical, which cannot be of the first importance, be intelligible to all men of understanding and general reading; or, in words which we flatter ourselves are of the same meaning as these last, to Unitarians in the humbler ranks?

In the Letter, Mr. Belsham makes a happy use of the philosophical argument for Unitarianism. He puts the following case with regard to the *silence* of the New Testament on the Deity of Christ:

> "If Bishop Burgess had undertaken to write a history of Jesus Christ for the instruction of early and uninformed converts, would he, like Matthew, Mark, and Luke, have passed over his Divine nature in absolute silence, or with an incidental, distant, and ambiguous allusion to it? If this learned prelate had continued the history of the apostles' preaching and doctrine for thirty years after our Lord's Ascension, would he, is it possible that he could, have found it to record a single instance in which the apostles taught, or the first disciples professed, the sublime doctrine of our Lord's divinity? Would the venerable Bishop of St. David's, when dictating a pastoral and paternal charge to his younger clergy,

the express design of which was to direct them in what manner they were to act, and upon what topics to insist in their ministerial instructions, forget to mention, or at best, but obscurely hint at those sublime mysteries, the belief and profession of which are essential to salvation? I am confident that the learned prelate, lukewarm and indifferent as his feelings must be upon these subjects in comparison with those of the early believers, would never have been guilty of so important an omission. How then can this omission be accounted for in the apostles of Christ and in the writers of the New Testament!"—Pp. 10, 11.

He argues also very conclusively upon the necessary effect of the revelation of the divinity of Christ upon the minds of the apostles:

"Their whole souls would have been absorbed in this unexpected and overwhelming discovery. Their imaginations would have been wholly occupied with the stupendous idea. Their minds could have thought, and their tongues could have spoken of nothing but the Divine glories of their great Master, of the amazing condescension of the Almighty Creator in becoming incarnate, and in submitting to be rocked in a cradle and suspended on a cross. This wondrous theme would have been the first and the last, the Alpha and Omega, of their discourse, the unceasing topic of their public harangues, and the darling subject of their social conversation. Their writings would have been filled with it from beginning to end. Nor would it have been possible for Matthew, Mark, and Luke, for Paul, and Peter, and James, to have left it to the Apostle John, many years after their decease, to have disclosed this great mystery to the astonished world."—Pp. 16, 17.

We are much pleased with the following hint to the Bible Society, by which, if its judgment and honesty be equal to its resources and zeal, it will not fail to profit: the passage refers to the notorious forgery of the text relating to the Three Heavenly Witnesses, 1 John v. 7:

"This spurious text is wanting in the Syriac manuscripts which have been found among the native Christians in the Peninsula of India. It is said the Bible Society are printing the New Testament in Syriac for the use of these Christians. It is to be hoped that they will not presume to insert this exploded text into the printed copies, and thus pollute and debase their great and honourable work by a wilful adulteration of the sacred text. See Dr. Buchanan's interesting 'Account of the State of Christianity in India.'"—Note, p. 22.

It is fortunate for the cause of truth that Bishop Burgess provoked a discussion concerning the merits of Dr. Priestley's celebrated argument with Dr. Horsley, in the *Gentleman's Magazine*; for by dragging Mr. Belsham into a correspondence in that work, he has forced a number of clerical and other readers to understand a dispute of which they would otherwise probably have gone down to their graves in utter ignorance. Mr. Belsham has proved that Dr. Horsley was completely vanquished by Dr. Priestley, and in exhibiting this proof in his usual able manner, he himself has satisfactorily confuted the present Bishop of St. David's. The argument is of so much consequence that we shall extract Mr. Belsham's statement of it:

"Your attentive readers will recollect that the Emperor Adrian razed the city of Jerusalem to the ground; that nearly upon the same site he built a new city, which he called Ælia; which he colonized with Gentiles, to which he granted many privileges, and from which he excluded all Jews under pain of death: also that a Christian Church was formed in the new city, of which Marcus, a Gentile, was the first Bishop. Mosheim, in his Commentaries, states his opinion, that this church consisted chiefly of believing Hebrews, who abandoned the rites of Moses for the sake of being admitted to the privileges of the Ælian colony. In support of this hypothesis, Mosheim appeals to the testimony of Sulpitius and Epiphanius; and to his judgment Bishop Horsley accedes. Dr. Priestley opposes Mosheim's supposition. He makes light of that learned writer's authorities; and with Tillemont, Fleury, and the great body of modern ecclesiastical writers, he maintains that all Jews, without exception, were excluded from Elia by Adrian's decree.

"Bishop Horsley pursues the argument in the following words (Tracts, p. 409):—

"'To convict my adversary of shameful precipitance, absolves not me of the imputation, that I have related, upon the authority of Mosheim, what Mosheim related upon none. I will therefore briefly state the principles which determine me to abide by Mosheim's account of the transactions in question. I take for granted then those things:

"'1. A Church of Hebrew Christians, adhering to the observance of the Mosaic law, subsisted for some time at Jerusalem,

and for some time at Pella, from the beginning of Christianity until the final dispersion of the Jews by Adrian.

"'2. Upon this event a Christian Church arose at Ælia.

"'3. The Church of Ælia, often, but improperly, called the Church of Jerusalem, (for Jerusalem was no more in its external form, that is, in its doctrine and its discipline,) was a Greek Church, and it was governed by Bishops of the uncircumcision. In this I and my adversary are agreed. The point in dispute between us is, of what members the church of Ælia was composed. He says, of converts of Gentile extraction. I say, of Hebrews: of the very same persons, in the greater part, who were members of the antient Hebrew Church, at the time when the Jews were subdued by Adrian. For again I take for granted,

"'4. That the observation of the Mosaic law in the primitive Church of Jerusalem was a matter of mere habit and national prejudice, not of conscience. Again, I take for granted,

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

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

"'It may seem,' adds Bishop Horsley, p. 510, 'that my six positions go no further than to account for the disuse of the Mosaic law among the Christians of Palestine, upon the supposition that the thing took place; and that they amount not to a proof that a church of Hebrew Christians, not adhering to the rites of Judaism, actually existed at Ælia. To complete the proof, therefore, I might appeal to Epiphanius.——But I will rather derive the proof from a fact which I think still more convincing. I affirm then,

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

"'I will rest the credit of my seventh proposition upon the mention which occurs in St. Jerome's Commentary upon Isaiah, of *Hebrews believing in Christ*, as distinct from the *Nazarenes*. These were orthodox believers,—and were not observers of the Mosaic law,—and actually existing somewhere in the world from the reign of Adrian to the days of St. Jerome, if they were not members of the church at Ælia, dwelling at Ælia. Dr. Priestley, if he be so pleased, may seek their settlement.—'

"'For,' as Bishop Burgess pertinently adds, in confirmation of this most novel and satisfactory demonstration, 'where should we seek but at Jerusalem, the primitive seat of Hebrew Christianity?'

"In his sixth disquisition (Tracts, p. 549), Bishop Horsley states,

"'That the proof of his proposition rests in part only upon St. Jerome's evidence. The entire proof rests upon the seven positions. And St. Jerome's evidence goes *barely* to the proof of the last of those positions, the seventh; namely, that a body of orthodox Christians of the Hebrews was actually existing in the world much later than the time of Adrian. St. Jerome's evidence is brought for the proof of this position *singly*, and this, proved by St. Jerome's evidence, in conjunction with six other principles previously laid down, *makes the whole evidence* of the main fact which I affirm, that a Church of orthodox Christians of the Hebrews existed at Ælia, from the final dispersion of the Jews by Adrian, to a much later period.'

"These are Bishop Horsley's own words. He expressly asserts that the seven positions make *the whole evidence* of the main fact—that of these positions, the six first 'go no further than to account for the disuse of the Mosaic law among the Christians in Palestine in Adrian's reign, *upon the supposition* that the thing took place;' and that 'St. Jerome's evidence goes *singly* and *barely* to the proof of the seventh position, namely, that a body of orthodox Christians of Hebrews was actually existing in the world much later than the time of Adrian;' that is, in the days of Jerome, more than two hundred and fifty years after the reign of Adrian. But it is evident that this fact proves nothing as to the actual state of things in Adrian's time. This cypher, therefore, added to the other six, constitutes, by Bishop Horsley's own concession, the whole of his proof that the Church of Ælia, in the time of Adrian, consisted chiefly of orthodox Hebrew Christians, who had renounced the rites of Moses to obtain the privileges of the Ælian colony.

"Being thus in possession of the whole of the case, your intelligent readers will be enabled to form a correct judgment of the question at issue between Bishop Burgess and your present correspondent, and of the arguments alleged by each, which otherwise it would be impossible to understand."—P. 60—65.

There is much sprightliness and humour as well as sound argument and manly and Christian expostulation in the "Brief Review," following the

Letters, extracted from the Gentleman's Magazine. The Bishop's mode of argument would provoke a smile on the most woeful countenance.

"And last, though not the least remarkable, in p. 51 figures a goodly train of Trinitarian *physicians*. But I fear that the profane reader will hardly preserve a becoming gravity of countenance when he reads that such men as Dr. Young, and even Dr. Baillie, have condescended to suspend the labours and the duties of the profession for which they are so justly celebrated, and of which they constitute such distinguished ornaments, in order to extract from the neglected volumes of the dark ages a few venerable names to eke out the deficient catalogue of medical orthodoxy. Still, however, these learned gentlemen owe some obligation to the courtesy of his Lordship, that he did not impose upon them the much harder task of making out a list of orthodox physicians in modern times.—In a note, p. 150, the Bishop says, 'For the following additions of medical names I am indebted to Dr. Baillie and Dr. Young.' Then follow the *illustrious* names of Solenander, Scheunkius, Plater, Sennert, Hildanus, and Bartholin. 'Wepfer also, a judicious Swiss physician, uses the expression *Deus ter optimus Maximus*,' which affords great reason to hope that he also was of the *true* faith."—Pp. 86, 87.

Mr. Belsham has been censured for publishing the private letters of the Bishops of Elphin and Carlisle: we extract his vindication of himself, which we believe has proved satisfactory to almost the only person who was entitled to complain. The passage is particularly valuable for the character which it exhibits, by contrast, of the author of "The Considerations."

"In page 16, Mr. B. is upbraided in no courtly style, with violating private confidence in publishing the Bishop of Elphin's letter to Mr. Lindsey, which contained a draft for a hundred pounds for Dr. Priestley, and another letter from Dr. Edmund Law, Bishop of Carlisle, the Bishop of Elphin's father, which accompanied a present of the last edition of his celebrated Theory of Religion "*corrected and much enlarged*:" and "purged," as the learned prelate expresses it in his letter to his friend, "of some antient prejudices relating to the pre-existence of Christ." The present respectable Bishop of Chester likewise alleges the same charge of violated confidence, in publishing his father's and his brother's letters, without leave being requested of the surviving family. The same answer will apply to both. In the mean time it may be remarked, that if Bishop Burgess had read and digested the last corrected and improved edition of Bishop Law's admirable work, he might have spared the sarcasm upon the venerable prelate's advanced age, as though it indicated decline of intellect. Nor would it disgrace the clergy of the present day, if they should condescend to take a lesson from the mild and candid Bishop of Carlisle as to the style and spirit with which theological controversy should be conducted. In Bishop Law the urbanity of the gentleman was combined with the accuracy of the scholar, the impartiality of an ardent lover of truth, the erudition of a theologian, the sound judgment of a logician, and the candour and piety of a Christian. Unfettered in his inquiries, and fixed in the principles which from conviction he had embraced, he defended those principles with firmness and dignity, and disclaimed all weapons but those of calm discussion and fair argument. He did not affect to bear down an adversary with hard words and bitter reproaches; he did not impute motives to his opponent which that opponent disavowed, nor charge him with consequences which he distinctly denied; he did not magnify inadvertencies into crimes, nor repeat charges again and again after they had been completely refuted. It was not his method to defame his opponents instead of answering their arguments, to misstate their sentiments in order to confute them more easily, and to invent calumnies for the sake of rousing the indignation of the public. Never did it enter into the heart of this venerable and pious prelate to deny the appellation of Christian to those who, equally with himself, looked for the mercy of God through the Lord Jesus Christ unto eternal life, much less to brand them with the infamous epithets of miscreants, infidels, blasphemers, and *God-denying apostates*,* because they differed from him in some mysterious points, which neither he nor they pretended either to explain or to understand. And as to invoking the terrors of the law upon those who had the misfortune to differ from him in articles of faith, it is an idea from which the feelings of this truly Christian prelate would have recoiled with horror.

"Prepossessed with the conviction that nothing but what indicates an enlightened

* "The Bible, &c. p. 18. His Lordship of St. David's seems to plume himself upon having discovered in the late learned works of Dr. Routh, that Unitarians, in very early times, were branded by their ignorant and malignant enemies with this odious epithet; and the charitable prelate is determined it shall not be lost."

and liberal mind could proceed from a defender of Dr. Edmund Law, it was with equal surprise and regret that I read, in part 2 of Bishop Burgess's work, the following letter from his son, Dr. George Law, the present Bishop of Chester, to the Bishop of St. David's; dated Palace, Chester, Sept. 20, 1814.

"I have read Belsham's Memoirs of Lindsey, and have no hesitation in informing you that the Letters, concerning which you make inquiry, were published without the knowledge or assent of the family. Such permission, had it been requested, would certainly not have been granted. The publication of my brother's Letter was an act of *ingratitude*, as well as a *breach of confidence*: because he particularly requested in it, that 'his name might on no account be mentioned to any one.' With respect to the Letter of my father, I would observe, that at the time of writing it he was more than eighty years of age!!! and his health was greatly declining. Surely then, less stress ought to be laid on any change of opinion under such circumstances, and at such an advanced period of life. *As the Divinity of our Saviour appears to me to be the very corner-stone of Christianity, and as it may be inferred from, or proved in, almost every page of Scripture,* you may easily conceive how painful it must be to my feelings, to witness the advantage which is thus taken of this Letter of my reverend father, and to think that his name may be handed down to future ages as an abettor of the doctrines of Socinus.'

"This Letter has much the appearance of being confidential; and, had I been the Bishop of Chester's friend, my regard for him would certainly have prevented the publication of it, had I not been expressly required to print it. As it is, one cannot but admire that a doctrine, which, to the pious and learned *world*, after a critical and diligent examination of the Scriptures for more than half a century, appeared to be erroneous and anti-christian, should be regarded by the *son* as the *very corner-stone of Christianity*, and what *might be inferred from, or proved in, almost every page of Scripture*. As to the insinuation, surely much to be regretted, that 'little stress is to be laid upon any change of opinion at such an advanced period of life,' the observation would have been perfectly correct, had it related to a relapse of the learned prelate into the errors of his childhood; for this is the common retrograde movement of frail human nature. But, when the change alluded to appears to have been an advance upon preceding acquisitions in consequence of further and persevering inquiries, and when the work which he published at that time does not contain the slightest indication of a debilitated intellect, we cannot but conclude that, though his *outward man* was perishing, his *inward man* was in full vigour; and that at the age of fourscore the Bishop was as competent to judge of the validity of an argument, as others are in the prime or in the meridian of life. And if it is right to boast of human authority in a case which must be decided by divine testimony alone, the Unitarians may justly pride themselves in the name and character of Dr. Edmund Law, Bishop of Carlisle.

"But the Bishop of Chester accuses Mr. B. of not having 'requested permission of the family' to publish the letters of the Bishops of Carlisle and Elphin. Most certainly it never entered into Mr. B.'s thoughts that it was at all necessary or expedient to request any such permission. Had the Letters contained any thing which could be considered as disreputable to their authors, Mr. B. would have suppressed them altogether.—Had they touched upon private affairs, Mr. B. would never have published the Letters without the consent of the Bishop's highly respectable and dignified family. But, when one of these communications only mentions an omission in a work which is in the hands of every biblical student, and the other only brings to light an act of generosity which deserves to be held up to the admiration of mankind, Mr. B. did not conceive that he was exceeding the limits of the most scrupulous delicacy in exhibiting such documents to the world.

"But the Bishop of Chester is pleased to say that 'it was an act of ingratitude, as well as a breach of confidence,' to publish his brother's Letter, because he particularly requested in it 'that his name might on no account be mentioned to any one.'

"But why did the Bishop of Elphin desire this? Let the excellent prelate speak for himself.—'My name,' says he, 'must on no account be mentioned to him, [Dr. Priestley,] or to any one else, *as it would involve me with some acquaintance here, and do me more mischief than you can imagine.*' But surely when the cause ceased, the restraint likewise ceased. And when the generous prelate was removed out of the reach of bigotry, malignity, and envy, there can be no just reason why his liberality should not be proclaimed for the instruction and imitation of mankind. The charge of ingratitude can hardly be serious. The lame, the blind, the paralytic, and the insane, who were healed by Christ, could not refrain from publishing the blessings they received, though expressly prohibited by their great benefactor. But do we find that their disobedience, in this particular,

severely rebuked by our Lord himself, or that they are charged with ingratitude by the historians of his miracles."—Pp. 93—95.

The following are the letters referred to, accompanied by Mr. Belsham's remarks.

"It is not out of disrespect to the family, but as an act of self-defence, that I here republish the letters of the Bishops of Carlisle and Elphin, the publication of which in the Memoirs of Mr. Lindsey has subjected the writer to such severe and unexpected animadversion.

"The first is from the late Bishop of Carlisle to the Rev. Theophilus Lindsey, and is dated Cambridge, September 23, 1793. Let the reader judge how far it indicates any symptom of imbecility of intellect in the learned and venerable prelate.

"'DEAR SIR,

"'I received the favour of your Historical View, and read it with satisfaction. You appear to have cleared up all the passages of Scripture usually alleged in favour of the contrary opinion, and to have exhausted the subject. As a small return for the obligation I must desire your acceptance of a new Cumberland edition of my Theory, purged of some antient prejudices relative to pre-existence, &c. I have recommended to my executors to procure a publication of Dr. Bullock's two Discourses which clear up the doctrine of atonement, and which I think I communicated to you formerly. The Bishop of Clonfert was returned to Ireland before your letter reached us. He would have been delighted with seeing your account of his favourite author A. Tucker, whose work I have often said wanted methodizing and abridging to be of more general use. My compliments to your worthy coadjutor and to my old friend Dr. Jebb. That all the success and satisfaction may attend your labours to which they are so justly entitled, is the most hearty wish of Your sincere Friend and Servant,

"'E. C.'"

"The letter from Dr. John Law, Bishop, first of Clonfert and afterwards of Elphin, to Mr. Lindsey, appears in the Memoirs of that venerable man, p. 447, and is thus introduced by the author, who, in a note, is giving an account of a subscription which was set on foot to defray the expenses of Dr. Priestley's Church History, and Notes on the Scriptures. The reader will judge how far the author is chargeable with *ingratitude* and *breach of confidence*.

"'And now that he is at rest beyond the reach of envy and of calumny, from which neither exalted station nor exalted merit could have protected him here, it may be permitted to mention that by far the most liberal subscriber to this object was the late right Reverend Dr. John Law, Bishop of Elphin. His letter is addressed to Mr. Lindsey, who had sent him a copy of his last publication: it is dated Elphin, October 7, 1802.

"'MY DEAR SIR,

"'Want of health and indisposition have prevented me from thanking you for your letter and obliging present sooner. I have read your valuable work with as much attention as pains in the head and stomach, arising from a flying gout, would let me, and think it is calculated to do a great deal of good.

"'Enclosed is a draft for one hundred pounds, which you will apply in aid of Dr. Priestley's publication in any way he chooses: but my name must on no account be mentioned to him, or to any one else, *as it would involve me with some acquaintance here, and do me more mischief than you can imagine, and which I am sure you would not wish.* Our religion hereabouts is evidenced chiefly in hating and abusing those who differ from us: and, excepting this zeal, we scarce shew that in other things we have any. You will be surprised at it: but neither popery nor methodism are losing any ground.

"'Reprint my father's Life of Christ whenever you please, and believe me to be, with the sincerest esteem,

"'Your very faithful and obedient Servant, J. ELPHIN.'"—Note, pp. 95—97.

In the "Estimate of his Lordship's Character," Mr. Belsham uses the dissecting knife boldly but dexterously. This anatomical exhibition will be displeasing to the Bishop and his friends, but may be serviceable to them, or at least to theological science. Bishop Burgess appears to Mr. Belsham to possess great learning with little judgment.

"Having thus given his Lordship ample credit for his learning, his sincerity, and his zeal, truth constrains me to add that the learned prelate appears to labour under a marvellous debility of the discriminating and reasoning powers, and a great want of comprehension of mind. It was a maxim of my late revered friend Dr. Priestley, that the contemplation of great ideas creates and even constitutes greatness of mind. The reverse of this seems also to be true, that an habitual and close attention to minute objects creates and constitutes littleness of mind: it incapacitates the intellect for expansion of thought, and comprehension of views. The microscopic eye, which discerns the

anatomical construction of a flea or a mite, cannot, like the Herschel telescope, penetrate the recesses of infinite space, or range over the structure of the heavens. It is difficult for the same person to be a subtle verbal critic, and a liberal and comprehensive reasoner. A man of words is not often a man of ideas. And his lordship, in the course of his studies, has so limited himself to the minutiæ of words, that it is not at all surprising that his ideas should be very indistinct, his reasonings proportionably confused, and his views uncommonly limited."—Pp. 117, 118.

A *Postscript* relates the history of the Horsleyan and Priestleyan controversy;

"As the controversy concerning the rival claims of Bishop Horsley and Dr. Priestley is now brought to a close, it may not be amiss to take a brief review of the manner and spirit in which the advocates for the learned prelate have conducted their defence.

"Bishop Horsley himself was the most wary and guarded of all controversial writers. He knew his own strength, and he chose his own ground. Declining absolutely to enter into the general question concerning the belief of the primitive church, he merely undertakes to prove the incompetency of Dr. Priestley as an ecclesiastical historian. And the facts upon which the principality relies are, those which he borrows from Mosheim, viz. the sudden dereliction of the rites of Moses by the Hebrew Christians in order to enjoy the privileges of the Roman colony at Ælia, and the wilful falsehood of Origen, whose testimony contradicts this representation. Had these facts been true, they must have been notorious; Dr. Priestley must have been struck dumb; and his credit as an ecclesiastical historian would have been lost for ever. But the facts being contested, Dr. Horsley soon discovered his mistake, and began his retreat, which, however, he conducts like a consummate general, first abandoning the posts which were occupied by Mosheim; and afterwards giving up the entrenchments which he had himself thrown, disputing every inch of ground, every now and then facing about, taking advantage of every oversight of the enemy, and at last quitting the field with a firm countenance, without any formal concession, or public acknowledgment of defeat.

"The Reverend Plenipo Horsley, next to the zealous and zealous advocate of his patron's disputed claims, and what he wanted in knowledge and argument he abundantly made up in calumny and [illegible] found that his unpractised arm was not equal to the management of the bow of Ulysses, and he wisely withdrew from the field. I hope the Prince Regent has not been unmindful of the pathetic expostulation of so pious, loyal, and dutiful a subject.

"Of Bishop Burgess it is difficult to know what to say. This venerable prelate, esteeming it his duty at all events to advocate the claims of his learned predecessor, without giving himself leisure to study the controversy, and only assuming two principles, viz. that all which Bishop Horsley says must be *true*, and all which Dr. Priestley and Dr. Priestley's advocate affirm must be *false*, he rushes *ding-dong* into the field, dealing out his blows indiscriminately upon friend and foe, especially the former; all the while shouting *Io Triumphe!* and, after contradicting Bishop Horsley in almost every particular, he fondly imagines that he has laid the Bishop's opponents prostrate at his feet. The hero of La Mancha himself could not be better satisfied, when the whole flock of sheep lay bleeding under his puissant arm. His Lordship, however, has every appearance of being quite in earnest; and yet, so strangely ignorant is he of the true bearing of the controversy, that in his very last Address to the Unitarians he actually states *that* as the principal question in discussion between Dr. Priestley and Bishop Horsley, which Bishop Horsley formally, explicitly, and repeatedly, declares that he has not, and that he will not meddle with.

"Last of all come my old friends *the wise men* of the British Critic, who in their journal for November last, professing to review 'the Claims of Dr. Priestley,' &c. after writing four or five pages in their usual temperate style, at length come to this honest acknowledgment. 'As infallibility is not the lot of man, Bishop Horsley, we fear, has suffered himself to be led into error. Deserting the footsteps of Bishop Bull, who marshalled his way with a steady and unerring light, for the conjectural wanderings of Dr. Mosheim, who, on many subjects of primitive antiquity, is not merely a *blind* but a *treacherous* guide, he made a false step at the outset, which, with all his ability, he was unable to reclaim.'

"By this memorable concession, thus reluctantly extorted from these champions of orthodoxy, the claims of Dr. Priestley are established—the whole fabric of the famous church at Ælia, *consisting chiefly of orthodox Hebrew believers*, who, to obtain the privileges of the Roman colony, had apostatized from the rites of their ancestors, is overturned from its foundation, —the character of Origen is redeem-

the testimony of that learned father to the Unitarianism of the Hebrew Christians of his own time remains unimpeached—the probability of a similarity of faith in the primitive Jewish believers is confirmed—and the conclusion, that the Unitarian doctrine was that which Christ and his apostles taught, is manifest and undeniable. Since, therefore, the mighty Dagon of these lords of the Philistines has thus fallen prostrate before the Ark of Truth, these illustrious critics are at full liberty to impute whatever share they please of this happy result to 'the restless and meddling confidence of Mr. B.'

"But why need they attack the character of the venerable Mosheim, to whose learned and indefatigable labours every friend of truth and biblical literature acknowledges unspeakable obligations, notwithstanding the error into which he has fallen in the present instance? When will theological writers learn to conduct their inquiries with candour, and to discuss their differences of opinion with good temper and good manners!"—Pp. 128—132.

The able, learned and successful champion of the Unitarian cause thus concludes this interesting work:

"To Bishop Burgess, I now once more bid farewell. In these discussions, into which I have been involuntarily dragged, I trust that I have not been deficient in that respect which is due to his Lordship's acknowledged talents and learning, to his private virtues, and to his elevated rank and station in society, and that upon all occasions I have treated him with as much civility and deference as was consistent with a supreme regard to truth. If I have exposed the futility of his Lordship's arguments, and the great impropriety of his dictatorial and overbearing manner, it is no more than I intended. Against his person I bear no ill-will: I neither wish to offend, nor hope to convert the Bishop of St. David's. But I trust that I have succeeded in encouraging my Unitarian brethren not to be "frightened at a few hard words," and to their candour and the judgment of the public I commit these papers."—P. 127.

We congratulate the Unitarians on their possessing such an advocate, and if our voice could avail we would intreat Mr. Belsham to continue those contributions to the cause of sacred learning and intellectual freedom which are expected by his numerous friends and admirers, from the resources of his mind and the eminence of his station in the church of Christ. Referring to that station, we venture to address him in lines which have at least the merit of exactly expressing our sentiments:

Ibi beatus dissidentes adspicis
Vultu sereno, quique dente te petit,
Lemuis malignum et obstrepentium gregem.
Macte hoc honore, pergo sanctæ pagina
Adferre lumen spiritu plenus sacro,
Sapraque vulgum credere (haud nefas tibi)
Amice perge, salva dum sit unitas,
Et dum recepta casta servetur fides.*

ART. II.—*The History and Antiquities of Dissenting Churches, &c.*

[Continued from p. 549.]

MR. WILSON has great merit in bringing to light obscure but not uninteresting characters. One of these is *Thomas Beverley*, who about the close of the seventeenth century, was pastor of an Independent church, meeting in *Cutlers' Hall, Cloak Lane*. He was a busy and adventurous writer on prophecy; and, unfortunately for his reputation, assigned dates to his predictions. Smitten with admiration of the Protestant Hero, William III. and of the Revolution of 1688, he foretold in that year, that within ten years the papacy would perish and the millenium commence. The appointed period arrived and the Pope was yet in power, and the kingdoms of the world as far as ever from Christian truth and purity and peace. Disappointed and mocked, Beverley retired from the world to indulge his speculations in private. Our author has enumerated *thirty-two* of his publications, chiefly relating to his visionary expectations. (*II. 63—66.*)

The plan of the History obliges Mr. Wilson to confine his biography, for the most part, to the pastors of churches; but he has occasionally inserted notices of other distinguished individuals amongst the Dissenters. The following note relates to two eminently learned and virtuous men:

"JOHN EAMES, F. R. S. As this learned person never undertook the pastoral office, and, therefore, will not come regularly under our notice, a brief account of him in this place, cannot prove unacceptable. Mr. Eames was a native of London, and received his classical learning at Merchant Taylors' School. He afterwards pursued a course of academical studies with a view to the Christian ministry: yet he never

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* Adrianus Van Wche ad Dithm. Hackmannum, Fil.

preached but one sermon, when he was so exceedingly agitated and confused, that he was scarcely able to proceed. There was, also, unhappily, a great defect in his organs of speech, and his pronunciation was exceedingly harsh, uncouth and disagreeable. These circumstances discouraged him from renewing the attempt, so that quitting the pulpit entirely, he devoted himself to the instruction of young men, whose education for the ministry among Protestant Dissenters, was patronized and assisted by the Independent fund. His department included the languages, mathematics, moral and natural philosophy. On the death of Dr. Ridgley, who filled the divinity chair, in the same seminary, he was prevailed upon to add to his course on those subjects lectures in divinity, and to teach the oriental languages, assisted in the other branches by a learned colleague, Mr. Joseph Densham. Mr. Eames was a man of extensive learning, and a universal scholar. Dr. Watts once said to a pupil of his, (Mr. Angus) 'Your tutor is the most learned man I ever knew.' He excelled particularly in classical literature, and in a profound knowledge of mathematics and natural philosophy. His scientific learning procured him the acquaintance and friendship of Sir Isaac Newton, to whom he was on some occasions singularly useful. Sir Isaac introduced him to the Royal Society, of which he became a member; and he was employed, in conjunction with another gentleman, to prepare and publish an abridgment of their transactions. With his great talents, Mr. Eames united a diffidence and bashfulness of temper, that very much concealed his merits. He was of a candid and liberal disposition, and a friend to free inquiry, which exposed him, as it is said, to much opposition and uneasiness from some narrow-minded persons. He was instrumental in training up many persons of learning and worth; and, among others, the eminent Archbishop Secker was some time under his care. His death took place June 29, 1744. 'What a change (said Dr. Watts, who dedicated to him his Treatise on Geography and Astronomy) did Mr. Eames experience! but a few hours between his lecturing to his pupils, and his learning the lectures of angels.'—*Monthly Mag. April*, 1803.

"Mr. RICHARD DENSHAM above-mentioned, was a pupil of Mr. Eames, whom he afterwards assisted in the academy. Such was his proficiency in the mathematics, and in classical as well as theological learning, that upon Mr. Eames's death, Dr. Jennings, who succeeded to the office of principal tutor, made it a condition of his accepting that situation, that Mr. Densham should be his co-adjutor. But this he declined. Mr. Densham preached occasionally for a short time, but afterwards relinquished the ministry, and continued in various secular employments, till disabled by old age.—Among his pupils were, Mr. Collins, of Bath, who bequeathed him his library; Dr. Savage, Dr. Price, and the benevolent Mr. Howard; all of whom left him some token of respect. Howard, in particular, before his last journey, gave him an unlimited order to draw upon his banker for whatever money he might want; but such was Mr. Densham's integrity, that, although at that time possessed of no more than twelve or thirteen pounds a year, in the funds, he chose rather to sell out, and diminish the capital, than accept a discretionary offer, which he could not do conscientiously while he had any thing of his own remaining. The late Mr. Whitbread hearing of his disinterested conduct, begged his acceptance of an annuity of twenty pounds during life. This he accepted, but to shew his gratitude, left Mr. Whitbread eighty pounds in his will, by way of acknowledgment. It may be mentioned to the honour of the latter, that he relinquished the bequest to Mr. D.'s nearest relations. Mr. Densham died at his apartments in Kingsland Road, July 18, 1792, leaving behind him a pattern of integrity that has been but rarely equalled. He compiled Mr. Howard's first book on prisons, and was urged to draw up a life of that benevolent man, but his infirmities prevented.—*Gent. Mag. August, 1792.*"—II. 73, 74.

Carter Lane, Doctors' Commons, is behind none of the churches in the value of its pastoral names. The three first are familiar and endeared to every well-informed Nonconformist, viz. *Matthew Sylvester*, *Richard Baxter* and *Edmund Calamy*. Dr. *Samuel Wright* enjoyed a respectability and popularity which after the lapse of more than half a century is scarcely forgotten. *Thomas Newman* (there were two persons, father and son, of the name of Newman, John and Samuel, about the same time at Salters' Hall,) is yet remembered with great respect. His assistant, the late Mr. *Edward Pickard*, preached his funeral sermon, to which, when it was published, there was subjoined a paper, written and subscribed with Mr. Newman's own hand, in which there is the following *good confession*.

"I make no doubt but some of my own sentiments in Christianity might be errors in judgment. I full well know I was fallible; but I can as truly say, that I was a sincere lover and searcher after truth; and upon the most impartial search into my own breast, I never could discern any degree of

prejudice sufficient to bias my researches, or to prevent my embracing truth as it hath appeared to me. If I am really mistaken in any point, I can most truly say, that those my errors have been taken up amidst an impartial desire to know the truth as it is in Jesus; they were always ready to be given up upon conviction of their being errors; and that conviction I thankfully accepted at any hand. What I believed to be the truths of the gospel, I never dissembled upon all just and prudent occasions of declaring them, and as I found those I ministered to could bear them, how different soever they were from a public faith, synodical determinations, or (O monstrous absurdity!) from *religious sentiments established by law*. All such usurped, self-exposing power, I live, I die disclaiming."—"There is no truth about which I am more clear than this, that God will not condemn any man for *mere error*. I can no more think that any shall be punished for involuntary mistakes, than I can think that God is unjust. Though I am convinced that many of our sentiments will appear mere blunders in a future state, yet this does not in the least affect my hopes of future acceptance with God. I have no more fear of suffering for any sentiments that I have embraced, though they were deemed fundamental errors by men, than I have a doubt that God is righteous and merciful: nor dare I indulge any suspicion of that kind, any more than of cruelty and tyranny in the all-perfect God."—II. 151, 152.

This noble passage excites the historian's displeasure, who *denounces* the pernicious sentiment of the innocence of mental error, in a passage of nearly two pages in length. We submit to him, however, that all his assertions and quotations of Scripture are unavailing, unless he can prove that it is in every man's power to believe what he chooses. But, whatever may be thought of Mr. Wilson's argument, it will be allowed by all his readers that it was a work of supererogation to correct the sentiments of such a man as Mr. Newman.

Mr. Newman is still known as an author, by his Sermons (2 vols. 8vo.) on Happiness, and on the Progress of Vice, and his Essay on the Case of the Penitent Thief.

Mr. *Edward Pickard*, the assistant and successor of Mr. Newman, has left an imperishable monument of his generosity and piety in the Dissenters' Orphan School, in the City Road, which owes its existence to his public spirit, wisdom and activity. There is a brief memoir and a well-drawn character of this gentleman in Mr. Belsham's Memoirs of Mr. Lindsey, pp. 63—66. Mr. Pickard, according to the reluctant admission of our historian, was "in his views of *some doctrines*," an Arian, but happily he was a High Arian, and still more happily, "he was wont to express himself in terms of strong disapprobation of the writings of Dr. Priestley and other Socinians" (II. 159). In balancing the account, however, our orthodox biographer should have recollected that Mr. Pickard preached and published Dr. Benson's Funeral Sermon, in which he praises the virtue and good sense and Scriptural labours of the deceased *heretic* as if he had forgotten that he was a "Socinian."

John Taylor, was for some time an assistant to Mr. Pickard: he was previously minister at Stow Market, where "he had been called a Tillotson, and went by the name of the Suffolk Orator," and where "he was the intimate acquaintance and cordial friend of Dr. Priestley, who, in his younger days, was settled at Needham, three miles from Stow Market" (II. 160).

The singular custom formerly prevailed at Carter-lane, of repeating the Apostles' Creed every Sunday, after the reading of the Scriptures. Mr. Tayler, the successor of Mr. Pickard who is still living in a venerable age and a truly Christian reputation, first discontinued the practice (II. 163). In early life, Mr. Tayler was the chaplain of Mrs. Elizabeth Abney, whose family name is associated so honourably with that of Watts.

In an account of the *Swedenborgians* (II. 170) it is stated that the proposition for abolishing the Slave Trade originated in that denomination.

Mr. Wilson attributes the existence of any *General Baptist Church* in London at the present day to the estate which Capt. Pierce Johns bequeathed in 1698 for the use of that branch of the Baptists. Six churches were originally supported on this foundation;

Any reader possessing this pamphlet would much oblige the Editor by the loan of it. The Editor takes this opportunity of making the same request with regard to *Dr. Bullock's Two Discourses on Atonement* mentioned in Bishop Law's Letter, extracted in the last Article, p. 666.

there are now only five, one (Dunning's Alley) having become extinct; these we believe, are the churches under the pastoral care of Messrs. Evans, Gilchrist, Moon, Dan Taylor and Shenston. The question of the influence of endowments upon Dissenting congregations is difficult of decision; most readers will think, we believe, that our author has in this case pronounced an opinion (II. 175) for which he was not qualified.

A large space is properly allotted by Mr. Wilson to the biography of Dr. Daniel Williams, the great benefactor to the Dissenters, especially of the Presbyterian denomination. In one instance the biographer censures, where he ought, in our judgment, to have commended him. We extract the passage as far as it is historical:

"During the troubles of Ireland, at the latter end of the reign of King James the Second, he was driven from thence, after escaping some threatening dangers by the tyrannical and violent proceedings of a popish administration. He returned to England in 1687, and made London the place of his retreat. Here he was of great use upon a very critical and important occasion. Some of the court agents at that time, endeavoured to bring the Dissenters in the city to address the king upon his dispensing with the penal laws. In a conference at one of their meetings, upon that occasion, in the presence of some of the agents, Mr. Williams declared, 'That it was with him past doubt, that the severities of the former reign upon the Protestant Dissenters, were rather, as they stood, in the way of arbitrary power, than for their religious dissent: so it were better for them to be reduced to their former hardships, than declare for measures destructive of the liberties of their country; and that for himself, before he would concur in an address which should be thought an approbation of the dispensing power, he should choose to lay down his liberty at his Majesty's feet.' He is said to have pursued the argument with such clearness and strength, that the company present rejected the motion, and the emissaries went away disappointed. There was a meeting at the same time of a considerable number of the city clergy, waiting the issue of their deliberations; who were greatly animated and encouraged by this brisk resolution of the Dissenting ministers." II. 199, 200.

Mr. Wilson says it was absurd, *infinitely absurd*, in the Presbyterians to quarrel with their liberty, on account of the quarter from whence it came. We see not the absurdity: we see on the contrary a wise and constitutional jealousy of the court. Had the dispensing power been admitted, what security would the Dissenters or any other class of the community have had for liberty, property or even life? The decision adopted by the Dissenters at the instance of Dr. Williams, is virtually justified by Mr. Fox, who shews (Hist. of James II. *passim*) that the liberty granted to Nonconformists was merely a pretext for granting liberty to Papists, and that that was ultimately designed to introduce and establish arbitrary power. As Dissenters, we should have blushed for our forefathers, if they had truckled to a mean and treacherous tyrant, and, for the sake of a momentary peace, a merely sectarian advantage, had bartered away the ancient liberties of Englishmen.

"*New Broad Street, Petty France, Presbyterian*, Extinct," enjoyed the services of several respectable ministers, of whom Dr. Daniel Williams was the third in succession, and Mr. John Palmer the last.

"John Palmer.—This gentleman was born in London, in the year 1729. His father carried on the business of an undertaker, in Southwark. Both his parents were serious persons, of the Calvinistical persuasion, and members of the Independent church in Collier's Rents, Southwark, under the pastoral care of the Rev. John Rogers. They devoted their son to the ministry, and after giving him a school education, placed him under the care of the learned Dr. David Jennings, under whom he pursued his theological studies. Upon the death of Mr. James Read, in 1755, Mr. Palmer was chosen assistant to Dr. Allen, at New Broad-street; and upon his removal to Worcester, in 1759, succeeded to the pastoral charge.

"Mr. Palmer's first publication, we believe, was 'A Sermon occasioned by the Death of King George II. preached at New Broad-street, Nov. 2, 1760, on 1 Chron. xxiv. 27, 28.' In 1766, he revised, corrected, and prepared for the press, a posthumous work of the Rev. John Alexander, of Birmingham, with whom he had been upon terms of peculiar intimacy. It was entitled, 'A Paraphrase upon the fifteenth Chapter of the first Epistle to the Corinthians; with Critical Notes and Observations, and a preliminary Dissertation. A Commentary, with Critical Remarks upon the sixth, seventh, and part of the eighth Chapters to the Romans: To which is added, a Sermon on Eccles. xi. 10, composed by the Author the day preceding his

Death. London. 1766. *Quarto.*' In 1769, Mr. Palmer published an 'Oration at the interment of the Rev. Timothy Laugher, of Hackney; which was annexed to Dr. Kippis's funeral discourse upon the same occasion. His next publication, we believe, was a small octavo volume, entitled, 'Prayers for the Use of Families, and Persons in Private.' This little work passed to a second edition, in 1785, and has been much esteemed by those who are called rational Dissenters. In 1779, he published, 'Free Thoughts on the Inconsistency of conforming to any Religious Test, as a Condition of Toleration, with the true Principles of Protestant Dissent.' It was in this year that he was called to lament the loss of an intimate friend in the Rev. Caleb Fleming, D. D. whose death he attempted to improve, in a sermon at New Broad-street, August the 1st, in that year. This discourse was afterwards printed, together with an oration at the Doctor's interment, in Bunhill-Fields, by Dr. Towers. The text of Mr. Palmer's sermon is, 2 Cor. i. 12. In the same year he published, in octavo, 'Observations in Defence of the Liberty of Man, as a Moral Agent; in Answer to Dr. Priestley's Illustrations of Philosophical Necessity.' This is a judicious and able piece upon the subject; and in the following year, he published a defence of it in 'An Appendix to the Observations;' occasioned by Dr. Priestley's letters to the author, in defence of the doctrine of Necessity. Mr. Palmer's last publication, which was printed in 1788, was, 'A Summary View of the Grounds of Christian Baptism; with a more particular Reference to the Baptism of Infants; containing Remarks argumentative and critical, in Explanation and Defence of the Rite.'

"Some years before the publication of the last piece, Mr. Palmer had desisted from any ministerial work. The lease of his meeting-house expiring about 1780, the congregation, which was in a very reduced state, did not judge proper to renew it, and the society dissolved. After this, Mr. Palmer wholly left off preaching, and retired to Islington, where he lived privately to the time of his death. He married a lady of considerable property, and during the latter years of his life, kept up but little connexion with the Dissenters. He was a man of considerable talents, and accounted a very sensible and rational preacher. His pulpit compositions were drawn up with much perspicuity, and delivered with great distinctness and propriety. He allowed himself great latitude in his religious sentiments, and was a determined enemy to any religious test whatsoever. In this particular, he differed from several of his brethren, who, notwithstanding, favoured the application to parliament for the abolition of subscription to the Thirty-nine Articles. Though he was bred up and educated in Calvinistical principles, yet he gradually relinquished them, and, at length, imbibed the Socinian scheme. He died at his house in Islington, June the 26th, 1790, aged 61 years. Mr. Palmer was for many years one of the trustees for Dr. Williams's charities."—II. 227—229.

There was another Dissenting minister of the same name, John Palmer, of Macclesfield, and afterwards of Birmingham, who was also an author and an Unitarian. He corresponded in the *Theological Repository* with Dr. Priestley, who has given an account of him in that work, VI. 217, 224.

In the history of "*Pinners' Hall, Independent, Extinct,*" our author encounters the unwelcome names of *Dr. James Foster* and *Dr. Caleb Fleming*. He says of the former (II. 280) that "he rejected those doctrines which are purely matters of revelation," and without meaning it, *unsays* this slander again and again; and of the latter, (II. 286, 287) that most of the doctrines of revelation "afforded him subject of ridicule," that he "discovered enmity to those doctrines which are the peculiar glory of the gospel," and that "he set down for fools and enthusiasts all who were not Socinians." Dr. Foster's reputation and Christian character are so well established that it has long seemed unnecessary to protect him either against the spiritual *Bacchanals* who dance over the graves of heretics [M. Repos. II. 63, 64,] or the *Sicarii* who strive to wound the good name of men of creeds different from their own, when conscience or cowardice restrains them from more honest persecution; but Dr. Caleb Fleming is less known and therefore less respected and less secure from the attacks of bigotry. It is sufficient however for his vindication that his life was unblameable; that he made considerable temporal sacrifices for conscience sake; that he was incessantly employed in promoting, according to his own persuasions, the interests of truth and freedom; that by Dr. James Foster, whose assistant he had been, he was recommended to his congregation as his successor; that between his flock and himself there subsisted great harmony and friendship; that he enjoyed the esteem of the most respected of his brethren, one of whom, Mr. John Palmer, pronounced the highest eulo-

gium upon him in his funeral sermon; and especially that he was for years the confidential friend of Dr. Lardner. The list of his publications is enough to prove both the impartiality and the activity of his mind. His theological system was of his own framing from the Scriptures. He was the zealous advocate of revealed religion, of Protestantism, of nonconformity, and of some doctrines which are accounted orthodox, such as the immortality of the soul, the sanctity of the Sabbath, and the liberty of the will. His Unitarianism only was against him. But for that, the present historian, who reports the opinion and feeling of a large body of theologians, would not have termed his "specimens of divinity" "wretched," or his interpretations of Scripture perverse; nor would he in a virtual comparison of him with "Mr. John Dove, a member of Mr. Pike's congregation," who was known by the name of "The Hebrew Tailor," have given the seeming preference to that learned artificer. Mr. Wilson has, however, made some amends to Dr. Fleming, by inserting in his work a handsome engraving of him, from a Portrait in Dr. Williams's library, and a full and tolerably correct list of his publications. The number in this list is sixty, and there are several in our possession not included.

A life of Dr. Fleming was looked for at the hands of the late Dr. Towers, who came into possession of his papers, including, according to Dr. Kippis (Life of Lardner, p. xcvi.), "a series of letters written to Dr. Fleming by Dr. Lardner, in which he freely disclosed his thoughts concerning men and things." Why will not the representative of Dr. Towers, who is so capable of doing justice to the characters of the friends of truth and freedom, gratify our wishes? If he had not considered this gentleman as the proper biographer of Dr. Fleming, the late Dr. Toulmin would have communicated a memoir of this decided, intrepid, zealous and laborious Unitarian teacher, to the Monthly Repository. Notices of him are scattered through this work [III. 485—487. IV. 151. VI. 44. VIII. 339. X. 283], which we refer to in the hope that they may excite suitable attention to a neglected character. It is right to add that should a complete memoir of Dr. Fleming be prepared for the press, the compiler will find Mr. Wilson's account, with all its faults, of no small use.

In a *History of Dissenting Churches* we did not expect an account of a fanatical Deist who delivered lectures at Carpenters' Hall [II. 290, 292]. This was *Jacob Hive*, a printer and letter-founder. He published several pamphlets, for one of which "Remarks on the Bishop of London's" (Dr. Sherlock's) Discourses" he was imprisoned in Clerkenwell Bridewell two years. During his confinement he appears to have written "The Book of Jasher," which he procured to be privately printed, and which purported to be a translation from the original of Alcuin, a British monk. It is a small folio. Hive died in the year 1763. There is an account of him in Gough's British Topography, I. 637.

The *Old Jewry* is rich in Dissenting biography, having been always celebrated for the number and respectability of its congregation and the eminence of its ministers. At the beginning of this article, the historian *notes down*, what from the specimens lately given the reader might not have observed, that "the words *Calvinist* and *Arian* he uses as terms neither of honour nor reproach, but for the sake of convenience" (II. 305).

We cannot even enumerate all the ministers that as pastors, assistants or lecturers have rendered the Old Jewry so distinguished a Dissenting station, but must content ourselves with a few notices and remarks.

Mr. Wilson relates a "very striking anecdote" (II. 322—326), of *John Rogers*, one of the Bartholomew confessors, and father of *Timothy Rogers*, minister at the Old Jewry. The anecdote is, in substance, that Mr. Rogers was on the point of being sent to jail for his Nonconformity, by Sir Richard Cradock, a persecuting Justice of the Peace, but was delivered by Sir Richard's grand-daughter, a headstrong girl of six or seven years of age, who took a liking to the Puritan preacher and threatened to drown herself if he were ill-used. Mr. Timothy Rogers once related this story, at the house of a Mrs. Tooley, where he was dining in company with Mr. Tim. Bradbury; when the hostess revealed that she was the grand-daughter of Sir R. Cradock, and the person to whom the story referred. Her guests were anxious to learn her religious history,

and she proceeded to narrate by what means she had been converted; these were the artifices of a religious apothecary who laid her under an involuntary obligation to read the New Testament, and a dream eventually realized in a sermon from Mr. Shower at the Old Jewry.

The story is "striking" enough, and may also be true; but Mr. Wilson has omitted his authority for relating it. We read it in our boyish days in the *Spiritual Magazine*, the wrapper of which was rendered awful in our eyes by the head of *John Calvin*, in a wood-cut. It is in the Number for *March*, 1784, and is thus headed, with an appearance of authority, "The substance of a letter from Mr. Davidson, of Braintree, to Mr. Archibald Wallace, Merchant, in Edinburgh, dated 12th Oct. 1767."

A very interesting account is given, (II. 338—358,) of *Simon Browne*, whose peculiar malady has procured him a degree of fame which his talents and virtues, though great, would not alone have obtained. Dr. Hawkesworth has described the case with all his usual fascination of style in No. 88, of the Adventurer. Browne imagined that Almighty God had annihilated his thinking substance; yet whilst he was under this melancholy delusion he composed works which discovered remarkable strength and acuteness of mind. There are various accounts of the origin of his disorder. Dr. Percival suggests [Works, II. 80.] that it might be owing to his study of the Platonic writers, who represent the most perfect worship of the Deity as consisting in *self-annihilation*.

It is recorded to the honour of Simon Browne that he was one of the non-subscribing ministers at the Salters' Hall synod. He appeared before the public and encountered present reproach as their advocate. Mr. Wilson has furnished us with two admirable extracts from his pamphlet on that occasion:

"Upon the subject of subscribing he expresses himself thus: 'For my own part, I always took it, that subscriptions of all kinds, whether to liturgies or articles, had been a grievance to our fathers, as well as to us; though rather than be rendered utterly incapable of public usefulness, they and we have submitted to the hardship and subscribed to some of the 39 articles.—But there are many that judge, and, as I think, with very good reason, that it is an infringement of Christian liberty, to use compulsive methods, to oblige men to do even what they take not to be sinful, or to subscribe all that they believe: forasmuch as this is confining where God has left it liberty, and making necessary what he has left indifferent.'—'How happy had it been for the church and world, if this method of subscribing, had never come into the mind of men, more than into the mind of God! If, as that holy man, Mr. Baxter, expresses it, the devil had never put on his gown, stept into the infallible chair and in a fit of reverend zeal, taken upon him to preserve and perfect the faith of the church! This was opening Pandora's box. Had not Satan turned orthodox, and tempted Christian ministers to make, and mend, and enlarge creeds, and prevent and cure heresy by subscription, to their own terms and forms, peace and truth had been much better preserved than they have been, or ever will be, till the engine of the devil, as that wise and good man called it, be overthrown."—II. 340, 341.

Browne's publications were numerous. He was one of the authors of "The Occasional Papers," and also one of Matthew Henry's Continuators; the part assigned to him was the first Epistle to the Corinthians.

The life of *Chandler* must occupy a large space in any history not merely of the Old Jewry but likewise of the Dissenters. His fame as a preacher has not yet died away; and his writings will be ever valued by the biblical student. He possessed extensive and correct learning, a penetrating and comprehensive intellect and a sound judgment. The memoir of him, which is here given, is creditable to Mr. Wilson's liberality. The following notice may be useful to future translators and commentators on the Scriptures:

"Dr. Chandler left in his interleaved bible, a large number of critical notes, chiefly in Latin. They are drawn up in the manner of Raphelius, Bos, Elsner, and other writers of the like kind. Those on the Old Testament are thinly scattered, excepting in a few particular places. But those on the New Testament are very copious and display a close study of the Holy Scriptures, and an extensive acquaintance with ancient authors. They were purchased for a small consideration by Dr. Amory, Mr. Farmer, Dr. Furneaux, Dr. Price, Dr. Savage, and Dr. Kippis, with an intention of committing them to the press, if any bookseller could be found

he would be willing to run the risk of publication. But it was not judged that the taste of the age would afford sufficient encouragement for the prosecution of the design. Dr. Furneaux employed much labour upon the manuscript; having transcribed some of the notes, and examined the authorities on which they are founded. Dr. Kippis, the last surviving proprietor, deposited the work in Dr. Williams's Library, Redcross-street. It is in the quarto form, very fairly written, and the Hebrew in particular, remarkably correct and beautiful."—II. 381.

The article "Free-Thinkers" (II. 523) savours of bigotry. The people referred to denominate themselves "*Free-Thinking Christians.*" Whatever be thought of the name, whether it be considered impolitic, or quaint, or arrogant, or, in the present instance, misapplied, it is the appellation of the party, and as such ought to be adopted by their historian. "Free-thinkers" is, Mr. Wilson knows, synonimous, in common acceptation, with Sceptics or Unbelievers; and for that reason, probably, he uses the term, for he says, somewhat unintelligibly, "they meet to discuss *subjects, connected* indeed with theology, but *intended to undermine the doctrines of revelation*, and *erect a sceptical indifference* upon the ruins of the Christian faith." This is sitting in judgment upon men's motives, and pronouncing sentence upon them not according to their professions or actions, but according to the censor's suspicion or ill-nature. The "Free-thinking Christians" always declared themselves believers in Divine Revelation, and since Mr. Wilson wrote this part of the history, they have published a very valuable pamphlet on the Evidences of Christianity, (See Mon. Repos. X. 515.) Unfortunately for Mr. Wilson, he recollected that this little party met in a room contiguous to that in which another party still less, the Haklanites, were accustomed to meet, and called to mind some lines of De Foe's, and was unable to resist the temptation to laugh, though at the expence of charity; he assails the "Free-thinking Christians," with these couplets;

> Wherever God erects a House of Prayer,
> The Devil always builds a chapel there;
> And will be found, upon examination,
> The latter has the largest congregation.

We are aware of the defence which the author would set up for his mode of describing this and kindred parties; but we would remind him, that nothing can absolve a Christian from the duties of truth and justice and candour; that any appearance of artifice or unfairness towards such as throw out large accusations against their fellow-Christians, only confirms them in their surmises and ill-will; and that, in reality, the fittest objects of fair-dealing and charity are those that know not how to contend without animosity or to differ without resentment.

ART. III.—*A Faithful Enquiry after the Antient and Original Doctrine of the Trinity, taught by Christ and his Apostles.* By Isaac Watts, D. D. 1745. 8vo. pp. 56. Eaton. 1816.

DR. WATTS's last sentiments have been frequently and fully discussed in our pages [VIII. 683, 714, 715—723, 768—776]; and it is we think quite clear that he died in the disbelief of the Trinity. The tract before us is a record by his own pen of his misgivings, doubts and inquiries. It was printed in 1745, but carefully suppressed. One copy at least escaped and fell into the hands of the Rev. Gabriel Watts, of Frome, who re-published it in the year 1802, with a Preface explaining the manner in which it came into his possession. The edition had been long out of print, and therefore the present Editor has, with the leave of the former Editor, issued a third impression.

Dr. Watts's *Solemn Address to the Trinity* is prefixed; a striking monument of the distracting tendency of the doctrine upon an intelligent and conscientious mind.

This little publication is better adapted than any other with which we are acquainted to dissolve that persuasion of infallibility which prevails amongst Trinitarians, and which renders them inaccessible to argument; and on this ground we earnestly recommend its distribution.

ART. IV.—*Heresies Considered, in Connexion with the Character of the Approved.* A Sermon, preached at the Opening of the Unitarian Chapel, in Thorne, on Friday, 28th of June, 1816. By Nathaniel Philipps, D. D. 8vo. pp. 40. Hunter.

HERESY was once a stinging term, but Unitarians have ren-

dered it innoxious, as children are taught to make nettles, by bold and forcible handling. It is now retorted and will probably hereafter fix alone on those that make separation in the church by imposing unscriptural and unwarrantable terms of communion.

Dr. Philipps's text is 1 Cor. xi. 19. He first states the proper meaning and use of the term *Heresy*; 2ndly explains the reason and scope of the expression, "Heresies *must* be;" and 3rdly shews the effect of Heresies upon virtuous and independent minds, and the ultimate good, which such corruptions and abuses, (though a great evil in themselves) by the firm and excellent example of those who expose and reject them, may be made the means of producing.

The following argument on the Unity of the Divine nature and person is well stated and is unanswerable.

"The general and popular creed, which maintains that God exists in three Persons, combining three intelligent minds, each of which is perfectly God, distinctly and alone, while yet the three united constitute but one Deity, appears to us to teach a palpable contradiction; because an omnipresent spirit and a perfect mind cannot be divided—because a whole cannot be a part, nor a part equal to the whole. To divide is to destroy. Who can divide a thought? or the intellectual principle which is the parent of that thought? Various as are the powers of mind, the existence of mind is identified with its unity."—P. 24.

In an Appendix, Dr. Philipps relates the rise and progress of Unitarianism at Thorne; which exhibits another of those cases, now becoming numerous, in which plain men with the help only of their Bibles discover the error of the popular creed and worship.

POETRY.

Translation of some Latin Lines of Jortin's.

SIR,

YOU are no doubt acquainted with the beautiful Latin lines of Jortin, in which a very striking contrast is drawn between the renovations of nature, and the hopeless dissolution of man. They are given in a note to Mr. John Kenrick's eloquent sermon, "On the Necessity of Revelation to teach the Doctrine of a Future Life." I here send you an attempt at a translation of those lines, which, if they meet your approbation, you are at liberty to insert them in your valuable Repository.

The radiant sun, bright regent of the day,
Pursues a fix'd, undeviating way;
To night you trace his beaming chariot's wheels
Roll slowly down the purple western hills:
To morrow he shall climb the eastern sky,
And all the world his rising beams descry.
The silver moon, mild empress of the night,
Changes her form, and oft withdraws her light,
Yet beams again within the ev'ning sky,
And sheds a milder radiance from her eye:
The beauteous stars, when morning brings the day,
Fainter and fainter shine—then fade away:
But night draws out her beaming hosts once more,
Which shine as bright and splendid as before.
Earth's lowly children, herbs which drink the show'rs,
And all the fragile race of colour'd flow'rs,
That give their beauty to the verdant vales,
And shed their fragrance on the summer gales;
The cruel blasts of winter sweep away,
And wither all their blossoms in a day.
But spring returns—on every naked plain
The living verdure spreads its hues again,
At Zephyr's call the flow'rs resume their bloom,
And rise more fragrant from their wint'ry tomb.
But man! the vaunted lord of all below,
On whom the Gods their choicest gifts bestow!
Vain man! who boasts of reason's purest ray,
And seems in thought to tread the realms of day;
Alas! when his short span of life is o'er,
Fades like the grass, and dies for ever-more;

No second spring revives his mould'ring frame,
It mingles with the dust from which it came.

Additional lines occasioned by the above.

Is such, my soul, thy melancholy fate?
Most wretched then is man's exalted state!
Rais'd 'bove the brutes his misery to know,
And pine in vain for happiness below.
O child of woe! thy wisdom is a curse,
Reflection makes thy sad condition worse.
The beast that wanders o'er the flow'ry vale,
And thoughtless bites the grass or snuffs the gale;
The bird that o'er the plains extends its wings,
Or careless on the bush delighted sings;
The bee that wanders still from flow'r to flow'r,
And joyful hums within the fragrant bow'r,
Is happier far than man in all his bloom,
If death awaits him in the silent tomb:
That fate once known his happiness destroys,
And threat'ning death blasts all his earthly joys.
In vain the cheerful seasons round him smile,
And playful wanton o'er the fields awhile;
In vain the spring on winged zephyr flies,
And paints the landscape with her verdant dies;
In vain, hot summer flings his golden beams
On waving harvests and on glitt'ring streams;
In vain the heav'ns with brightest colours glow,
And on the earth's fair bosom sweetest roses blow;
In vain the charms of nature court his eye,
What are they all to him, if he must die?
Was man then made the lord of reason's ray,
More wretched than the beasts to pine away?
Was he created in the form of God,
To lose that form beneath the mould'ring clod?
Were all the faculties bestow'd in vain,
Or but to aggravate his mortal pain?
This faith let sceptics preach, who will believe;
Yet prompting nature cannot sure deceive.
Who does not feel within his breast arise
Hopes that aspire and look beyond the skies?
Where is the savage, in what realms of night,
Though thickest clouds obscure his mental sight,
Who to the sky where'er his footsteps roam,
Does not look up as to his native home?
But lo! the sage of wisdom's words possess'd,
Confirms the hope in ev'ry human breast;
Whilst round his form the list'ning throng attend,
And on his beaming face their eyelids bend;
Inspir'd by heav'n he lifts his hand on high,
And promises the good a home within the sky.
Oh! kind Instructor, still be thou my guide,
May sophistry ne'er draw me from thy side:
Support me when the vale of death I tread,
And mingle with the shadows of the dead.
Then 'midst the gloom bid nobler prospects rise,
And burst with glory on my longing eyes;
Beyond the tomb reveal the glorious way,
That leads to realms of everlasting day.

J. B. M.

TRANSLATIONS.

From the Portugueze of Ferreira.

Pilgrim of untired spirit! who dost tread
Unerring, unappalled, life's wearying road,
And seest the brightness of the throne of GOD
Its smiles of invitation o'er thee shed?
I wake, dear traveller! from my slothful bed
To follow where thy holier feet have trod,
Thro' paths that lead to heav'ns sublime abode,
(Veil'd from my eyes till now)—The hours are fled,
When sad and solitary,—woe-begone
Midst vain desires, and heart-consuming cares,
I saw the stream of my existence roll;
Now comfort beams upon th' awakened one,
And, full of joy, my liberated soul,
Recalls (but to forget) life's wasted years.

From the Portugueze.

Every promise of hope is gone—
Joy is interred in the grave beneath;
Life, unenvied lingers on—
And there's nought but solitude in death.
O this world is a world of woe,
Shunned by peace and slighted by love;
And darkness reigns like a cypress below,
Say is there brightness or bliss above?

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

An Account of Mr. Wright's Mission in Wales. Extracted from his Journals.

[In a Letter to the Secretary of the Unitarian Fund.]

DEAR SIR,

HAVING never been in Wales before, the ground was to me entirely new. This occasioned some difficulty in the outset, as to the arrangement of my plans, and occasioned me much more travelling than would have been necessary, had I possessed as much information respecting the country, and the state of the Unitarian cause in it, at the commencement as I did at the close of the journey. The ground being new, I shall be the more particular in my account of what I did, the information I collected, and my views of what may be done in that interesting part of the kingdom. I spent seventy-four days in Wales, travelled about eight hundred miles, preached sixty-nine times, and in forty-three places; administered the Lord's supper twice, delivered an address at a public baptism, and had much theological conversation with friends in different places. The congregations were generally large, in many places crowded, and the hearers, with very few exceptions, always deeply attentive. I have the higher opinion of the Welsh people for having travelled among them, and of the success of Unitarianism in that part of the island, from what I saw and heard during my journey.

During part of this mission, viz. the first thirty-eight days in Wales, I was favoured with the company and assistance of Mr. Meek, one of the students in the Unitarian Academy, who preached seven times, administered baptism, and participated in many interesting conversations. Mr. Meek also preached several times as we were on our way to Wales.

I was happily disappointed in three things. 1. In the number of places where an English preacher can be understood by the hearers in general, and that in *most* places in South Wales there are many who can understand him. 2. In the number of people in most of the towns and even villages, who are disposed to hear an Unitarian preacher. It is probable the novelty of a missionary from England of that description excited their attention the more. 3. At the progress Unitarianism has already made in Wales, which is far greater than I had anticipated.

Our brethren had kindly appointed Mr. B. Phillips to be our conductor from place to place; and as in many places there were some hearers who could not understand English, Mr. Phillips acted also as interpreter; on such occasions he repeated the substance of the sermon in Welsh, and I was told, did it with much accuracy: I am sure he did it with much energy, and apparent eloquence. It was gratifying to see a number of persons unacquainted with English, sit with the greatest composure through a long service, that they might afterwards hear the discourse repeated to them in a language they could understand. In most instances a large proportion of the hearers understood English, in many nearly all of them, and in a number the whole congregation.

According to the plan proposed, it was my intention to have gone from Wales to Cornwall; but, when I had been three weeks in Wales, I found it would be absolutely necessary, in order to the proper execution of my mission in that country, that I should devote my time to it until the season for daily travelling, during the present year, would be over: and that if I attempted to embrace both Cornwall and Wales in the present journey, I could not have sufficient time in either. This led me to alter my plan.

We entered the principality on the 22nd of July. After passing through Wrexham, where there are friends to the cause, having no introduction to any person or place, not having been able to gain any information respecting any Unitarians, or persons favourable to Unitarianism, in North Wales, and finding the English language very little understood there; we travelled across that part of the country with as much expedition as possible, directing our steps towards Cardiganshire, where we began our mission. In South Wales I learned that there are some persons, in more places than one in the Northern

counties, who are in whole or in part Unitarians, but could gain no definite account of them. I shall be thankful to any person who can and will communicate to me any information respecting the state of inquiry and progress of religious opinions in North Wales; in particular if they will communicate the names and places of residence of any persons who are favourable to Unitarianism in that part of the principality. It appears to me that a correspondence with that part of the country is desirable, and might lead to some important results.

After the preceding introductory remarks, I proceed to state succinctly the particulars of this mission. It was extended to six counties.

I. Cardiganshire.

In this county Unitarianism has been openly professed, and plainly preached, for a number of years; and ceases to excite the degree of horror which attends its first introduction, and which can be removed only by a continued fearless avowal, and plain statement of its doctrine, accompanied by a truly Christian spirit and conduct. I was informed that reputed orthodoxy has here lost much of its asperity, and its professors are more mild and charitable than in other parts of the principality. The cause here owes much of its success to the labours and consistent conduct of Mr. David Jenkin Rees, of *Lloyd-Jack*, the oldest Unitarian in this part of the country, and of Mr. J. James, lately removed to Glamorganshire. These worthy men were several years joint ministers of the Unitarian churches in Cardiganshire. The following are the places where I preached in this county.

1. *Pant-y-Defaid.* The congregation in this place is well established in the Unitarian doctrine. I preached once, and Mr. J. Thomas, from Islington, afterwards delivered a sermon in Welsh. The audience were deeply attentive.

2. *Capel-y-Groes.* Here also the congregation are steady, well-informed Unitarians. I preached to them once, and Mr. B. Phillips interpreted to those who did not understand English.

3. *Lloyd-Jack*, a farm-house. Unitarian worship is here conducted in a large school-room. I preached to a numerous assembly of attentive hearers. Mr. Phillips gave an outline of the discourse in Welsh.

These congregations are supplied by the before-mentioned Mr. D. J. Rees and Mr. Thomas, from Carmarthenshire, who succeeds Mr. James.

4. *Lampeter*, a market town. Here I preached in a room at the Inn, which was crowded with hearers.

5. *Llandyssil.* Here I preached in a school-room to a large company.

Mr. Meek preached at *Lloyd-Jack*, to a pretty large and attentive audience; and Mr. Phillips gave an outline of the discourse in Welsh.

At some of the above places many strangers attended, persons of different religious denominations.

Among our friends in Cardiganshire, we found much intelligence, simplicity, Christian affection and rational zeal.

There are five congregations in this county who rank as Arians. They meet at the following places:

1. *Llwyn-rhyd-Owen.* 2. *Penrhyw.* 3. *Cilieu.* 4. *Allt-llacca.* Of these four, Mr. *Davis*, and Mr. *William Rees*, are the ministers. I found Mr. Davis very infirm and unwell. Mr. Rees I had for a hearer at Panteg.

5. *Llechrhyd.* Of this Mr. *Griffiths* is the minister.

II. Pembrokeshire.

Unitarianism has been but recently introduced in this county; one congregation only is yet formed, but there are persons favourable to the doctrine in several other places. As the English language is chiefly spoken in Pembrokeshire (indeed in a considerable part of it they know nothing of Welsh), I thought it right to pay a particular attention to this district, and to the infant church which has been lately formed at Templeton. After going forward into Carmarthenshire and Glamorganshire, I returned and spent eight more days in Pembrokeshire. The following are the places I visited.

1. *Templeton.* Here a decent house has been erected for the worship of the One and Only God, on the most economical plan possible, and one individual who is the chief supporter of the cause in the place, and who has a large family, is still £43 15s. 6d.

out of pocket by the erection; which small debt it is highly desirable he should be repaid. The building of this meeting-house first introduced Unitarian preaching as a regular thing into Pembrokeshire, and it is said this circumstance so alarmed some of the reputed orthodox, that they offered up public prayer to Almighty God, to prevent such dangerous doctrine proceeding any further in that county. Mr. *B. Phillips* preaches one Sunday in the month at this place, and Mr. *David Johns* preaches at other times. I preached at Templeton nine times, and Mr. *Meek* twice; we had always good, sometimes crowded congregations, though the weather was mostly rainy, and many of the people had to come a considerable distance. Several new hearers attended regularly during our stay, and seemed to have their minds stirred up to serious inquiry after truth. I administered the Lord's Supper twice to the little society, Mr. Meek baptized one person, and I delivered an address on the occasion. It is of the more importance to encourage and promote the Unitarian cause at Templeton, as it is in the midst of a district where the English language only is spoken, and where Unitarianism was till lately unknown. I think, if proper encouragement be given, and steady exertions be continued, much good will be done at Templeton and the country around it: there are many openings for preaching, where occasional lectures might be delivered, and much attention and inquiry is already excited.

2. *Narberth*, a market town, a short distance from Templeton. Here I preached to a multitude of people: I stood in a window at the inn, which answered the purpose of a pulpit; a number of people were in the room, and several hundreds abroad; indeed the market place, which was before the house, was pretty well filled. The audience was generally very attentive. I learned afterwards that the clergyman of the parish threatened the owner of the house for suffering us to meet there, but I believe some inquiry was excited. Some of the inhabitants came afterwards to Templeton to hear me.

3. *Saundersfoot*, a village on the sea side. I visited and preached twice at this place, in the house of a widow woman; the last congregation was much the largest; both were very attentive. A week evening lecture might be delivered regularly at this place, and there is reason to think it would be productive of good.

4. *Jeffreston*, a small village among the collieries. I preached here to a small attentive audience. I should have visited this place again, but the state of the weather and roads rendered it impracticable to get there at the time.

5. *Carew*, a village. I preached here in a cottage, which was crowded with attentive hearers. There are two Unitarian families in this place. Here meetings might be occasionally held to good purpose.

6. *Pembroke*, a corporate town. The minister of the parish is also the mayor. He forbade the bellman to publish a meeting in the open air, and said he would not suffer such a meeting to be held. The minister of the Tabernacle lent us the use of it, and we had a large and attentive audience.

7. *Haverfordwest*. A friend of mine applied to a Dissenting minister in this town, to know whether I could have the use of his chapel: his letter in reply shewed that if I went in disguise, and said nothing about my peculiar sentiments, I might be admitted; he said, if I went merely in the character of a Dissenting minister I should be cordially welcomed; but considering the character in which I should appear, my visit would be turned to their disadvantage. I however went and preached in a house which had been an inn. We had a large congregation. I found afterwards several persons were friendly to the cause. I was informed four clergymen heard me: one of them, the next morning, sent me the Bishop of St. David's paper, called "The Unitarian Catechised," and I ordered to be sent to him "The Unitarian Catechised, and Answering for Himself."

I visited *Milford*, but could procure no place; and from the number of rough sailors, and what appeared to be the general state of society there, did not think it prudent to preach in the open air: besides, there were two meetings in the town that evening; however I had some interesting conversation.

I also went to *Tenby*, hoping to

preach there, but no place could be procured, and I learned that the clergyman, who is also the mayor, would suffer no meetings to be held in the open air. He had, a short time before, prevented the belman's publishing a preaching in the Methodist meeting-house.

In the parts of Pembrokeshire bordering on Cardiganshire, I understand there are a number of Unitarians; but learning that the Welsh language is chiefly spoken there, and those parts being more remote, I thought it best to employ my time in that part of the county where the English is chiefly spoken. I was told of two congregations near Cardigan. These are visited occasionally by Mr. B. Phillips, and supplied at other times by others.

III. Carmarthenshire.

Though in this county, some who raised expectation, and seemed disposed to inquire freely after truth, a few years since, have disappointed that expectation, and fallen back into the regions of mystery, the Unitarian cause is still advancing. Its most violent opposers have aided its progress, by even their bitter invectives against it; they have helped to draw the attention of the public to the subject. The seeds of Unitarianism are too widely scattered, and have taken too much hold to be rooted out. In this county I preached at the following places:

1. *Pantog.* In this village there is a congregation of Unitarian Baptists. Mr. B. Evans is their minister. I preached among and had interesting conversation with some of them. Mr. Phillips gave the substance of the discourse in Welsh.

2. *Rhyd-y-Park.* Mr. David Phillips and Mr. J. Evans are the ministers in this place. The former is in years and infirm; but his conversation is very interesting. I preached to a good congregation.

3. *Felin-Court.* Here I preached at the house of the sister of my worthy friend Mr. Johns, of Manchester; the room was well filled with attentive hearers.

4. *St. Clears.* I visited and preached twice in this place, at the house of Mr. B. Phillips, to very attentive congregations. There is a small Unitarian Baptist society in the neighbourhood of this town, which is supplied by Mr. Phillips, and Mr. D. Johns, of St. Clears. This Mr. Johns is said to be an excellent Welsh preacher; he is poor, and supports himself and family by the labour of his hands.

5. *Carmarthen.* The Unitarian cause in this town is highly important, and is in a promising state. The congregation at Carmarthen is respectable, and a number of its members zealous in the cause. I preached there five times, and Mr. Meek once. The congregations were always good, several of them crowded ones, and the hearers very attentive. A number of strangers, of different religious denominations, attended. I was glad to find Mr. Evans, late of Ilminster, who is now the minister at Carmarthen, much better in health. There is reason to hope his labours will be very useful in his present situation. On the whole, Carmarthen exhibits a good prospect of success to the Unitarian cause.

6. *Kidwelly.* The minister in this place, Mr. Abel, ranks as an Arian. He very readily granted me the use of his meeting-house. By some means the notice of my preaching did not arrive in time, yet a good company was called together in a few minutes, who were very attentive to the discourse I delivered.

7. *Llanelly.* I visited and preached at this place twice, in a room in an uninhabited house. Mr. Meek also preached here. We had many attentive hearers. The last audience would have been much larger, had it not been for a heavy rain which continued through the evening. I am told there are about twelve Unitarians in Llanelly and its vicinity. It is very desirable a regular congregation should be formed, and Unitarian worship conducted in this place.

8. *Llangyndeirn.* This is an Unitarian Baptist congregation, of which my late friend, Mr. William Thomas, was the minister. Since his death the place has been supplied by various ministers. The congregation is not at present in a good state. I preached here once, and Mr. Phillips gave the substance of the discourse in Welsh.

9. *Brechfa.* The meetings are held here in a private house; the people are Unitarian Baptists. Mr. B. Davies, a poor man, is their preacher. The room where the meeting was held was crowded with attentive hearers, who

had been waiting nearly two hours before we arrived, there being a mistake respecting the time when the service should be held. I preached, and Mr. Phillips repeated the discourse in Welsh.

10. *Llandilo.* Here I preached in a room at one of the inns, had a large and attentive company, and much conversation before and after the service. Mr. Phillips translated.

11. *Llandyfaen.* Here I had a better audience than might have been expected, the service being in the middle of the day. Mr. Phillips gave the substance of the sermon in Welsh. Mr. J. Griffiths, of *Llandylie*, an Unitarian Baptist, preaches to this and several other small congregations.

12. *Llandylie.* Here I preached at the house of Mr. Griffiths, just before mentioned, to a crowded congregation, and Mr. Phillips interpreted. I visited this place again; but the notice having miscarried, we could not have a public meeting.

On the whole, Carmarthenshire presents an extensive, and in many places an encouraging field for the propagation of Unitarianism.

Mr. Jones, one of the Academical Tutors at Carmarthen, who ranks as an Arian, has a congregation at *Capel-Zion*.

[*To be concluded in our next No.*]

Unitarian Baptist Chapel, York.

ON Saturday, November 2nd, the Trustees of the Independent Chapel in the city of York, gave possession of the same to the Trustees named by the Unitarian Baptists.

The following morning, the Chapel was opened for Unitarian worship by Mr. Torrance, who conducted the devotional part of the service. After which, Mr. Griswood, of Hull, preached an excellent sermon from 1 John v. 20. "Behold the Lamb of God, which taketh away the sin of the world," in which he took a view of the state into which man was brought by Adam's transgression, proving that the doctrine of Original Sin is unsupported by the Scriptures. He then shewed in what sense Christ took away the sin of the world; that it was not by becoming a *vicarious sacrifice*, but by his example and obedience to the will of God; that he brought life and immortality to light; closing his discourse by an attempt to impress the minds of his auditory with the necessity of attending to Scripture as the only proper guide in matters of religious faith and practice. The congregation consisted of nearly 300 persons.

In the afternoon, Mr. Torrance preached a sermon to a very numerous and attentive congregation, on the Divine Unity, from 1 Pet. iv. 11. "If any man speak, let him speak as the oracles of God." He proved by a variety of arguments, that both nature and revelation declare God to be One. He also took a brief view of the doctrine of satisfaction, and shewed it to be contrary to every idea we have of the goodness of the Father and Friend of man. At six o'clock in the evening the chapel was crowded to excess; it is supposed there were near 500 persons present, to whom Mr. Griswood preached a sermon from Mark xvi. 16, in which he exhorted his hearers each for himself to form his religious creed by the Gospel, that is alone calculated to promote the love of God and the happiness of man. He also made some apposite remarks on the moral effects likely to be produced in the temper and conduct of those whose actions are regulated by it.

York. R. D.

The following is a statement of the Accounts.

Unitarian Baptists, York,	63	18	5
Unitarian Fund,	20	0	0
Mr. Hall, York,	2	2	0
Rev. C. Wellbeloved,	1	1	0
——J. Kenrick,	0	10	6
——W. Turner,	0	10	6
——H. Turner, Bradford,	1	0	0
Students at York College,	2	13	6
J. Rawdon, Esq. York,	1	1	0
Mr. Robson, Newcastle,	1	0	0
Mrs. Cappe,	0	10	6
Miss Hotham, York,	0	10	6
Sundry Subscriptions,	1	7	6
	96	5	6
Paid for the Chapel, Writings, &c.	320	3	0
Debt upon the Chapel,	223	17	6

Manchester College, York.

THE Rev. William Lamport, of Lancaster, has offered a prize for an essay in answer to a work lately pub

lished, entitled, "An Enquiry into the Integrity of the Greek Vulgate, or received Text of the New Testament, &c. by the Rev. F. Nolan." The prize to consist of books of the value of five guineas. The candidates to be such Dissenting ministers as have received their theological education in Manchester College, York, and have left the College within the last seven years. The Essays to be sent in anonymously before the 1st of May, 1817, each distinguished by a descriptive motto; and the prize to be awarded by the Visitor at the next annual examination, to the author of the best Essay, on the decision of the Visitor and Tutors.

Manchester, Nov. 15, 1816.

Manchester College, York.

The following new subscriptions have been received on account of this Institution.

Rev. E. O. Jones, Duffield.	1	1	0
Matthew Needham, Esq. Lenton, near Nottingham.	2	2	0
Mr. W. Falla, Newcastle, (Additional).	1	1	0
Rev. N. T. H. Heinekin, Gainsborough.	1	1	0
Rev. Benj. Mardon, Glasgow.	1	1	0
Rev. R. W. Wallace, Chesterfield.	1	1	0
Rawdon Briggs, Jun. Esq. Halifax.	1	1	0
Barnabas Leman, Esq. Norwich.	1	0	0
W. Henry, M. D. Manchester.	1	1	0
Rev. L. Pollock, Macclesfield.	1	1	0
Rev. J. Kenrick, Manchester College, York.	2	2	0
Rev. W. Jevons, Altrincham.	2	2	0
Rev. T. C. Holland, Preston, (Additional).	0	10	6
	16	4	6

G. W. WOOD.

Manchester, Nov. 16, 1816.

Unitarian Fund Lecture, Hanover Street, Long-Acre,

To be carried on the Sunday and Tuesday Evenings in the Winter Season.

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

(FIRST SERIES. Concluded from p. 621.)

Sunday, Dec. 1.—*Rev. J. Gilchrist.*—The First Principles of Christianity.

Tuesday, Dec. 3.—*Rev. R. Aspland.*—"The Prince of this World." John xiv. 30.

Sunday, Dec. 8.—*Rev. T. Rees.*—Objections to the Doctrine of the Trinity.

Tuesday, Dec. 10.—*Rev. J. Gilchrist.*—The True Grace of God.

Sunday, Dec. 15.—*Rev. R. Aspland.*—The Sufficiency of Scripture.

Tuesday, Dec. 17.—*Rev. T. Rees.*—Christ's Doctrine concerning Himself.

Sunday, Dec. 22.—*Rev. J. Gilchrist.*—Hindrances to the Reception of Truth.

Tuesday, Dec. 24.—*Rev. R. Aspland.*—Jesus "the Carpenter's Son."

Sunday, Dec. 29.—*Rev. T. Rees.*—The Creation of all Things by Jesus Christ.

Tuesday, Dec. 31.—*Rev. J. Gilchrist.*—Scripture Doctrine concerning the End of the World.

The Conductors of the Lecture design, with the Blessing of Providence, to publish the Subjects of the Second Course before the Expiration of the Year.

A Gentleman will attend in the Vestry every Evening to receive Subscriptions for defraying the Expenses of the Lectures.

FOREIGN.

Account of an Unitarian Church in America.

(In a Letter to the Rev. T. Belsham.)

Trenton Oneida, Co. New York,

DEAR SIR, *June* 24, 1816.

Notwithstanding the intervention of the Atlantic prevents personal acquaintance and intercourse, yet, since we believe with you that rational system of theology taught by Jesus of Nazareth, which though obliterated for ages by an anti-christian spirit, is now beaming again upon the human mind, to the unspeakable joy of thousands whom it has redeemed from a gloomy state of worse than pagan errors, we are led by the spirit of a congenial faith to extend the hand of fellowship and to address you as our brother in Christ. And while we unite in fervent gratitude to Almighty God, who causes the Divine light of the Gospel again to shine in its original simplicity, we at the same time express to you our thankful acknowledgments for your apostolic exertions in this heavenly cause. We would here speak of the exultations of our hearts inspired by this unadulterated system of Divine truth: but are restrained by the consideration, that we address one who has been vindicated from the same Calvinistic and Trinitarian distractions that we have, and is well apprised of the heavenly transports which such a redemption never fails to produce. We join in the rap-

turous expression of St. Paul, on this occasion, "Thanks be to God for his unspeakable gift!"

The wonderful progress of primitive Christianity in England within a few years, and the rapidity with which it is now extending itself, seems the opening of a truly glorious reformation not less important to mankind than that of the sixteenth century. When we consider what this system of primitive faith is, compared with the prevalent orthodoxy, and reflect upon the mighty obstacles which it has had to encounter, and which still array against it, we behold this progress with astonishment. The Unitarian doctrine not being tinctured in any the least degree by mystery, fanaticism, superstition or implicit faith, which, in all ages, have beguiled the multitude, but a plain artless scheme of rational sentiment, without any of that pomp, that external display, that lofty pretension, which feeds the pride, amuses the curiosity and excites the veneration of the feeble-minded, this reformation bears upon its countenance a Divine stamp. It is a reform with which the passions and propensities of man have no concern. It is of a nature purely intellectual, in which preconceived notions, deeply imprinted by education and sanctioned by their adoption throughout Christendom, are nevertheless abandoned; and abandoned solely on the ground of their being weighed in the balance of cool investigation, of sober judgment, of rational evidence, and found wanting—a reformation in which benefits of a worldly character instead of being acquired are lost, and most serious evils are incurred: from whom? the self-styled orthodox! Wherefore? for becoming open and honest votaries of the rational decisions of the mind! The case, in its most prominent features, corresponds so exactly to that produced by the publication of Christianity in the beginning, it would be highly gratifying to us to see the parallel particularly drawn and presented to the public. A pamphlet of this character, ingeniously executed, could hardly fail to produce conviction in the common mind, as the argument would be an appeal to common sense, and the same by which Christianity itself is supported. It would at least convince its readers of the *honesty* of *Unitarian advocates*: of the *intelligence of the champions of this cause*, the orthodox are already sufficiently assured.

In this country the light of genuine gospel truth has, we think, been too much concealed from the public eye, by its earliest converts. Its progress has been less, certainly far less, than it must have been, had they been guided by the intrepid spirit of Jesus and his apostles, rather than the mistaken notion of a temporising prudence. We do not mean to accuse: we only regret it as a misfortune that they failed to perceive in the example of their Master and his disciples the more excellent way. As a scheme of Divine Providence, however, we think we can perceive there is reason in it. We shall probably have less Arianism in this country than otherwise might have been. The change from Trinitarianism to the simple humanity of Christ is so great, that few have passed immediately from the one to the other.

Mankind abandon their gross errors by degrees, especially in case they have not before them a complete exhibition of the true doctrine with its various evidences. In this predicament were the early converts of our country. They were not more than half illuminated. The exhibition of the doctrine as they understood it, might have pointed us to a by-path, but could not have directed us into the highway to the temple of truth. The plain road is now trod by numbers: the temple itself is in full view of all, and the half-way resting-house of Arianism is demolished.

As things are, may we not look with some confidence to the period as not very distant, when the seed of Divine truth which is here and there sowing in this land of liberty and free inquiry, shall under the auspices of Heaven yield an abundant harvest? At present the labourers here are, indeed, comparatively few; but the minds of these few are more enlightened, and they possess a more laudable zeal. It is also true that the prejudices of education wherever it exists (and it exists every where) is undoubtedly a powerful obstacle to the prevalence of truth. But you are witness that truth has often triumphed over it even when backed by civil establishments, the mortal foe to freedom of inquiry and ingenious confession of the faith. The recent events at Boston

and in its vicinity, together with the state of things at Harvard College, are such as not only to generate a hope, but to inspire with confidence, that the doctrine of Divine Unity has at length come to the birth, and is actually born in New England, under circumstances so propitious as to allow no longer of alarm or even anxiety about its destinies. It must of necessity prevail. In our new settlements, which are populating with an unexampled rapidity, surpassing the belief of any but eye-witnesses, and which are composed of enterprising spirits from the older establishments, who, of course, are more inquisitive and liberally-minded than the mass of the communities they have left behind, the primitive faith, supported as it is by reason and the plain letter of the Sacred Scriptures, needs only to be preached with fidelity in order to obtain converts. From the success which has attended the exertions in this town, and in the neighbouring regions where the Divine Unity has been occasionally preached, we feel an undoubting assurance, that, did our new settlements enjoy the regular ministration of the unadulterated gospel, Unitarian churches might be easily established in all its parts; and notwithstanding the scores of orthodox missionaries who swarm in every district, the truth would certainly and speedily triumph.

The church here has considerably increased in numbers of late, and daily additions are made to it of worthy and respectable citizens. Its members are not only seriously convinced of the Unitarian doctrine, but are (its females not excepted) so well versed in the argument and have so often put to silence their orthodox neighbours, that they are far from being held in contempt. Indeed our society is becoming more respectable in the eyes of the community around us: our congregation is increasing, and had we a decent and commodious house of worship, in all probability it would secure a permanent establishment to our society, and consequently to the cause of Unitarianism in this district. Numbers would flock to the standard, and the rising generation, even the children of the orthodox, would hear the plain truth of primitive Christianity and be liberated from their errors.

Under these impressions, some of our enlightened, worthy, and most respectable sisters of the church, formed a few months since an eloquent address to the friends of Christianity here, and put in circulation a subscription for the erection of a house of public worship in this village. This eloquent address roused the dormant spirit of the society, and, considering the embarrassments incident to new settlers, who have a forest to prostrate, their lands to pay for, and habitations to erect for their accommodation, the friends of Unitarian worship have exhibited a highly laudable zeal beyond what would have been imagined. Still, however, the sum raised is inadequate. Our friends in Philadelphia, although pressed with the expense of erecting a chapel for themselves in that city, have, nevertheless, manifested their zeal for the promotion of the common cause, by a contribution of fifty dollars. The disposition of our brethren in Boston is good, but their peculiar situation requires all their exertions at home.

Unwilling to abandon the highly important object, and knowing that you and your worthy brethren in England are earnest for the dissemination of primitive Christianity throughout the world, we feel a degree of freedom in stating our condition, and requesting such aid as your circumstances may warrant. Should a collection for this object be obtained, we wish it to be made "to the Reformed Christian Church in Trenton." Aware from the new societies which are continually forming in your own country, that you must probably have numerous applications of this nature, and fully persuaded that you are always inclined to aid to the extent of your ability, we shall rest satisfied, should we receive little or no assistance, that it cannot be imputed to your disposition.

We rejoice, that though we are yet weak, you are growing daily more strong; and notwithstanding our present low estate, in comparison with yours, we indulge the pleasing hope that our feeble, but well-intended exertions, will meet the approbation of Heaven, and that genuine gospel truth will extend itself here, with as high effect as it has done in Great Britain.

The distribution of books, which our worthy Mr. Vander Kemp has, from time to time, received from his friends in England, has greatly contributed to the dissemination of correct principles in this region.

Any aid, which our brethren in

England may be disposed to furnish in this way for the promotion of Christian knowledge among us, will be thankfully received and gratefully acknowledged. The hope of establishing Unitarian societies in the adjoining towns, leads us to mention particularly the Rev. Mr. Aspland's Hymn Books for their use; also the *Welsh* Hymn Books, mentioned in the Monthly Repository, as the Welsh are very numerous in our neighbourhood.

And now, worthy and dear Sir, we commend you to Him, who rewards with a blissful immortality, the faithful in the cause of truth and virtue. May He preserve your valuable life to venerable old age, and render it as happy as it has been useful to mankind.

With the highest respect and the most affectionate regard, we subscribe,

Your Brethren in Christ,
JOHN SHERMAN,
ISAAC BLISS PEIRCE,
Pastor of the Reformed Christian Church.

The Rev. Thomas Belsham, Minister of the Chapel in Essex Street, London.

Articles of the American Reformed Church.

[Communicated by Mr. Vander Kemp, of Oldenbarneveld, New York, United States of America.]

The *Reformed Christian Church* was composed from a part of the United Protestant Religious Society—the remaining members continuing to associate with it in religious worship.

Articles of Association.

I. We acknowledge the Scriptures of the Old and New Testament to contain a revelation of God's will to mankind, and that they are in matters of religion the *only* standard of doctrines and rules of practice.

II. We acknowledge that no other confession or test of Christian fellowship, and standing in the visible church of God, ought to be established, than that which Christ and his Apostles made necessary, or on which they received believers in the Gospel. Matt. xvi. 15—17, "He said unto them, but whom say ye that I am? and Simon Peter answered and said, thou art Christ, the Son of the living God: and Jesus answered and said unto him, blessed art thou Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Acts viii. 36, 37, "And as they went on their way, they came to a certain water; and the eunuch said, see, here is water, what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart thou mayest—and he answered and said, I believe that Jesus Christ is the Son of God." 1 John iv. 15, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." 1 John v. 1, "Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also that is begotten by him."

III. *Liberty of conscience shall be preserved inviolate.* Every member shall be maintained in his right of free inquiry into the doctrine of Scripture, in publishing what he believes the Scriptures to contain, and in practising according to his understanding of his duty. This liberty shall not be abridged as to his understanding and practice respecting the ceremonies, ordinances, or positive institutions of Christianity.

IV. The government and discipline shall be according to the directions of our Lord, Matt. xviii. 15—17, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established; and if he shall neglect to hear them, tell it to the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." The executive authority of the church shall be rested in the minister, the elders and deacons; but if any one suppose that by the church there mentioned is intended the brotherhood generally, he shall have the liberty of referring his cause for adjudication to the body at large.

V. The officers of the church, elders and deacons, shall be chosen by ballot, and hold their office during the pleasure of the church, or that they choose to decline serving any longer.

VI. The mode of admission to the church shall be, that any person wishing to become a member, shall make known his desire to the consistory, the minister, elders and deacons, who shall, if the applicant be a person of good moral character, refer his case for decision to the church at large.

VII. The Lord's supper shall be celebrated four times a year, twice in *Oldenbarneveld*, and twice in *Holland's Patent*, on such particular days as shall be found convenient.

VIII. The name by which this church is designated shall be *The Reformed Christian Church.*

N. B. Our first pastor was Rev. *John Sherman*, the present, Rev. *Isaac Bliss Peirce.*

LITERARY.

Mr. Rutt on his Edition of Dr. Priestley's Theological Works.

SIR, *Clapton, Nov.* 19, 1816.

I BEG leave to acquaint those of your readers who may take any interest in the success of the project for collecting Dr. Priestley's Theological Works, that it is my present intention to send for your next Number a list, as correct as I can ascertain it, of the names of all those who have already become subscribers to the proposed edition. Thus the friends to the writings and memory of Dr. Priestley will have an opportunity of observing what support a design to do honour to both has yet received, and they will judge for themselves what further patronage such a project may require or deserve.

As it is, of course, very desirable that the list should be as full as possible, I am induced to request any persons who design to possess the edition, to send their subscriptions before the middle of December, that their names may be inserted. The amount, though but a single subscription, would be received by any Bank in the country to be paid to me in London, and if such subscriber would write to me at *Clapton, Middlesex*, mentioning the Bankers in London where the money might be received, the business would be easily settled and the receipt be sent as they should direct. I take the liberty of requesting those who have already subscribed, but whose subscriptions have not been received, to employ the same mode of intimation.

I cannot omit to acknowledge Mr. Cadell's renewed attentions (p. 589.) and to thank two other Correspondents for their expressions of good will. I shall gratefully adopt the proposal of T. H. (p. 570.) if I could perceive it practicable on my plan of bringing together as many publications of such various sizes, and connecting them by notes and a general Index. Those who have had occasion frequently to consult such a publication as Lardner's Works, can best appreciate the superior use of the writings of a voluminous author in a connected form. From such persons, especially, I very naturally expected, what I have received from several of them, a ready support of the present undertaking.

I remain, your's,

J. T. RUTT.

The Franklin Manuscripts.

We congratulate the public, that, after a lapse of so many years, these valuable treasures are at length about to be laid open by the Doctor's grandson, William Temple Franklin, Esq. to whom they were bequeathed, no doubt, with the intention that the world should have the chance of being benefited by their publication. It was certainly so understood by the person in question, who, we know, shortly after the death of his great relative, hastened to London, employed an amanuensis for many months in copying, &c. and had so far prepared them for publication, that proposals were made by several of our principal booksellers for the purchase of them.

The terms asked for the copy-right were however so high, amounting to several thousand pounds, that a demur arose, and the negociation broke off. From this period to the present year nothing more was heard of the manuscripts, and it was asserted by various persons, both in this country and America, of whom some were intimate with the grandson, that the proprietor had found a bidder of a different description, in some emissary of government, whose object was to withhold the manuscripts from the world, not to benefit it by their publication, and that they had thus either passed into other hands, or the person to whom they had been bequeathed had received a remuneration for suppressing them. We are glad to find that this conclusion was erroneous, and that the interesting remains of this profound philosopher, sound politician, and excellent moralist, are to appear forthwith. They consist, we understand, first of his life, written by himself, to a late period, and continued to the time of his death by his grandson; the whole of his correspondence, private, and political, pre-

numerous literary and philosophical papers, hitherto unpublished, &c.

Her first, and perhaps the most interesting portion which is to appear, is his correspondence; the second will be the genuine lives, and the third the hitherto unpublished literary and philosophical papers, &c.

The correspondence is most impatiently expected, and this may well be the case when it is considered that among the most intimate friends of this great man were Dr. Priestley, Dr. Price, Burke, Fox, the Bishop of St. Asaph, Sir Joseph Banks, Brand Hollis, Granville Sharp, Buffon, David Hartley, Lord Shelburne, Lord Grantham, Baron Maseres, the Earl of Buchan, Beccaria, Baskerville, &c. &c. &c.

MONTHLY RETROSPECT of PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

ANOTHER deliberative body has commenced its discussions, which are likely to be of considerable importance to Europe. The members of this body are of the higher ranks, and their object is to settle the affairs of Germany. The overthrow of the Germanic or holy Roman empire was followed by the confederation of the Rhine, in which Buonaparte held a rank similar to that so long possessed by the House of Austria. The changes that have taken place in consequence of the destruction of the system set up by Buonaparte, have rendered it necessary to take some steps for a new constitution in Germany. This is taken in hand chiefly by the great estates, that have parted out this fine country amongst themselves. They have sent their deputies to Frankfort, and their session resembles that of the antient diet. It was opened by the deputy from Austria, who presides on this occasion; and in his speech he expatiated in strong terms on the excellencies of the German nation, and promised on the part of his master not to exercise any farther interference in the debates, than what became him as chairman of so august an assembly. He was followed by the deputy from the King of Holland, whose speech was wholly panegyrical, and it now remains to see what will be the result of this meeting.

All that the above-mentioned speaker advanced on the excellence of the German character is very little if at all exaggerated; but this praise belongs to the people, not to the class which has so long domineered over them. Nothing could be more wretched than the antient state of Germany, in which three classes were strongly marked: the noble, the learned, and the common people. The noble distinguished by pride and ignorance; the learned by indefatigable application; the people by unwearied industry and the heavy yoke of oppression. To the two latter classes the world is indebted for great improvements in literature, science, and for much mechanical ingenuity. The trade of the former class was war, and young and old improved their fortunes by commissions, in their own and neighbouring countries. One great benefit of the French revolution is the lowering of the pride of the nobles; for not to them but to the people is Europe indebted for the final overthrow of the mighty monarch.

In consequence of the late struggle, the people of Germany are alive to their rights, and this will probably be seen in the course of the discussions. It is not to be expected that the line of distinction between the nobles and the other classes will be completely withdrawn. The former will continue to pride themselves on the quarterings in their arms, and may disdain to mix their blood with that of the classes whom they look upon as so much beneath them; but still they will be brought nearer to each other, and offices of state will be more widely diffused. The discussions also that will arise throughout Germany on the subject of the debates, will be beneficial; and it is not improbable that an effort will be made to introduce the representative system. We shall see more of this however in the issue. The debates will partake of the slowness of the German character, but something will be gained on the side of freedom.

The death of the King of Wirtemburg promises to put an end to the disputes in his domains. This kingdom, founded by Buonaparte, seems likely to be the first to enjoy the representative system. The new sovereign was friendly to the demands of the subjects, and he has a fine opportunity to begin his reign in a popular manner. It is probable also, that the power given to the Duke of Cambridge may be beneficial to the Hanoverian states. Prussia begins to feel some embarrassments from its new subjects of Saxony. This latter country was the best as Prussia was the worst governed of all the States of Germany, and the ideas of the new may be beneficial to the old subjects. Indeed, if it is true that a minister from one of the pulpits of Prussia, who had served against Buonaparte, inquired what have we been fighting for if we are not to have a constitution? we have reason to believe that the subjects may answer the question, and keep the sovereign to his promise.

The national assembly of France has met. The sessions was opened by the king with the usual formalities. He went in solemn procession to the temple of her who is profanely called the Mother of God; was addressed by the priests in language which Protestants deem profane; and after assisting at their rites, delivered an oration to his assembled states. His speech has been re-echoed by the usual addresses, and the chambers have been employed in verifying the powers of the deputies. Great questions are to come before them; but by all accounts the ultra-royalist party seems to be in a minority. This augurs well for the French people, and it will be curious to see the ultra-royalists taking up the cause of liberty. Their grand advocate has already published doctrines consonant to those held by the Whigs at our Revolution. The liberty of the press is loudly called for, and the espionage of the police held out to deserved contempt. But it does not seem likely that their ministers will part with this too grand engine of despotism. Nor do the French seem to have acquired as yet just notions of the decorum that belongs to a deliberative body. The affairs of the church seem likely to form a prominent part in the debates; some agreement has been negotiated with the pope; and the clergy will aim at raising themselves a little by the means. It is in contemplation to let them receive testamentary gifts, but it is in vain to attempt to raise them to their former splendour. The age of delusion is gone by; and unless they come nearer to Christianity, which is not very likely, they will sink lower in public estimation. The Protestants, however, will be preserved from such proceedings as took place at Nismes; and, if they conduct themselves with prudence, will at least not suffer any infringement on their rights.

The affairs of the insurgents on the shores washed by the gulph of Mexico, appear to be unsuccessful, but how far this extends to the country properly called the kingdom of Mexico, is not ascertained. French officers are said to be expatriating themselves in great numbers for these regions, and we are yet to learn what has become of Humboldt and his expedition. In South America the cause of independence bears a more favourable aspect, and the shores of La Plata seem to be advancing fast towards a settled constitution.

At home, meetings continue to be held, some on the subject of parliamentary reform, others on the distresses of the times. Amongst the former, Cornwall holds a high pre-eminence; and that county in which the abuses of representation are the greatest, speaks the loudest for the correction of them. The late meetings have also had very beneficial effects. A general disposition prevails to alleviate as much as possible present distress; and let us hope that benevolence duly exerted will be crowned with success. In this as in every thing belonging to his office, the Lord Mayor co-operates with his usual energy. His entrance into office for the second time must not pass without a remark. The procession upon these occasions returned not as usual by water, but by land through Westminster; and wherever the state coach passed, the acclamations of the people, and the crowded windows manifested the delight of the two cities in the popularity so well earned by this exemplary magistrate. Some umbrage was taken at this procession by one of the ministers; but the publication of the correspondence between him and the Lord Mayor, tended only to raise the latter in public estimation.

The case of Lord Cochrane has again been brought before the public. He appeared before the judges to receive

their sentence for breach of prison to be whole [illegible] of one hundred pounds, and of course imprisonment till the fine was paid. His Lordship not paying the fine was conveyed to prison, and his friends had a meeting to raise it by subscription. To this no objection can be made. The subscribers may gratify themselves in thus releasing his Lordship from confinement; but it is evident that the laws must be obeyed, and after a trial by jury and commitment on that trial, there cannot be a doubt that breach of prison is a crime. If in the imprisonment there has been any injury sustained by the person confined, he has his redress by law: but in this case as far as the crime and penalty are connected together, it will be generally thought that his Lordship can have no reason to complain of the severity of his last sentence.

The moral world has been shocked by a transaction rendered too notorious between two barristers. A violent altercation it seems took place between them, and one of the parties thought it requisite to demand satisfaction according to the false principles of honour, against which they ought to have been the first to set themselves in opposition. Some demur took place in accepting the challenge, and in the mean time, the parties were prevented from putting their murderous intentions into execution, by being bound over by a magistrate to keep the peace. After [illegible] time, the party challenged became the challenger, and in a very scurrilous letter appointed Calais for the place of settling their differences within a time limited. Thither the parties resorted, and fired each his pistol at the other nearly instantaneously, and one of them only was wounded. They then returned to England, and the account of these disgusting proceedings was set forth in all the public papers. Whether the last challenger has received what is vulgarly called satisfaction, we do not know, for no explanation took place on the ground. He has returned unhurt, and all that has been gained by their attempts at murder, has been the proof, that each can stand to be shot at. The annals of duelling do not present an instance, in which such vulgar abuse and scurrilous language have been used. It remains to be seen what part the bar will take on this transaction; but surely it cannot be countenanced by a profession to which we look up for peculiar attention to the laws of our country. On the folly and wickedness of this mode of settling differences, it is not necessary for us to expatiate. The characters of the parties cannot be raised in our estimation by such a paltry expedient; and, if either of them had died, we should not have acquitted the other of the guilt of murder.

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ERRATUM.

P. 655—672, for Mr. William *Mathews* read Mr. William *Matthews*.