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**HISTORY AND BIOGRAPHY.**

*Memoir of the late Rev. Jeremiah Joyce.*

**J**EREMIAH JOYCE, the youngest son of Jeremiah and Hannah Joyce, persons in humble life but of truly respectable character, was born on the 24th of February 1763, at Cheshunt, in the county of Herts. His father carried on at that place for many years the trade of a wool-comber. The subject of this memoir has borne public testimony to his worth as well as that of his other parent, who died only a few months before this affectionate son.\* He was placed in a

\* In the Appendix to the sermon published after his liberation from the tower, Mr. Joyce, speaking of his attachment to the principles of liberty, says, that it was "not the effect of sudden impressions, but the consequence of instructions received in early youth. I can remember (says he) nothing of earlier date than the honest indignation of a late highly respected parent, against the measures taken to enslave our brethren across the Atlantic. From him I learned to consider the cause of America as the cause of MAN. His gratitude to the opposers of that unnatural and malignant war was unbounded. The names of CHATHAM, CAMDEN and their coadjutors (the *Jacobins* of that day) were dear to his heart, and the continual theme of his praise." P. 13.

To his mother, Mr. Joyce paid a becoming tribute of gratitude in the last volume of this work. (XI. 110.) She died in her 90th year, February 9, 1816, leaving a high character for personal piety and maternal wisdom, care and tenderness.

A few weeks after his mother, March 29th, died an elder brother, Mr. Joshua Joyce, of Essex Street, a man of active and eminent virtue, of whom also Mr. Joyce gave an account in the same volume. (XI. 244.) By an affecting coincidence, his death took place suddenly on the morning of the day on which Mr. Joyce preached before the Unitarian Society, and indeed appeared for the last time as Secretary to that institution.

good school for common education, in his native village, and afterwards put apprentice to a painter and glazier in the Strand, Westminster. In this situation, so disadvantageous to a youth whose first object was mental improvement, he gave indications of that industry and perseverance by which he was afterwards so much distinguished; for, after labouring all the day in his master's service, he would spend part of the night in the acquisition of knowledge. The more he learned, the more desirous was he of learning; his views were gradually turned towards the Christian ministry; and at the expiration of his apprenticeship, he determined to prepare himself for assuming the office of a teacher amongst the Protestant Dissenters, the denomination of Christians to which his family belonged. He was directed and assisted in his preparatory studies by the late Rev. Hugh Worthington, on whose ministry he attended during his apprenticeship, and whom he used to call his "favourite preacher." To this popular speaker and kind-hearted man, Mr. Joyce was ever forward to acknowledge his deep obligations both for his best moral impressions and for the chief advantages of his professional education. His memoir of his deceased benefactor in this work, (VIII. 561—575,) is the best account of Mr. Worthington that has been published, and is highly creditable to the writer's feelings, especially as there was between him and his early patron a considerable difference of theological opinion, which the latter could not always contemplate with philosophical composure. It must not be omitted, that Mr. Joyce applied himself at this period with great assiduity to the study of the mathematics, in which he received the assistance of Mr. Taylor, the Platonist.

In the year 1786, Mr. Joyce was admitted on the foundation of the New College, Hackney, under the tuition of the Rev. Dr. Kippis, Dr. Rees, and Mr. Worthington. Here he remained four years, supported by the liberality of friends and a small patrimony of about two hundred pounds, which he owed to the integrity and generosity of his brother, Mr. Joshua Joyce.\* His improvement was answerable to the singular advantages which he enjoyed under his eminent tutors; besides whose lectures, he, with two other pupils, received the instructions of the celebrated Dr. Richard Price, in the higher branches of the mathematics. So pleased was Dr. Price with his application and behaviour, that at the termination of his academical studies he recommended him to the late Earl Stanhope, as tutor to his eldest son, Lord Mahon, the present Earl. He entered into this noble family in the year 1790, and was connected with it for ten years, being actively and usefully employed in his favourite pursuits of the education of youth and of self-improvement, and rendering himself by his manly integrity, simplicity and modesty, a general favourite. During life he enjoyed, we believe, a remuneration of his services in this flattering connexion.

Whatever prospects were opened to him by Earl Stanhope's patronage, he maintained his purpose of devoting himself to the Dissenting ministry, and before and after his engagements at Chevening, he gladly embraced every opportunity of performing the duties of the pulpit. Some of the Dissenters in Kent still remember with gratitude the regularity and zeal with which he officiated amongst them, evidently feeling it to be an honour to retire on the sabbath from the mansion of his noble patron to join in the humble worship of a small society of his Christian brethren.

At the time when Mr. Joyce became connected with Earl Stanhope, there was much agitation in the public mind, respecting the great political questions which were forced into controversy by the French Revolution. He had been brought up in the

love of liberty, and his earliest attachments strengthened his patriotic sentiments. In Lord Stanhope's family he was of necessity associated with the leading reformers of the day, of whom no one was more zealous, and it may be added, more enlightened and more consistent than that nobleman himself. Thus educated and connected, he became an active politician. He had none of the intrigue, much less of the simulation and dissimulation, that are usually thought to belong to that character: he saw great and growing corruption in the system of government, and loving his country with a Christian's purity, he was desirous of contributing his talents and exertions to the great and glorious work of reform. He joined in this sentiment with some of the wisest and best men of his day, and particularly of his religious circle: Price and Priestley were ardent political reformists, and their names are amply sufficient to shield the party which they at once supported and adorned from the suspicion of any design which is not honourable to a man and a Christian. Urged by a sense of duty rather than an inclination for the turbulence of political life, Mr. Joyce entered into the *Society for Constitutional Information*, the only society of the kind to which he ever belonged. An association more respectable, whether its object or the rank and character and talents of its members be considered, never was formed. The following extract from its first report will explain its design:—

“In the venerable Constitution handed down to us through a long succession of ages, this is the basis and vital principle, LAWS TO BIND ALL, MUST BE ASSENTED TO BY ALL.

“As every Englishman has an equal inheritance in those Laws, and that Constitution which has been provided for their defence, it is, therefore, necessary that every Englishman should know *what that Constitution is; when it is safe; and when it is endangered.*

“To diffuse this knowledge universally through the realm, to circulate it through every village and hamlet, and even to introduce it into the humble dwelling of the cottager, is the wish and the hope of this Society. They trust it is a wish that will be approved by all good men,

\* See Mr. Joyce's obituary of his brother, XI. 244.

and that it is a hope not ill-founded in a country whose love of Liberty is its characteristic; and where every thing generous and in favour of that Liberty is congenial with the warmest feelings of the People."

A society for such an object could not but excite the suspicion and hatred of the profligate administration of that time, nor could any of its more active members hope to escape ministerial persecution. Mr. Joyce was singled out as a victim by Mr. Pitt, who probably took a vindictive pleasure in mortifying, if not criminating, Lord Stanhope, to whom he was related, but whom he regarded and treated as an enemy on account of family quarrels. Accordingly, on Wednesday the 14th of May, two days after the apprehension of Mr. Thomas Hardy,\* he was arrested while he was conversing with Lord Mahon and his two brothers, at Chevening, on the charge of "Treasonable Practices." His pockets, desk and drawers were searched for papers; and the same day he was examined before the Privy Council. The Council was very fully attended; among many others, there were the Lord Chancellor, the Duke of Montrose, Lord Hawkesbury, the Earl of Chatham, Lord Auckland, the Marquis of Stafford, Mr. Pitt, Mr. Dundas, and the Attorney and Solicitor-general. The examination lasted about three quarters of an hour; the following is the account of it, as published by Mr. Joyce himself: †

*"Examination of Jeremiah Joyce, before his Majesty's Most Honourable Privy Council.*

*May 14, 1794.*

"Mr. Fawkeners, (Clerk of the Council). What is your name, Sir?

A. Jeremiah Joyce.

Q. Where do you live?

A. At Lord Stanhope's.

Q. What is your profession?

\* This intrepid man was Secretary to the Corresponding Society. He was the first whose life was sought on pretence of high treason by Mr. Pitt. An honest jury delivered him from the fangs of his persecutors; and he is still living an example of enlightened patriotism, unimpeachable virtue, and the unostentatious profession of religion.

† Appendix to Sermon, &c. pp. 4—7.

A. I have the care of Lord Stanhope's two elder sons.

Q. Are you a member of the 'Society for Constitutional Information?'

A. Before I answer any other questions, I beg leave to inquire of your Lordships, whether I may be allowed the assistance of counsel?

Mr. Dundas. Certainly not.

Mr. Joyce. I must, then, beg leave to decline answering any other questions. And I assure your Lordships that I do this out of no contempt for your Lordships' authority; but standing here an *accused person*, the laws of the country do not, I apprehend, require me to answer any interrogatories.

Mr. Dundas. YOU ARE NOT ACCUSED.

Mr. Joyce. I have seen a warrant which does accuse me.

Lord Loughborough. Mr. Fawkeners, put the questions, and let Mr. Joyce refuse those he objects to.

Mr. Joyce. My Lord, I wish to decline answering *all* questions whatever, as by answering questions, in my situation, I conceive that I am injuring the constitution of my country.

Mr. Dundas. You had better leave the constitution to take care of itself, and consider whether it will not be wise in you to answer the questions which are put to you.

Mr. Pitt. Mr. Joyce must know that every *good* subject will object to no question, which does not tend to criminate himself.

Mr. Joyce. I hope and believe, Sir, that I have acted ever as a good subject.

I imagine, my Lords, the reason for which I have been brought here, is, that your Lordships have found my name in those books, (*pointing to the books belonging to the Society for Constitutional Information*) as having been nominated Secretary to a Committee of Correspondence. In order, therefore, to save your Lordships' time, I beg leave to say, that I have never acted as Secretary, either directly or indirectly.

Q. Did you accept the appointment as Secretary?

A. I decline answering that question.

Q. How was the appointment notified to you?

A. By conversation. I do not re-

collect by whom. It was not in writing.

**Q.** How long is it since you were appointed?

**A.** I do not know; perhaps three weeks, or a month; I should think not longer.

**Q.** You have not said whether you are a member of the '*Society for Constitutional Information*?'

**A.** I must decline answering that question.

**Lord Auckland.** Does Mr. Joyce imagine that question will involve him in any guilt?

**A.** I am certain, my Lord, that no question can involve me in guilt. It can be no crime to be a Member of the Society to which the DUKE of RICHMOND formerly belonged.

**Q.** Were you in the chair at the '*Society for Constitutional Information*,' on the 11th of April; and did you at the same time make the following report from the chair? (See Appen. C. Reports of the Secret Committee, April 11th, 1794.)

**A.** I decline answering that question also.

**Q.** Were you a steward to the Anniversary Dinner of the Society upon the 2nd of May?

**A.** I decline answering this question.

**Mr. Pitt.** Can that question tend to criminate you?

**A.** I imagine no guilt can attach to a person for being a steward to a public dinner.

**Attorney General.** Certainly not.

**Mr. Pitt.** Why then does Mr. Joyce refuse answering the question?

**A.** As far as I am individually concerned, I could not have the smallest objection to avow it; but the next question might be, Who were the other stewards? to which, in honour, I could not reply.

**Mr. Pitt.** By this mode of conduct Mr. Joyce acts in a manner very different from any other person standing in his situation.

**Mr. Joyce.** I am sorry for it; but I do not think it right to set a *precedent* of an *accused man* answering any questions. This is my only reason.

**Mr. Pitt.** Do you know this letter?\*

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\* The following is, I think, an accurate copy of the letter alluded to:

DEAR CITIZEN,  
This morning, at six o'clock, Citizen

**A.** I decline answering that question.

**Lord Loughborough.** Let Mr. Joyce read it himself (*the letter given to him*).

**Q.** Do you know that letter, Sir?

**A.** I must decline giving any answer to that question.

**Lord Loughborough.** Does Mr. Joyce know what the latter part of that letter may mean?

**A.** The meaning *may* be perfectly simple, and perfectly innocent.

**Mr. Dundas.** He ought to be told the consequences.

**Lord Loughborough.** Mr. Joyce ought to know that he stands upon the brink of —, and therefore, in justice to himself, he will answer whether this letter is his, or not?

**A.** I must decline answering this and all other questions, for the reason already stated.

**Mr. Pitt.** It is not our business to advise Mr. Joyce; but he should well consider, whether, for his own sake, he should not answer this question.

**A.** I much doubt, whether, at this time, it be prudent in any man to acknowledge his own hand-writing, as some things have lately been punished which, ten or twelve years back, would have been esteemed highly meritorious.\*

**Mr. Dundas.** And what at *that time* might be meritorious, may *now* deserve punishment.

**A.** It may be so; but I do not understand it.

**Lord Loughborough.** If Mr. Joyce will not answer the questions which are put to him he must withdraw.†

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Hardy was arrested by an order from the Secretary of State. They took every thing they could lay their hands on.—Query, Is it possible to be ready by Thursday next?

J. H. Tooke, Esq. Yours, J. JOYCE.  
Wimbleton.

\* This answer was a direct allusion to the case of Mr. Holt, who, for reprinting an Address originally published by the Associations, of which Mr. Pitt and the Duke of Richmond were members, was sentenced to two years' imprisonment in Newgate, and a heavy fine.

See a very spirited pamphlet, entitled, "*A Vindication of the Principles, &c. of the Printer of the Newark Herald*, by Daniel Holt."

† "*A close imprisonment of six months has not induced me to regret my conduct before the Privy Council. To submit to a*



The letter, at which the ministry affected so much alarm, referred only to a list of sinecures which Mr. Tooke was to select from the Court Calendar, and to prepare for publication: such a list might however be more formidable to them than the plot of an insurrection.

Mr. Joyce's conduct before the Privy Council was truly admirable; the same unpretending firmness would have characterized him on the scaffold, had Mr. Pitt succeeded in the scheme for his destruction.

From the Privy Council he was carried to the Tower, where he was held in close confinement, as a state prisoner, twenty-three weeks. At the end of that period he was removed to Newgate for trial; but the successive acquittals of Hardy, Tooke and Thelwall forced the ministers to abandon their prey, and Mr. Joyce, with others, was set free, without an opportunity of vindicating his innocence or the power of obtaining indemnity for his wrongs. He was supported, however, by the consciousness of honest patriotism and the sympathy of friends, worthy of the name. On his liberation, he addressed the public in an appendix to an excellent sermon which he had preached before his acquittal, and his account of his prosecution cannot be read, at this distance of time, without strong indignation at the "treasonable practices" of his persecutors, and high admiration of his fortitude and spirit. He vindicated and gloried in the part which he had acted, and challenged his adversaries, with all the aid of warrants for ransacking desks and of spies without number, to specify one act of his political life which was inconsistent with his professions or disallowed by the constitution of his country.

On his acquittal, Lord Stanhope gave a splendid entertainment at Chesham House to celebrate the event.

He himself has recorded his grati-

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series of interrogatories, where there is no specific charge, nor even accusation, is tamely to surrender a right, which no power can wrest from the meanest individual. Many illustrious characters have cheerfully suffered every oppression rather than be the means of introducing a system by which arbitrary governments are sustained."

tude "to the Rev. Thomas Belsham, of Hackney, and the Rev. George Lewis, afternoon preacher at Carter Lane, for the handsome and generous manner in which they brought him again before the public, by inviting him, immediately after his acquittal, to preach to their respective congregations."\* His sermon at the Gravel Pit, which was afterwards printed, was on the Christian miracles, and was thought, at the time, to exhibit some new views of divine miraculous agency. Having displayed in this discourse the advantages derived from a well-established Christian faith, particularly in the hope, so well calculated to support and elevate the mind, which it affords in times of calamity and persecution, he concluded in the following passage, appropriate to his own circumstances:

"Surrounded," said he, "as we are, with all the advantages which flow from a well-grounded hope of immortality, we shall be highly to blame if we do not cultivate every opportunity in fortifying our minds with these principles, that if the hour of adversity should arrive, we may be prepared to meet it with firmness and dignity. If, as has sometimes happened, of which history informs ALL, a man be snatched suddenly from all the intercourse of social life; shut in the gloomy and grated cell; denied the access of every friend; no longer indulged with the music of those voices in which he had been accustomed to delight; ignorant of what charges may or can be exhibited against him, but at the same time sufficiently aware that every moment is employed to his disadvantage; and employed too with all the energy which wealth and power can exert: when week after week, and month after month, pass their revolving circles without affording, as they move, any gleam of hope to the secluded prisoner: in such a situation a man may be happy in the consciousness of his own innocence; in the assurance that impartial investigation must convince his friends and the world that he has suffered without a cause: but the prospects which Christianity affords will be an additional means of his happiness in so gloomy a situation."

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\* Appendix to Sermon, p. 24.

After the State Trials and during the almost continual suspension of the Habeas Corpus Act, all political associations were broken up, and amongst others the Society for Constitutional Information, with the dissolution of which terminated Mr. Joyce's political character. His principles, however, were the same and he never concealed them; and he was always ready to extend the hand of kindness to such as were sufferers for their country's sake. This was indeed a very conspicuous trait in his character. His name occurs as a friend to Muir and Palmer in their letters printed in this volume: Mr. Rutt has recorded (p. 357) his generous efforts on behalf of Holt, the Newark printer, thrown into prison by Mr. Pitt, for republishing a declaration printed originally under the sanction of Mr. Pitt himself: the same respectable witness can attest another fact highly honourable to Mr. Joyce, namely, that though he zealously promoted the State Trials' subscription, he paid in full to the solicitor employed his own share of the expenses.

Many of the reformers with whom Mr. Joyce associated were avowed unbelievers, but their society never shook his principles or induced him to conceal his Christian profession. The observer of his conduct and partner in his labours, just referred to, says, (*ubi sup.*) that he acquired the respect of such as were not personally religious, by his consistent Christian deportment.

A few years made a great alteration in the state of political parties, and in the year 1803, we find Mr. Joyce standing forward in a printed sermon, first preached at Essex-street, to recommend the volunteer system as the only barrier against the threatened invasion of England by the French under the First Consul. In this, there was no dereliction of principle; and the alarm felt by Mr. Joyce, whether justified or not by the event, was shared by the majority of the people.

Mr. Joyce remained in the family of Earl Stanhope until the year 1800, when he removed into the immediate neighbourhood of London. He now devoted himself to literary occupations, in which he laboured with a severity of application that few men can bear. His engagements with the booksellers were very various and some

of them profitable. It will be seen by the list of his works at the end of the memoir, that some of the most popular of his productions were published under other names than his own: this was not his own wish, but on the contrary was felt by him as a great hardship: the booksellers adopted the fiction to conceal a name which had once been obnoxious to government. Latterly, however, when some of his books had established themselves in the public opinion, he prefixed his own name to his compilations; nor has it been found, we hope, that prejudice pursued him throughout the whole of life.

Although, as has been intimated, some of his religious friends welcomed him after his acquittal, in the character, which above all others he prized, of a Dissenting minister, he did not experience that cordial reception in Unitarian congregations which he had anticipated and to which he was justly entitled. His habits as well as his inclination fitted him for a Nonconformist pastor, and yet he never received an invitation to settle in the ministry that was at all worthy of his acceptance. He was still ready to assist his brethren in the metropolis and the neighbourhood; and often appeared in the pulpit at Essex Chapel, where he was accustomed to worship. For some time before his death, he condescended to preach on the Sunday morning to a small society at Hampstead.

Mr. Joyce was an Unitarian in the strictest sense of that term, and was for fourteen years the Secretary to the Unitarian Society; in which capacity he displayed the greatest punctuality, activity and zeal. Every member of the society was under obligations to him for his ready attention to any application, suggestion or wish; and when he resigned the office, as if with a presentiment of his death, at the anniversary in 1816, the Society passed some Resolutions\* expressive of their warm gratitude and lasting respect. On that occasion, he preached the sermon to the society, under circumstances, as before intimated, which awakened the sympathy of the audience, who testified their feelings by an urgent request that he would

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\* See Mon. Repos. XI. 246.

print the discourse, of which some hundreds of copies were engaged by individual subscription.

In the years 1814 and 1815, Mr. Joyce was mathematical tutor in the Unitarian Academy, and in this, as in every other office which he sustained, he insured the esteem and gratitude of all with whom he was connected. He relinquished the appointment only in consequence of his being engaged, in a manner the most flattering to him, to superintend the education of the younger branches of a noble family. A few other pupils were admitted into his house, and had his life been spared, he would probably have continued to conduct the education of youth on a plan and terms which would have been suitable to his talents and acquirements, and eminently serviceable to his family.

Mr. Joyce had long fulfilled one of the most important trusts amongst the Protestant Dissenters, that of Dr. Williams; and the surviving trustees all bear witness to his pre-eminent usefulness in this capacity. His place was never vacant; at the appointed moment, he was at his post, and whatever business was confided to him was punctually and fully executed.

He had been an occasional contributor to this work from its commencement, and in 1815 he began a series of papers on Natural Theology, of which he lived to communicate only thirteen numbers, the last of which was inserted in the Repository for April, (XI. 201,) in the same volume which some pages onwards recorded his untimely decease.

He died suddenly and without pain,\* in the bosom of his family, at Highgate, June 21, 1816, aged 53, and was buried with his fathers in the churchyard of Cheshunt, where a tombstone is erected to his memory, with the poetical inscription which has been inserted into this work (XI. 614), from the elegant pen of his friend, the Rev. William Shepherd, of Gateacre.

A wife and several children, in whom he was truly happy, survive to revere and perpetuate his memory.

\* For a more particular account of his death, see Mon. Repos. XI. 350, and especially 434, 435, where there is also a just and finished character of him by the Rev. Thomas Jervis, of Leeds.

His character may be summed up in a few words: probity, industry, simplicity, fortitude, benevolence, and rational piety.

A remarkable plainness of appearance and straightforwardness, and perhaps bluntness of manner, which characterized Mr. Joyce, sometimes led superficial and distant observers to form an erroneous notion of his temper. On a nearer acquaintance they discovered that, under a somewhat rough exterior, there lay all the amiable and virtuous dispositions which qualify a man for friendship and social and domestic happiness. In company Mr. Joyce was unobtrusive and even retiring; yet not so as to abstract himself from his companions, much less to appear to watch their discourse: his countenance shewed that he took an interest in whatever was the subject of discourse, and he was not backward to take his share in conversation when he could communicate pertinent information, or bear testimony to what he considered to be truth.

The ordinary state of Mr. Joyce's mind was calm and equable; but he was sometimes excited to considerable warmth of feeling, and to a correspondent strength of expression. He displayed this earnestness chiefly when exposing the misrepresentations of sophists and the calumnies of bigots. He was tolerant and indulgent to all but baseness and hypocrisy.

Fortitude has just been ascribed to Mr. Joyce. In assigning this virtue to him, the writer is justified not only by his deportment in his political troubles, but also by his conduct in the equally trying scenes of private life. Some few years ago he was reduced to the necessity of undergoing a surgical operation, the event of which was doubtful; Sunday was fixed on by the surgeons for the operation; on the morning of that day he was seen with his usual countenance, sedate but cheerful, amongst his fellow-worshippers at Essex Street, and before and after his return to his own house at Highgate, he was employed with an unruffled mind in arranging his papers and leaving instructions, to meet a possible disastrous issue.

His acquaintances often wondered how Mr. Joyce contrived to accomplish so much business with so little

apparent effort; the secret consisted in early rising; and it ought to be told for the benefit of young men aspiring to literary distinction. He rose during winter and summer at a very early hour in the morning, and by this redemption of time often performed half a day's work, and appeared in town before other men commenced their labours.

This Memoir might be extended; in other hands, it would have been more just to the subject of it; but the writer undertook it from a pure principle of respect to Mr. Joyce, and with all its imperfections he feels a satisfaction in it, as connecting his name with that of his ever-lamented friend.

ROBERT ASPLAND.

*The following is the most complete List which the compiler of the above imperfect memoir can furnish of Mr. Joyce's Works.*

1794. Sermon, with an Appendix, containing an Account of the Author's Arrest for Treasonable Practices, 8vo. [Of this, 1000 copies were sold in two days. A 2nd edition appeared immediately afterwards.]

1795. Analysis of Paley's Evidences of Christianity, 8vo.

1796. Narrative of the Sufferings of Thomas Fyshe Palmer, 8vo.

1797. Analysis of Adam Smith's Wealth of Nations, 8vo.

1799. A new edition, greatly enlarged, of Dr. Enfield's Natural Philosophy, 4to.

1800. Scientific Dialogues, 2 vols. 12mo. extended in successive years to 7 vols.

——. Illustration of Shakespeare's Seven Ages, with designs by Stothard, folio.

1803. Goldsmith's Geography, large and small editions.

——. Gregory's Dictionary of Arts and Sciences.

——. Courage and Union in a Time of National Danger: a Sermon preached October 9, 1803, at the Unitarian Chapel, Essex Street. [Published at the desire of several persons who heard it], 2nd edition, 8vo.

1804. Analysis of Paley's Natural Theology, 8vo.

1806. Book of Trades.

——. Blair's Grammar.

1807. Dialogues on Chemistry, 2 vols. 12mo.

1808. Arithmetic and Key, 12mo.

1809. Nicholson's British Cyclopædia.

1810. Letters on Natural and Experimental Philosophy, 12mo.

——. Familiar Introduction to the Arts and Sciences, 12mo.

1812. Book of Trades, 3 vols. 12mo.

——. Dialogues on the Microscope, 2 vols. 18mo.

——. Martinet's Catechism of Nature, improved, 12mo.

1814. Kendal's Pocket Cyclopædia.

——. New Edition of Wonders of the Telescope.

——. Astronomical Parts of Time's Telescope.

1815. Systematic Education: or, Elementary Instruction in the various Departments of Literature and Science; with Practical Rules for studying each branch of Useful Knowledge. By the Rev. W. Shepherd, the Rev. J. Joyce, and the Rev. Lant Carpenter, LL.D. 2 vols. 8vo.

1816. The Subservience of Free Inquiry, &c. A Sermon before the Unitarian Society, 8vo. [Reviewed in Mon. Repos. XI. 294, in the Number preceding that which contained his *Obituary*.]

Besides these works and others unknown, Mr. Joyce published for the Unitarian Society new editions of Mason on Self-knowledge (dedicated to his mother, who had been one of Mr. Mason's congregation), Farmer on Miracles, &c. For the booksellers, new edition of Campbell's Lives of the Admirals, &c. He also wrote in the Imperial Review and New Annual Register. He is the author of Meteorological Reports in the Monthly Magazine; and there are large contributions of his in Dr. Rees's Cyclopædia now publishing. He was likewise, we believe, the compiler of the recent History of the Dissenting Deputies.



## MISCELLANEOUS COMMUNICATIONS.

*The Peroration of the Rev. T. Madge's Sermon, delivered at the Octagon Chapel, Norwich, on Wednesday, the 19th Nov. 1817, the Day of the Interment of the Princess Charlotte.*

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These are the reflections which the events of human life are for ever forcing upon our attention; but if ever there was one time rather than another when they came upon the mind in their most powerful form,—if ever there was one time rather than another when earthly glory appeared like a dream, and beauty as a flower that fadeth, and the brightest of human hopes as the early dew of the morning which glitters for a moment and then vanishes from our sight, that time is the present. The death of persons, high in rank and splendid in station, furnishes to the moralist a theme for descanting upon the emptiness of human pride, and the instability of human riches, and the nothingness of human power. “Man in his best estate,—not in poverty and weakness and wretchedness, but in opulence and honour and power,—man in his best estate is altogether vanity. Greatness may, perhaps, be able to raise a blade of grass a little higher, and to clothe it with a deeper verdure than its equals, but it cannot alter its nature. It cannot make it less frail, less exposed, less short-lived. All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away.”\* But these are not among the first thoughts that arise in the mind on the view of that melancholy occasion which has arrayed this place in the funereal garb, and covered the whole nation with gloom. You, my friends, appear here in the outward forms and symbols of mourning—and I am sure that I speak your feelings, as well as my own, when I say that never, except where our own immediate friends and connexions were involved, never were those forms more truly emblematical of the sorrow which is passing within. We feel this event, not merely, nor perhaps chiefly

as members of the political community, (though as such we have no mean cause for lamentation;) but we feel it rather as human beings. It comes home to our bosoms in the most touching and affecting form. Our human nature is moved at the contemplation. We grieve not merely that one so exalted and so rich in promises should thus suddenly be cut off and laid low in the dust; we grieve not merely for the destruction of a nation's stay, and the loss of that spot in the political horizon upon which the patriot's eye was wont delightedly to rest, but we mourn that one so young, so interesting, so free from the common vices attendant upon her station, so pure in her domestic morals, so amiable and kind and bountiful, should be taken away in the midst of all her goodness, and in the spring-time of her happiness, and at the dawn of the most beautiful of human hopes,—we mourn that at this time the cup of earthly blessedness should be taken from her hands, and her lips sealed in the silence and coldness of death. It is an alarming and afflicting event; and if it do not so appear to us,—if it do not move our minds to thoughtfulness, and tinge our hearts with sadness, and carry on our views to something higher and better than what lies within the limits of this world, we shew ourselves insensible to one of the most awe-striking visitations of Providence, and we prove ourselves to be as destitute of the common wisdom as of the common sympathies of our nature. For it is the part of wisdom to listen to the voice which tells us in solemn accents that notwithstanding all our care and anxiety, and in spite of all our efforts and skill, surrounded as we may be with all that power can command or wealth procure, our hopes may yet be scattered abroad like the leaves of the forest at the first cold blast of winter, and all our time-built happiness perish as the bursting of a bubble. It is the part of wisdom to impress this event deeply upon our minds, and to make such a lodgment of it within our memories that it may sometimes rise up amidst the gladness of the feast and the joy of the harp, to scare our

\* Aspland's Sermon for Fox, pp. 16 and 18.  
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folly, to moderate the temper of our enjoyments, to call home our scattered and wandering thoughts, and tune our minds to notes of seriousness. As a national calamity I intend not now to speak of it. I feel that any political observations, mingled with the few brief reflections which I am able to offer to you, would be an intrusion upon the sacredness of your sorrow. Be that reserved for other times and other occasions. The one uppermost feeling, and a feeling, which, as it is honourable to the nature we bear, I would encourage you to cherish,—the one uppermost feeling is deep and heart-felt regret at the loss of a Princess who was affording to the nation the interesting and delightful spectacle of the union of the sweetest charities of life with the finest of its virtues. This is not the place for flattery, and still less is it the place from which we often have it in our power conscientiously to hold out to your imitation the example of those who stand so high in the scale of society: but in the present instance, if all that we have heard can be credited, and there seems to be no room to question it, I can truly and honestly say to you, be as she was in simplicity of heart, in strength of affection, in purity of manners, in kindness and benevolence of disposition, in the observance of religious duties and attention to the sanctities and decencies of the Sabbath.

What the effect of her example might have been in repressing the gross immoralities of fashionable life, it is impossible to say, but there is reason to suppose that its influence would have been great and extensive. On every account, therefore, her loss is to be deplored. As human beings, sharing in common feelings and common sympathies and common endearments, we sorrow for her sudden and premature departure. As moral beings conscious of the noble instincts and high duties of our nature, and especially interested in the preservation of the domestic and private virtues, we lament the removal of one who reflected honour on both. And as religious beings, conscious of our heavenly origin and our immortal destination, knowing that we came from God and that we shall go to God, we grieve that she who, from the emi-

nence of her station, could exhibit to the view of a whole nation the beautiful character of a rational piety, is gone to a place where there is neither knowledge nor working nor device. It is pleasant to be able to speak of the virtues of the great, and this humble though feeble tribute of respect to the character and memory of that illustrious Princess who occupied so large a space in the public eye, and who had made her way into the hearts of all people, I pay willingly and sincerely. Over her ashes let the tear of pity fall. On no human grave can it drop more naturally or more gracefully. She, however, is gone to her rest, and her soul is in the hands of that God with whom do live for ever the spirits of the good. With her, therefore, all is well. But there is one who survives, lately the rejoicing companion of her few short happy days, and now the inconsolable heart-stricken mourner who demands from us the expression of our tenderest sympathy. *And he has it.* Oh! that the knowledge of this fact might impart to his darkened and sorrowing bosom one ray of light and of comfort. But I know that for the true consolation and support he must look to a higher source. To thee, O God, who canst at all times disperse the clouds of sorrow and give light to them who sit in darkness, to thee he will look up in humble dependence on thy goodness, and do thou in mercy listen to his supplications and send an answer of peace. Hearken, we beseech thee, to the prayers of the contrite, and give ear to the desire of such as be sorrowful. And if any human voice could at this time reach him, I would say to him, mourn for the departed, but mourn not as those who have no hope. Think not that she is lost. When the body falls into dust the spirit returns to God who gave it. Think it not a vain thing to have cultivated kind affections and virtuous love. How small a moment has yet to pass and we all assemble in the world of spirits! Though your way be at present cheerless, though it be not strewn with flowers nor watered with comforts, yet fear not, trust in God; he will not leave thee or forsake thee. In due time the day will again dawn and the shadows of darkness will flee away.

Finally, let me conclude by again urging you to take the impression of this event into your inmost souls, and when every lower passion of your nature is hushed, and all earthly harassing cares are laid asleep, listen to the still small voice which you will hear issuing from it, telling you how vain and hollow is every thing, every enjoyment and every possession, that does not rest on the foundation of eternity and of heaven. Go, then, and learn to build your best hopes, where alone they are secure, on the rock of everlasting truth. A renewed mind, a purified soul, affections clothed in purity, peace and piety, will never fail of the blessing of heaven. These are the only enduring riches, the only trust-worthy support, the only imperishable graces. Let us then acquaint ourselves with God, that when we are called from this world and from the light of the sun, we may not be excluded from that kingdom which is indestructible and that light which is eternal, but may be admitted into the communion of heaven, to the fellowship of glorified spirits to share their happiness and to partake of their glory. After this blessed hope let us daily aspire, and we shall certainly reap if we faint not.

Norwich Mercury, Nov. 22.

Jeremy Bentham on Offences against Religion.

SIR, Dec. 7, 1817.

I SEND you an extract from a Treatise on Legislation, published at Paris, by M. Etienne Dumont, by whom it was translated into French from an English manuscript of Mr. Jeremy Bentham, which had long lain on the shelf, and which, but for the French editor, would probably never have seen the light. The sentiments of Mr. Bentham on the interference of the State with religious opinions, will, doubtless, be read with interest by many of your readers; and, indeed, it is much to be regretted that his valuable works, which have obtained such a deserved celebrity on the Continent, should not, ere this, have appeared before the public in an English dress. The reader will have the goodness to bear in mind what the author has stated in a note,—that he has only to do with religion considered as to its political utility, and not as to

its truth: the effect which religion may have in assuring us of a better life, and preparing us for its enjoyment, is a point with which the legislator has no concern. VECTIS.

“ *Offences against Religion.*—To combat all the species of crimes of which human nature is capable, the State has but two grand means—punishments and rewards—punishments which are applicable, and which may be applied on ordinary occasions; rewards which must be reserved for a small number, and for extraordinary occurrences: but this administration of rewards and punishments is often contradictory or mistaken, or rendered impotent, because the State has neither eyes to see nor hands to reach every offence. To supply this deficiency of human power it has been thought necessary, or at least useful, to inculcate a belief in a power which has the same object in view, but which has not the same imperfections: the power of a Supreme, Invisible Being, to whom is attributed the disposition to maintain the laws of society, and to punish or reward, in an infallible manner, those actions which man can neither reward nor punish. Every thing which serves to maintain and strengthen among men the fear of the Supreme Judge, is comprehended under the general name of religion, and for the sake of perspicuity, religion is often spoken of as a distinct being, as an allegorical personage, to whom various functions are attributed. Thus to diminish or pervert the influence of religion, is to diminish or pervert in the same proportion the assistance which the State can derive from it in the suppression of vice and the encouragement of virtue; whatever tends to enfeeble or mislead the operations of this power is an offence against religion.

“ The following tend to enfeeble the force of the religious sanction:—  
1. Atheism. 2. Blasphemy. 3. Profanation of the objects of worship. Others tend to pervert the employment of the religious sanction. I comprehend them under the name of Caco-theism; it divides itself into three branches:—

“ 1. Pernicious doctrines, doctrines attributing to the Deity dispositions contrary to the public good; for example, doctrines attributing to God



the having granted a fund of suffering superior to that of pleasure. Doctrines imposing unfounded, excessive and useless punishments; corrupting doctrines which grant pardons where punishment would be suitable, which offer rewards for actions which are of no value.

"2. Frivolous doctrines, from the belief of which results no moral good, and by the authority of which very ill effects are produced between those who admit and those who reject them.

"3. Absurd doctrines another means of attributing malevolence to God, making him the author of a system of religion obscure and unintelligible. Caco-theism produces atrocious crimes, it brutalizes the people, it causes the wise to be persecuted, it fills mankind with terrors, it interdicts the most innocent pleasures, and is a most dangerous enemy to morals and legislation. Penalties against the propagators of these hurtful doctrines would be founded in justice, for the evil which results from them is real; but they would be ineffectual, they would be superfluous, they would be foolish. There is but one antidote against these persons, it is truth. These doctrines once convicted of falsehood cease to be pernicious, and are only ridiculous; the opinion which sustains them ought to be attacked in the same way as any other opinion; it is not the sword which destroys errors, it is the liberty of examination. The sword directed against opinions, proves nothing but the union of folly and tyranny.

"I say the same of Atheism, though Atheism be an evil in comparison with a system of religion, conformable to the principles of utility, consoling for misfortune and propitious to virtue: nevertheless, it is not necessary that it should be punished, it belongs to the moral sanction to do it justice. This opinion is here only announced, it shall be elsewhere proved."

SIR, Clapton, Oct. 25, 1817.

**T**HERE has probably never been a period in which *America* was a subject of so much interest to reflecting minds as at this moment. The United States rapidly advancing to display the practical influence of a free and equal government, formed and maintained in defiance of antiquated notions, *the pedantry of courts*

*and schools*, principles of too many European establishments, as Bishop Berkeley described them. At the same time, South America rising in her strength to dissolve a degrading connexion with those *fair specimens* of royal *legitimacy*, the contemptible governments of Spain and Portugal. Her success must be a *consummation* devoutly to be desired by every friend to the moral or intellectual improvement of his species, though humanity will regret, and the consistent Christian will turn from *the confused noise of the warrior, and the garments rolled in blood*.

The first peopling of the New World, as is well known, has been a frequent subject of learned and curious investigation. In the absence of historical documents, conjecture has enjoyed a boundless range. Even *Noah* has had his partisan who would confer that honour on his memory, though in later times the ancient Briton *Maddoc*, has outstripped every other competitor. There was, however, a profoundly learned scholar and most excellent man, in the 16th century, who attributed the peopling of America to a more exalted personage, one to whose superior claims all human pretensions must immediately yield. The scholar was Joseph Mede, and the personage whom he described as the colonizer of the New World, no less than the *Devil*. I am indebted for this information to the following correspondence, between Mede and the learned Dr. Twisse, *Prolocutor* of the *Assembly of Divines*, which forms part of the 4th book of Mede's Works, 3d Ed. 1672.

*Dr. Twisse to Mr. Mede.*

"Newbury, March 2, 1634-5.

— "Now, I beseech you, let me know what your opinion is of our English plantations in the New World. Heretofore I have wondered in my thoughts at the providence of God concerning that world, not discovered till this old world of ours is almost at an end; and then no footsteps found of the knowledge of the true God, much less of Christ. And then considering our English plantations of late, and the opinion of many grave divines concerning the Gospel's fleeting Westward; sometimes I have had such thoughts, Why may not that be the place of New Jerusalem? But you have handsomely and fully cleared me from such odd conceits. But what, I pray, shall our English there degenerate



and join themselves with Gog and Magog? We have heard lately divers ways, that our people there have no hope of the conversion of the natives. And the very week after I received your last letter, I saw a letter written from New England, discoursing of an impossibility of subsisting there; and seems to prefer the confession of God's truth in any condition here in Old England, rather than run over to enjoy their liberty there; yea, and that the gospel is like to be more dear in New England than in Old; and lastly, unless they be exceeding careful, and God wonderfully merciful, they are like to lose that life and zeal for God and his truth in New England which they enjoyed in Old; as whereof they have already woeful experience, and many there feel it to their smart."—P. 799.

*Mr. Mede's Answer to Dr. Twisse.*

"*Christ's College, March 23, 1634-5.*

"Concerning our plantations in the American world, I wish them as well as any body; though I differ from them far, both in other things and in the grounds they go upon.

"And though there be but little hope of the general conversion of those natives, in any considerable part of that continent, yet I suppose it may be a work pleasing to Almighty God and our blessed Saviour, to affront the devil with the sound of the gospel and cross of Christ, in those places where he had thought to have reigned securely and out of the din thereof; and though we make no Christians there, yet to bring some thither to disturb and vex him, where he reigned without check.

"For that I may reveal my conceit further, though perhaps I cannot prove it, yet I think thus:

"That those countries were first inhabited since our Saviour and his apostles' times, and not before; yea, perhaps, some ages after, there being no signs or footsteps found amongst them, or any monuments of older habitation, as there is with us.

"That the devil, being impatient of the sound of the gospel and cross of Christ in every part of this Old World, so that he could in no place be quiet for it, and foreseeing that he was like at length to lose all here, bethought himself to provide him of a seed over which he might reign securely, and in a place *ubi nec Pelopidarum facta neque nomen audiret*.

"That accordingly he drew a colony out of some of those barbarous nations dwelling upon the northern ocean, (whither the sound of Christ had not yet come,) and promising them, by some oracle, to shew them a country far better than their own, (which he might soon do,) pleasant, large, where never man yet inhabited, he conducted them over those desert lands

and islands (which are many in that sea,) by the way of the North into America; which none would ever have gone, had they not first been assured there was a passage that way into a more desirable country; namely, as when the world apostatized from the worship of the true God, God called Abraham out of Chaldee into the land of Canaan, of him to raise him a seed to preserve a light unto his name; so the devil, when he saw the world apostatizing from him, laid the foundations of a new kingdom, by deducting this colony from the North into America, where since they have increased to an innumerable multitude. And where did the devil ever reign more absolutely and without controul since mankind fell first under his clutches? And here it is to be noted that the story of the Mexican kingdom (which was not founded above four hundred years before ours came thither), relates out of their own memorials and traditions that they came to that place from the North, whence their god Vitzliliputzli led them, going in an ark before them: and after divers years' travel, and many stations (like enough after some generations), they came to the place which the sign he had given them at their first setting forth pointed out, where they were to finish their travels, build themselves a city, and their god a temple, which is the place where Mexico was built. Now if the devil were God's ape in this, why might he not be so likewise in bringing the first colony of men into that world out of ours; namely, by oracle, as God did Abraham out of Chaldee, whereto I before resembled it?

"But see the hand of Divine Providence. When the offspring of these runagates from the sound of Christ's Gospel had now replenished that other world, and began to flourish in those two kingdoms of Peru and Mexico, Christ our Lord sends his mastives the Spaniards to hunt them out and worry them: which they did in so hideous a manner as the like thereunto scarce ever was done since the sons of Noah came out of the ark. What an affront to the devil was this, where he had thought to have reigned securely, and been for ever concealed from the knowledge of the followers of Christ!

"Yet the devil perhaps is less grieved for the loss of his servants by the destroying of them, than he would be to lose them by the saving of them; by which latter way I doubt the Spaniards have despoiled him but of a few. What then if Christ our Lord will give him a second affront with better Christians, which may be more grievous to him than the former? And if Christ shall set him up a light in this manner, to dazzle and torment the devil at his own home, I will hope they shall not so far degenerate (not all of them) as

to come in that army of Gog and Magog against the kingdom of Christ, but be translated thither before the devil be loosed, if not presently after his tying up. And whence should those nations get notice of the glorious happiness of our world, if not by some Christians that had lived amongst them?

"Thus have I told you out of my fancy of the inhabitants of that world, which, though it be built upon mere conjectures, and not upon firm ground, yet may have so much use as to shew a possibility of answering such scruples as are wont to run in men's heads concerning them; which consideration is not always to be despised."—Pp. 799, 800.

*Dr. Twisse to Mr. Mede.*

"Newbury, April 6, 1635.

"As for the peopling of the New World, I find more in this letter of yours than formerly I have been acquainted with. Your conceit thereabouts, if I have any judgment, is grave and ponderous; and the particular you touch upon, of Satan's wisdom imitating the wisdom of God, doth affect me with admiration. And for matter of fact, the grounds you go upon, for ought I see, are as good as the world can afford.—Call that which you write *fancies*, as your modesty suggests; I cannot but entertain them as *sage conceits*."—P. 809.

This opinion of the devil having conveyed the first colony to America, continued to be maintained by Joseph Mede. In a letter to Mr. Estwick, dated two years afterwards, March 22, 1637, he expresses his belief as to "the American world," that "it was not inhabited in Christ's and his apostles' times, nor some ages after it;" and that it was "first inhabited since the days of Constantine, when the devil saw he could no longer reign here without controul and the continued affront of the gospel and cross of Christ." He adds that "then he sought out another world to plant him a kingdom in," repeating his allusion to the *Pelopidarum facta*."—P. 843.

It is remarkable that a writer who had done so much to depreciate the reputation of diabolical influence in the supposed cases of possession, should thus attribute to a devil an independent sovereignty over mankind, and even describe him as sharing the earth with the Almighty, though his lordship may be at length successfully disputed.

J. T. R.

SIR,

Nov. 20, 1817.

BEFORE this I had hoped to have read the reflections of some spirited Correspondent in your journal on the very extraordinary suggestion made in, and as wisely rejected by, Parliament (as stated in *Mou. Repos.* p. 443), for the insertion, in the late consolidated Clergy Residence Acts, of some rigorous provisions for compelling a stricter performance of the church services, with more especial reference to the very prevalent omission (of late years) of the Athanasian Creed.

Now, Sir, it strikes me that the very ground on which this proposal was suggested to the legislature, (and which was in fact negatived on the just consideration that the bishops already possessed ample powers to enforce the more regular use of this unpopular confession *if they chose to do so*,) affords one of the most gratifying proofs that has for long been exhibited, of the widely increasing liberality and catholicism of the age. With regard to the clergy individually, it is a well-known fact (*in the establishment*), that, so far from feeling apprehensive of incurring the censure, or exposing themselves to the remonstrances of their diocesan chiefs, by the omission of this creed on the prescribed festivals, they are pretty strongly impressed with the conviction that *their* sentiments (with a very few exceptions) would rather harmonize with the idea of its being "*more honoured in the breath than the observance*." And it may be even still further remarked, that in many cases where it is used, it is understood to be done more with the view of satisfying the scrupulous fears of high church LAYMEN,\* (tremblingly apprehensive of every innovation,) than from any cordial concurrence of the officiating minister even where it is so used.

While upon the subject of this so obnoxious confession, I cannot omit the opportunity it affords of suggesting (with a view to its more confirmed reprobation), that as the well-known wish of the distinguished primate,

\* The intelligent reader is requested particularly to note that this proposition for enforcing the use of this creed originated with a layman, and, above all, a military man of high rank!

so often appealed to, that "*we were well rid of it*," was the attestation of an individual originally connected with a dissenting communion, whether it might not carry a more efficient weight to some persons, to cite a more recent opinion of a living prelate, as less likely to be placed to the account of sentiments influenced by former sectarian partialities. With this view, I would suggest the policy of introducing the equally decisive objection to this creed, urged by the present Bishop of Lincoln. Not having his "*Elements of Theology*," where his remark occurs, at hand to refer to, I can only now appeal to it in a general way. I should, however, be much gratified by finding a corner of your Repository occupied by an abstract of this and some other authorities of eminent dignitaries, in support of the justly expressed desire, that *we were well* (or rather, *effectually*) rid of this unpopular creed, and to shew at the same time, that it is not quite so tenaciously adhered to as many are ready to insinuate.

I must, however, own that it does appear extraordinary that, in spite of the popular feeling of marked dislike to the *anathematizing* spirit of this creed, in what are too expressively designated its "*damnatory clauses*," its great and almost exclusive public advocate and expositor, Bishop Burgess, should still strenuously contend that those clauses do not implicate, or attach to, any disbelief in the peculiar dogmas of the *creed itself*, but only to the rejection of Christianity *de facto*! Yet, it may be justly asked of his Lordship, how he contrives to disown the assertion that *this* is the catholic faith (i. e. of course, what follows in detail) from this introductory anathema, "*which faith, except every one do keep whole and undefiled, shall without doubt, perish everlastingly*"?

SIMPLEX.

#### Unitarianism at Geneva.

[Letter from Dr. Abauzit to the Editor of the Morning Chronicle.]

Sir, Kensington, Oct. 22, 1817.

IT has been customary of late amongst certain English writers, to abuse the Church of Geneva. It is *Calvinistical*, says one; it is *Sceptic*, says another; it "*has essentially departed from the doctrines of Christi-*

*unity*" says a Correspondent in *The Morning Herald* of Friday, Oct. 17, in a letter dated Geneva, Sept. 20.

In fact, the Church of Geneva is so enlightened, so truly pious, so admirably pure, that the proper answer to these attacks should be the reply of Philip to Nathaniel—"Come and see." Surely our Church does not require another defence.

But as *The Herald's* Correspondent brings facts in support of his allegations, which would prejudice parents who send their children to Geneva for education, and deprive youth of the most excellent religious instructions given in that city; I consider it as a duty of Christian charity, to enable the British public to form a sound judgment of the facts alluded to. Such is my motive, Mr. Editor, for requesting you to give a place in your paper to what follows.

THE FIRST FACT mentioned by *The Herald's* Correspondent, as "*a proof of the departure from the true faith in the Church of Geneva*," is, that the ancient Catechism has been supplied by another which maintains a guarded silence with respect of the Divinity of our Lord." This last Catechism, which does not differ much from many of the ancient Catechisms edited by Osterwald, De Roches, Vernes, Vernet, &c. has been translated into English, and printed in London in 1815. There the mention of God and Jesus Christ is exactly the same as in the Catechism of Osterwald, such as was made use of, for the instruction of Catechumens, since the beginning of the last century. The English Edition offers (from page 44 to 47, again from p. 60 to 73, and again from p. 74 to 78,) clear instructions on that subject, grounded on all the passages of Scripture which give the most exalted ideas of God and Jesus Christ.

Now I ask what other mention can be made of the Lord, in a Catechism, but to repeat all the passages by which his divine attributes have been revealed to men? What can be more Christian than to sum up (page 132) the law and the prophets, in the love of God and the love of our neighbour, in the words of Jesus Christ himself? What is more consonant to the doctrines of the founder of Christianity (who said, "*by this shall all men know that ye are my disciples, if ye have love one to*



another,"—John xiii. 35, and who gave no other symbol to distinguish his disciples,) than a Catechism which teaches the concord and union of Christian Churches of all denominations, saying, (p. 108,) that "as they all acknowledge Jesus Christ as their head, they each form a part of the Catholic Church"? Can such a Catechism be a departure from the doctrines of Christianity, which treats of sacred history, of the truths and of the duties of the Christian religion, in 54 sections, each being the text of an hour's lecture, given by a minister to Catechumens, according to the discipline of the Church of Geneva?

THE SECOND FACT *The Herald's* Correspondent gives as a proof of his assertion, is, that "in 1805 the Company of Pastors introduced into the Churches of Geneva, a new version of the Bible."

But such an argument could be produced also against the first reformers,—every body knows that Luther, Calvin and others, published new versions of the Bible,—every body knows that it was in having recourse to the originals, that the reformers dissipated so many errors, which had crept into the Christian Church. And this is an inestimable coincidence of the present Pastors of Geneva, with their ever celebrated predecessors the reformers, that they gave a much-improved version of the Bible. Twelve years have now elapsed since the publication of this admirable work, and it has not been in the power of any member of the Bible Society to prove against me, that any of the improved passages that I have pointed out to the English public (or any other improved passages whatsoever,) in the Geneva Bible, were not defective in the correlative passages of the obsolete French version, to which they have given their preference. It is a curious way to "depart from the doctrines of Christianity," to give a more faithful version of the Bible, more perfect, more conformable to the originals, nearer to the fountain head!

THE THIRD FACT by which *The Herald's* Correspondent pretends to prove that "the Pastors of Geneva UTTERLY exclude from their Churches the peculiar doctrines of Christianity," is, that "by a rule of their Company passed by them so recently as May 3,

1817, all candidates for Holy Orders are required solemnly to promise, that they will abstain from preaching in the Churches of the Canton of Geneva on the following subjects:—

1. On the manner in which the Divine Nature is united in the Person of Jesus Christ.

2. On Original Sin.

3. On the manner in which Grace operates, or on efficacious Grace.

4. On Predestination."

But who has ever read any of these four "peculiar doctrines of Christianity" in the gospel among the instructions issued from the mouth of Christ?—In what chapter, in what verse are they to be found?

I am not in possession of any copy of this rule of the venerable company of the Pastors of Geneva, passed the 3d of May. But I am able to inform the Correspondent that the magistrates of Geneva had already prohibited the ministers from preaching those doctrines in the year 1552. Therefore, there is no innovation in the rule of the 3d of May; it is only a due submission of the pastors to their magistrates, and to an ancient salutary law of the republic.

Farther, the present Church of Geneva has departed so little from the doctrines of its predecessors, that Calvin himself, in a preface which he annexed to the *Somme de Théologie* of Melancthon, 1551, says of the discussions upon those doctrines, that "elles sont perplexes et confuses, et qu'il n'en revient mal fruit de bonne instruction."—Again, the Pastors and Professors of Geneva, in the year 1576, entirely suppressed for tolerance' sake, the confession of faith, containing, I suppose, the peculiar doctrines of Christianity alluded to, which they used to have rehearsed by the students, before they were admitted into the University, that Roman Catholics and Lutherans might also be admitted into it.

But as I was not at Geneva the 20th Sept. 1817, (the date of the letter of *The Herald's* Correspondent,) I beg you will insert the copy of the following letter, dated from Geneva, Oct. 7, 1817:—

"Your English newspapers are ludicrous indeed! Happy symptom of the situation of Europe that their Editors should have recourse to a despicable squabble (*bisbille*) in a little



corner of the Church of Geneva to make paragraphs! It is true that the Scotchman, ALDAIN,\* last winter, and the Englishman, DRUMMOND, last summer, came here to disseminate intolerant exclusive mysticism. Those two qualities of their mysticism caused them to be noticed by our pastors. DRUMMOND has endeavoured to found here a Dissenting Chapel, and he has addressed a letter to the venerable Company of the Pastors, in which he accuses them of not being Christians, and says that the true Christians must abstain from attending our worship, &c. He has in consequence produced sad divisions in some families. The Government has judged that disdain was the best answer to make to those extravagant sectaries; and a very great majority of the flock is of the same opinion. They have replied to Drummond by epigrams and songs. But the party of the Ultra-orthodox has supported itself by one, and even two *factums* of the Advocate G. *Risum teneatis, Amici!* In this ridiculous war, the young Minister M. has the honour of being inscribed in the martyrology of the sect. Well! . . . . . Has he been burnt alive, imprisoned, exiled? Faith, they have declared unto him, that he should not be invited to ascend the pulpit (for he, not being a pastor, is not privileged to ascend it without invitation,) unless he should subscribe to the engagement, to which all our clergymen, young and old, have subscribed, in consequence of a rule of the venerable company of the 3d of May last. This rule has been transcribed in the pamphlets of our sectarians, with the *pious* omission of that part of it which exposes its intention, its occasion, its restrictions. This suppressed part contains, among others, this sentence—*‘without pretending in any way to constrain the liberty of opinions.’* And these gentlemen vociferate—*‘You wish them to tyrannize consciences!’* &c. &c. They represent a by-law of discipline, applied only in these circumstances to the Church of Geneva, from a motive of peace, and exactly resembling a prohibition which the Government of Berne made to the Ministers, in the 16th century, (1552,) under circumstances of the same kind;

they represent it, I say, as a canon of a synod, an article of faith.

“N.B. This Drummond is very rich, (in guineas, as Mahomet was rich in sabres,) and he is one of the strongest supporters of the Bible Society. All this will evaporate.”

Thus far, Mr. Editor, I translate the letter which I have received from a very respectable friend of mine.

THEOPH. ABAUZIT.

SIR, Sandon, Nov. 5, 1817.

THERE are but few, if any, subjects of discussion among theological disputants, more irrational and ridiculous than the doctrine of the Trinity; and the manner in which it is defended, or rather attempted to be defended, is equally contradictory and absurd. One wise man begins his defence of it by coolly telling those who have patience enough to listen to him, that the Holy Trinity is a *perfect mystery*, and that it does not become poor mortals to attempt to pry into the wonderful nature of the Deity; yet in the same breath, the wise man tells us that he *believes* in this doctrine with all his heart and soul; that is to say, he believes in that which has never been revealed or made known to him; he believes in a perfect mystery. The only answer which can be usefully given to such kind of language is, that a *Christian* should pay more regard to his words, and not suffer himself to be guilty of saying what cannot possibly be TRUE. Another wise man takes another course, and boldly declares that the doctrine in question is plainly and unequivocally revealed in the writings of the New Testament, and forthwith begins to spin out a string of various well-known texts in support of it, which he declares can have no other meaning than a Trinitarian one. Do we not clearly read (says he) that “I and my Father are *one*”? Which certainly *must* mean that we are the same *equal* and *consubstantial* God. If you bring to his remembrance, that Jesus prays, in the seventeenth chapter of John, that his disciples may be *one* even as he and his Father are *one*, the theologian, wise as a serpent, shakes his locks, lifts up his holy hands and exclaims, “It is all a *mystery*; it does not become poor mortal beings to investigate the Divine Nature; ‘who

\* Haldane, one of the two Scottish Dissenters of that name.

by searching can find out God?" If again you venture to appeal to human reason, and ask this man of mystery how it is possible that two or three *can* be one; he stands aghast at your impious question; and shudders at the bare thought of seeing reason, carnal reason, dragged within the pale of the sacred controversy, and quickly replies, by saying, "It is enough for me that it is revealed; I take the words as I find them, without setting up my frail corrupted reason against the oracles of God." But, my good friend, allow me to say, that if you take the preceding texts literally as you find them, I see no *reason* why you should not take the following passages in a literal sense also. Paul says in precisely the same language, that the *planter and waterer are one*. And why should not the following also be taken as it stands: "This is my body;" and "except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you"? I perceive now, says the theologian, the defender of the doctrine of the Trinity, who is by this time become a little angry, that you are a decided *Socinian*; and as a *Socinian*, a heretic of the worst class, condemned to everlasting punishment for denying the Lord that bought him: I do not think it to be consistent with the holy character of my orthodoxy to have any further conversation with you, lest I also should become contaminated by the breath of your nostrils.

G. F.

*Porson and Wakefield on Gibbon's Attack on Christianity.*

SIR, Dec. 7, 1817.

**I** OBSERVE in the Preface of the late Professor Porson's "Letters to Archdeacon Travis," now a scarce book, the following strictures on Mr. Gibbon's History, chiefly with reference to the indecencies in which that popular historian too often indulged himself. As the opinions of an acute observer, and one never accused of being *righteous over much*, these remarks may be worthy of more general circulation, especially as they are connected with the learned Professor's judgment on the literary execution of the History.

Having refuted a weak objection which might be offered against him, for writing on the same side with an

infidel historian, Mr. Porson thus proceeds:—

"An impartial judge, I think, must allow that Mr. Gibbon's History is one of the ablest performances of its kind that has ever appeared. His industry is indefatigable; his accuracy scrupulous; his reading, which indeed is sometimes ostentatiously displayed, immense; his attention always awake; his memory retentive; his style emphatic and expressive; his periods harmonious. His reflections are often just and profound; he pleads eloquently for the rights of mankind and the duty of toleration; nor does his humanity ever slumber, unless when women are ravished, (Ch. lvii. Note 54,) or the Christians persecuted (Ch. xvi.).

"Mr. Gibbon shews, it is true, so strong a dislike to Christianity, as visibly disqualifies him for that society of which he has created Ammianus Marcellinus president. I confess that I see nothing wrong in Mr. Gibbon's attack on Christianity. It proceeded, I doubt not, from the purest and most virtuous motive. We can only blame him for carrying on the attack in an insidious manner and with improper weapons. He often makes, when he cannot readily find, an occasion to insult our religion; which he hates so cordially, that he might seem to revenge some personal injury. Such is his eagerness in the cause, that he stoops to the most despicable pun, or to the most awkward perversion of language, for the pleasure of turning the Scripture into ribaldry, or of calling Jesus an impostor. (Ch. lix. Note 32, and Ch. xi. Note 63.)

"Though his style is in general correct and elegant, he sometimes *draws out the thread of his verbosity finer than the staple of his argument*. (Shakspeare.) In endeavouring to avoid vulgar terms, he too frequently dignifies trifles, and clothes common thoughts in a splendid dress, that would be rich enough for the noblest ideas. In short, we are too often reminded of *that great man, Mr. Prig, the auctioneer, whose manner was so inimitably fine, that he had as much to say upon a ribbon as a Raphael*. —(Foote.)

"Sometimes in his anxiety to vary his phrase, he becomes obscure; and instead of calling his personages by their names, defines them by their birth, alliance, office or other circumstances of their history. Thus an honest gentleman is often described by a circumlocution, lest the same word should be twice repeated in the same page. Sometimes, in his attempts at elegance, he loses sight of English, and sometimes of sense. (Ch. xlvii. near Note 19, and Ch. l. near Note 153.)

"A less pardonable fault is that rage for indecency which pervades the whole work,

but especially the last volumes. And, to the honour of his consistency, this is the same man, who is so prudish that he dares not call Belisarius a cuckold, because it is too bad a word for a *decent* historian to use. If the history were anonymous, I should guess, that these disgraceful obscenities were written by some debauchee, who having, from age or accident or excess, survived the practice of lust, still indulged himself in the luxury of speculation; *and exposed the impotent imbecility, after he had lost the vigour of the passions.* —(Junius.)

“But these few faults make no considerable abatement in my general esteem. Notwithstanding all its particular defects, I greatly admire the whole; as I should admire a beautiful face, though it were tarnished with a few freckles; or, as I should admire an elegant person and address, though they were blemished with a little affectation.”

How the learned Professor, while, upon such good authority, he placed thus low Mr. Gibbon's moral character, could yet so confidently attribute his “attack on Christianity” to “the purest and most virtuous motive,” I am at a loss to understand. Christians should be cautious of attributing to an opposite motive, even “a cordial hatred of our religion.” Yet, if an author seek to undermine that religion by arts unworthy of fair contention, and at the same time use every occasion to corrupt the purity it inculcates, can it be uncandid to suspect that he *hateth the light, and cometh not to the light lest his deeds should be discovered?*

Another scholar, also united to the great majority, once took occasion to animadvert with less complaisance on Mr. Gibbon and his History. I refer to Mr. Wakefield's “New Translation of those parts only of the New Testament which are wrongly translated in our Common Version.” 8vo. 1789. At the close of his Preface, he speaks of the Historian of the *Decline and Fall* in very disparaging terms. That I may do Mr. W. no injustice, I quote the whole paragraph.

“In the present publication a new turn is given to several capital passages in St. John's Gospel, which were before either absurd or unintelligible. Indeed, this last review of the New Testament has given additional strength, not only to my conviction of the truth of Christianity, but to my persuasion of the superlative excellence of that Gospel. It presents us with a more

exact representation of the private character of our Saviour, of his reasonings with the Jews, and his conversations with his disciples. The more closely it is studied, the more clearly will its merits appear, which are not yet by any means sufficiently apprehended. Indeed, such, *a priori*, ought its character to be, from the particular attention shewn to our Historian by his Divine Master. A very pleasing confirmation of the truth of our religion! But the simplicity of the evangelical narratives will not be relished by the admirers of that contemptible scoffer Gibbon; whose history, I confidently affirm, no person of taste could scarcely endure to read, but for the *facts*, which are not accessible to all; whose antipathy to our religion, as that of most other cavillers, is the legitimate offspring of ignorance, depravity and conceit: whose fabricated compilations are as nearly allied to the authenticity of history, as his artificial composition and turgid diction to the unaffected charms, the simple dignity, the native eloquence of *Xenophon*, of *Cæsar* and the *Gospels*. If Gibbon be a fine writer, those heroes of antiquity, his diametrical opposites in every character of composition, who have carried away every vote of every man of taste in every age, were the merest bunglers in their profession. Gibbon may write well, but then, most undoubtedly, *Xenophon*, *Cæsar*, and *Luke*, are contemptible historians.”

Whether Mr. Wakefield undervalued the literary character of Mr. Gibbon's work, from a prejudice easily excited by a strong sense of its immoralities, and whether Mr. Porson, by his manner of exposing what he mildly termed a *few faults*, did not detract from his panegyric, on what he ranked among *the ablest performances of its kind that has ever appeared*; these are considerations which I submit to that numerous class of your readers, whose own studies and attainments have prepared them for such inquiries.

#### REGRESSUS.

#### Remarks on Mr. Belsham's Plea for Infant Baptism.

“Amicus Socrates, amicus Plato, sed magis amica veritas.”

SIR,

Dec. 3, 1817.

**H**IGHLY as I venerate the character of Mr. Belsham, and much as I respect his talents, he will himself allow, that I ought to respect, what appears to me to be the truth, still more, and that in cases where I think him mistaken, it is my duty to differ



from him. I am one of those who "rather comply with the custom of Infant Baptism as an innocent custom, than submit to it as a Christian duty;" and the arguments adduced in Mr. Belsham's Plea, have not convinced me that I have been in an error on this subject: I agree with Mr. Belsham, "that the baptizing children of baptized persons at an adult age has nothing to say for itself, and that the controversy really lies between those who consider baptism as a Christian ordinance, and those who think that the command to baptize has a reference only to proselytes." Of this latter class I am one, and beg leave to lay before your readers a few remarks on Mr. Belsham's arguments in favour of the opposite supposition. I object to the kind of evidence which Mr. Belsham produces. I certainly think, that if it were an ordinance positively and absolutely enjoined by Christianity, we should have had some precept or some clear example of it in the New Testament. The practice of religious worship, if not positively enjoined there, is so in the Old Testament, and is sanctioned by the example of Jesus and the apostles. The substitution of the first day of the week in lieu of the Jewish Sabbath, cannot, I think, be shewn to be a positive command, but is, like the custom of Infant Baptism, an innocent and laudable custom, early introduced into the Christian church, probably in the apostolic age, and resting for its authority or its expediency on the declaration of Paul, "that all days are in reality alike," and that, consequently, if a proper portion of time be set apart for religious service, it is of little consequence what day of the week be appropriated to that purpose. In Christian countries the first day is appropriated to public worship, that it may serve as a memorial of the great truths of our religion; and the change from the seventh to the first day, rests on the authority of expediency and of tradition, which is sufficient to shew that it is not forbidden, though it cannot be proved that it was ever commanded. If Mr. Belsham will be satisfied with a similar degree of authority being ascribed to Infant Baptism, I am ready to agree with him. I think the facts which he has produced sufficient to prove that it is an

innocent and laudable custom, expedient, as affording a good opportunity of impressing on the minds of the child's relations, the duties which they ought to fulfil towards it, and probably observed in the apostolic age, perhaps by the apostles themselves, and certainly without their making any opposition to it; but I do not think the evidence which he has brought forward, sufficient to establish it as a positive injunction of Christianity. The evidence of the authenticity of the books of the New Testament, appears to me to differ very materially from that respecting baptism, the testimony of the fathers to the first, being evidence to a fact, with respect to which it is morally impossible that they should have been mistaken, that with respect to the latter being evidence to a doctrine in which they very probably might be mistaken, and with respect to their reasonings, concerning which Mr. Belsham allows, that they were almost all mistaken. As to the assertion, page 10, "In fact, there is no book of that collection, which forms the New Testament, the evidence of which can be compared in clearness and decision, with that which establishes the apostolic origin of Infant Baptism;" if your readers will compare the evidence produced in the Plea, with the mass of evidence to the genuineness of the books of the New Testament, to be found in Lardner's Credibility, they will be able to judge, whether this be not, at least, a very hyperbolic and unguarded assertion. If, however, Mr. Belsham, on the authority of tradition and the fathers *only*, claims Infant Baptism as a Christian institution, as a positive rite of Christianity, as a Christian duty, that is, as a doctrine of the Christian religion, then I do not see upon what grounds he rejects the testimony of the fathers to original sin, &c.; or if he say, that these are not similar as being not practices but speculations only, why does he reject the testimony of the fathers to the propriety of mixing water with wine at the Lord's Supper, and of many other superstitious practices, connected both with that ordinance and with baptism, such as the priest's being required to kiss the infant, which are equally sanctioned by the early fathers? Plea, p. 32. With



respect to the mode of administering baptism being discretionary, and to the use of baptism I agree with Mr. Belsham, but I think his own reasoning, if correct, would establish, that baptism ought always to be administered either by immersion or affusion, and not by sprinkling; as he has brought forward no instance of its being administered by sprinkling in the early ages of the church. Considering it, however, as I do, as an innocent and laudable custom, I regard this as immaterial, and think, that if the uses of the ceremony be attained, it is perfectly indifferent how it is administered; but if I were to regard baptism as a positive institution, I should certainly be led by Mr. Belsham's reasoning, to consider dipping or affusion as the only proper modes of administration. I wish Mr. Belsham had favoured us with some proof of the correctness of his translation of the parenthesis, "*si non tam necesse est*," in the passage quoted from Tertullian, pages 15 and 16: I cannot perfectly satisfy myself with any translation of the passage. It is certainly a very obscure one, but the most correct translation seems to me to be, "For why is it necessary, if baptism be not so necessary to salvation, that the sponsors also should be brought into danger?" This seems to me to be more literal than Mr. Belsham's translation, and more agreeable to the argument of Tertullian, who is opposing Infant Baptism. Hoping that these few remarks may, in some degree, tend to the elucidation of this subject, and retaining the sincerest respect and veneration for Mr. Belsham's high character, great talents, learning and zeal in the cause of truth, I remain,

T. C. H.

*On Congregational Unitarian Funds.*

LETTER II.

[See pp. 670—674.]

SIR,

Dec. 3, 1817.

HAVING thus stated the importance of truth, and the duty of the members of a Christian society to employ even those exertions which are in their power to promote its more diffusive spread, I beg to submit to your readers a few thoughts on the means by which it is now in the power of those who are converted to a right

understanding of the revelation by Jesus Christ, to strengthen their brethren.

And first;—Shew yourselves decidedly to be of a party. We have much to lament, that even in our own immediate neighbourhood, there is so great a number of intelligent and respectable men, who think, and are willing to avow that they think, completely with us, and yet never are seen in our ranks, nor make a public avowal of their belief. The practice of going to the national church, or the custom of going no where to worship at all, keeps, alas! from our worship many who would be an honour to our cause, and would increase their own respectability by an upright and honest obedience to the dictates of their minds. We trust that the business of the house of God is calculated to improve both the minds and the hearts of all men, let them be ever so much esteemed on account of the dignity of their rank, or the intelligence of their minds; and then will it improve most, when it is most free from error and deceit. And truly, one sure means to induce others to think well of our principles, and to adopt and profess them, is, to let the world see how highly we respect them ourselves, by giving them every external mark of our esteem. I repeat my first charge:—Let the world see that you belong to a party, a party which you have selected in preference to all others, because you think it deserves your preference. And be never ashamed or afraid to give to him that asketh a reason of the faith that is in you. Never let your neighbours think that truth is an object of no consequence to you; for if they think so, they will entertain a most contemptible opinion either of your intellectual powers, or of your heart. An upright heart and an enlightened mind cannot regard with other than the strongest convictions of importance, that system of truth which the Almighty revealed with signs and wonders, and which its great prophet sealed with his blood.

I know there are many who may object to what is called a party spirit. But let me ask, what is a party without a spirit? It is a head without intelligence, it is a body without a soul, it is a world without life. Where is the

cause that ever was brought to bear, whether it be economical, or commercial, or political, or religious, which has not owed all its success to the spirit by which the party has been animated, and to the vigour with which they have pursued their plans? In carrying these into effect, it is impossible that you should not oppose measures which other classes and societies have adopted. Would you make your corn to thrive? You must root up and destroy the weeds. Would you have one society to increase? It must be to the loss, perhaps the ruin, of another. This is the necessary order of things; and you might as well attempt to unnerve the Almighty's arm, as to effect your purpose otherwise than as he has ordained in the necessary order of things.

I will only add, that while a party spirit will give you a decided purpose and a disposition to promote the best interests of mankind, it need not put violence into your character, or tempt you to employ any other means than those which reason and humanity approve. There is a parable among the teachings of our Lord, in which we read, "Compel them to come in, that my house may be full"! And this may be our motto. But let the compulsion we employ be the compulsion of argument, the force of benevolence and love, the persuasive eloquence of a manly, virtuous and undaunted deportment; for be assured that this will avail much.

Secondly;—Use your individual influence to draw those who, through ignorance or prejudice, entertain false notions respecting us, to read and to hear for themselves. This is a point which it is in the power of the people to do much more than their minister can do. There is a kind of jealousy of the attempts a minister may make to convert men to his opinions. They may be attributed to various motives, or there may be a reluctance to discuss with him the points on which they differ. But your neighbours are upon equal terms with yourselves, and are not perhaps unwilling to enter the lists with you; or they may be gratified, if it be only from a principle of curiosity, to accompany you to the place where you are accustomed to offer up your devotions. I need not state that these means have led many,

very many, to correct the opinions they once entertained of us. They have often changed them from opponents to fellow-labourers in the same cause: and they would infallibly have the same effect upon thousands more, if those who are embarked in our cause were prudently to recommend to their friends and neighbours, an attention to the points on which we are at issue.

But allow me to remark;—there is no better argument you can employ to convince them of the importance you attach to the sentiments you profess, than the respect you pay them by a steady attendance upon religious worship yourselves. This is a seal you set upon your own declarations and professions, which all can see, and which they cannot fail to understand. If the public worship which you have chosen to support, is not of an importance to you great enough to deserve your regular presence, and your serious and steady attention, you cannot expect that those to whom you speak of it will think it of any value to them. Prove to them that you value it by a regular, and I will add an early, attendance upon its pleasures and its advantages, and then may they attach an importance to it also.

And Thirdly;—Support, although it be by help ever so small, the general exertions that are making to promote the general interests of Unitarianism. There are some public measures which have greatly tended to increase the spread of evangelical truth. These ought to be universally known, and more generally attended to.

One of them is the Society, which originated in the metropolis, and has extended its branches to all the divisions of the kingdom, for the distribution of books and pamphlets that teach correct and useful views of gospel truth. The benefit which has accrued from these societies is almost incalculable. Many hundred thousand tracts have, by means of them, been circulated throughout the kingdom, during the last twenty years, before which time, very few had been circulated, and the public at large were altogether in the dark as to Unitarian views of the gospel. We have a society of this kind, the \_\_\_\_\_ from which works may be obtained which are admirably calculated to distribute amongst the members of society in

general; and while they cost but little either in expense or in labour of reading, will afford great assistance to the proper understanding of the Holy Scriptures.

The Unitarian Fund, which has now been established more than twelve years, and holds its meetings annually in London, also deserves the support of our friends in all parts of the country; because we may consider it as the great spring which guides many of the motions of the body at large. Its object is the general interests of our societies. It assists congregations which lie under difficulties in conducting their worship; it provides for the more general spread of Unitarian principles in the United Kingdoms, by sending out Missionary preachers, to assist places which have a regular service, and to open worship in places where it has not before been opened. Many societies are now seen, some large and flourishing, which first heard the gospel preached by the Missionaries of the Unitarian Fund, and numerous also are those which are rising into notice through their planting and fostering care.

We are also called upon from time to time, to afford assistance to rising societies of our professing brethren in carrying on their worship, or in building places in which their worship may be conducted. It is reasonable that brothers should help each other. In the Church of Christ, it is natural for those who hold the same creed, to consider themselves in the relation of brothers to each other; and if but a slender assistance be obtained from many, it will make their demands burdensome to none.

It becomes me also to mention the imperious duty of Protestant Dissenters in general, and therefore of Unitarians, as forming a branch of Protestant Dissenters, to give a liberal support to the institutions to which we look for a supply of ministers, to fill hereafter the places of those who are now labouring in our churches. It is not possible that institutions of this kind can be supported without a regular and a considerable exertion on the part of our congregations: nor can they, on any pretence, hold themselves freed from the duty of supporting these institutions, while they profess

to expect that their ministers shall be men of education, and shall be qualified to support a respectable appearance and character in the posts they are to fill. We see that gentlemen of fortune will not educate their children to the Christian ministry amongst us. They do not find a sufficient inducement to it, either in the dignity of the character or in the emoluments which the station affords; and they who are not men of fortune, cannot support the expenses of a liberal education. The case, therefore, is reduced to this simple alternative: either the Dissenters at large must defray the expenses of educating their young ministers, or they must be satisfied with allowing their pulpits to be filled by men of indifferent education.

To provide for these exigencies, and for others that may arise, it is necessary that our congregations be applied to from time to time. But it often occurs that an appeal is made to us for cases in which a little help should be afforded, and yet for which it would not be right to apply to the congregation at large; nor should the burden of contribution lie on a few to the exclusion of all the rest. Allow me, then, to state to you a plan, which will be offered to your acceptance in order to obviate the necessity of direct application on all occasions that may occur, and still to secure a means of giving pecuniary aid in all cases that may be deemed proper. It is to establish what shall be called, The Unitarian Fund; to which, subscriptions, both monthly and quarterly, shall be received, even down to the smallest sum. If this be approved, and the subscriptions be regularly paid, it will enable us, through the medium of a committee, who shall be invested with power to distribute the money, to meet all cases that may occur, and they may enlarge or limit their liberality, according as the stock shall allow. I do feel disposed strongly to urge the adopting of this plan; because it will remove altogether the painful necessity of applying to you by collections at the door, and will enable even the poorest to afford some regular assistance in the support of the cause to which he is attached. It will, furthermore, enable this society to do a great deal of good, without the supply of



the resources we shall obtain lying heavy upon any one; because, it may be hoped, that each one will give according to his ability: while those of our friends who are in easy circumstances will take a pleasure in giving liberally, they, upon whom the burdens of life impose the obligation of doing less than they would wish to do, will consult those obligations, and give accordingly. And they will not forget, that the widow's mite was seen to fall into the treasury of the temple with satisfaction, and with the promise of a reward from him who is appointed to judge the living and the dead.

I must be allowed to add one thought more. What can give credit to your cause; what can raise its dignity in the scale of human estimation; what can call down a divine blessing upon all you do, and prove that you are indeed taught of God, so effectually as your own virtuous, upright, honest deportment in those relations of life in which you are allied to your fellow-citizens and fellow-men? But observe, I am not pleading for what in the world is often admired under the name of devotion and sanctity. External devotion and sanctity serve, upon some schemes, as an apology for tricking, for lying, for sensuality and for infamy. And you have known, as well as myself, noisy professors, who have actually thought lightly of palpable vice in those who are believed to be the elect of God. Away with such flimsy pretexts from our ranks! Our principles warrant no such measures. Our creed refuses to hear any apology whatever for a breach of the laws of integrity and of virtue. Let him carry before him the dark lanthorn of hypocrisy who is afraid that the sun should shine on his actions. Be yours, the safer course of spreading forth the scenes of your lives before the midday sun. Since there is nothing hidden that shall not be revealed, let no part of your conduct need a concealment. Do that which is right between man and man: check the violence of passion: put a restraint upon self-love: mind every man not only his own things, but every man also the things of others. Let it not be said that, while you are professing to serve God you do injury

to man. For he serves and honours God the best, who respects and instructs and benefits most the creatures who bear his image upon earth.

Finally, if in these ways which have been pointed out, and in others which will suggest themselves to your own minds, you endeavour to teach the way of truth to those who lie in error, can you doubt that your labours will be acceptable to him who came into the world for this purpose, "that he might bear witness to the truth;" who so often directed, "he that hath ears to hear let him hear;" and who gave it in charge to his apostle, "strengthen thy brethren"? If it be his command, feed the hungry, clothe the naked; would he not have you feed the hungry mind, clothe the naked understanding, and furnish food and the means of animation and vigour to the intellectual principle, which is given to adorn human society here, and to enjoy the high gratifications of the heavenly banquet in eternity? Small indeed is the value of corruptible food, compared with that which endureth unto everlasting life; and great will be the solace, and rich the reward of those who are the instruments of making their fellows true worshipers of the one living God, and enlightened heirs of everlasting glory.

I am happy to add, that these thoughts, with others it may be better to suppress, delivered to a congregation of my friends, have been instrumental to the forming of a society on the plan proposed, whose subscriptions are even more liberal than I had hoped for; which will enable us not only to embrace the four objects I have referred to, but also to give a steady help upon any other proper demand being made on us. The same plan has been pursued in several places in the West of England, and I hope it will be generally adopted.

#### A FRIEND TO THE SPREAD OF TRUTH.

*Facts and Observations with regard to the System of Malthus.*

SIR, Dec. 2, 1817.

IT is not possible for me to express the satisfaction with which I have read the reflections of your most elegant and accomplished Correspondent T. N. T. [pp. 471, 532, 660,] on the

principle of Malthus. I hope this principle is false in FACT, as it is the most horrible that the human imagination can rest upon. To aid the reflexions of your Correspondents, I have drawn up the following facts and observations. They look both ways, for in every important question the pro and con must occur. Malthus's Book has become the text-book of government, and is circulated with an incredible industry. Surely that is worthy of examination, which makes human life a lingering curse.

1. The earth is so far from being yet cultivated, that it may be safely affirmed that one half of it has not yet been touched, and that the other half is very imperfectly cultivated.

2. That of life and death we can give very little account; so much mystery hangs over them, that they can, very generally, only be resolved into a Divine dispensation.

3. That the great mortality experienced in all countries, amongst infants and very young persons, may be traced, in a great plurality of instances, to diseases of *specific contagion*, of the origin of which no account whatever can be given. The hooping-cough, the measles, the small-pox, the scarlet fever, are diseases of this description; and it seems necessary that we should be able to *prove* that to a great extent, and to what extent, death is mediately or immediately produced by *want*, in order to ascertain what population is excessive.

4. Many countries have declined in population, notwithstanding the force of the principle; and if late marriages were in any country to become universal, and death continue its ravages, in nearly an equal ratio to its present, can any one say, that population would not sink below the power of producing food?

5. Wars and other accidental means of destroying mankind, have existed to an equal extent, in countries very thinly peopled, in countries which have afterwards supported many times the thin population, and it is therefore probable, that wars will continue in every stage of population in all countries.

6. I think from the history of all countries we learn, that early marriages were more common formerly than they are now, and it is truly re-

markable, that if the multiplication supposed by Mr. Malthus of the human species be true, that so little progress should be yet made in tillage.

7. Notwithstanding all these facts, it does appear, that some strong permanent cause exists for the constant production and continuance of general poverty, which appears to have been always the state of human existence, and to so great a degree as to make it evident, that human life, in an immense plurality of instances, is an enormous evil, instead of being a blessing in this world; and there is certainly no one principle to which this general poverty is so clearly ascribable, as the principle of population.

8. It is certainly a most weighty consideration, in estimating the intention of Providence, if it be discovered that one of the strongest passions of human nature is given chiefly to torment mankind, or to involve them in the extremes of want and wretchedness; for, according to this principle, nothing but celibacy can protect against wretchedness: all care, industry, sobriety and every other human virtue, are as dust in the balance, and weigh nothing against evils at which humanity shudders.

9. If there be a question, therefore, that presses upon the attention of the moralist, before all others, and in comparison with which all others are as nothing, it is this. And surely your correspondents will give it their most anxious consideration.

10. Mr. Sumner, in his Records of the Creation, after admitting this principle in its full extent, as illustrated by Mr. Malthus, calculates that it only demands an abstinence from marriage until the age of twenty-five, to relieve from its pressure; but this is evidently gratuitous, for he has no data on which to ground his calculation, and it, therefore, falls to the ground.

11. The history of Mr. Malthus's Essay is curious. It was published to shew, that Mr. Godwin's System of Equality, in his Political Justice, was impracticable; and as it was admitted that Mr. Godwin had shewn, that all the other passions of our nature, which confer happiness, or stimulate to exertion, might be gratified in a state of equality, Mr. Malthus shewed, that the affections which unite the sexes

could not, without issuing in universal famine; and stated, that vice and misery, and nothing but vice and misery could check population, and keep it within the level of subsistence. This is the substance of the first edition of his work, in which moral restraint had no place at all. Nor could it indeed have any, for Mr. Godwin had proposed moral restraint, to obviate the objection to population. This, therefore, Mr. Malthus wholly rejected.

Now, since Mr. Malthus has taken up moral restraint, (which, no doubt, is one species of misery,) and urges that as the only effectual check to population, his book is no longer an answer to Mr. Godwin. For if moral restraint is necessary, under every system, the system of equality is not impeached; unless it could be proved, that complete moral and intellectual cultivation tends to *inflamm*e the passion which unites the sexes. As Mr. Malthus says, that early marriages ought never to be contracted, is it not probable that they might be easier prevented in a system of universal cultivation and equality, than under the present debasing systems? But we have nothing to do with Mr. Malthus or any other individual; the principle, the principle only is a serious object.

12. It is seldom that one can obtain the history of all the branches of even one family for many generations; but the industry and care of one individual, Mr. Hutton, of Birmingham, (see his invaluable *Life*,) have furnished us with such a document. He has traced his family through six generations. It was, in many of its branches, a poor and religious family, and appears to have been neither prevented from contracting marriage, nor peculiarly the seat of vice and misery. These six generations occupy a period of two hundred and twenty-eight years. Into this family, most of whom were married who came to maturity, there had been incorporated eighteen men and women by marriage. And without reckoning any multiplication of these eighteen persons, which would have immensely increased the number, this family according to Mr. Malthus's ratio, would have been one thousand and twenty-four. Now look at the fact. In two hundred and twenty-eight

years, there remained of this family twenty-eight souls when the account was taken, and of these, twenty-two were children or minors: from these deduct the eighteen persons brought into this family by marriage, and the real increase is from one pair to eight individuals, of whom only six were men and women!

13. Agriculture is a very ancient science. We know, from very authentic sources, (see the evidence collected with great care in his *Dissertation on the Numbers of Mankind*, by Dr. Wallace,) that Egypt, for example, in the earliest ages of the Roman Republic, was minutely divided, exquisitely cultivated, and teemed with a population much more numerous than ever has existed since, either in that or perhaps in any other country; and it is certainly very difficult to account for the fact, that marriage should neither be discouraged, nor infanticide allowed, and yet that the population and the tillage should both waste away, and never yet be replaced.

14. To say that human beings tend to increase, is only to say that women produce more than two children each; and to say that this increase is only checked by moral restraint, vice and misery, is certainly most true, if mortality, in general, be included under the head of misery. But this proposition, thus understood, is a mere vulgar truism, which admits of no debate, and another proposition might be thus formed with equal certainty and triumph. It might be equally affirmed, that men would live for ever in this world, if vice and misery were excluded.

15. Hume had conjectured that the human kind might double in twenty years, Wallace supposed thirty years; Malthus founds his ratio upon what he states as a fact from Dr. Franklin, in the back settlements of America. This fact is very questionable. Franklin gives us no information how he had ascertained it, and it is delivered amongst other of his amusing speculations about vegetation, &c. How this was ascertained should have been stated with great precision. Every one knows that few parts of America, in Franklin's time, contained a stationary population. Men were continually moving backwards, and add-



ing to the numbers of those already settled. Every thing was in incessant motion, so that, upon a scale of any extent, to ascertain such a *fact* seems impossible. It could have been no more than merely a rough estimate, unworthy of being the basis of any system. Franklin was full of fancy and a great speculator. The father of Franklin had seventeen children, thirteen of whom were married; how many of the descendants of the elder Franklin are now living? I suspect not any great number; few are named in Dr. Franklin's will.

16. It may be fairly questioned, whether a small population, in any given country, can exclude the occurrence of famine. According to Humboldt, famine frequently and very fatally occurs in South America, where millions of fertile acres invite the industry of the inhabitants, but remain untouched, and where the population bears no proportion to the means of subsistence, if we measure that by the productive power of the land. We will suppose, at this moment, a population in England of only one million, and that only a quarter of the soil was in a state of cultivation, should the crops fail, famine would certainly ensue. Grain is a perishing commodity, and will never be raised greatly beyond the demand of each current year, for no man will dig the earth, in order to lay up the corn to waste: it will follow then, that famine will be as likely to occur where there is a small, as a large population, provided that in productive seasons the population can be fed. The result of this observation seems to be, that the land will never be tilled, except there be mouths to consume the produce, and that deaths, by famine, cannot be excluded, upon the occurrence of years of scarcity, by the smallest population; and that, therefore, a population cannot be attended with any inconvenience, from its multitude, until it exceed the supply from the soil, in years of an average good produce, the land being cultivated to its utmost limit. I wish this remark to be seriously weighed.

17. In the cities of Mexico there are between twenty and thirty thousand beggars on the streets, (who, like the Lazaroni, in Italy, live without employment,) a state which is four times as large as was all France when under

Napoleon, and which contains not one seventh part of the population. This shews what governments may effect in the promotion of human misery, when the principle of population bears not upon it. New Spain has enjoyed a peace of three hundred years, and in some of its provinces, there are not three people for a square mile!

HOMO.

*Ignotus on the Ignoti and the Controversy on Infant Baptism.*

SIR,

Dec. 2, 1817.

I SUPPOSED, till I saw your last Number, that I was the only one of our family who had yet occupied any of your pages. But the *Ignoti* have been always very numerous. Their works were contemporary with the era of printing, or rather preceded it; and since that period they have appeared, in various countries, on every question of public interest.

My learned kinsman has now come forward, seemingly in self-defence, on a subject, if not of the highest, yet certainly of considerable importance. No Christian, in any degree worthy of the name, can find himself in domestic life, without desiring to perform, and not to misunderstand, his peculiar duties. He ought, I think, to be especially cautious, when invited to comply with a custom which claims to be a *positive institution* of revealed religion, and to hesitate till he can answer, at least to his own satisfaction, the serious questions, *What mean you by this service? And, Who hath required this at your hands?*

Were these questions to be answered on the authority of human judgment, I know not whose to which I should more readily defer, than to that of your Correspondent who dates from *Essex House*. I cannot agree with my kinsman to regard, for a moment, his able opponent, as reduced to the necessity of handling a weapon like the *telum imbellæ* of the unfortunate *Priam*, or of wielding it with the powerless effort of that royal *senior*. I rather contemplate the author of the "*Plea*," not thinking of himself more highly than he ought to think, but justified by his well-earned and often-felt polemic reputation as entitled, even if unsuccessful in the present contest, to say of his alleged reasons for complying with the custom of *babe-sprinkling*,

like the *mighty shade of Troy* of his country's glory and independence,

— si — dextrâ  
*Defendi possent, etiam hac defensione fu-*  
*issent.*

I mention *babe-sprinkling* because the terms *infant* and *baptism* are not sufficiently precise on a question which carries the diligent inquirer into ecclesiastical antiquity, through ages and countries, where they have described such different *persons* and *practices*. Learned *Pædobaptists* acknowledge this, though *Pædobaptism* has been assisted not a little by such ambiguity.

Here, however, I leave the question, now happily narrowed into the authority of *tradition*, in the hands of two disputants well prepared to exhaust the subject. Should they proceed in the discussion, it will, I trust, speedily become a *collatio amica* worthy to be classed with that of *Limborch* and *Orobio*, or *Price* and *Priestley*, displaying all the coolness which the subject seems, at first view, naturally to encourage. Yet, however it has happened, on no question has more unseemly warmth been frequently excited. That controversy has, indeed, abounded in “words that burn,” as if arguments, like some combustibles, flamed most fiercely in the element of water.

My learned kinsman will, I hope, allow me to take advantage of a priority, due only to a much earlier appearance on your pages, and henceforth to subscribe myself

IGNOTUS—SENIOR.

### *Grievous Expense of Law Proceedings.*

(From *Edinburgh Review*, No. LIV. pp. 356—358.)

**T**HE grievous expense of law proceedings has long been a theme of complaint among the vulgar; but they who are the best acquainted with the profession of the law, are best able to say (as they must if they speak the truth) that none of the complaints ever made upon this trite subject are in the least degree exaggerated. That a poor man cannot obtain justice, is quite obvious, at least that he cannot obtain it unless he finds some one to lend him the money without security, which is next to impossible; or to lend it him for a share of the property at stake which the law prohibits. But

it is said that the poor may sue *in formâ pauperis*. To what does this privilege amount? First, it extends to those only who are not worth above five pounds besides their wearing apparel; whereas a man may be worth much more, and yet be a great deal too poor to support a suit in Chancery. But next suppose he is of the class of mere paupers; he obtains an exemption from the costs of stamps and counsel's fees and court fees; and we shall suppose that his counsel exerts himself to the utmost; that no time is lost by his special pleader's slowness or his counsel's laying aside his case, to make way for others upon which his opinion is requested with *peculiar dispatch*. What chance has he of an active and industrious attorney to serve this poor client, while he has rich ones on his hands, as he must have if he be an able practitioner and a man who will let no opportunity escape him? But this is not all—who is to pay for his witnesses? Who is to advance him money for this most necessary expense, when it is known that he may gain his cause, and yet not have enough to pay it? This leads us to the much more grievous case of a man prevailing and yet being nothing the better, nay, actually being a loser, by his contest. Nothing is more certain than that the recovery of a small debt, or the successful resistance of a small demand, is more costly than acquiescing in positive injustice. If, for example, a person is called upon by one he never saw or heard of to pay fifteen or twenty pounds, and refuses, and suffers an action to be brought against him; and if he gain, as it is to be presumed he will under such circumstances, he will, in all probability, lose more upon the whole than he would have done had he at once paid the sum unjustly demanded. No doubt he gains with costs, but the actual costs always considerably exceed the costs allowed; and in the case of small sums the excess is greater than the sum in dispute. We think it enough at present merely to broach this subject. It forms one of the most intolerable abuses known in the law; and no reform could be more wholesome than one directed to remedy it. The share which the Government bears of the blame does not come

under the head of extra costs, as all stamps are allowed in taxing; but those imposts are not the less objectionable upon other grounds. They are nevertheless favourites with weak rulers, and flatter some ridiculous popular prejudices. Since the publication of Mr. Bentham's work, no one has ever pretended to doubt their iniquity and gross impolicy. Mr. Rose one day, in Mr. Pitt's presence, took the author aside and informed him that they had read the pamphlet, that its reasoning was unanswerable, and that it was resolved there should be no more such taxes. Yet budget after budget has since been formed, in which those duties have made a part; and Mr. Pitt himself was found to patronize them upon his return to office in 1804.

SIR, Nov. 10, 1817.  
**T**HE writer of the letter from which an extract is given in your last Number (p. 601) is incorrect in stating that Mr. (now Dr.) Nares's "principal object in his book entitled 'Εἰς Θεός, 'Εἰς Μεσίτης, is to argue against the Plurality of Worlds, from the fatal consequence that would arise of the absurdity of the supposition, that the Creator of the worlds should go about dying for every set of his rebellious creatures." The real object of this work is, to shew that the philosophical notion of the Plurality of Worlds is not inconsistent with the language of the Holy Scriptures; that there is nothing in the expressions used by the sacred writers that necessarily limits their application to the human race; and that there are several passages which seem to imply that the whole universe of solar and planetary systems will be affected by Christ's sufferings.

This mention of Dr. Nares induces me to make a few observations upon the following passage, taken from p. 116, of his Remarks upon the Improved Version of the New Testament (Second Edition):

"If the Logos imply only wisdom, as Mr. Lindsey pretends, what are we to think of wisdom 'coming to its own, and its own receiving it not'? What of John the Baptist not being that *attribute of God*? What of one attribute being the *only-begotten* or *dearly-beloved*, as the editors would

have it? Can these passages be otherwise applied than to a person? Or, what shall we say to Tertullian's expression in his treatise against *Praxeas*, where he speaks of God being 'alone before all things'? *Solus autem quia nihil aliud extrinsecus præter illum, cæterum ne tunc quidem solus, habebat enim secum rationem, hanc Græci Λόγον dicunt?* Is not a man alone with his own reason, as an *attribute*? Besides that in the *beginning* of Christ's *ministry* the *wisdom of God* should exist, seems a strange piece of information to stand at the head of such a work as John's Gospel; after all, if Θεός ἦν ὁ λόγος be, as Mr. Lindsey would have it, and 'God was wisdom,' God and wisdom must be the same. Now in ver. 14, Mr. Lindsey must have read 'wisdom *was* (or *was made*, or *became*) flesh; ὁ λόγος σὰρξ ἐγένετο; consequently God became flesh, and our point is carried."

From this it is evident either that Dr. Nares never read Lindsey's Observations on the Introduction of St. John's Gospel, or that he has completely forgotten them. Suffice it to remark, that Mr. Lindsey does not suppose the words ἐν ἀρχῇ to mean *in the beginning of Christ's ministry*; consequently, the Doctor might have spared his note, p. 114: and if he wishes to know what we are to think of "wisdom coming to its own," &c. &c. he may consult any of the respectable advocates for the interpretation here ascribed to Lindsey.

Dr. Nares states that "he has a high respect for Mr. L.'s character and consistency, but that he cannot bow down to him as a critic." How is he enabled to estimate the merits of Mr. L. in this respect? From the preceding extract, it would appear that he is unacquainted with Mr. L.'s writings, since in most of them the Proem of St. John's Gospel is explained, and the Doctor's objections fully obviated.

I trust no apology is necessary for these remarks. Nares is generally considered a highly respectable writer. His statements receive an implicit assent from many. His errors are, therefore, the more pernicious. My aim in writing this is to guard the inquirer after truth against relying too much on his assertions. I con-



clude by observing that it must be a source of deep regret to observe how generally the sentiments of Unitarians are misrepresented, and how, in the works of most modern divines, contumely is substituted for a manly refutation of supposed error. B.

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

No. CCCXIX.

*Burke's Prediction of the Repeal of the Test Act.*

The act called the Test Act itself, is, with regard to them, (Protestant Dissenters,) grown to be hardly any thing more than a dead letter. *Whenever the Dissenters cease, by their conduct, to give any alarm to the government in church and state, I think it very probable that even this matter, rather disgusting than inconvenient to them, may be removed, or at least so modified as to distinguish the qualifi-*

cation to those offices which really *guide the state*, from those which are merely *instrumental*; or that some other and better tests may be put in their place.

*Letter to Sir Hercules Langrishe, Bart. 1792.*

No. CCCXX.

*Methodist Electors.*

One of the Minutes of Conference, in 1767, deserves the attention of the Wesleians at the ensuing general election: it is to be feared that it is forgotten.

“Q. How may we prevent bribery at the ensuing election for Members of Parliament? A. 1. *Largely shew the wickedness of thus selling our country in every society.* 2. Do the same thing in private conversation. 3. Read every where the ‘Word to a Freeholder,’ and disperse it, as it were, with both hands. But observe, a voter may suffer his *expenses* to be borne, and not incur any blame.”

## BIBLICAL CRITICISM.

*Notes on a few Passages of the Scriptures.*

November 25, 1817.

GENESIS xlii. 6, “Joseph’s brethren—*bowed down themselves*,” &c. According to the LXX. προσεκύνησαν κ. τ. λ.; the very same word which so frequently occurs, in the same connexion, in the New Testament, and which has been rendered by the ambiguous English verb, *worship*. Josephus, in his account of this interview, adds, καθὼς εἶδος εἶναι αὐτοῖς.

Exod. vii. 20. “—all the waters that were in the river, were turned to blood.” Æschylus (Prometh. Vinct., 811) attests the extraordinary sweetness of the water of the Nile, and calls this river εὐπύκτον ῥεος.

—xi. 2, —“let every man *borrow*,” &c. In the LXX, αἰτήσασθαι. And thus, agreeably to the usage of ancient nations, Geddes, in his translation, has, *ask*; with which version, however, his note, in his C. R., is not quite consistent.

—xxxiii. 2, “I will send an *angel before thee*.” Here Moses is addressed as the representative of the people of Israel. The angel I take to

be Joshua. Geddes appears to have followed a totally unauthorized and improper reading—“before you.”

Judges vi. 8, —“the Lord sent a prophet,” &c.

— 11, —“there came an angel of the Lord,” &c.

Perhaps the prophet and the angel, or messenger, were one and the same being. The course of the history, rather directs us to this opinion. Nothing is said, in ver. 21, to countenance the fancy that the angel vanished supernaturally from Gideon’s sight. A miracle was indeed performed, to prove that he was an angel of Jehovah: but the miracle consisted in the sudden destruction of the sacrifice, by fire, and was not unlike to Elijah’s, recorded in 1 Kings xviii. 33—39.

Ps. cxxxvii. 3, —“they that carried us away captives.” So, too, the French Genevan Bible, of 1805. The translation lately proposed,\* is neither correct nor elegant. What English ear can receive such a clause as the following, “those who *captivated us*”?

— 9, “dasheth thy little

\* Mon. Repos. XII. p. 617.

December 4, 1817.

SIR,

I AM obliged to your Correspondent A. X. [pp. 674, 675.] for bringing under review the subject of Epaphroditus. I will attempt to establish the facts stated in my Eccles. Researches, and I shall feel additional obligation, if he or any other of your readers will refute my statement. The right plan is to place before the reader, all that is said about him, from which we can draw any conclusion. And thus says our apostle, Philip. ii. 25,—“I thought it necessary to send you Epaphroditus, my brother and fellow-labourer and fellow-soldier, your ambassador and minister to my wants, for he greatly longed after you all, and was full of anguish, because ye had heard that he was infirm, and indeed he was infirm, so as to be nigh unto death; but God had pity on him, and not on him only, but on me also, lest I should have sorrow upon sorrow; receive him, therefore, in the Lord with all joy, and hold such in estimation; because for the work of Christ he was near death, having hazarded his life to fill up the deficiency of your service toward me.”

Suetonius, Ch. 14—19, “Domitian condemned Epaphroditus, his Secretary, because he is supposed to have assisted Nero in destroying himself: and finally, his own cousin, Flav. Clement, a man of the most despicable inertness, he put to death, though he had as yet hardly laid down the Consulship.” Dion Cassius, Lib. 77—14, “In this same year, Domitian put to death, with many others, Clement, the Consul, for the crime of impiety, and for having embraced the Jewish institutions. Epaphroditus, a freed-man of Nero, whom he had before banished, he then slew, under the charge of not having supported Nero.” In the beginning of his Antiquities, Josephus thus writes:—“There were some who, from their love to this subject, have encouraged me to undertake it, and especially Epaphroditus, a man who excels in every branch of literature; more particularly in the knowledge of history; having been himself engaged in the management of important affairs, and experienced many vicissitudes of fortune: in all which he displayed a mind wonderfully powerful, and an inflexible adherence to

ones,” &c. Harsh as are the language and the sentiment, criticism will not permit us to substitute any thing for them, at the hazard of violating all the rules of analogy and evidence. The original words cannot be fairly translated, “dash thy idols \* to the ground:” and the propriety and spirit of the two concluding verses would be destroyed by such an alteration. Besides, this part of the Psalm is not imprecatory, but prophetic: it represents, in exact and lively colours, an event hereafter to take place, and wonderfully accords with Isaiah’s prediction, xiii. 16, of the same circumstance, “their children also shall be dashed to pieces before their eyes.” See likewise ver. 18, of that chapter.

Philip. ii. 5—11, —“in the form of God.” Why should we conceive that an allusion† is here intended, exclusively or specifically, to “the transfiguration on the mount;” when the phraseology was justified and illustrated by the whole series of our Saviour’s miracles?

“—thought it not robbery,” &c. Translate, with the Editors of the Improved Version, “did not eagerly grasp at the resemblance to God.” The verb *ἡγήσατο* means, *considered, esteemed, &c.*, and will not bear to be rendered by *thought of, or meditated*: nor is *ἀπάρχη* robbery, but *something to be seized*.

“—the form of a servant.” Here, again the allusion is general; agreeably to what our Lord himself says, Matt. xx. 28, “The Son of man came not to be ministered unto, but to minister,” and, in another passage, Luke xxii. 27, “I am among you as one that serveth.” The form of a servant, is resemblance to a servant: the form of God, is resemblance to God.

“—Given him a name,” &c.—“that in the name,” &c. The word *name* has no double sense in this paragraph, but signifies throughout it, “the mediatorial character of Jesus Christ;” to which effect is the clause “that every tongue should confess,” &c. Concerning the doctrine of the final restitution of all men to virtue and to happiness, the passage before us is profoundly silent; every tongue and every knee signifying “the whole human race,” Gentiles as well as Jews.

N.

\* Mon. Repos. XII. p. 617. † Ib.

virtue." Now my position is, that the Epaphroditus here spoken of is one and the same person: for he had the same name, was at the same time, was in the same place, and was marked by such peculiarities of character as are sufficient to prove his identity.

The opinion of learned men is, that Josephus had published all his Works before the death of Domitian: but Photius, Biblioth. Cod. 33, has the following passage respecting Justus of Tiberias, the rival of Josephus. "Justus begins his history from Moses, and closes at the death of Agrippa, the seventh that ruled in the family of Herod, and the last that reigned over the Jews, who received his dominion under Claudius, had it augmented by Nero, and still more amply by Vespasian: he died in the third year of Trajan, where his history terminates."

Josephus notices this history of Justus in his Life, and if it were not published before the third of Trajan, the remaining Works of Josephus, namely, his books against Appian must have been written at a later period. These books are dedicated to Epaphroditus, who, if the Secretary of Nero was put to death the fifteenth of Domitian, must have been another of the same name, contemporary with Trajan. Influenced by this reasoning, Grotius supposes that the Epaphroditus here meant was a procurator under Trajan. But history is quite silent respecting such a person, and his existence is a mere assumption to meet the dates given by Photius; which dates are set aside as false by Josephus himself.

The Life of Josephus was originally a part of the Antiquities, being an Appendix to it, and composed and published at the same time with it. At the close of it, he bespeaks the indulgence of his readers for introducing a short Memoir of his own Life, and expressly states, that he concludes his Antiquities in the 13th of the reign of Domitian. In Section 65 he thus accosts Justus: "If you are confident that you have related these things better than any other writer, how came you not to bring your narrative before the public, while Vespasian and Titus, the generals-in-chief of the war, and while Agrippa and his kindred, men extensively acquainted with the literature of Greece, were yet among

the living, for you withheld your History above twenty years, thus declining the testimony of all those who, from their own knowledge, were able to sanction its truth. But now, they being no more with us, you have ventured to publish it, as no longer liable to refutation." From this passage, connected with the date previously given by himself, it is evident, that in the 13th year of Domitian, Agrippa was not among the living, though it be evident also, that he survived the event of the Jewish War about twenty years. He must, therefore, have died about the middle of the reign of Domitian.

The books against Appian were composed after the Antiquities, and, as it appears, immediately so. And the interval between the 13th of Domitian and the close of his reign, namely, the space of three years was assuredly sufficient for their production. For learned beyond example as that work is, it required only the arrangement of the materials which the author had amassed while composing his Antiquities. Josephus spent about twenty years in the composition of the works dedicated to Epaphroditus; and he expressly declares, that he undertook that performance by the advice of his friend and patron. At that period, Epaphroditus was already distinguished by learning, integrity and political wisdom, and this testimony necessarily refers him to the reign of Nero, in whose court, as Suetonius asserts, he flourished as a Secretary of State.

From Suetonius and Dion Cassius it seems *probable* that Epaphroditus was a believer: for both these join his death with that of Clement, who suffered for his conversion. From Josephus we might also conclude that he was a convert to the Jewish institutions, as the gospel was then called. The Heathens who rejected Christianity, rejected also, with affected contempt, the true history of the Jews, and adopted with avidity the falsehoods propagated by Appian and others respecting their origin. Nor can we find a criterion by which we can ascertain with more probability the feelings of a Heathen respecting Christ, than the part he took with regard to the history of the Jews. All the enemies of Jesus adopted the



expedient of calumniating his nation; while those only who were favourable to him and his cause, wished to know the truth. On this side of the question we see Epaphroditus firmly enlisted. For Josephus nearly at the close of his work thus writes: "To thee, Epaphroditus, *who lovest the truth*, and to those who, like thee, wish to know our laws and nation, I dedicate this book."

The Apostle Paul, writing from Rome, Philip. i. 14, declares that his bonds in Christ were made known *in the whole palace*; and he presently mentions Epaphroditus by name, as one who had hazarded his life in the service of Christ. And here the name, the time, the place, serve to identify the friend of the Apostle with the patron of Josephus.

The words of the Apostle, though not a studied encomium, represent Epaphroditus as distinguished by sincerity, firmness and magnanimity; as having not only impaired his health, but risked his very existence, by attempting to shield his illustrious friend from the bigotry and malice of his imperial master; and Josephus affirms that "he displayed a mind wonderfully powerful, and an inflexible adherence to virtue"—meaning, no doubt, by virtue, that high integrity, that superiority to the world and even to the fear of death, with which the gospel inspired its early votaries.

In the first and second centuries the notion seems to have been general that a convert from Heathenism ought immediately to relinquish his station in society, especially if engaged in pursuits under the Emperor inconsistent with the virtues of Christianity. Clement acted up to this opinion; and his seclusion brought upon him the imputation of "the most contemptible inertness." Epaphroditus followed an opposite course, and he thus incurred the suspicion and displeasure of the church at Philippi, when they "heard that he was infirm," meaning, not that he was sick in body, but infirm in the faith. Vide Rom. iv. 19. The Apostle takes up the term "infirm," and, agreeably to his usual manner, applies it in a new and energetic sense, to set forth his magnanimity and zeal in the cause of his divine Master. "For he was in-

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deed infirm, so as to be near death;" his infirmity was only an impaired health, arising from fatigue and anxiety, and a noble determination to meet death in the service of Christ. But Providence interposed and averted the fury of the Emperor; and he was thus restored to be the comfort and support of the Apostle. Epaphroditus naturally wished to visit the Christians at Philippi, thus hoping to dissipate their prejudices against him. With this wish the Apostle concurred; and having delegated him, he calls upon them to receive him as a man of *deeds*, and not a man of *mere profession*, in Christ.

The language of our Apostle when speaking of Epaphroditus is deduced by association from his occupation under Nero; and his object was to do away the odium attached to those names, by applying them in a secondary, metaphorical sense to his character as a believer in Christ.

From being a soldier under Nero, St. Paul calls him "my fellow-soldier." In reference to his being a minister or attendant on the emperor, he styles him "minister of my wants." As "the slave of Nero," a reproach his conduct might have brought upon him even from his mistaken friends, the Apostle in his letter to the Colossians farther designates him as "the slave of Christ;" meaning, that while he appeared as the servant of a tyrant, he was really the servant of that divine Master whose service is perfect freedom. As a minister of state, Epaphroditus possessed *authority* and *wealth*, and he nobly employed them in supplying the necessities and protecting the person of his illustrious friend. "For the work of Christ he was near death, having hazarded his life to fill up the deficiency of your service toward me." Some of the believers at Philippi had doubtless the means of relieving the wants, and perhaps by their influence and connexions at home, materially to aid the Apostle. But they neglected their duty at least in part: and the Apostle delicately reminds them, that the man whom they disparaged for not holding forth his profession to the world, had the merit to supply their neglect in both these respects.

JOHN JONES.

*Additional Miscellaneous Communications, which arrived too late to come into their proper place.*

*Essex House,*

SIR,

*December 12, 1817.*

**H**AD the Christian Surveyor of the Political World encountered the Plea for Infant Baptism with fair argument, instead of an insulting sneer, he would not have been visited with the severity of rebuke of which he now so grievously complains. He surely could not expect that an attack so wholly unprovoked, and so "very improper, whether the writer was considered in the character of a gentleman or a Christian," would escape animadversion. But how far that animadversion may have exceeded the just limits of "due Christian animosity," is a question which the reader will probably decide with more impartiality than either of the contending parties.

I do not mean to comment upon the "very bad taste" of substituting an offensive nickname, instead of a grave reason. "This sort of language is too common with such polemics as this writer, and escapes their pen almost as a thing of course." The writer very well knows that Infant Baptism is a very different thing from "babe-sprinkling," though it suits his purpose to confound them. The *subject* of the rite may be imperative, while the *mode* is discretionary. And I cannot suppose him so ignorant as to maintain that baptism universally signifies total immersion.

I willingly acknowledge that the charge of "wielding his theological hatchet with a more ruthless mind than the savage throws his tomahawk," is apparently very harsh. But this charge was alleged upon the supposition that the writer really intended what his words express, viz. to exclude the Pædo-baptists from the community of "true Christians:" in which case the censure would have been perfectly just. He now denies that he "ever intimated that babe-sprinklers should be excluded from eternal salvation." And to say the truth, I never suspected him of such extreme folly. Yet as he has not explained what he did mean by his extraordinary language, all that I can now do is to request, that when the explanation appears, the reader will have the

goodness to dilute and modify the charge in due proportion.

I am happy to learn, that this Friend of mine, for with this title he is pleased to honour me, even to excess, in every paragraph of his late reply, has taken the trouble to *read* before he *wrote*: I have known some, who professed friendship, who *railed* unmercifully before they had read. I must, however, deeply regret that the style and language of this unfortunate Plea is so obscure and intricate, that this worthy Friend, after having read the work over and over, "once and again," with "no small astonishment," with "pen in hand," and "a thought of making his observations public," and for this purpose having collected some voluminous "extracts," and, in short, after having read this mysterious volume, "with more attention than any one has ever done, or is hereafter likely to do," it is, I say, quite afflicting to think that, notwithstanding all these laudable exertions, this candid and industrious Friend should have completely misconceived, and most grossly misstated the main argument of the Plea.

"I am amused," says he, "with the introduction of Messrs. Jerome and Augustine, Pelagius and Celestius, (such, I suppose, is the present fashionable way of referring to the celebrated writers of antiquity, by men of refined and approved *taste*,) in this controversy, who, with the most eminent men of the fifth century, are *to decide it*. They might as well be authorities for all the absurdities that then prevailed in the Christian world. It is not their assertion on this or any other point which has weight with me. Infant Baptism had crept in among Christians before their time, but their testimony is of no validity in this question."

Sir, I am sure it is impossible that this candid Friend should have read any thing in my book with half the astonishment with which I perused the above paragraph. Who would not conclude, from the writer's language, that the Author of the Plea had appealed to Messrs. Jerome, &c., as authorities to decide the controversy, and to establish the universal and perpetual obligation of Infant Baptism? Had this been, indeed, the case, the argument and its author

would richly have deserved all that obloquy and contempt which this candid Friend has so liberally poured out upon them.

No, Sir. Of such an argument as this no one ever dreamed. The authority of Jerome and Augustine, of Pelagius and Celestius, is appealed to for no other purpose than to ascertain a matter of fact. And though this candid Friend is pleased to say, that "their assertion on this or any other point has no weight with him," I presume, that it will be generally allowed, that their testimony to a matter of fact of public notoriety, in their own time, is as much entitled to credit, as the testimony of the Christian Surveyor of the Political World to any of the best authenticated facts of the present day. They were the most learned, pious and respectable men of the age in which they lived: they resided in different quarters of the world: they differed materially in theological doctrines: and carried on a very sharp controversy with each other. But they all bore testimony to one fact, viz. that Infant Baptism, in their time, was the universal practice: they all declare that they never met with nor heard of any one, no not even any heretic, who disputed it: and that it was the universal belief that this rite derived its origin from apostolic institution, and had been uniformly observed by the Christian church from the primitive age. Such are the facts attested and authenticated by Jerome, who resided in Asia; by Augustine, who lived in Africa; and by Pelagius and Celestius, who were natives of the British Isles, and who sojourned at Rome.

These are *facts*, supported beyond all reasonable doubt, by contemporaneous testimony. The argument built upon them is quite distinct, and not at all liable to be confounded with them by a discriminating mind. This general assent, this striking unanimity in the great body of Christians, so much split and divided upon other subjects, must have a cause. If Infant Baptism was really of apostolic origin, this singular phenomenon is easily explained. But if "Infant Baptism crept in among Christians," after the age of the apostles, how came it to pass that so gross a deviation from an apostolic institution should have esta-

blished itself peaceably and quietly through the universal church, so that in the lapse of four centuries, abounding with learned writers and subtle controversies, not one voice should have been raised, not a single pen should have been employed in defence of the genuine Christian rite, or in opposition to a gross and widely spreading innovation?

If our candid Friend does not comprehend this argument, I cannot help it: nor is it in my power by any further elucidation, to bring it more within the level of his capacity. To me it appears clear, decisive and unanswerable, and precisely similar to that by which we establish the truth of Christianity itself from notoriety of fact. In what light it may be regarded, and how far it may impress the minds of others in different circumstances, it is not for me to say.

But having now advanced all that appeared necessary to rescue the argument from this Friend's misconceptions and misrepresentations, I forbear to notice his personalities and sarcasms.

T. BELSHAM.

P. S. I now willingly take leave of a cavilling opponent to reply to the objection of a more candid and consistent inquirer. T. G. (p. 657,) understands and fairly states the argument in the Plea. Actual apostolic institution is the hypothesis, and the only hypothesis which can account for the universal practice of Infant Baptism, and the uniform tradition that it was derived from the apostles.

I have stated, that the permanent obligation of the Lord's Supper as a Christian institution, stands upon no other foundation than Infant Baptism. For though Christ instituted the Eucharist, he gave no precept for its permanent obligation: and though St. Paul incidentally mentions that in the Lord's Supper "we shew forth his death until he come," such an oblique notice is by no means equivalent to an express command. But the uniform universal practice of the church, shews how the precept was understood, and, consequently, how it was intended to be understood.

So with respect to Baptism, the precept is, Go and baptize: the practice shews in what sense the precept was understood, and, of course, how



it was intended. The argument to me appears equal and even identical with that which relates to the Lord's Supper. Especially if we consider that baptizing the descendants of baptized persons was a perfectly novel practice: which would never have been thought of, much less universally adopted, without an express apostolical authority.

It is true, that the New Testament contains many accounts of the celebration of the Lord's Supper, and none of the baptism of the infant descendants of baptized persons. The reason of this is very obvious: and, consequently, the argument in favour of the permanent obligation of the Lord's Supper may be more apparent, though to a reflecting mind, not, I think, more forcible, than the argument for Infant Baptism.

*Mr. Morrison, the Chinese Missionary.*

SIR, Dec. 14, 1817.

**O**BSERVING in your last Number, (p. 670,) that it is asserted in a note, that Mr. Morrison, the learned Chinese Missionary, is a native of Aberdeenshire, and studied at Aberdeen, I think it due to the honour of the real places of his birth, early residence and education, to set your readers right in these particulars, which I have the opportunity of doing on the best authority.

ROBERT MORRISON was born at Morpeth, on the 5th of June, 1782. His father removed to Newcastle when he was about three years old: at a proper age he was placed under the care of his uncle, Mr. John Nicholson, a respectable mathematical teacher in that town, from whom he learned the elements of English grammar, arithmetic, &c. and was then taken apprentice to his father's business, which was that of a last and boot-tree maker. Though very industrious in this mechanical employment, he all along discovered an ardent thirst after knowledge; and, in the latter part of his apprenticeship, and for some short time after, while he worked with his father as a journeyman, applied his earnings to the purchase of books and the procuring of assistance in his classical studies. These he pursued under the direction of the Rev. Adam Laidlaw, minister of the Scots' church in Silver-

street, Newcastle, with whom he read most of the usual Latin authors, made himself master of the Greek Grammar, and read the Greek Testament. Having intimated his wish to enter on a course of theological studies, with a view to becoming a missionary, Mr. Laidlaw recommended to his perusal some of the best books on the evidences of natural and revealed religion, and prescribed to him several subjects for composition, suited to his future views. During this period he was also very useful as a visitor in the service of a society for the relief of the friendless poor, established in Newcastle in 1797. In January 1803, he was sent to the Academy at Hoxton, where he was admitted a probationer on the 7th of that month, and fully admitted on the 21st. Here he continued about three years, and, it is believed, during this time, as well as afterwards, while at Gosport under Dr. Bogue, he studied the Chinese language under a native of that country. But concerning his conduct and proficiency in these seminaries, it will be the agreeable province of some of their directors to afford the public correct information. Of his important labours as a missionary and philologist and interpreter to the late embassy, the readers of the Reports of the Missionary and Bible Societies, of the First Part of his Chinese Dictionary, and of the publications of Messrs. Ellis, Abel and Macleod, will need no information from

V. F.

SIR, Dec. 14, 1817.

**T**HE more I read, the more am I persuaded that "there is nothing new under the sun." This reflexion occurred to me the other day when reading Myles's History of the Methodists. Relating the first introduction of Wesleyan preachers into Scotland, in the year 1751, that honest writer says, "Methodism has not prospered much in that country. One great design in sending preachers thither, is to make a stand against *the overflowing of Arianism and Socinianism* in that country." (12mo. third edition, p. 65.) Can any of your readers tell what this means? Is Unitarianism an old and prevalent heresy in Scotland?

E.

## REVIEW.

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

ART. I.—*Unitarianism the Essence of Vital Christianity : A Sermon, preached at George's Meeting, Exeter, July 10, 1817, before the Members of the Western Unitarian Society and of the Devon and Cornwall Association.* By John Kenrick, M. A. 8vo. and 12mo. pp. 48. Hunter and Eaton.

OF the superior ability and taste which characterize this sermon, of the union which it exhibits of a mind at once zealous and enlightened, philosophical and elegant, our readers will judge from the extracts which we shall lay before them.

Mr. Kenrick professes briefly to review “ those doctrines of Christianity which make it deserve the title of *the doctrine according to godliness*.” He discourses from 1 Tim. vi. 2—4, and endeavours to ascertain whether the marks of truth are inscribed on the prevailing or on the Unitarian creed.

An appeal is made to facts (9, 10) in testimony of the connexion subsisting between the Christian doctrine of THE UNITY OF GOD and practical godliness :

“ Need I (says this preacher) undertake to prove that Christianity, in teaching the unity of God and exterminating polytheism, has shewn itself pre-eminently ‘ a doctrine according to godliness ?’ Rather, let those who would maintain the contrary shew me the nation of ancient or modern times, which has worshiped a multitude of gods, without debasing itself by the puerilities, and defiling itself with the horrors and pollutions of superstition. The mythology of the Greeks and Romans may be called *elegant* by him who contemplates it only in the breathing marbles which embodied the forms of their divinities, or in the poetry to which their agency gives majesty and animation ; but he would revoke the strange epithet could he see it as it was, inflaming the brutal appetites of the vulgar, exercising no moral influence over the minds of the majority, and secretly despised by the lettered and reflecting few. And could the dark grottos of Hindoo idolatry utter forth their sepulchral voice to tell us what rites honour and what sacrifices propitiate the demons whose monstrous images are carved upon their walls, we

should see what a doctrine of ungodliness polytheism still continues to be.”

On the Calvinistic tenet of atonement Mr. Kenrick animadverts in the following manner (25, 26) :

“ The heathen superstitions degraded the Creator by assimilating him to the creature ; but this theology inflicts on his character a deeper degradation :—for man, fallen and corrupt as he is, is not so malignant as to exact an eternity of torment for the smallest of sins, and refuse to remit this sentence though the offender manifested the most sincere contrition for his fault, and the most earnest desire to return to the way of obedience ; or for the imputed transgression of some distant ancestor. Were I compelled to think thus of the Being in whose hands my present and everlasting destiny were placed, I would indeed throw myself prostrate before the throne of his power ; I would endeavour if haply I might yet move his pity by pouring out the agony of my soul under his condemning sentence ; I would inflict on myself every species of bodily mortification for the chance that he might be induced to accept the extremity of my present misery as a commutation for the pains of hell for ever :—but to call upon him as my Father who is in heaven, what would this be but the bitterness of a spirit that mocked its own wretchedness,—or the insolent irony with which a slave revenges himself on the author of his oppression,—or a libel on his memory who first taught me what are the tenderness and long-suffering of a parent's heart ?”

Nor does a modified representation of the doctrine escape his strictures. With particular reference to the statement that the death of Christ was “ a public declaration of God's holy displeasure against sin,” he remarks (32, 33),

“ Gospel truth gains nothing, either in distinctness or in force, by the additions which this system makes to it, but, on the contrary, this and every other scheme of atonement takes something from its simplicity, its consistency and its practical efficacy. Some of them may intercept more and some less of the rays of the divine benignity and mercy, or tinge what they transmit with a deeper or a fainter hue of blood ; but they all spread a veil before our heavenly Father's character ; their operation resembles the optical experiment,

in which an image horribly distorted by the manner in which it is drawn, is imperfectly restored to the lineaments of nature by the counteracting influence of a second distortion."

The writer, having illustrated the moral power of Christianity, in respect of its distinctly teaching the unity of God, in the views which it exhibits of the Divine character and government, and in its confirming beyond the possibility of a doubt the doctrine of a future life of retribution, suggests admirable counsel to Unitarian Christians (42):

"Our claims to the profession of a doctrine according to godliness are capable, as it appears to me, of only one refutation—and that is from ourselves. If we are foremost among those who sacrifice the honour and the welfare of an immortal being at the shrine of power, sensuality or fashion; if our zeal is lively only in the promotion of those objects which may interest our selfish passions by increasing the diffusion of our own opinions, but cold and languid where the great interests of Christianity and morals are concerned; in vain shall we profess that we maintain the entire and uncorrupted gospel."

The progress and stability of the *Western Unitarian Society* are sketched with great delicacy and beauty (45):

"The seed which was sown beneath so inclement a sky, that it might well have been doubted whether the binder of sheaves should ever fill his bosom with the increase, has shot up with a vigour which removes all fears for the future."

A discourse from which such quotations can be taken, deserves the praise of *genuine eloquence!* N.

**ART. II.—Religious Liberty.** *A Sermon, preached at the Octagon Chapel, Norwich, on Sunday, April 20, 1817.* By T. Madge. 8vo. pp. 40. Hunter.

**T**HIS sermon has the characteristic excellencies of Mr. Madge's pulpit compositions. The style is chaste and simple; the arguments are very effectively stated; and many passages have a persuasive energy about them, which, if it may not be called by the lofty name of eloquence, at least produces a very similar impression on the hearer or reader.

Religious Liberty is pleaded for as being supported by Reason, by Policy, and by Christianity. In the following remarks, the author is proving the

*impolicy* of legislative interference with the rights of conscience, by a reference to the schemes of usefulness which might have been frustrated, and the important discoveries which might have been prevented, had the object of such interference been accomplished.

"The great discovery of Columbus was well nigh hindered by the authority of the priests, who quoted St. Austin in proof of the assertion, that there could be no antipodes. And for maintaining that there was, one of the Catholic bishops was accused of holding dangerous errors. The order sent against him by the Pope ran thus: 'If he should be convicted of maintaining that perverse doctrine, which he has uttered against the Lord and against his own soul; that is, that there is another world, another sun and another moon,—call a consistory, degrade him from the honour of the priesthood, and excommunicate him.' Contemplate also the fate of Copernicus, and Galileo, the fathers of modern astronomy. The first kept his work nearly forty years before he ventured to publish it; and the second was charged with heresy for advancing his astronomical opinions: his works were burnt, himself imprisoned, and being released was enjoined a penance of repeating once a week for three years, the seven penitential psalms! Such have been the fruits of the interference of Government with the right of private judgment!"—Pp. 18, 19.

On those who, from timidity, disappointment, or a despairing temperament, are backward to assist in endeavours to obtain religious liberty, or diffuse religious truth, a penance similar to Galileo's may profitably be enjoined; and they are recommended to repeat "once a week for three years," or till it has produced the proper degree of energy, the following passage:

"Pure, disinterested, and well-directed efforts for the good of man or the glory of God, can never fail of success. Times and seasons are not indeed in our hands: we know not what a day may bring forth. Sanguine in our expectations, and elated with hope, we may look for a speedier accomplishment of our wishes and endeavours than cool, sober reflection will sanction; and thus perhaps disappointment may come in to chill our energies and to relax our exertions. Or it may be that in the moments of trouble, of wearisomeness and dejection (and to the best of men such moments will sometimes present themselves), we may abandon ourselves to despair, and believe that all is vanity. But



this consolation is ever at hand, that the good in human nature is mightier than the evil; that time is in alliance with truth, and that truth is in alliance with God. 'There is,' says Mr. Wordsworth, in the spirit of that profound and beautiful philosophy which is spread over all his pages, 'there is a spiritual community, binding together the living and the dead, the good, the brave, and the wise of all ages. We would not be rejected from this community, and therefore do we hope.' 'It is no greater fault,' says Sir Philip Sidney, 'to have confidence in man's power, than it is too hastily to despair of God's work.' " X.

ART. III.—*A Sermon on Spring. Delivered at the Unitarian Chapel, South Street, Gosport: General Baptist Chapel, Thomas Street, Portsmouth: and Unitarian Chapel, Fareham. By a Unitarian Lay Preacher. 12mo. pp. 18. Hollingsworth and Price, Portsmouth. 1817.*

THE Lay Preacher's discourse would not disgrace many who have been regularly educated and ordained. Of the three chapels at which it was preached, two belong to poor congregations, unable to support ministers; and if they have amongst them, or are frequently visited by, such lay preachers as the author of this sermon, are not very much in need of them. While so many small societies are in a similar situation, and our academical institutions are insufficient even for the supply of old and established congregations, it is highly desirable that men of sense and piety should exercise their right of prophesying, and prevent the total disuse of public worship and exhortation. Our regular ministers are, we hope, too liberal and right-minded not to encourage such useful substitutes and assistants. X.

ART. IV.—*A Charge delivered at the Primary Visitation of Herbert, Lord Bishop of Landaff, in August 1817. 8vo. pp. 38. Rivingtons.*

WHAT first occurs to be remarked, in the perusal of this charge, is the writer's profound silence concerning his predecessor. It is difficult to conceive that the present Bishop of Landaff was not personally acquainted with Dr. Watson. To the high reputation of that prelate in the university, in the world, and, we think, we may add, in the church, he

could not, surely, be insensible. Yet he abstains from all reference to his character and labours. The omission is extraordinary: what can be the motive of it, our readers will consider.

Far the larger part of the pamphlet is employed in an analysis of "the Clergy Bill." This Dr. M. pronounces to be "a law for the government of the church, which is of greater consequence than any ecclesiastical law, which has been made since the time of the Reformation." Its enactments are judiciously and usefully explained.

In the remainder of his Charge, the Bishop of Landaff strongly recommends to the attention of his clergy the *National Society* and the *Society for promoting Religious Knowledge*. Of the latter he says (34), "It is the most ancient *Bible* society in this kingdom." And among the reasons for its being patronized by Churchmen, to the exclusion of "the British and Foreign Bible Society," he gives the following (36):

"The Bible Society, which is distinguished by the name of the 'British and Foreign,' comprises the great body of Dissenters in this kingdom, while the other Bible Society consists entirely of Churchmen. Now a partnership of churchmen and Dissenters in a Bible Society, which distributes the Bible alone, is a partnership founded on very unequal terms. It is founded on a levelling principle, of which the unavoidable consequence is, that one party must lose what the other gains. This the Dissenters know, if Churchmen do not. They know that a union of Churchmen and Dissenters in such a society cannot fail to augment the power of the latter at the expense of the former."

But we must be permitted to deny the fact, and to oppose the reasoning. Dissenters gain nothing, as Dissenters, by their support of the Bible Society. In common with those of their conformist neighbours, whom they join in the undertaking, they acquire a power of being useful to mankind. Were the argument of the above paragraph good for any thing, it would prove that Churchmen ought not to unite with Dissenters in charitable associations in general.

In a note, at the conclusion, the Bishop requests the clergy of his diocese to distinguish between "justification, that is, admission to the Christian covenant, and salvation, which is the completion of it." This,

in substance, is a just distinction. By *regeneration* also he would seem to understand a state of *privilege*, rather than of character; which privilege, he tells us, "takes place at *baptism*."

Very different from the charges of the late Bishop Watson is this primary charge of Dr. Marsh's. In these pages we find no manly, generous and eloquent appeals to the heart in favour of Religious Freedom and of our *common* Christianity. The writer contents himself with being the advocate of a church which is governed by parliamentary statutes: and this pamphlet breathes the spirit of a *lawyer* rather than of a *divine*. N.

ART. V.—*Eternal Punishment proved to be not Suffering, but Privation; and Immortality dependent on Spiritual Regeneration.* By a Member of the Church of England. 1817. 8vo. pp. 240. Appendix, pp. 40.

THE author of this singular work describes himself as having been, "from a very early age, employed in 'learning and labouring truly to get his own living in a state of life' incompatible with minute attention to the more polished refinements of language." The defect for which this apology is made, is amply compensated by his apparent honesty and love of truth; his unwearied diligence in the accumulation, arrangement and comparison of scripture passages connected with his subject; and a certain air of originality about his notions which, whether we admire their justness, wonder at their oddity, or laugh at their absurdity, makes us feel that they are completely and indubitably his own. His object is to prove that the wicked will be punished, at the day of judgment, by annihilation. The reader is prepared for this proposition by a very energetic and successful attack upon the doctrine of eternal torments. The following extracts are specimens of the manner in which he shews its inconsistency with the attributes of God and the best feelings of man:

"Suppose a man to have been guilty, in his twenty or thirty years of active life, of an accumulation of crimes, more than the history of a whole kingdom for a century would parallel,—to have spread ruin and devastation over provinces and empires, —to have been the cause of murdering, for

his own immediate gratification, millions of his fellow-creatures: as with him every act was a crime, so, if for every breath he drew a year of torment was awarded, the most vindictive would cry, 'Hold, enough.' Six hundred millions of years would, if any duration could, expiate even guilt like this: and if no duration could, what could justify the infliction? But this is an instance of a monster in the history of the world, and the punishment is threatened not only to him, but to our next-door neighbour, and to ourselves, to all that fall short of the righteousness that shall inherit the kingdom of heaven. But the worst still remains behind; for even to this most heavy infliction infinite misery is added. Will it be said, as by the demons of the Inquisition, 'for the love of God'? Call down fire from heaven and be blameless; but pollute not God's holy name by ascribing to Him judgments like these." Pp. 12, 13.

"If this be the light of scripture, enter with it a few steps into the dark profound; see the bituminous lake thickly peopled with such things as we are; see hatred and malevolence pervading all and towards all; see torturing agony filling every limb, every muscle, every nerve. To help your imagination, fancy you see all the inhabitants of this great metropolis assembled; swell your idea to the whole population of the empire; add Europe's millions; summon Asia's myriads, and when Africa and America shall have augmented the tide, plunge them all into this state of thankless, thriftless misery for some short period; contemplate them here, and if you have the heart to do it, WISH THEIR IMMORTALITY. 'Is thy servant a dog that he should do this great wickedness?' Can it be better then to fall into the hands of man than of God? Since you would abhor yourself if you could but wish this, can you love God whilst you think it is his pleasure?" Pp. 15, 16.

It is right and useful thus to compel the believers in endless misery to look their creed fairly in the face, and see its tremendous horror and deformity. Humanity shudders and sickens at the contemplation. It would indeed be a "most strange and unnatural fruit of Almighty love." Any other system must possess a comparative excellence which will recommend it to the benevolent mind; and yet we must confess that we are not at all satisfied with the moral beauty, any more than with the alleged scriptural proofs, of that which our author would introduce in its place. His quotations are fair and numerous; comprehending

all the texts which bear upon the future state of the wicked, and in our opinion many which have no reference to that subject; but in his expositions the commentary does not always accord with the text; and in his reasonings, the inference is occasionally at variance with the principle from which it is deduced. Many of the arguments against the eternal misery of the wicked apply with equal force to their destruction. For instance: "We prove the goodness of God by the evidence we have that he intends the happiness of all his creatures; and if it could be shewn in any case that he does not desire us to possess the happiness of which he has made us capable, imperfection might be attributed to the Author of nature; and it would be impossible to reconcile to that notion of his goodness which makes it to consist in the diffusion of happiness, the opinion entertained by some, that God hath unconditionally imparted an immortal nature to creatures, whom his prescience must have foreseen would be rendered thereby eternally miserable." P. 8. Is it not equally difficult to reconcile that notion of goodness with the destruction of millions capable of displaying exalted virtue, and of enjoying endless felicity? Where is the sinner whose reformation and consequent happiness is beyond the power of God? It is neither good nor just to annihilate those who might live to make ample atonement for their crimes, and to receive ample compensation for their sufferings, by an eternity of virtuous exertion and pure enjoyment. With similar inconsistency it is remarked that Paul "speaks of raising the dead as equivalent to deliverance, whilst, if a vast majority only rose to misery, he could not view it as such." And what sort of a deliverance is it, to have life restored for the sole purpose of again dying? "By Christ comes the resurrection of the dead, and therefore, if at all, by him comes eternal misery." True; and therefore, we may add, if at all, by him comes eternal death; which is quite as good a *reductio ad absurdum* as the other. It is extraordinary that a man should reason so cogently up to a certain point, and then, on a sudden, stop short and advocate conclusions as irreconcilable with the principles on

which he set out as those which he would explode. The texts urged on behalf of the doctrine of annihilation make a formidable appearance; but the intelligent reader will at once perceive that they are piled together by sound rather than by sense; that many of them refer to the termination of the present life, many to the rejection of the Jewish nation, and a very few indeed to the future condition of the wicked. If these few must be understood literally, they are of course sufficient to decide the question; but this necessity ought not to be assumed until the arguments for Universal Restoration from particular texts, from the spirit of Christianity, and from the attributes of God, be fairly disposed of. To these, we are sorry to observe, our author seems to have paid little or no attention.

That death, and not immortality in suffering, was the punishment threatened to Adam, as the head of his posterity, for the original transgression, and that death, not infernal misery, was endured by Christ to redeem mankind, are arguments, strongly urged in this book, and entitled to some consideration from those whose opinion coincides with the writer's on these subjects. His main strength, however, is embodied in two propositions: That all punishment is *privative*; and, That goodness is the principle of immortality. The first principle brings out, of course, a good deal of verbiage and bad metaphysics. It is contended that all "God's sore plagues" are privative; for instance, "famine, pestilence and the sword." Famine, is a privation of "needful food"; pestilence, of "healthful humours"; and the sword, of "the continuity of the flesh, on which life depends." The second is only a literal rendering of the easy metaphor by which knowledge, virtue, happiness, and whatever makes it "life to live," is called life.

The most piquant part of the book is a collection of texts with very quaint, brief interpretations or inferences. We must make room for a sample:

"Matt. xxiii. 27, 'Ye are like unto whited sepulchres,' &c. Yet God is supposed to have endured these whited sepulchres with immortality; the catacombs and the pyramids bid fairer to attain it, for



they have no evil thoughts, murders, blasphemies.

"Rom. i. 17, 'The just shall live by faith.' How shall the unjust live? By the strength of their arm, and the power of their might?

"Heb. xii. 2, 'The joy that was set before him.' This was the joy that is in heaven over sinners that repent. If those that repent not are made eternally miserable, for one joy there must be many sorrows.

"1 John iii. 8, 'The Son of God was manifested, that he might destroy the works of the devil.' Jesus came to destroy the works of the devil, not to render them immortal.

"—iv. 9, 'In this was manifested,' &c. It was from God's love he sent his Son: God's love could injure no one."

There are some curious speculations on the communication of spiritual life by baptism; on the preservation of the fallen angels in existence till their

places are filled up by the same number of redeemed men; and other *deep things* of a similar description: also a demonstration *a priori* of the existence, personality and divinity of the Son and Holy Spirit, which is particularly edifying. The appendix consists of extracts from Jeremy Taylor, Barrow, &c. on the doctrine of Eternal Torments, which certainly appears quite as repulsive and horrible in the statements of its advocates as in those of its opponents. We must now take leave of this "Member of the Church of England," by expressing our admiration of that spirit of inquiry, boldness and benevolence by which his book is characterized. It deserves praise, notwithstanding the frequent admixture of these qualities with ignorance and absurdity. X.

## POETRY.

### AN ODE

BY THE REV. W. L. BOWLES,  
*Sung at his Church, of Bremhill, Wilts,  
on the Funeral of the Princess Charlotte.*

#### I.

Lo! where youth and beauty lie,  
Cold within the tomb!  
As the Spring's first violets die,  
Wither'd in their bloom.

#### II.

O'er the young and bury'd Bride  
Let the cypress wave—  
A kingdom's hope, a kingdom's pride  
Lie hid in yonder grave.

#### III.

Place the vain-expected child,  
Gently near her breast!  
It never wept, it never smil'd,  
But seeks its mother's rest.

#### IV.

Hark! we hear the general cry!  
Hark! the passing bell!  
A thousand, thousand bosoms sigh  
A long and last farewell.

### THE MOST DESOLATE WOMAN IN THE WORLD.

[From the Lament of the Emerald Isle,  
by Charles Phillips, Esq.]

But lo—a wanderer, far away,  
Neglected and reviled—  
You exile mourns her only stay,  
Her own, her darling child.—

Mothers of England—when, at night,  
Upon the bended knee,

Your heart invokes a God of light,  
To guard your children's infancy—  
Oh! spare one pitying prayer for her,  
The widowed, childless, royal wanderer!  
Her sire in a foreign land was laid,

While glory mourn'd her brother—  
Her nuptial wreath just bloom'd to fade—  
O'er life's sad ruin but one ray strayed—

Still, still she was a mother.  
And, tho' a pilgrim, and alone,  
The heir, and outcast, of a throne,  
Lured from her own, her native home,  
The home of early life,  
And doomed in stranger realms to roam  
A widow! yet a wife!  
Still one sweet vision every woe beguiled—  
Still Hope's bright angel pointed to her child.

Departed Spirit, beam thy light,  
On thy poor mother's tears—  
Starless and dreary is the night,  
Of her declining years—  
See her of every hope hereft,  
How desolate—how lone—  
All that hate her only left  
And all that loved her, gone—  
Friend, father, mother, brother brave,  
Are now with thee in the silent grave.  
Poor wanderer!—in thy heart's distress  
God pity thee!

How rayless is thy wretchedness!  
How desolate thy royalty!

TO THE EXILED PATRIOTS, MUIR  
AND PALMER.

BY ROBERT SOUTHEY, POET LAUREATE.

[In our poetical department, (p. 622,) we gave some verses under the above title: we now add some remaining stanzas necessary to complete the poem: these are supplied by *The Scotsman*, No. 36.]

Thinks the proud tyrant, by the pliant  
law,  
The hireling jury, and the judge unjust,  
To strike the soul of liberty with awe,  
And scare the friends of freedom from  
their trust?

As easy might the despot's empty pride  
The onward course of rushing ocean  
stay;  
As easy might his jealous caution hide  
From mortal eyes the orb of general  
day.

For, like that general orb's eternal flame,  
Glow the mild force of virtue's constant  
light;  
Though clouded by misfortune, still the  
same,  
For ever constant and for ever bright.

Not till eternal chaos shall that light  
Before oppression's fury fade away;  
Not till the sun himself be quenched in  
night,  
Not till the frame of nature shall decay.

Go, then—secure in steady virtue—go,  
Nor heed the peril of the stormy seas,  
Nor heed the felon's name, the felon's  
woe,  
Contempt and pain, and sorrow and  
disease.

Though cankering cares corrode the sink-  
ing frame,  
Though sickness rankle in the shallow  
breast,  
Though death himself should quench the  
vital flame,  
Think but for what you suffer, and be  
blest.

So shall your great examples fire each  
soul,  
So in each free-born breast for ever  
dwell,  
Till MAN shall rise above the unjust con-  
troul,  
Stand where ye stood, and triumph where  
ye fell.

Ages unborn shall glory in your shame,  
And cure the ignoble spirit of the time,

And teach their lisping infants to ex-  
claim—  
He who allows oppression shares the  
crime.

CAIUS GRACCHUS.

*The sixth day of the first decade  
of the fourth month of the third  
year of the French Republic,  
One and Indivisible.*

SONNET.

[From the Scotsman.]

Are ye the scions of that noble stock,  
Are ye the offspring of those men of  
yore,  
They who opposed, in fields of streaming  
gore,  
Their bleeding breasts, a dauntless barrier  
rock,  
Against their tyrant master's deadliest  
shock—  
They, on the plains of Runnymede, who  
swore  
Their native country free for evermore?  
Are ye their true descendants; ye who  
mock  
A nation's sufferings; and in grave de-  
bate,  
Unheeding of a nation's earnest cries,  
Have sold the birth-right of a free-born  
state,  
And fool'd away its charter'd liberties?  
Oh, ye have won a name that will not  
die,  
It is supreme in deathless infamy.

R. H.

A THOUGHT.

BY MR. WALTER PATERSON.

[From the Edinburgh Magazine.]

O could we step into the grave,  
And lift the coffin-lid,  
And look upon the greedy worms  
That eat away the dead!  
It well might change the reddest cheek  
Into a lily-white!  
And freeze the warmest blood to look  
Upon so sad a sight!  
Yet still it were a sadder sight,  
If in that lump of clay  
There were a sense to feel the worms,  
So busy with their prey.  
O pity then the living heart;—  
The lump of living clay,  
On whom the canker-worms of care  
For ever, ever prey!

## OBITUARY.

Lately, at *Lloyd Jack*, in *Cardigan-shire*, died Mr. DAVID JENKIN REES, whose loss will be long regretted by a numerous circle who felt the influence of his character, and by many of the readers of the Repository who knew his extraordinary worth, usefulness and talents. With this man the interest of religion in the Principality was, in no small measure, connected; and, whatever may be the purposes of eternal wisdom, human foresight can scarcely conjecture how that interest can find any compensation for the injury it sustains by being deprived of his zeal and virtue and abilities. A slight sketch of D. J. Rees may be seen, as it is supposed, in "Particulars of the Life of a Dissenting Minister," a work little known, probably, to most of those for whose perusal the present article is designed. The sketch alluded to, begins at page 168 of that publication, with these words, viz. "D. R. was a counterpart," &c.

After referring the reader to the above notice of D. J. Rees, it becomes necessary to remark, that a more enlarged view of such a man is demanded by justice and friendship, on occasion of his removal from the society of his friends, and from the scene of his influence. At the same time, the limits of the Repository will not easily admit of so detailed an account as the most sincere affection and admiration would dictate, and the cause of rational Christianity would require, of a person who was intimately concerned in almost every transaction relating to it, that has happened in South Wales during the last thirty or forty years. Attempting to combine compression with copiousness, we will relate what appears most worthy of note in the life of our most valued friend, who was the friend of his country and of mankind.

D. J. Rees was the son of a small farmer, and of a family not much distinguished, though respectable. It is understood that he did not derive much advantage from education, or from the society furnished by his father's house. But any deficiency that might here have been felt, was amply

made up to him by the particular notice and highly edifying conversation of his most enlightened uncle and aunt, David and Jane Rees. These lived in a state of comparative affluence, such as farmers of credit in that country enjoyed, especially during a period of general prosperity, which forty or fifty years have nearly effaced. These, his second parents, had no child of their own, but had no cause to regret the circumstance, as it caused their affections to be fixed on their nephew, who afforded them every hope that talent and virtue could form from the prospect of still greater talent, if not superior virtue, surviving them in his person. At a certain age we look back with singular satisfaction to the happy moments which we enjoyed in youth; and the writer of this article recollects, with lively pleasure, the hospitalities which, on a very few occasions, he experienced from Jane Rees, who never thought she could sufficiently manifest her attachment to his family by her attentions. She lived long, and maintained to the last, with even increased ardour, that affection for him which, at a more early period, she had warmly indulged. She spent her latter years in a small house close to *Lloyd Jack*, the residence of her nephew-in-law, who was fully sensible of her worth and kindness, and cherished her, to her last moment, with that tender and affectionate attachment which is excited in a kind and enlightened soul. The uncle had long paid the debt of nature, and had "slept with his fathers." D. J. Rees entertained for him a very high veneration as the early director of his mind in the pursuit of knowledge, and the guide of his youthful career in the path of virtue. These were, in some respects, a singular pair. They were possessed of an extraordinary calmness of temper, with a great contrast of person, as he was large, muscular and not well-favoured, and she delicate and handsome; they both loved knowledge, and sought it diligently from books, from sermons, and from conversation. They had both the rare advantage of being able to read and



understand the English language, and became acquainted with many good authors in it on the subjects of history and religion. In their time, also, that part of the country enjoyed the advantage of the eloquent and enlightened ministry of David Lloyd, of Llwyn-rhyd-owen, whom no man heard without improvement to his stock of information, or without being a more determined friend to truth and virtue.

The principal sources of D. J. Rees's early attainments, the causes of his love of knowledge, as well as of his future high attainments in benevolence and virtue, are thus, it is thought, with strict truth, found in the encouragement and example of his uncle and aunt, and in the instructions of a minister "whose name is still in the churches."

At his death he might be about seventeen years of age, and he has been often heard describing the strong impressions made on his youthful mind by the luminous argumentation of this "man of God," and by the strong emotions of his soul, which manifested themselves by the big drops which coursed down his dignified and handsome countenance, and which he was ever at great pains to suppress and disguise, though in vain. He had been, for many years, the object of rancorous obloquy from the orthodox, and was arraigned with a bitterness equal to that which assails the Unitarian of the present day. The first minister, in South Wales, who openly opposed the received doctrine, which arrogates to itself the title *evangelical*, was Jenkin Jones, who built, on his own estate, the chapel of Llwn-rhyd-owen. In a very few years, his nephew, David Lloyd, succeeded him, and died in 1779, having triumphantly planted many churches, numerous in members, flourishing in reputation and in knowledge, knowing, however, only the Arian and Arminian explication of the faith of Christ. Of David Lloyd a pretty long account appeared in the *Monthly Magazine* for the year 1812.

As time advanced, and scriptural knowledge became more extended, through the efforts of Dr. Priestley and others who, *haud passibus æquis*, trod the same path, the mind of D. J. Rees received new impressions. Whe-

ther he could yet read and understand the English language, there are now no means of ascertaining. Prepared by early thirst after knowledge, and a confirmed spirit of impartiality, which he could not fail to imbibe from the sources already developed, it is certain that he availed himself of such opportunities as offered themselves to reconsider the principles which he had, at first, viewed as the perfection of unadulterated Christianity. Among the advantages of this kind, of which he availed himself with the utmost diligence, was his acquaintance with that modest and learned man, the minister of the Unitarian congregation at Cul-lumpton, in Devonshire. The Rev. John Davis was born in his near neighbourhood; and his academical education at Carmarthen, served to furnish his own mind with clearer views of the doctrine of Christ, and to convey to his friend the lessons of wisdom which he had himself learned. Their intercourse continued occasionally during many years, and probably till the period of the decease of D. J. Rees. The singular esteem in which the latter held the former, and the cordial intimacy which subsisted between them, furnished great efficacy to the instructions which the superior education of the one enabled him to convey to the other. Had Mr. John Davis possessed no other merit, it would be enough to render his name illustrious, that he had the extraordinary felicity of giving a direction so noble and auspicious to such a mind as that of D. J. Rees. Sure I am, that, though his singularly unassuming temper may wish to disclaim an honour of which he may scarcely be conscious, he sympathizes sincerely in the grief which dictates the present account of his friend, and will not be disposed to question the truth of that account which ascribes to him an effect that he may not have considered as originating with himself. The fact is certain, and it would be unjust to the merit of both these enlightened friends not to state it distinctly. From this epoch, D. J. Rees may be considered as both a Necessarian and an Unitarian.

To an intellect so powerful as his, the difficulty of comprehending a metaphysical system which has baffled the faculties of so many, which those

who embrace it ought to understand, and which those who understand it do and must adopt, presented only a motive to thought and reflection, and soon vanished like the morning dew. Bright sunshine followed, and few could be found that more clearly discerned the sublime and consoling doctrine of Hobbes and Hartley. The terrors which have confounded others, and frightened them from embracing the clear "truth as it is in Jesus," that there is "one God and one Mediator between God and men, the man Christ Jesus," could have little effect on one who had been taught from his youth to "obey God rather than man," and to follow truth whithersoever it should lead him. He had the happiness to embrace the pure gospel while yet young. Yet such was his candour, his openness to conviction, his teachableness and childlike simplicity of heart, that, had the evidence of the truth been presented to him in maturity or in old age, he, unlike many men who are obstinate in proportion as they are ignorant, and dogmatical in proportion as they are advanced in years, would probably have received it with the same docility and readiness as he manifested at an earlier period.

An opportunity presented itself to D. Jenkin Rees of shewing his zeal for truth in the latter years of the eighteenth century, when Thomas Evans, principally by the assistance of Mr. Lindsey, erected the first chapel that, in South Wales, was devoted expressly to the worship of "one God, the Father." Although that attempt to collect a congregation of Unitarians, at Brechva, eventually proved abortive, the spirit of inquiry was then more decisively roused than at any former period. The subject of this account gave to the infant cause an unequivocal support, and the influence of his talents and character contributed largely to remove bigotry, and conciliate favour to the doctrines which he strenuously avowed. So great was the influence of his patronage, that the inclination to scoff at the truth and to calumniate its advocates was powerfully checked by the consideration that D. J. Rees was one advocate of that truth. Those who remember the time, can testify that the fierce enemies of the doctrine of one "God and one Mediator," bowed

low the head and smoothed the brow of sullen hate in the presence of this man of plain appearance and address. As yet, however, he remained in connexion with the old congregations, stemming the torrent of their animosity against the "sect every where spoken against," yet in a state of comparative infancy. His efforts were efficacious in bringing many to favour the truth, and many to embrace it with decision and constancy. Since the time in which Jenkin Jones and David Lloyd had opposed themselves to the violence of clamour, when they began a reformation of the general creed, controversy had, in a manner, ceased. The enemy had quitted the field, and a lifeless indifference had succeeded. With indifference came ignorance, and, for the most part, the people knew not on what ground they had been built, contenting themselves with the *name* which their predecessors had rendered illustrious by their intelligence and zeal. Now, a fresh activity was produced, and it would surprise those who think they excel many, how much talent was called forth, and how much penetration was displayed, in this remote district, in finding and managing arguments in support of the doctrines that so many concurred to reprobate. In few instances has *the spirit of Jesus* shewn itself more capable of overcoming the world. Slander, which knew no bounds and observed no decorum, was fairly driven to howl in the haunts that served to protect it from shame and confusion.

The time at length arrived when D. J. Rees was called upon to act still a more conspicuous part, when it became necessary to separate the wheat from the chaff, and congregate, in one body, the disciples that had been more silently formed in the bosom of the old connexion. For reasons that cannot now be detailed, "it seemed fit to all the brethren" to form themselves into a society of professed Unitarians. The consequence of which resolution was, that two chapels were erected, one at Llwyn-y-groes, and the other at Pant-y-defaid. These are the mother churches of this respectable name in the Principality of Wales. They are the first in point of time, and, it is humbly believed, the first in point of real consequence and information. They are pure and unmixed,

being of one mind in the faith of Jesus Christ. God only can foresee how long they may retain their enviable distinction after this pillar of their Christian edifice has been removed. The heart bleeds and the eye is suffused with tears, when the possible consequences of the departure of this great and good man present themselves to the imagination. Assuredly, if these united churches should become extinct, a "candle that was not hid under a bushel but gave light" to the whole district will be extinguished, leaving the whole country in comparative darkness. Such a loss to a country can scarcely be conceived, and it must be felt by all, of whatever name, that have any concern for the moral and intellectual cultivation of the human race. The chapel of Llwyn-y-groes owed its erection principally to the exertions, and greatly to the contributions, of D. J. Rees. Another person saw the chapel at Pant-y-defaid completed for the use of the people. That branch of the church which assembled at the former, flourished greatly under the auspices of this enlightened man; and, though some untoward circumstances have occurred, such as the present event, it is believed that a foundation has been laid which no man shall be able to remove.

To the most distinguished talents, D. J. Rees united a very happy felicity of utterance. He spoke the English language with considerable fluency. But he was truly eloquent in his own tongue. It was remarkable also, that those among whom he moved, and especially his religious associates, acquired an extraordinary readiness and correctness of expression. The writer of this article was surprised, on becoming acquainted with them as a religious people, at the copiousness of language which was at their command, and the uncommon propriety, and even elegance, of phraseology, which they employed. He was not before aware of the capacity of the Welsh language to convey ideas on subjects of morality, metaphysics and general science. This was an excellent school for those who designed to become public speakers, and he was himself not a little benefited by the advantages which it afforded him. In the midst of all, D. J. Rees, with a natural

diffidence, which ever rendered him incapable of arrogating to himself the least pre-eminence, was decidedly the most conspicuous character. Persuasion seemed always to accompany his address, which was expressed in words the most proper and best chosen. After hearing him, one might be tempted to exclaim, "never man spake like this man."

This gift of speech, which served to display a mind filled with profound knowledge, and some circumstances in the society which made it desirable, induced the people to urge the man whom all so highly respected to speak to them in public, and by slow degrees he became a pretty constant preacher. There is reason to think, however, that he lamented afterwards this acquiescence in the flattering solicitations of his fellow-christians. When the evils to the general respectability and success of the cause of the pure truth, arising from the public services of uneducated persons, were, at a later period, with an express exception with respect to himself, briefly stated in his presence, he could not help saying, that he was not entitled to exception; and that, if he were worthy of it, yet his example had an unfavourable tendency. He regretted that he had taken a step which he did not then believe was justified by the necessity of the case.

The gift of utterance was most happily applied by D. J. Rees in exercises of devotion. Many have prayed as well, for prayer is nothing else but pouring out the heart before God. But who are they who have expressed the desire of the heart with such copiousness, variety, suitableness and impression as he, when he assembled his numerous family at the commencement and end of day to seek the favour and blessing of the "Father in heaven"? It is confidently believed, that few who heard him, however they were and must be edified by his solemnity and pathos, could help envying the felicity and choice of sentiments and words which he poured out at the footstool of the Divine Majesty. Premeditation was less necessary to him than to most men. His thoughts were habitually religious and devotional; he spoke daily and principally on religious subjects; he constantly read the Scriptures, and had



their best expressions at command; and he was master of the best words and phrases in his language on that and most other topics. He was naturally irascible, but principle and habit had enabled him to subdue the quickness of his temper, which served only, in process of time, to give animation to his zeal and exertion in the cause of benevolence and truth. He was, on this account, calm and collected, standing like a huge column secure against the tempests that raged around him. With such a man in the midst of them, it may be, at least faintly, conceived what gladness and triumph reigned amongst his brethren, when they had succeeded in forming themselves into a religious body, when they saw the first temples expressly devoted to the service of the true God erected, the first that had any prospect of permanence; when, for the first time, they went up to the house of God and called upon his name. They forgot the hubbub which, for many months, had resounded through the country. They grasped the hands of one another: they sung praise to the Most High with loud shouts: they *looked* the devotion and gladness that dwelled in their hearts: they partook of the tokens of remembrance of Christ, as if they had known him in the "days of his flesh." The sons of Jacob went not up with more unbounded exultation to the temple of the Lord at Jerusalem, where dwelled the glory of the Lord. As long as the blood shall continue to flow in the veins of the present writer, and till the heart shall cease to throb, the remembrance of that day will not be effaced.

No considerable event in the religious life of D. J. Rees seems to have occurred in the latter part of his life, except at the very close of his career. Ever prompt to succour distress, for which he had a truly compassionate feeling, no sooner did a malignant fever appear among his poor neighbours, than he flew to their assistance. Not content with supplying them from his moderate means, he visited them, he spoke to them the words of consolation, and, alas for them and for the world, the haunts of misery contained contagion which communicated to the good Samaritan himself a mortal disease! Why did distance preclude the offices of friendship which the

danger of life should not have restrained? He died; but he was prepared to die. Assuredly no uneasiness assailed him but such as might arise from a necessary consciousness of the irreparable loss that must be sustained by his domestic circle, by his neighbourhood, and by his Christian connexion, when he could no longer benefit them by his substance, by his example, by his instructions and influence.

After thus describing the life and sphere of action of this "friend to our nation," who has done more than "build us a synagogue," and the manner in which he discharged the part he had to act on a theatre of most extensive usefulness, which it requires some knowledge of the manners of his country fully to appreciate, there is no need of enlarging on his character. It was marked by simplicity, modesty, great comprehensiveness of intellect, the most correct moral purity and unwearied benevolence. This benevolence was exerted towards all, but towards none more than towards ministers, and towards young men preparing for the ministry, many of whom, on reading this account, will recollect their own most essential obligations to him for tender interest in their welfare and for substantial services. They will join with the writer, who takes this opportunity of acknowledging services from him more than fraternal, in bedewing his grave with tears of sincere esteem and affection. "A prince and a great man is this day fallen in Israel."

No apology is deemed necessary for thus dwelling on the excellencies of D. J. Rees. He was not an obscure man. Though unambitious of distinction, he employed a very high order of talents to the best purposes, till by doing good "he found it fame." To the Unitarians in London he was known by reputation, though I have observed that he has, at times, been brought into notice with evident reluctance. Let the Unitarians shew such another man, and he will have equal justice done to his memory. Who would not live as he did, and who would not die his death? The character of his Unitarianism especially deserves imitation. He adopted his principles because he considered them as a part of *the truth*. His zeal was

for the truth, which he promoted from the most benevolent and enlarged views, as necessary to the virtue and happiness of mankind. "Go ye, and do likewise." His age was from fifty to sixty. His fortune, with great opportunities for its increase, is not

understood to be large. Having no children, he employed his substance in doing good, in which his discrimination was truly admirable, and in which the extent of his largesses was measured by the extent of his ability.

*London, Dec. 9, 1817. C. LL.*

## INTELLIGENCE

### *Warwick Fellowship Fund.*

SIR, *Warwick, Dec. 12, 1817.*

I AM desired by the friends of a Fellowship Fund lately established in our society, to request the favour of an insertion of the following rules, with a hope that it will stimulate others to follow the example.

Your obedient servant, J. ASH.

### *Warwick Unitarian Fellowship Fund.*

At a meeting of persons friendly to the establishment of a Fellowship Fund, on the plan adopted at Birmingham, London, Manchester, Exeter, and other places, held in the Vestry Room of the High-Street Chapel, October 27th, 1817,

The Rev. W. FIELD in the Chair.

1. That its object be, besides assisting to defray the expense of supporting divine worship in this place, to furnish annual subscriptions to the Unitarian academies, to afford occasional contributions to small and indigent congregations,—and to promote generally the diffusion of those great principles of religious truth which, as it appears to us, were taught by Christ and his apostles.

2. That the Fund be supplied by subscriptions of one shilling per quarter, to be paid in advance.

3. That an annual general meeting be held in the month of October, at which time a President, Treasurer, Collector, and Committee, shall be chosen.

4. That the Committee shall consist of the President, Treasurer, and six other persons, to be chosen at the annual meeting, of whom five shall be competent to act.

5. That the meetings of the Committee shall be quarterly, and shall be open to every subscriber.

6. That in cases that may require it, a special meeting may be called.

7. That the Rev. Mr. Field be requested to accept the office of President.

8. That Mr. Brown be appointed Treasurer, and Mr. Ash Collector.

9. That the following persons be chosen members of the Committee: viz. Messrs. Armstrong, Clarke, Dowler Gill, Holland, and Sansome.

WILLIAM FIELD, CHAIRMAN.

VOL. XX.

### *Removals amongst Unitarian Ministers.*

Mr. JOHN PLATTS has removed from Boston, Lincolnshire, where he was for many years minister over the Unitarian congregation which he raised in that town, to DONCASTER in Yorkshire.

The Unitarian Baptist Congregation, of Wisbeach, have invited Mr. NEIL WALKER, formerly of Glasgow and Dundee, and who was a short time in the Unitarian Academy, under the patronage of the Unitarian Fund, to succeed the late Mr. Winder, as their pastor.

SIR, *Clapton, Dec. 29, 1817.*

I am sorry to be obliged to request your leave to inform the subscribers to Dr. Priestley's Works, that the Third Volume cannot possibly be delivered, as proposed, on the 31st instant.—It will however be ready for delivery, at Mr. Eaton's, No. 187, High-Holborn, on January 15th.

The disappointment has been occasioned by the size to which I have been obliged to extend the volume for the purpose of connecting the subjects in the most convenient form, and to the much longer occupation of time than I expected in ascertaining the authorities to which the author has referred, and in a careful correction of the numerous quotations.

I cannot help adding my request, that the subscribers who have not yet received their volumes, would send for them to Mr. Eaton's, and order payment of their subscriptions, as I have before taken the liberty to suggest. Should any friend to my design have any letters or information which they may choose to communicate, I must request their immediate assistance, as I purpose, if possible, to deliver the first volume, comprehending the biography and correspondence of Dr Priestley, in the earlier part of the ensuing year.

The fourth volume, containing the Discussion with Dr. Price—The letters to various Opponents—Dr. Priestley's Collins's *Enquiry*, and the Letters to a Philosophical Unbeliever will, I expect, be ready for delivery at the end of February.

J. T. BUTT.

## NEW PUBLICATIONS

### On the Death of the Princess Charlotte.

The Lament of the Emerald Isle. By Charles Phillips, Esq. 1s.

The authentic Statement of the Case of H. R. H. the late Princess Charlotte of Wales, with Prefatory and Concluding Observations, 2s. 6d.

A Wreath for the Urn, an Elegy. By Miss Stockdale. 1s. 6d.

Monody on the Death of H. R. H. By Sir Roger Gresley, Bart. 1s.

The Bridal of the Isles; a Mask. The second edition. To which is added, The Blighted Hope, a Monody on the Death of H. R. H. By Charles Knight. (With a View of Claremont.) 4s.

Tributary Lines to the Memory of H. R. H. By the Author of a Poetical Epistle to Lord Byron. 1s. 6d.

A Biographical View of the Life and Death of our late amiable Princess. From the most authentic sources, accompanied with undoubted documents. Printed for Booth, Duke Street, Portland Place. 8vo. 12s.

The Death of our Lady in Child-Bed: a Ballad Effusion. 6d.

"I have set God always before me." A celebrated Anthem, first introduced into the Public Burial Service, (by the express command of his Majesty,) at the Funeral of the late Princess Amelia, and sung also at the Interment of the Princess Charlotte. Composed by the Rev. Dr. Blake. 1s.

Another Tear for the Tomb, &c. A Scene on Lapland and the Fall of the Leaf. 1817. By C. F. Bennett.

Elegy to the Memory of H. R. H. By Mrs. Cockle. Third edition, 4to. 2s.

Leopold's Loss, or England's Tears over the Urn of her beloved Princess.

Hone's Memoirs of Prince Leopold, with Anecdotes of the Princess Charlotte. 6d.

Reflections on the Death, &c. By John Bird. 4d.

A Critical Inquiry into the Nature and Treatment of the Case of H. R. H. By Rees Price, Member of the Royal College of Surgeons. 3s. 6d.

Hymns occasioned by the Death, &c. sung at the Baptist Chapel, St. George's Road, Manchester, with an Acrostic. By William Gadsby. 12mo. 3d.

Lines addressed to Prince Leopold. By a Lady. 1s.

Thoughts on our National Calamity: in a Letter to a Friend in Ireland. By a Lady. 2s.

Hatt's Epicedium on the Death of the amiable and much-lamented Princess. Third edition.

#### Sermons.

At the Meeting-House in Monkwell-Street, Nov. 9, 1817, being the First Sunday after the lamented Death, &c. By James Lindsay, D. D. 8vo.

The Disappointment of Human Hopes: at the New Meeting-House, in Birmingham, Wednesday, Nov. 19. By John Kentish.

In the Cathedral Church of Chester, Nov. 23, the Sunday after the Interment. By G. H. Law, D. D. Lord Bishop of Chester. 1s. 6d.

In the Parish Church of St. Mary, Islington, Nov. 16. By Jerome Alley, A. B. Curate. 2s.

In the Parish Church of St. Mary-le-Bone, on the 19th of Nov. By Bryant Burgess, M. A.

At Salter's Hall, and Plaistow. By H. Lacey. 1s. 6d.

Reasons why Protestant Dissenters lament the Death, &c. at Eagle-Street Meeting. By Joseph Ivimey. 1s.

The Trophies of Death, at the New Road Chapel, Nov. 16. By Andrew Reed. 1s. 6d.

The Tears of a Nation, at the Independent Chapel, Enfield, Nov. 19. By W. Thomas. 1s. 6d.

At Enfield. By William Brown. 1s.

By R. Newman, (Feversham).

Joy turned into Mourning: at Hanover Chapel, Peckham and at Salter's Hall, London, Nov. 9, by W. B. Collyer, D. D. 1s. 6d.

The Frailty of Human Life illustrated and the Providential Agency of God improved, in two Sermons, at Walworth, Nov. 16 and 19. By George Clayton. 2s.

At the Church of All-Hallows Barking, Great Tower-Street, Nov. 19. By H. G. White, A. M. 2s.

In the Parish Church of Walthamstow, Nov. 19. By George Hughes, Curate. 1s.

At Chatteris, on Wednesday evening, Nov. 19. By R. Chatfield, LL. D. Vicar. 1s. 6d.

At Cheltenham, Nov. 19. By Thomas Snow, Seceder from the National Establishment.

The Death of the Princess Improved: at the Independent Meeting, St. Neots, Nov. 19. By T. Morell. 1s.

In the Parish of Glankeen, by the Hon. and Rev. Richard Boyle Bernard, A. M. Vicar of Glankeen, in the Diocese of Cashel. 1s. 6d.

The Warning Voice, at Charlotte-Street Chapel, Pimlico, Nov. 19, 1817. By Weeden Butler, A. M. 1s. 6d.